

ABSTRACT

AN INTRODUCTORY STUDY INTO THE RELATIONSHIP BETWEEN MINISTERIAL ADHERANCE TO WESLEYAN SOTERIOLOGY AND CHURCH GROWTH IN THE NORTH ALABAMA CONFERENCE OF THE UNITED METHODIST CHURCH

by

Travis Neal Wilson

The United Methodist Church and the North Alabama Conference are in a period of numerical decline. One attempt to solve the decline involved a challenge by Bishop William H. Willimon to increase worship attendance in the North Alabama Conference by 5 percent during the 2005-2006 conference year.

The purpose of this dissertation was to describe the relationship between the soteriology of a senior minister and church growth in the North Alabama Annual Conference of the United Methodist Church among the churches who met Bishop Willimon's 5 percent Worship Attendance Challenge. This exploratory research entailed surveying a test group of thirty-two select senior ministers whose churches had met Bishop Willimon's 5 percent Challenge. Wesleyan soteriology was the standard by which these senior ministers were evaluated with a survey and a semi-structured interview protocol. Results indicated that the senior minister's adherence to Wesleyan soteriology could not be discounted as a factor in the numerical growth of the churches. Further, the results indicated that 90.5 percent of the senior ministers studied believed that their soteriology was directly or indirectly related to the growth of the church.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled
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by

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TABLE OF CONTENTS

	Page
LIST OF TABLES	ix
LIST OF FIGURES	x
ACKNOWLEDGEMENTS	xi
CHAPTER 1 PROBLEM.....	1
Introduction.....	1
Possible Reasons for the Problem.....	3
Some Exceptions and One Attempt at Solving the Problem	11
The Purpose	12
Research Questions.....	13
Research Question #1	13
Research Question #2	13
Research Question #3	13
Research Question #4	13
Definitions.....	13
Senior Minister.....	14
Soteriology.....	14
Wesleyan Soteriology.....	14
Church Growth.....	14
Context.....	15
Methodology.....	15
Population and Subjects.....	16

Instrumentation	16
Variables	17
Data Collection	17
Data Analysis for the WESLI	18
Data Analysis for the SSIP	18
Delimitations and Generalizability	19
Theological Foundation	19
Overview of Study	22
CHAPTER 2 LITERATURE	23
A Senior Minister’s Effect on a Congregation	23
Perspectives on the Relationship between Theology and Church Growth	26
Current Understandings of Soteriology in the United Methodist Church	31
The Soteriology of John Wesley	37
Christ the Victor	37
Christ the Satisfaction	38
Christ the Moral Influence	39
Salvation and Atonement for Wesley	39
Wesley and the Tradition of the Early Church	40
The Universal Grace of God	41
The Universal Human Need for Redemption	41
The Universal Availability of Redemption by Divine Grace	43
The Universal Availability of the Knowledge of Redemption	52
The Universal Availability of Full Redemption	58

The Need for Human Response to Divine Grace.....	63
A Summation of Wesleyan soteriology	68
Research Literature	71
Conclusion	74
CHAPTER 3 METHODOLOGY	76
Research Questions.....	76
Research question #1	77
Research question #2	77
Research question #3	78
Research question #4	78
Population and Participants.....	79
Design of Study.....	81
Quantitative Instrumentation	81
Qualitative Instrumentation	82
Pilot study	84
Content validity.....	87
Face validity.....	90
Internal Consistency Reliability (Cronbach’s Alpha).....	91
Variables	92
Data Collection	92
Data Collection from the WESLI and its Administration.....	93
Worship Attendance Data Collection	93
Data Collection from the SSIP and its Administration.....	94

Demographic Data Collection.....	95
Data Analysis for the WESLI	95
Data Analysis for the SSIP	96
Ethical Considerations & Confidentiality.....	97
CHAPTER 4 FINDINGS OF THE STUDY.....	99
Review of the Problem and Purpose.....	99
Profiles of the Participants.....	100
The Reliability of the WESLI Scale	101
Research Question #1	101
Wesleyan Soteriological Groups.....	102
Semi-structured Interview Protocol	102
Interview Question 1	103
Interview Question 2.....	105
Interview Question 3.....	108
Interview Question 4.....	111
Other Observations Concerning the Soteriology of the SSMs	113
Research Question #2	115
Adherence Set.....	117
Strong Adherence Set	118
The Participant Set as a Whole	118
Research Question #3	119
Adherence Set.....	120
Strong Adherence Set	121

Further Evidence of Strategic Thought.....	122
Research Question #4	122
Size of the Church.....	123
Location and Demographic Changes	123
Age of the Church.....	123
Major Findings.....	124
CHAPTER 5 DISCUSSION	126
Major Findings and Implications	126
Wesleyan Soteriological Adherence	127
Wesleyan Soteriological Dissonance.....	130
The Relationship between Soteriology and Church Growth	136
Evidence of Strategic Soteriological Thought	137
Other Dynamics Effecting Church Growth	138
Limitations of the Study.....	141
Contributions to Research Methodology	142
Suggestions for Further Studies	143
Postscript.....	144
APPENDIXES	
A. The Wesleyan Soteriological Instrument (WESLI).....	148
B. Semi-structured Interview Protocol (SSIP).....	156
C. Failed Factor Analysis for the Six WESLI Subscales.....	157
D. Test Version of the WESLI, Version 1.1–133 Questions	172
E. Reliability Analysis of the WESLI, Version 1.1–133 Questions	184

F. Reliability Analysis for WESLI, Version 2.0–58 Questions	204
G. Attendance Data for the Churches of the SSMs	211
H. North Alabama Conference - Four Priorities	212
I. Corrected Reliability Calculations for WESLI, Version 2.0	216
J. Demographic Data for the SSMs and their Churches	219
WORKS CITED	221
WORKS CONSULTED	231

LIST OF TABLES

Table	Page
Table 3.1. Schaller's Church Size Stratification.....	80
Table 3.2. Pilot Study Participants' (TE) Annual Conference of Origin.....	85
Table 3.3. Pilot Study Participants' (TE) Demographics	86
Table 3.4. Participants' (TE) Age Demographics (in years)	87
Table 3.5. Factor/Item Breakdown for the WESLI, Versions 1.0 and 1.1.....	88
Table 3.6. Factor/Item Breakdown for the WESLI, Version 2.0.....	89
Table 3.7. Factor Reliability for the WESLI, Version 1.1	89
Table 4.1 Select Senior Minister (SSM) Age Demographics (in years).....	100
Table 4.2 Select Senior Minister (SSM) Church Size Demographics	101
Table 4.3 Wesleyan Soteriological Score for each Select Senior Minister (SSM).....	102
Table 4.4 Soteriological Groups and Ranges for SSM WSS Scores	102
Table 4.5 Select Senior Minister (SSM) Church Size Demographics	123
Table 4.6 Churches Planted Prior to and Following 1990	124

LIST OF FIGURES

Figure	Page
1.1. North Alabama Conference membership and worship attendance Trend	2

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CHAPTER 1

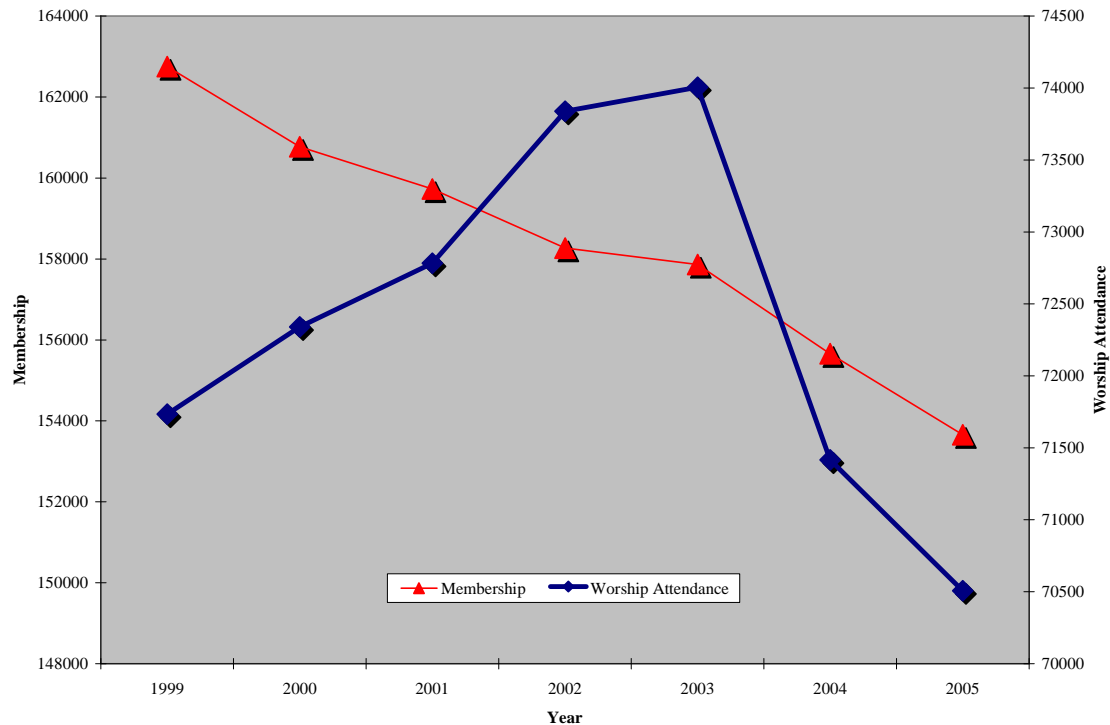
PROBLEM

Introduction

While the greater Methodist movement is growing worldwide (Fox 1), it has been experiencing decline in the United Kingdom (Turner 1) and the United States. United Methodist Church membership declined from eleven million in 1968 to eight million in 2006 (Bloom). As a percentage of the population of the United States, United Methodism and its predecessor denominations reached their peak in 1948 at approximately 6.5 percent (Holsinger and Laycock 17). Assuming a U.S. population of approximately 300 million, United Methodism currently represents only 2.6 percent of the population. According to Kenneth J. Collins, from 1985 to 2000, the United Methodist Church in the United States lost about 609,000 members, an average loss of 40,600 members per year, 780 members per week, or 111 members per day. This rate of loss compares to the equivalent of closing a small-sized church every day (“Ongoing Decline” 67).

The United Methodist Church is not alone. Other mainline denominations have experienced similar declines. According to Michael S. Hamilton and Jennifer McKinney, total mainline denomination membership reached its numerical zenith in 1960 with 29 million people. Nevertheless, by 2000, this number had dropped to 22 million. This 21 percent decline in the mainline church happened during a forty year period in which total membership in the entire Christian church increased by 33 percent. The denominations hardest hit by this decline were the Disciples of Christ, which declined 55 percent, the United Church of Christ, which declined 39 percent, and the Episcopal Church, which declined 33 percent (37).

The North Alabama Conference of the United Methodist Church has also experienced decline. As recently as 2003, total membership in the North Alabama Conference was 157,862 people. This decline was a decrease of 1,408 people when compared to 2002 (Clifton). Also in 2003, worship attendance was 74,066, up only 227 people across the Conference compared to worship attendance in 2002. In 2005, total membership in North Alabama had fallen again to 153,656 people, a loss of 4,206 members from the 2003 total (Clements, *North Alabama Conference 2006 Journal* 757).



Source: Williams, North Alabama Annual Conference 2000 Journal 391; 2001 391; 2002 383; Clements, *North Alabama Annual Conference 2003 Journal* 394; 2004 381; 2005 427; 2006 757.

Figure 1.1. North Alabama Conference membership and worship attendance trend.

For the 2005-2006 Conference year, Bishop William H. Willimon issued his Worship Attendance Challenge (WAC) to the churches of the North Alabama Conference to increase worship attendance by 5 percent (“Cabinet Celebrates”). During this challenge period worship attendance actually fell to 70,506 people, a decrease of 3,560 from 2004 (Clements, *North Alabama Conference 2006 Journal* 757). Figure 1.1 illustrates the membership and worship attendance trends in the North Alabama Conference. This decline in the United Methodist Church is disheartening, and its causes are as complex and as multivalent as the opinions regarding the reasons behind the decline.

Possible Reasons for the Problem

One reason given for the decline of mainline churches is the dynamic between sociology and ecclesiology: the nature and extent of the institutional church’s response to changes in society. Michael Frost and Alan Hirsch discuss not only the decline of mainline churches, but also the collapse of Christendom (8). According to Frost and Hirsch, Christendom asserts the Church’s existence as a mere institution rather than as a living organism powerfully transforming people’s lives. The practice of ministry during Christendom stands in stark contrast to the practice of ministry in the previous apostolic era of Christian history (6). Frost and Hirsch see Christendom as a hierarchical force dominating European, North American, and much of Christian thought for 1,700 years. Their critique focused on church culture and tradition since the time of Constantine and proposed a framework for an alternative vision of the future more in touch with ancient Christian practices. In their view Christendom is based primarily on the imperial governments of classical antiquity rather than upon revelation. Frost and Hirsch contend that this classical antiquity no longer speaks to contemporary culture. If the Church

cannot speak to culture, it cannot convert the culture. Therefore, the Church must transform its practice of ministry in order to transform the culture to which it is sent.

A second reason for the decline in mainline churches comes from Stephen C. Compton's claim that these churches planted relatively few new churches in the late half of the twentieth century. Compton argues that after World War II the population radically shifted from rural to urban centers because "the GI bill made it possible for [people] to leave [their rural] home, family and farm; to get an education, and to pursue an altogether different life" (4-5). When this sociological change happened, mainline churches such as the Presbyterians, Lutherans, and Methodists began to decline because, "the health of old mainline denominations was for many decades reliant upon the health of their mostly small rural and often kinship-constituted congregations" (6). Such family-based churches relied on an "alpha leader ... the primary influencer of the congregation" (6) who passed on leadership from one generation to the next. When the younger generation moved to cities and suburbs in the 1950s, the next generation of leadership evaporated. Thus rural churches and the denominations that relied upon them declined. Therefore, these churches' responses did not match the sociological changes.

Jackson W. Carroll gives the following insight into one reason for the church's poor response to the sociological changes in American culture after World War II:

In response to the civil rights movement and the general social ferment of the 1960s, mainline Protestants shifted their denominational outreach funding priorities away from starting new congregations in America's growing suburbs-an effort that had been a 1950s preoccupation. Instead, they provided funding for various social-justice ministries, especially in connection with civil rights. It was a laudable effort on the denominations' part to be faithful to the gospel in a turbulent time. But it had an important unintended effect on membership numbers. Throughout the 1950s, new church starts had accounted for the majority of the membership growth within mainline denominations. When support for new-church

development was cut, the number of new church starts declined sharply, and so did membership.... Indeed many older mainline and conservative congregations had already been losing members throughout the 1950s, even as their denominations were growing rapidly as a result of the new suburban congregations. It was this shift in priorities, I believe, more than any lay anger over church social action that played a significant role in membership declines. Although this factor was not the only cause of mainline losses, it was an important one. (vii-viii)

Nevertheless, debate exists within the literature as to whether theology played a role in the decline of mainline churches, particularly in the decline of United Methodist Church.

A third reason given for the decline of the mainline denominations, and specifically the decline in the United Methodist Church, is missiological confusion. K. Collins asserts that the United Methodist Church declined due to a “loss of mission and identity” (“Ongoing Decline” 67). This loss of mission and identity is a product of the church’s uncritical embrace of the Enlightenment’s theme in which “liberty now meant ... freedom from all that restricted the pursuit of pleasure by consenting adults” (70). Further, this loss of mission and identity comes from excessive emphasis on social action and the “politicalization of the gospel” where even “many Methodist scholars now focus almost exclusively on issues of poverty and wealth as those that supposedly epitomize the gospel” (72). K. Collins finds a United Methodist Church where the experience of poverty is presented as the totality of the gospel:

the experience of poverty has become *the* [original emphasis] soteriologically defining value in much pulpit fare on Sunday mornings such that parishioners are repeatedly taught that they do not bring the gospel to the poor but should only seek to be transformed by being in the presence of the penniless. (73)

According to K. Collins, United Methodism could find its mission and identity again by embracing a more classically Wesleyan view of soteriology and missiology:

[i]t is important that the broader Methodist community re-appropriate its own rich heritage, reconsider the careful, well-nuanced thought and

practice of John Wesley as he ministered to the downtrodden. His judgments ... were markedly different from the politicized and often divisive ways that are championed today, and that have left the church gasping for the breath of life. (73)

K. Collins believes Wesley's ways allowed for a genuine inclusiveness in which the poor and those persons who ministered to poor persons were united in sin, grace, their common humanity; and, above all, they were united in Christ and in love.

Fourth, resonating with K. Collins, William Abraham also contends that the decline among mainline denominations comes from a dissonance among United Methodists concerning theology and doctrine. He asserts the United Methodist Church "is not centered on God; it is not rooted and anchored in the life, death, and resurrection of Jesus Christ; it does not love by the power of the Holy Spirit" (85). In Abraham's view cultural concerns drive the United Methodist Church. A plurality of programs represent the center of the United Methodist Church rather than ministry dealing plainly and directly with the human longing for the divine. Abraham asserts the United Methodist Church lives in a maintenance mode rather than longing to pursue the love of God, the grace of the Lord Jesus Christ, and the power of the Holy Spirit. United Methodists, he warns, have "systematically forgotten the place of Christian doctrine in their life and service to God" (12) and they are "deeply confused" (13) regarding their doctrinal identity and theology.

Abraham discusses his perspective on the 1993 ReImagining Conference, concluding it is an example of theological dissonance within the United Methodist Church. Abraham even labels it as a new religion:

In this new religion, salvation is from patriarchy rather than from sin; membership is secured not by grace but by being a victim of some kind or another; salvation is secured not by faith, but by works of liberation. As this new religion has developed over the last twenty years, it

systematically substituted their own inventions for the various components which form the content of the Christian faith. (21)

Abraham asserts that movements like the ReImagining Conference are understandable because “many are all too ready to identify the Holy Spirit as the cause of whatever brings new energy and enthusiasm into their spiritual lives” (24). For Abraham this new religion seeks to supplant his understanding of historic, orthodox Christianity.

Further, Abraham perceives a relationship between the renewal the United Methodist Church seeks and the doctrine of the Church:

What has not been noticed, however, is that there is a clear link between general spiritual renewal in the church and the renewal of Christian doctrine. Indeed, without the healing effects of the deep truths of the Christian faith, any renewal will be superficial and short-lived. The current debate about doctrine is, therefore, a providential development, inviting the whole church to find a deeper way to be healed by the Holy Spirit. (29)

Abraham believes that doctrinal standards are important. He also details his vision for how a renewal of doctrine may revive the United Methodist Church:

[Doctrinal standards] serve many functions ... they help keep a body protected from subversive teaching, they provide means of evaluating leaders, they form part of the boundary to determine who is out and who is in, they act as a catalyst for continuing reflection that are a crucial ingredient in ecumenical dialogue, they operate as a banner of conviction or a counsel of perfection, and they prevent bodies from falling into unhealthy extremes. (39)

In Abraham’s view the United Methodist Church has a history of devaluing doctrinal standards and embracing theological pluralism. He asserts that a common perception that twentieth century United Methodists can “believe anything they like” (41). Thus, United Methodists celebrate their doctrinal diversity and take pride in their lack of a creedal confession.

A fifth reason proposed for the decline of mainline denominations rests upon a lack of pluralism on theological and missiological matters. Leon Howell asserts such

pluralism as the core of classical Wesleyan theology and historic United Methodist practice:

Voices of today—pacifists, social gospelers, people of color and people of differing sexual orientation—need to be heard. The United Methodist Church provides an understanding of the Church and the Gospel that encourages varieties of thoughtful faith and faithful action. (9)

Thus, Howell calls for a rebirth of his understanding of Wesleyan Christian conferencing.

Howell also warns of elements within the United Methodist Church working to silence pluralist voices. He urges readers to awaken to the “conservative renewal groups” working to “change the essential nature of the United Methodist Church” (3) and take it to a place “where diversity and tolerance and breadth of spirit are in short supply” (3) and to a time “when knowledge was feared, questioning was suppressed and imagination was squelched” (3). Howell also warns of attacks he perceives from conservative groups such as The Confessing Movement and The Institute for Religion and Democracy and the “tactics” (109) these groups use to silence pluralist voices.

Nonetheless, Bishop Willimon questions such pluralism. He said, “Evangelism must stand up to the relativism introduced by pluralism ... otherwise, Christianity becomes a personal view of the world and is not necessarily applicable to everyone else” (Willimon). James Holsinger and Evelyn Laycock also address a perceived lack of theological coherency in the United Methodist Church:

To be the United Methodist Church means to be [a] Wesleyan Christian. Our theology cannot be based on a personal whim. There *is* [original emphasis] a core belief that United Methodists believe. Without such a core we simply blow with the winds of the newest and most popular theology. We are a denomination with a pluralism of people, but not a pluralism of theology. (142)

Holsinger and Laycock believe the United Methodist Church must be a denomination grounded in Wesleyan theology and must return to a practice of ministry that vitally engages both the clergy and the laity.

Lyle Schaller and Adam Hamilton present a sixth reason for the decline of mainline denominations as well as a direct response to Howell. Their response offers a middle way between extremes within the United Methodist Church (11). Schaller asserts the reason for decline emerges not from theological dissonance but from the fact that “numerically growing churches tend to project internally consistent and clearly defined high expectations of people” (70). The work of Schaller and Hamilton seems to imply that United Methodist Church has failed generally to provide clearly defined high expectations for people. These expectations can manifest as weekly participation in worship as well as giving “at least half of [one’s] tithe [to] the congregation’s treasury” and “participation in a ministry designed to equip one to utilize [one’s] gifts in ministry” (70). Such participation could also manifest as participation in a small discipleship group.

Nonetheless, Schaller seems to note the importance of the senior minister’s theology. Opting to use terms other than conservative and liberal, Schaller refers to the two polarized groups within the United Methodist Church as Jerusalem and Athens, respectively (15). This nomenclature from the cities of origin of factions present at the Council of Jerusalem in Acts 15:4-30. Schaller critiques the appointment system by comparing it to switching engineers on a train:

Currently, when the train stops to replace the engineer reared in Jerusalem with one reared in Athens, a number of passengers conclude this is a good time for them to switch to another train. A few years later, when that train stops to replace that engineer with one from Jerusalem, another group of passengers also depart from that train. The more frequent those stops to switch engineers, the greater the number of vacant seats on that train. (73)

Therefore, on some level Schaller believes the theology of the senior minister relates to church growth or decline.

Dean M. Kelley resonates with Schaller's thought regarding mainline decline. Kelley believes mainline churches decline because they became feeble due to theological pluralism and diverse theological viewpoints, made few demands on members, promulgated no characteristic moral code, and engaged in no community discipline. In contrast, a vigorous religion offers compelling answers regarding the meaning of life, focuses members on common purposes, and requires a characteristic moral code that includes disciplining members if they do not fulfill that code. To summarize, in Kelley's view vigorous religions offer meaning and demand commitment; feeble religions cannot and will not offer meaning and demand commitment. Further, Further Kelley's idea of "vigorous religions" connects with the theology in general and the soteriology of the religion in particular (92).

A seventh view of the decline of mainline denominations blames a lack of passionate spirituality. Through his research, Christian A. Schwarz insists that church development is "dependent neither on spiritual persuasions nor on specific spiritual practices" but has more to do with "spiritual passion" (28). Schwarz writes about the relationship between theology and church growth:

A church, regardless of how orthodox its dogma and view of Scripture, can hardly expect to experience growth, as long as its members do not learn to live their faith with contagious enthusiasm and to share it with others. (29)

Schwarz aims to discuss the beneficial effects of passionate spirituality, rather than debate theology. Nevertheless, a possible corollary of this assertion might suggest a

congregation can believe nearly anything as long as the congregation demonstrates zeal for their faith.

In contrast to Schwarz and other authors who negate theology's effect upon church growth, Benton Johnson, Dean R. Hoge, and Donald A. Luidens assert theology as the decisive reason for mainline decline (13). Concentrating on the Presbyterian Church (USA) and surveying a nationwide sample of five-hundred baby boomers confirmed in that denomination or its predecessors, Johnson, Hoge, and Luidens discovered "the single biggest predictor of church participation turned out to be belief—orthodox Christian belief" (15). In their research this result held especially when the confirmand's church taught Jesus Christ as the only way to salvation.

Some Exceptions and One Attempt at Solving the Problem

While the United Methodist Church and other mainline churches continue to decline, individual growing churches still exist within United Methodism. The North Alabama Conference of the United Methodist Church has congregations ranging in size from small churches with up to one-hundred people in worship attendance to very large churches with up to 1,800 people in worship (Schaller 28). North Alabama Churches within each of Schaller's size-classifications are experiencing growth. For example, in response to Bishop Willimon's *5 Percent Worship Attendance Challenge* (WAC) during the 2005-06 conference year, Jones Chapel UMC, in the Central District near Cullman, experienced 567 percent growth, thereby increasing worship attendance from twelve to eighty (Mayo). During the same period, Clearbranch UMC (in the Cheaha District near Trussville) grew 15 percent (Mayo) to a total worship attendance of 1,492 (*North Alabama Conference 2006 Journal* 531).

Like the general United Methodist decline, the patterns of growth in these churches are also complex and multivalent. Perhaps reasons for this growth includes certain styles of worship or passionate spirituality or demographic changes in the immediate vicinity. The senior minister's gifts may be a significant factor in church growth along with the gifts of the individual members of the congregation. Nonetheless, the senior minister's theology in these growing congregations plays a role in the church's growth of the church, giving the church's members urgency for evangelism and encourages them to be conduits for the triune God to reach out and transform the people's lives now and for eternity.

Paragraph 414.3 of *The Book of Discipline of the United Methodist Church 2004* declares the responsibility of the bishops of the Church, and through the ordained elders they appoint, is "to guard, transmit, teach, and proclaim, corporately and individually, the apostolic faith as it is expressed in Scripture and tradition, and, as they are led and endowed by the Spirit, to interpret that faith evangelically and prophetically" (Olson et al. 298). In other words, the purpose of the United Methodist episcopacy and pastorate is to transmit accurately United Methodist doctrine and theology.

The Purpose

The purpose of this dissertation is to study the relationship between a senior minister's adherence to Wesleyan soteriology and church growth in the North Alabama Annual Conference of the United Methodist Church. While disagreement exists in the literature regarding the correlation between the role of the senior minister's theology and church growth, I designed an introductory project to explore the existence of such a relationship. The theological scope of this project was limited to soteriology, given my

interest in the subject and the subject's prevalence in John Wesley's theology and in the literature. The study focused on the degree to which the senior minister adhered to the full breadth and complexity of classical Wesleyan soteriology. As United Methodist Annual Conferences and Churches seek growth, renewal, and reconnection to their historical roots, the importance of this project and others like it can only increase.

Research Questions

To fulfill the purposes of this study, four research questions were identified:

Research Question #1

What is the soteriology of the senior minister relative to the full breadth and complexity of historical Wesleyan soteriology?

Research Question #2

What is the relationship between soteriology of the senior minister and the growth of the church during the senior minister's tenure?

Research Question #3

In what ways is the senior minister reflecting on soteriology and thinking strategically about how it is integrated into fulfilling the purposes and developing the ministries of the church?

Research Question #4

Are there other dynamics that could be influencing the effectiveness of the church such as demographic changes in the area, size of the church, and location of the church?

Definitions

Several terms are import for the purpose of this study. While each of these terms can have various meanings, the following definitions are foundational to this study.

Senior Minister

According to the *Discipline 2004*, a senior minister is the administrative officer of a United Methodist Church responsible for “organizational faithfulness, goal setting, planning and evaluation” (Olson et al. 240), serving under appointment by the Bishop as either a full-time, ordained elder, probationary elder, certified lay pastor, or supply pastor.

Soteriology

In this study, soteriology referred to how the senior minister understood the saving work of Jesus Christ in the world.

Wesleyan Soteriology

Wesleyan soteriology is a Christian understanding of salvation rooted in Chalcedonian Christology and asserts the universal human need for redemption and the universal availability of redemption by divine grace. Further, Wesleyan soteriology asserts the universal availability of knowledge of redemption, the universal availability of full redemption, and the need for human response to divine grace. This response manifests when a Christian’s life exhibits personal and social holiness consistent with the life and teaching of Jesus Christ presented in the Old and New Testaments and the historical witness of the greater Church (P. Watson 30-40).

Church Growth

For the purposes of this study, church growth referred to at least a 5 percent increase in the attendance at the weekend worship services during the 2005-06 Conference Year.

Context

The context of this study was the North Alabama Conference of the United Methodist Church. The North Alabama Conference, located in the Southeast Jurisdiction of the United Methodist Church, contains the metropolitan areas of Anniston, Birmingham, Gadsden, Huntsville, The Shoals, and Tuscaloosa. In 2003, total membership in the North Alabama Conference was 157,862 people and worship attendance was 74,066 (Clifton). In 2005, total membership in North Alabama was 153,656 people (Clements, *North Alabama Conference 2006 Journal* 757). Thus, since 2003, the North Alabama Conference has been in a period of numerical decline in both church membership and worship attendance.

Since September 2004, Dr. William H. Willimon has been the bishop of the North Alabama Conference and has engaged in a series of initiatives to reverse the trend toward numerical decline. One such initiative was the Worship Attendance Challenge (WAC). Another such initiative identified a new set of priorities for the Annual Conference: (1) establishing new congregations, (2) growing healthy churches through *Natural Church Development* training, (3) developing effective leadership for the twenty-first century, and (4) and empowering a new generation of Christians. These priorities are detailed in a summary the North Alabama Conference publishes also available in Appendix H.

Methodology

This exploratory study utilized a quantitative researcher-designed questionnaire and a qualitative semi-structured interview protocol for thirty senior ministers whose churches met or exceeded Bishop Willimon's WAC. The analysis of these questionnaires and interviews provided an indication of the senior minister's adherence to Wesleyan

soteriology. I then compared each senior minister's soteriology to the growth statistics of the church he or she served as recorded by the North Alabama Conference in order to determine what if any relationships existed between church growth and the senior minister's adherence to the full breadth and complexity of historic Wesleyan soteriology.

Population and Subjects

This study's population drew from a criterion-based group of senior ministers in the North Alabama Conference of the United Methodist Church. These senior ministers served churches that met or exceeded Bishop Willimon's WAC during the 2005-06 conference year. Approximately two hundred senior ministers in the North Alabama Conference were a part of this population.

I selected senior ministers from this population according to the following criteria: (1) the senior ministers entering their third year of appointment at their respective churches during the 2005-06 conference year, (2) all senior ministers were ordained elders in the United Methodist Church, and (3) all senior ministers had completed their Master of Divinity degree. I invited the senior ministers who met these criteria to participate in the research. Those select senior ministers (SSMs) who voluntarily participated represented a convenience sample from this criteria-based group.

Instrumentation

The study employed a researcher-designed questionnaire and semi-structured, researcher-designed interview protocol. I used both instruments with select senior ministers to determine five main, Wesleyan soteriological characteristics: (1) "all need salvation," (2) "by divine grace all may be saved," (3) "all may know they are saved," (4) "all may be saved to the uttermost," and (5) all are called to respond to divine grace with

personal and social holiness (P. Watson 30-40). To accomplish this determination, I based both instruments on six theological concepts: (1) prevenient grace, (2) convicting grace, (3) justifying grace, (4) assurance, (5) sanctifying grace, and (6) the finality of Christ.

Variables

The variables involved in this research were the senior minister's soteriology and the rate of church growth experienced during the 2005-06 annual conference year. I described the SSMs' soteriologies using soteriological profiles based on quartiles. These profiles were correlated to growth in the number of persons attending the weekend worship service(s) during the 2005-2006 annual conference year. Possible intervening variables included demographic changes in the area, church size and location.

Data Collection

After the SSMs volunteered to participate, I sent a letter to each SSM in the convenience sample (see Appendix C). Via US mail I sent each participant a copy of the survey, a pre-paid return envelope, and detailed instructions regarding survey administration. I asked each senior minister to place the completed survey in the provided envelope and return the survey. Upon the receipt and preliminary soteriological coding of the questionnaire, I conducted a telephone interview. The interviews were digitally recorded for coding. I completed the coding of the results and studied results to determine the extent of any correlation between the senior minister's soteriology and church growth.

Data Analysis for the WESLI

During data analysis, the senior ministers were assigned a Wesleyan Soteriological Score (WSS) based on the average of their responses on the WESLI. I correlated this score to growth in the number of persons attending the weekend worship service(s) between the 2005 and 2006 Annual Conference year. I then compared demographic data from SSMs, church growth data from the North Alabama Conference, and the area demographic data from the United States Census Bureau (or free services that relied on their data). I codified the SSMs into soteriological categories to answer the research questions.

Data Analysis for the SSIP

Using the SSIP, I took notes for all responses during the interviews. Then following the completion of all interviews, I listened to the digital recordings of the interviews, and took additional and more detailed notes. I compiled these notes into a word processing file organized by SSIP question, with numbered notes for each response under the SSIP question. I reviewed and analyzed the notes comparatively and inductively, focusing on searching for answers to the research questions. A process of categorization (Lindlof and Taylor 214) within a grounded theory approach (218) aided the identification of recurring themes within the data regarding the soteriology of the SSMs, how soteriology informed their vision, practice of ministry, and their thoughts on how their soteriology related to church growth. I was the only person to participate in the identification of themes. After I studied this qualitative data, I drew conclusions regarding the SSMs' adherence to Wesleyan soteriology. I also drew conclusions regarding the SSMs' strategic thinking about the effect of how their soteriology affected

their vision and plan for ministry. I drew conclusions regarding the SSMs' perspectives on how soteriology effected the growth of the church.

Delimitations and Generalizability

This study derived its data from a convenience sample of select senior ministers in the North Alabama Conference of the United Methodist Church. As a result, findings were limited and generalizable only to participating churches. Nevertheless, these findings had direct implications for the United Methodist Church particularly in areas of the Southeast Jurisdiction with cultures similar to that of North Alabama. The findings could inform United Methodist churches in these cultures as they seek to more effectively make Christian disciples. This study could also have greater implications for those Christian denominations in the wider Wesleyan family.

Theological Foundation

The doctrine of salvation provided this study's theological foundation. Thomas C. Oden writes on the centrality of soteriology in Christian teaching, "It is difficult to even to say what Christianity is without using the term *salvation* (*sōtēria*) [original emphasis] and its cognates" (*Life in the Spirit* 82). The term *salvation* contains some of the most basic teachings in Christianity: sin, grace, repentance, forgiveness, redemption, and reconciliation.

God's salvation has many dimensions; a corporate dimension exists where God saves a community or even all of creation. God saved creation from chaos (Gen. 1:2); the Israelites from slavery in Egypt (Exod. 14:21-27); and a remnant of Israel from total destruction, by calling her to return home from exile after she had "served her term" (Isa. 40:2 NRSV). In many respects the history of God's people tells the story of God saving

his people. In the Christian faith, God's corporate saving ultimately will also conclude with the renewal of creation: "Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more" (Rev. 21:1 NRSV). The Christian faith looks forward to this renewal of creation (Isa. 65:17, Rom. 8:19-22, 2 Pet. 3:13).

An individual or personal dimension resonates with this corporate dimension of God's salvation. In the Christian faith, God's personal saving act resides in the person, life, death, and resurrection of Jesus Christ. Christ defined his mission when he said, "For the Son of Man came to seek out and to save the lost" (Luke 19:10). Paul writes about the personal salvation found in Christ: "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come" (2 Cor. 5:17). Thus, salvation is a growing, God-initiated relationship between a person (a creature) and the persons of the Trinity (the creator) in which God's love and historical action intersect with human lives in order to bring about radical change.

Salvation continues in a person's life when by God's grace that person becomes convicted or realizes her or his relationship with the Divine is damaged, fallen, or sinful. This sin keeps a person from a right relationship with God. One metaphor Christ used for sinfulness portrayed people as lost "like sheep without a shepherd" (Mark 6:34). Like the coin or sheep in Christ's parables (Luke 15), God initiates personal salvation by his grace. God does the searching. Nevertheless, like the prodigal son (Luke 15) deciding to return home by the grace of God the decision of salvation lies with the person.

This decision is called repentance. Repentance involves a fundamental turning away from the person's previous life through an act of the will, through faith, and trust in

the merits of Christ's death on the cross to serve as a substitute for the person's sin.

God's grace justifies the person at this moment of decision and trust. A new creation has come and a new journey has begun, and if the person does not backslide, a journey has begun where the Holy Spirit fills the person and works in him or her to make him or her more like Jesus Christ.

In this journey, God's salvation brings the person back to the corporate dimension of salvation. Christ reminds those persons he saves of their need for a community of faith; he never assumes that persons he saves will be alone. Jesus said, "For where two or three come together in my name, there am I with them" (Matt. 18:20). And in this journey, God's salvation also acts through the past, present and future. The church celebrates the past pardon for sin. The "cloud of witnesses" (Heb. 12:1) who have gone before and shared their stories of how God saved them. The church also celebrates the salvation happening in the present: through new persons coming to new life because of God's personal saving actions in their lives. Further, Christians celebrate the future dimension of salvation. Christians believe salvation carries on through time until God's saving work begun in Jesus Christ is complete. Paul writes about this tension among the past, the present and the future aspects of salvation. He says, "I am confident of this: that the one who began a good work among you will bring it to completion by the day of Jesus Christ" (Phil. 1:6). The journey of salvation can take a person from sinfulness to conviction, justification, sanctification, and at the renewal of all things, to glorification or the removal of sin.

Offered to all persons, the God's message of salvation requires proclamation. Paul asks, "For, everyone who calls on the name of the Lord shall be saved. But how are they

to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him?" (Rom. 10:13-14). Thus, God's salvation dovetails with proclamation. Accordingly, Christian salvation is difficult to separate from the person proclaiming it; a parent, a small group leader, or a senior minister of a church. The salvation of God is the sum of the action of God. It is the past, present and future task of the Kingdom of God. At its culmination, individuals, communities and all creation will journey together into eternity.

Overview of Study

Chapter 2 reviews selected literature and pertinent research. Further, Chapter 2 explores the theological foundations of soteriology and its relationship to John Wesley's soteriology. Additionally, Chapter 2 studies contemporary writings on church growth and the effect of senior ministers on churches' direction.

Chapter 3 presents a detailed explanation of the project's design, the research methods, and the methods of data analysis.

Chapter 4 presents findings of the study.

Chapter 5 reports practical applications that flow out of the research and presents suggestions for further inquiry.

CHAPTER 2

LITERATURE

The purpose of this study was to examine the relationship between church growth in the North Alabama Conference of the United Methodist Church and adherence to Wesleyan soteriology by the senior ministers of various churches. Accordingly, this literature review focuses on four areas: (1) the guiding effect a senior minister or any executive leader has on a church or any other organization, (2) the relationship between theology and church growth, (3) current understandings of soteriology in the United Methodist Church, and (4) a brief description of the five dimensions of Wesleyan soteriology in the study: namely, (a) all people need salvation, (b) by divine grace all people may be saved, (c) all people may know they are saved, (d) all people may be saved to the utmost, and (e) all people are called to respond to divine grace within personal and social holiness (P. Watson 30-40).

A Senior Minister's Effect on a Congregation

Jim Collins researched a fundamental question: "Can a good company become a great company and, if so, how?" (3). In his research, Collins discerned several principles regarding the manner in which good or average companies have become great. The first of these manners is called "Level 5 Leadership" (21). According to J. Collins' leadership paradigm, a Level 1 leader is a highly talented individual. A Level 2 leader can contribute to a team. A Level 3 leader is a capable manager. A Level 4 leader is an effective leader who "catalyzes commitment to and vigorous pursuit of a clear and compelling vision, stimulating higher performance standards" (20). Finally, a Level 5 leader is "an individual who blends extreme personal humility with intense professional will [who

channels] their ego needs away from themselves and into the larger goal to build a great company” (21). Nevertheless, J. Collins does not believe that leadership offers a universal answer to organizations’ woes.

J. Collins asserts that a “leadership-is-the-answer-to-everything perspective” (21) is unhelpful when working to understand how an organization’s transition from mediocrity to excellence. Nevertheless, for the purposes of this project, the significance of Collins’ research emerges not from the leadership paradigm but Collins’ emphasis upon senior leadership in transforming a good organization into a great organization. Ultimately, his research indicates making a good organization into a great organization, “is not just a business problem. It is a *human* [original emphasis] problem” (16). In other words while human issues of building and growing an organization are complex, they are nevertheless rooted in persons working to achieve a goal, build a business, or grow the church. According to J. Collins’ research, an organization’s senior administrator is ultimately responsible for its performance represents an important human tractor. Other people make an impact, but the senior administrator makes the difference in guiding the overall direction of the organization. *The Book of Discipline (2004)* gives a senior minister the role of “administrative officer” of a church (Olson et al. 240).

While J. Collins’ research may seem significant only for secular administrators, literature in Christian circles also supports the idea of Level 5 leadership. Rev. Adam Hamilton writes, “[I]t is often our [senior ministers’ and church leaders’] acts of sacrificial love on their [people’s] behalf that inspire the sheep to follow our leadership” (19). He considers the senior minister and all leaders in the church to be shepherds for

people on the journey of Christian discipleship. Without such leadership, particularly from the senior minister, people resemble “lost” sheep without a shepherd (19).

William M. Easum, church consultant and Christian futurist, shares similar thoughts to the thoughts of Collins. Easum sees the Christian faith as more effective and apt to grow when viewed more as a *movement* and less as a *religion* (*Unfreezing Moves* 18). Easum writes, “Movements are centered around a revered leader. Remove the leader, and the movement soon becomes an institution or religion” (19). Easum contends churches and spiritual movements thrive because of leaders:

In movements that thrive long-term, subsequent leaders embody the spirit of the movement’s founder. Christianity thrived because people like Paul, Apollos ... and others caught and lived out the resurrected spirit of Jesus by following him into the mission field. Christianity thrives today where leaders embody the spirit of Jesus. (20)

While the Church’s primary leader is Jesus, the manner in which the local church leader embodies that the spirit of Jesus determines whether the ministry will thrive. In the case of church transformation, Easum describes the first step as beginning with “the pastor’s commitment ... transformation almost always begins with a pastor” (*Sacred Cows* 142). Thus, the leader of a Christian faith community ranks among the most significant contributing factors for those communities’ growth and effectiveness:

I have reviewed dozens of case studies from both the business and religious world, and they all say the same thing: “stuck” organizations do not become “unstuck” without a leader who (1) intentionally or unintentionally decides it is time the congregation got “unstuck”; (2) shares a new vision so articulately that it becomes a shared vision; (3) gets enough people to share the vision to unstick the organization. (143)

From Easum’s perspective, the senior minister defines much of the change, development, and growth of a congregation.

Bishop Dick Wills of the Tennessee and Memphis Annual Conferences shares his perspective:

One might think that if a church has indigenous worship, small groups, and empowerment of the laity, it will certainly be a vital community of faith. But there is a problem. The fundamental need is for the senior minister to be a “spiritual leader.” (76)

From Wills’ perspective, one of the decisive features in a vital and growing congregation is the senior minister.

Perspectives on the Relationship between Theology and Church Growth

As a spiritual leader and shepherd of a spiritual movement, the senior minister serves as the resident theologian and primary articulator of vision, mission, and doctrine. A review of the church growth literature indicates ambiguity relative to how a given theology or doctrine effects church growth. Schwarz insists church development depends “neither on spiritual persuasions ... nor on specific spiritual practices” (28) but instead depends upon “spiritual passion” (28). Schwarz elaborates more on the relationship between theology and church growth:

[P]ure doctrine alone, as countless examples illustrate, does not induce growth. A church, regardless of how orthodox its dogma and view of Scripture, can hardly expect to experience growth, as long as its members do not learn to live their faith with contagious enthusiasm and to share it with others. (29)

Here Schwarz specifically challenges the idea that any type of orthodoxy ensures church growth. Two ways exist to interpret the assertion that doctrine alone does not yield growth. A first interpretation of this assertion could be doctrine plus passionate spirituality can yield growth: “‘passionate spirituality’ demonstrates empirically the theological core of the matter in church growth: the life of faith as a genuine relationship with Jesus Christ” (29). A second interpretation might suggest a congregation can believe

anything as long as such belief prompt the congregation has zeal for their faith. For example Schwarz notes one reason some Christian sects grow stems from their “enthusiasm” (29) or passionate spirituality.

On the surface Kelley seems to resonate with Schwarz, finding the practice of ministry a decisive factor in church growth. From the Wesleyan revival and the Anabaptist movement, Kelley derived a set of principles which the leaders of those movements followed and preserved the integrity of those religious movements to which those persons belonged “without violating the dignity or integrity of persons” (125). Kelley derived principles under which these movements operated that lead to their strength.

[Wesley as well as the Anabaptists] were in no haste to take anyone into membership ... [m]embership was conditional upon continuing faithfulness ... [and no person] that had not undertaken the rigorous training and accepted the obedience and discipline of the group had any voice in making the decisions of the group [original emphasis]. (125-7)

These principles governed the Wesleyan and Anabaptist movements’ attitude regarding membership, criteria for continuing membership, and training for those persons choosing membership.

Other current church growth literature shares these ideas on the importance of commitment in membership. Jeff Patton uses the phrase “membership that means something” (91) in which the expectations of membership were high. For both Patton and Kelley, such expectations were not intended to disconnect the church from those persons outside the movement, but to “make a distinction [in order to] maintain [the church or movement’s] identity” (Kelley 127). For Wesley, the Anabaptists, and Patton, “a long period of training and preparation preceded admission, during which the rigors and privations of discipleship ... were vividly described and the candidate warned away if he

was not willing to incur them” (Kelley 125). After this training the candidate passed diverse readiness tests and made vows in the presence of the congregation to demonstrate he or she had the spiritual commitment to the movement.

Another of Kelley’s principles claims “*tests of membership were attitudinal and behavioral* [original emphasis] rather than solely or chiefly doctrinal” (125). Here Kelley echoes Schwarz’s understanding of passionate spirituality (156), yet it places a greater emphasis upon seriousness. For Kelley such tests were not mere formalities:

[The tests were not] just an acceptance of the present content of the faith but an ardent willingness to pursue it in its future unfolding, to search the Word of God together in utter seriousness and to obey its implications in their lives with total dedication. (126)

Therefore, Kelley interprets these tests as central to the vigor of a religious movement, reinforcing the willing participant’s attitude and behavior. Beliefs and matters of faith govern behavior and attitude. Thus, the theology of the movement governs the faith.

Further, Kelley describes a principle by which members of vigorous religious movements “*made their life pilgrimage together in small groups, aiding and encouraging one another* [original emphasis] ... No one worked out their salvation in isolation; each was surrounded and sustained by the brethren” (126). George G. Hunter, III, after studying growing congregations that connected with non-Christians, views small groups as essential in order for churches to be “apostolic congregations” (26). For Hunter, such congregations specifically target and reach non-Christian or nominally Christian people because of these churches’ perception of a God’s genuine call to reach such populations. Further, these apostolic congregations believe a call to respond to the Great Commission as axiomatic for orthodox Christian theology (28-32).

In Kelley's view these ministry practices effect church growth, and like Hunter, Kelley also believes such growth happens because of clear theology. Kelley believes religion seeks to explain "the meaning of life in ultimate terms" in each sociological circumstance (37). Meaning carries such a central place for Kelley that he writes, "One of the purposes of this book is to suggest that [the] qualities of seriousness/strictness are an apparently necessary feature of any effective meaning-venture, and without them it begins to deteriorate" (156). Thus, Kelley asserts conservative churches grow not so much because they are conservative but because of the seriousness of their practices.

Kelley's research indicates seriousness manifesting in four key ways. First, people with serious faith distinguish their faith from other beliefs and do not mingle their beliefs with other beliefs arbitrarily or find compatibility when such compatibility does not actually exist. Second, people with serious faith "make high demands of those admitted to the organization that bears the faith, and do not include or allow to continue within it those who are not fully committed to it" (121). Third, people who are serious about their faith "do not consent to, encourage, or indulge in any violations of its standards of belief or behavior by its professed adherents" (121). Finally, people who are serious about their faith "do not keep silent about [their faith], apologize for it, or let it be treated as though it made no difference, or should make no difference, in their behavior or in their relationships with others" (121). The two latter characteristics indicate that no particular beliefs or theology contribute to church growth but demonstrate the need for a set of beliefs an adherent may learn and articulate.

In contrast to Schwarz, Kelley emphasizes the importance of the theology upon which a church bases its practice of ministry. Kelley develops this idea with a critique of the churches of his time:

Contrary to the impression given by many contemporary churches, the true business of the genuine *religious* [original emphasis] organization is not baby-sitting or entertainment, not social work or social action, not even what passes for religious education or theology, unless these activities are the means for acting out or otherwise communicating the *meaning* [original emphasis] of life which the religious group wants to proclaim. (136)

In other words growing churches communicate a connection to a greater divine story attributing meaning to human lives by placing human stories within the divine context. In effect, when a person tells the divine story, she or he is practicing narrative theology and responding to the psalmist's call: "Sing to the Lord, bless his name; tell of his salvation from day to day" (Psa. 96:2). As a result, Kelley's view attributes meaning to the work of theology. This meaning leads to church growth.

Referencing the unpublished research of George R. LaNoue of Johns Hopkins University, Kelley mentions one theological concept in particular as a determining factor in church growth: salvation. LaNoue sees soteriology only in terms of "a promise of supernatural life after death" (Kelley 92). In LaNoue's view churches which specialize in offering salvation as an incentive compete only among themselves. Conversely, churches emphasizing fellowship, entertainment, knowledge, respectability, and social activism have any number of organizations with which to compete and "place themselves in competition ... with more compelling forms of the same attractions" (Kelley 92). In short, if a person is driven to engage in social action, she or he could join a church just as easily as she or he might join a civic club. Therefore, the church's offering must transcend the opportunities offered by such clubs.

The greater Wesleyan family of denominations espouses a rich soteriological paradigm including, but not limited to, a simple life-after-death definition. This understanding comes from Wesley and the movement he catalyzed. Further, such an understanding of the saving work of Christ was defined in contrast to the reigning Calvinist/Reformed theology of the day and rooted deeply in the Scripture as well as the traditions of the church. Finally, this soteriological understanding taught and practiced holiness as much as it taught and practiced social justice.

As Kelley noted, and as Patton and Hunter have noted more recently, theology and the practice it informs communicates the meaning Kelley describes. The communication of meaning produces effective ministry. If the United Methodist Church is in decline and has become ineffective, perhaps the United Methodist Church is beginning “to deteriorate” (Kelley 156) because it has disconnected from the teaching and practice of historical Wesleyan soteriology.

Current Understandings of Soteriology in the United Methodist Church

The Book of Discipline (2004) defines the soteriology of the denomination in terms of Christology, divine grace, and missiology. The United Methodist Church confesses “Jesus Christ as Savior and Lord, which is the source and measure of all valid Christian teaching” (Olson et al. 42). Sin “does [not] diminish our accountability for the way we live” (46). Grace as the “restoration of God’s image in our lives requires divine grace to renew our fallen nature” (46). United Methodists see this grace as a united whole yet active in three distinct modes.

First, prevenient grace describes “the divine love that surrounds all humanity and proceeds any and all of humanity’s conscious impulses” (Olson et al. 46). Prevenient

grace “prompts our first wish to please God, our first glimmer of understanding of God’s will, and our ‘first slight transient conviction’ of having sinned against God” (46). This understanding comes from the Anglican heritage of the United Methodist Church.

Drawing from Article VIII of the Articles of Religion, *The Book of Discipline (2004)*

demonstrates this heritage:

The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will. (61)

Thus, throughout the movement’s history, prevenient grace has been a part of Methodist soteriology.

The second mode of grace mentioned in *The Book of Discipline (2004)* is justification and assurance. This work of grace depends upon a “repentant believer [to whom God] reaches out ... with an accepting and pardoning love” (Olson et al. 46). Faith in Christ characterizes such repentance, “the only response essential for salvation. However ... salvation evidences itself in good works” (47). Justification is “often referred to as conversion” and “we can expect to receive assurance of our present salvation as the Spirit ‘bears witness with our spirit that we are a child of God’” (46). Justifying grace thus becomes the starting point of salvation.

Sanctification and perfection are the third mode of grace mentioned in *The Book of Discipline (2004)*:

We hold that the wonder of God’s acceptance and pardon does not end God’s saving work, which continues to nurture our growth in grace. Through the power of the Holy Spirit, we are enabled to increase in the knowledge and love of God and in love for our neighbor. (Olson et al. 47)

For United Methodists, being born again or the new birth serves as “the first step in this process of sanctification” (47). This grace urges the faithful toward “Christian perfection, which [John] Wesley described as a heart ‘habitually filled with the love of God and neighbor’ and as ‘having the mind of Christ and walking as he walked’” (47). Further, the United Methodist Church “insist[s] that personal salvation always involves Christian mission and service to the world... Scriptural holiness entails more than personal piety; love of God is always linked with love of neighbor” (47). God therefore is not satisfied with mere conversion. God’s grace continues toward holiness.

Other official United Methodist positions may be found on the denomination’s official website. Dr. Diana Hynson of the General Board of Discipleship responded to the question: Do United Methodists believe in universal salvation? She gave the following reply as a resource for leaders within the United Methodist Church:

While [United Methodist doctrinal standards] state that salvation is *available* [original emphasis] to all persons, they stop short of saying that salvation is *guaranteed* [original emphasis] to all persons. There is the stated or implied condition that, while God's grace is necessary for salvation and that humankind cannot in any way attain salvation without God, that there is certainly an element of awareness and cooperation on our part to order our lives after the image of Christ if we have the capacity to do so.

There are persuasive arguments that include the faithful, thoughtful, and respectful use of Scripture on both sides-affirming and denying universal salvation. *The Book of Discipline*, which is the only official printed voice of the UMC, does not make a statement specifically about universal salvation. This places the question in a possible gray area, but *The Discipline* says what it says. One must read the doctrine there and attempt to understand it as well as possible.

Therefore, according to Dr. Hynson present United Methodist soteriology lacks definition and it is open to interpretation under the guidance of *The Book of Discipline*.

Dr. David Lowes Watson of the General Board of Discipleship of the United Methodist Church disagrees concerning a possible a gray area in United Methodist soteriology. He sees the Fall as a universal human problem ameliorated by a universal divine solution. His biblically based argument emerges from the Torah, the Prophets and the New Testament. The prophet Isaiah asserted, “Israel is saved by the Lord with everlasting salvation. ... There is no other god besides me, a righteous God and a Savior; there is none besides me” (Isa. 45:17, 21). Thus, according to D. Watson, “God is righteous *because* God saves [original emphasis]” (44). D> Watson also reasons God promised Abraham would be a blessing to *all* families of the earth (66). Thus, according to D. Watson, if God did not save all persons, then God would not only be a divinity that reneges on promises, but would not truly be righteous.

D. Watson draws the heart of his argument from Paul’s letter to the Romans. As sin is universal (1:18-23, 2:1-16), and as “[h]umankind is profoundly alienated from its Creator” (70), God pronounces a judgment against this sin. Judgment in D. Watson’s view is not a divine evaluation of “ethical rectitude” (70); rather, for D. Watson judgment is a more profound issue of God preventing the continuation of alienation. Thus, God the Father sends God the Son, Jesus Christ the faithful one as a means of universal redemption for the universal human problem of sin brought about by Adam:

As one man’s trespass led to condemnation for all men, so one man’s act of righteousness leads to acquittal and life for all men. For as by one man’s disobedience many were made sinners, so by one man’s obedience many will be made righteous. (Romans 5:18-19)

The universal saving grace that Watson perceives is an “election to a particular relationship with God *for* [original emphasis] the world, not *from* [original emphasis] it” (72). Therefore, humanity’s response to the good news of God’s universal salvation

should be repentance, conversion, and discipleship. For Watson, “salvation is what Christ has done for us, unilaterally and unequivocally” (106). Thus, Watson’s answer for the human problem of sin is God acting through Christ to bestow universal salvation.

Rev. Kalen Fristad of the Iowa Annual Conference of the United Methodist Church resonates with Watson and disagrees with Rev. Hynson. Delving more directly into Wesleyan matters, Rev. Fristad articulates his understanding of historical Wesleyan theology. Fristad believes John Wesley rejected a Universalist soteriological perspective in his early life, and instead embraced his own modification of Arminianism. However, Fristad claims Wesley embraced Universalism later in life. To prove his point, Fristad points to a sermon that Wesley preached on 13 March 1782, at age 79, in which Wesley preached, “God loves every one and God’s mercy extends to all” that “God in his mercy has provided ‘an universal remedy for an universal evil’” (123). Fristad argues that if Universalism is not true then God will “never have much success winning friends and influencing people” (133). He also encourages his readers to “move beyond 1,000 B.C. in our understanding of God” (60). Nonetheless, noted Wesley scholar Richard P. Heitzenrater disagrees with Fristad. For Wesley “universal salvation” was one of the great errors in the Christian faith (155). Wesley also “prided himself on his lifelong consistency” (261).

While Watson and Fristad espouse a clear soteriological perspective, the “possible gray area” that Rev. Hynson saw in United Methodist soteriology is shared by others. Honokaa United Methodist Church, as posted on the official webpage of the Hawaii District of the United Methodist Church, states its soteriology:

We believe God loves the world and wants to redeem it. Our hope of eternity with God begins here and now in our present relationship with

God. Everything we do affects that relationship for eternity. Maybe we can doom ourselves. But maybe God can overcome such rejection. We do not know. But while we hope and pray for universal salvation, we believe faith is sure ... Methodism encourages a journey of faith and belief that is never ending or sure; one built completely on faith and a personal relationship with God. (Dobbs)

Using phrases like “gray area” and a “journey of faith that is never sure” imply a lack of soteriological clarity from these United Methodists.

More moderate United Methodists such as Rev. Adam Hamilton of the Church of the Resurrection in Leawood, Kansas, emphasize the need for clarity in soteriology.

Hamilton asks: “Why do people need Christ?” (21). His question is rooted in the need for clarity regarding sharing in Jesus Christ’s ministry. Specifically, such views ask, “Why does the church do what it does?” His answer is rooted in soteriology:

Jesus Christ is the solution to the deepest longings of the human heart. He is the answer to the most serious problems that plague our society. When Jesus is Lord and the Holy Spirit enters the heart of the believer, we find the empty spaces filled, and the dark sides of our soul transformed ... Why do people need Christ? Because without him we will always be lost and lives will never realize their God given potential. (22)

Thus, in Hamilton’s view people need Christ to save them from the fallen human condition, being lost, the longings in their heart, problems in this world, and wasting their God-given potential.

Bishop Scott J. Jones believes classical Wesleyan soteriology shares the attributes that Hamilton describes. Namely, classical Wesleyan soteriology uncovered an immediate need for eternal salvation. God takes persons on a “process” (177) of grace. This process begins before a person is born as God preveniently prepares the way for a person’s salvation. This process continues with a conviction of the need for repentance (165). The process of grace persists with justification as a response to faith (184) and a new birth God works in a person (202). It continues with the process of slowly being

made holy, sanctified, and perfected at the pace God deems appropriate (197). This sanctifying grace may work through many means such as sacraments (263), social justice (225), and evangelism (283). Jones also believes that United Methodist doctrine acknowledges a last judgment and a linkage between “salvation in the present world and salvation in the world to come” (218). Jones’ ideas resonate with Hamilton, but sound more certain than Hynson, and appear different than Fristad and D. Watson.

Nevertheless, while various soteriological understandings exist among United Methodists, some authors who are more moderate such as Hamilton and Jones provided a core teaching upon which to agree: classical, historical Wesleyan soteriology. Therefore, I limited the standard of soteriological comparison to the senior minister’s adherence to the full breadth and complexity of Wesleyan soteriology to measure more easily.

The Soteriology of John Wesley

Wesley must be located within the spectrum of the Church’s soteriological witness to fulfill the purpose of this dissertation. Historical understandings of Christian soteriology often begin with the study of the person of Jesus and his work on the cross. Assuming a Christology consistent with Nicea and Chalcedon in which Jesus Christ is “of one substance” (Migliore 148) with the Father and “fully God, fully human” (148), the soteriological question then asks which metaphor the Church should use to communicate meaningfully the saving action of Jesus Christ. Many classical and modern metaphors draw from military, sacrificial, and political concepts to describe the work of Christ (152).

Christ the Victor

One prevailing metaphor in the early centuries of Christianity was *Christus Victor*. The *Christus Victor* perspective sees Christ as the military victor over the powerful structure of sin in the world and imbedded in the human condition itself (Migliore 4). Scripture offers the basis for the metaphor of Christ as victor and states: “He disarmed the rulers and authorities and made a public example of them, triumphing over them in it” (Col. 2:15). In this vision of the atonement, Jesus is viewed as a victor who sweated, lived, and worked with people on earth. As Christ became incarnate, he battled evil by avoiding all sin and building community. Daniel Migliore uses the image of a struggle to illustrate this metaphor:

[T]he work of the atonement is a dramatic struggle between God and the forces of evil in the world. In the incarnate Lord, divinity is deeply hidden. Under the veil of humanity, Christ battles demons, the devil, and ... all the powers that hold human beings captive. (152)

From another perspective *Christus Victor* reflected peace upon the violence of the cross and accepted the full force of that violence even unto the point of death. Jesus then rose from the dead victorious over violence.

Christ the Satisfaction

The satisfaction theory of atonement offers a second metaphor. While the satisfaction image occurs many times in the Scriptures (Isa. 53; Luke 24:46; Gal. 3:13; Rom. 3:25; Eph. 5:2; 1 John 2:2; Heb. 9:26; 10:12), St. Anselm performed the seminal work regarding this soteriological metaphor. Satisfaction casts a priestly image; consistent with the Torah, God demanded payment for the community’s individual and corporate sins. Such payment often involved the sacrifice of a scapegoat being lead into the wilderness to take away the sins of the whole community (234). Regarding Christ’s

work, Jesus became the final scapegoat to fulfill the Law as atonement for all humanity's corporate and individual sins until the end of time. In Christian soteriology satisfaction eliminates the need for future scapegoats and the sacrificial part of the Law. Specifically, Jesus saves and liberates persons from punishment for their sins by enduring the cross as a scapegoat to pay the price for their sins.

Christ the Moral Influence

A third metaphor develops an image of Jesus as the example of moral behavior. According to this metaphor, fallen creation needed a complete example for living in a new era in which peace provides the new foundation for human relationships, even though violence still abounds in the world. Humanity needed the example of a life that obeyed the spirit of the Law. This individual would have to show the human race how to live in the world and die for the world. Jesus Christ offers this example. From the perspective of moral influence, Christ's death represents more than a victory or a sacrifice. Accordingly, Jesus saves and liberates humanity by acting as a model after which persons can pattern their lives. In the moral influence paradigm, Christians find salvation by following Jesus' example (Migliore 153).

Salvation and Atonement for Wesley

While Wesley's theory of the atonement was "essentially Anselmian" (Brockwell 21), he also saw salvation as more than a theory or an assent to a set of beliefs. Wesley considered Christian faith as a matter of the heart:

[Christian faith is] not barely a speculative, rational thing, a cold, lifeless assent, a train of ideas in the head; but also a disposition of the heart. ... Christian faith is then, not only an assent to the whole gospel of Christ, but also a full reliance on the blood of Christ; a trust in the merits of His life, death, and resurrection; a recumbency upon Him as our atonement and our life, as given for us, and living in us; and, in consequence hereof, a closing

with Him, and cleaving to Him, as our “wisdom, righteousness, sanctification, and redemption,” or, in one word, our salvation. (Outler *Works* 1: 4-5)

Also, in 1765, Wesley published his sermon entitled “The Scripture Way of Salvation.”

According to Heitzenrater, this sermon “stands as perhaps the single best homiletical summary of his [Wesley’s] soteriology” (220). In this sermon, Wesley asked the following question:

What is salvation? The salvation which is here spoken of is not what is frequently understood by that word, the going to heaven, eternal happiness. . . . It is not a blessing which lies on the other side of death; or, as we usually speak, in the other world. The very words of the text itself put this beyond all question: “Ye are saved.” It is not something at a distance: it is a present thing; a blessing which, through the free mercy of God, ye are now in possession of. Nay, the words may be rendered, and that with equal propriety, “Ye have been saved”: so that the salvation which is here spoken of might be extended to the entire work of God, from the first dawning of grace in the soul, till it is consummated in glory. (Outler and Heitzenrater 372)

Here Wesley refers to God’s saving work as a present reality more than an eternal consideration, but he also considers God’s saving work an immediate consideration. For Wesley, salvation is a divine work that inhabits the present as much the eternal future. Salvation for Wesley was a work from the past to the present and into eternity.

Wesley and the Tradition of the Early Church

Wesley drew his ideas on salvation and grace from the deepest and most ancient Christian traditions (Langford 22). Wesley understood grace in terms of a convict being forgiven with the “undeserved favor” of God (Outler and Heitzenrater 40). Remaining within the traditions of Western Christianity, Wesley was also a student of Eastern Christianity, which led him to see grace and the transforming power of the Holy Spirit. Wesley saw God’s grace as not only an agent of creation, judgment, and forgiveness, but

also as the agent of redemption, transformation, and “regeneration” (Runyon 71). In one statement, Wesley drew from a humanistic (or even naturalistic) image:

Whether [conscience] is natural or superadded by the grace of God, it is found, at least in some small degree, in every child of man,... not only in all Christians, but in all Mahometans, all pagans, yea the vilest of savages. (Outler, *Works* 4: 163)

Therefore, however incomplete God’s universal revelation, Wesley believed in a grace given to all humanity.

The Universal Grace of God

According to Wesley, even before salvation was necessary, the grace of God was already working. Wesley saw the act of creation as a work of God’s grace. Accordingly, Wesley wrote, “It was free grace that ‘formed man out of the dust of the ground and breathed into him a living soul’” (Outler and Heitzenrater 40). For Wesley God’s whole story from creation to the last judgment and beyond features one work of grace after another. Authors representing diverse perspectives on Wesleyan theology agree that from his earliest days Wesley saw grace as the “leading” theme (K. Collins, *Wesley on Salvation* 19) or “central motif” (Langford 23) of his theology and soteriology. For Wesley grace defined God’s activity in the past, present, and future. Perhaps K. Collins phrases it most concisely: “[G]race is the first chord struck in God’s creation and in this present work as well” (*Wesley on Salvation* 19). For Wesley God’s grace was universal.

The Universal Human Need for Redemption

For Wesley, while God’s grace was universal, so was human sin. Grace came before sin, but grace responds to sin. According to Randy L. Maddox, for Wesley recovering the image of God meant regaining holiness rather than receiving forgiveness for individual sins (“Wesley” 17). Both Christianity and Judaism assert humanity’s fall

from grace amidst God's grace-filled creation (Gen. 1:31). In that fall, humanity and all creation was broken beyond any hope of self-repair. A stark dissonance exists between creation's state before and after the fall. Oden describes creation as "grossly skewed and scrambled" (*John Wesley's* 102). Oden asserts, "Falleness comes logically and chronologically only after creation, not as if embedded within creation or necessitated by creation" (102). Thus, Wesley understood salvation as a recovery of the image of God.

Central to Wesley's soteriology was the doctrine of original sin. Accordingly, Wesley considered it among "the three grand scriptural doctrines—Original Sin, Justification by Faith, and Holiness consequent thereon" (Telford 4: 146). Article IX of the Thirty-Nine Articles of Religion, the historic document that defined Anglicanism, affirms the doctrine of original sin:

Originall sinne standeth not in the folowing of Adam, (as the Pelagians do vaynely talke) but it is the fault and corruption of the nature of euery man, that naturally is engendered of the ofspring of Adam, whereby man is very farre gone from originall ryghteousnes, and is of his owne nature enclined to euyll, so that the fleshe lusteth alwayes contrary to the spirite; and therefore in euery person borne into this worlde, it deserueth Gods wrath and damnation. (MacLear and Williams 141)

Wesley's theology emerged from the tradition of the Church of England.

During Wesley's lifetime European civilization was in the Age of the Enlightenment, the eighteenth century intellectual movement that advocated using reason to obtain objective truth, to enable the humanity's progress, and to establish a just system of government and morality. Wesley's theology was "leavened with the English-Enlightenment" (Hendricks 9). Nonetheless, Deism also sprang from the same intellectual movement that informed Wesley. While Wesley embraced special revelation, Deism rejected special revelation and supernatural events. Deism asserted that human and

natural theology reveal the nature and existence of one supreme God. Deists had “inordinate optimism” (Oden, *John Wesley’s* 149) regarding the potential for humanity’s self-improvement. While Deists may have meant to free people from oppression and demonstrate benevolence, Wesley found they contradicted orthodox Christianity.

In the Scriptures Wesley saw a message regarding humanity’s intense separation from God: “The Lord saw that the wickedness of humankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually” (Gen. 6:5). In his sermon entitled “Original Sin,” Wesley asserted his belief that apart from God’s grace of humanity existed in a “natural state” (Outler and Heitzenrater 328) left unaware of their spiritual needs. Cut off from the source of love, humanity cannot truly love (1 John 4:19). Wesley writes, “We have by nature not only no love, but no fear of God” (Outler and Heitzenrater 330). Wesley continues, “[B]y nature you are wholly corrupted; by grace ye shall be wholly renewed” (Outler and Heitzenrater 334). Thus, complete corruption calls for complete renewal of the image of God. Thus, the only agent available for original sin is God’s original grace present even before the creation.

The Universal Availability of Redemption by Divine Grace

Donald Fairbairn notes St. John Chrysostom’s perspective on divine grace when he write: “[I]t works apart from and prior to our efforts” (206). In this phrase, the manner in which the early Church in general, and particularly the Eastern Church, influenced Wesley’s understanding of prevenient grace.

Prevenient grace. Wesley read and digested Chrysostom and other early Christian writers. In his work entitled “Advice to Clergy” (1756), Wesley questions his itinerant ministers:

Can any who spend several years in those seats of learning, be excused if they do not add to that reading of the Fathers? the most authentic commentators on Scripture, as being both nearest the fountain, eminently endued with that Spirit by whom all Scripture was given. It will be easily perceived, I speak chiefly of those who wrote before the council of Nicea. But who could not likewise desire to have some acquaintance with those that followed them? with St. Chrysostom, Basil, Austin, and above all, the man of a broken heart, Ephraim Syrus? (Welch 266-67)

Even with his dedication to study, Wesley proved capable of describing God's soteriological work with very down-to-earth images in order to connect with a greater audience. In "Principles of a Methodist Farther Explained" (1746), Wesley described the beginning of the Christian life as entering a house with repentance as the "porch" (Jackson 472) and faith as the "door" (472). Holiness is the house and the "rooms" (427) within which a faithful person may reside. This mode of grace is necessary for repentance. For Wesley repentance and salvation were not possible apart from God's action. God's image was imprinted on humanity and thus, God initiated the renewal of that marred image. Therefore, God's activity on humanity's behalf comes first.

The United Methodist *Book of Discipline* (2004) defines prevenient grace as follows:

[T]he divine love that surrounds all humanity and precedes any and all of our conscious impulses. This grace prompts our first wish to please God, our first glimmer of understanding concerning God's will, and our "first slight transient conviction" of having sinned against God. God's grace also awakens in us an earnest longing for deliverance from sin and death and moves us toward repentance and faith. (Olson et al. 46)

This definition contains several elements: including God inspiring the faithful to action, to spiritual clarity, to repentance, and to faith. Oden gives an alternative definition:

[Prevenient grace is] the grace that begins to enable one to choose further to cooperate with saving grace. By offering the will the restored capacity to respond to grace, the person then may freely and increasingly become an active, willing participant in receiving the conditions for justification. (*John Wesley's* 243)

This alternate definition's significance hinges upon its elaboration of the effect of divine grace upon the human will and the manner in which human will participates in the soteriological process.

When preaching on the raising of Lazarus, Wesley illustrated prevenient grace by saying,

It was impossible for Lazarus to come forth till the Lord had given him life. And it is equally impossible for us to come out of our sins, yea, or to make the least motion toward it, 'til he who hath all power in heaven and earth calls out dead souls into life. (Outler and Heitzenrater 490)

Wesley also elaborated regarding the universality of prevenient grace:

For allowing that all souls of men are dead in sin by nature, this excuses none, seeing there is no man that is in a state of mere nature; there is no man, unless he has quenched the Spirit, that is wholly void of the grace of God. No man living is entirely destitute of what is vulgarly called "natural conscience." But this is not natural; it is more properly termed "preventing [prevenient] grace." Every man has a greater or less measure of this, which waiteth not for the call of man. (491)

Thus, Wesley relied heavily on the doctrine of prevenient grace.

Like his contemporaries Wesley embraced the ideas of original sin and the Fall (Runyon 19). Nevertheless, in contrast to many of the minds of the Protestant Reformation, Wesley departed from and rejected election, holding that a measure of free will remained in humanity (Langford 27). Wesley found many calls in the Scripture for human beings to respond to God. He reasoned that a just God would not call on a human being to do the impossible (Runyon 39), unless through grace a person could respond, resonating the Scripture that proclaims "for it is God who is at work in you, enabling you both to will and to work for his good pleasure" (Phil. 2:13). While Wesley agreed that human free will was limited in a natural state, he also believed the universal grace of God made possible a person's response to salvation's call. Wesley called this natural state

“natural man,” a term describing that period in a person’s life during which she or he was unaware of the workings of God’s grace (C. Williams 57).

M. Elton Hendricks views Wesley’s understanding of prevenient grace as a form of natural theology. Natural theology, the belief that by observing nature a person can discern truth about God apart from supernatural revelation, was a part of eighteenth century deist theological discourse. Hendricks draws a distinction between what he calls “soft” and “hard” (7) natural theology. For Hendricks, a hard definition of natural theology would “mean an adequate or saving knowledge of God completely independent of revelation” (7) and is “generally the view of Deism” (7), while a soft definition would mean while natural theology did give insights and knowledge about God, such “knowledge is not adequate for salvation” (14). Hendricks notes two main components of natural theology: (1) the ability for all people to know God, and (2) independent knowledge of supernatural revelation. Since Wesley understood prevenient grace to be universal, that grace arrived before any missionaries to a given culture, and was independent of supernatural revelation, Hendricks concludes prevenient grace had an element of soft natural theology (17). Nonetheless, a case could be made that prevenient grace is a kind of universal, supernatural revelation.

In the end prevenient grace provides a logical conclusion of Wesley’s experience of faith and ministry. While he assented to total depravity, with Scripture in hand and heart he could not reconcile the other points of Calvinist theology, especially unconditional election and limited atonement. Calvinists relied on the previous two ideas for their soteriology. With the concept of prevenient grace, Wesley reconciled the

seemingly hopeless situation involving total depravity, free will, salvation by grace, and universally offered salvation.

Convicting grace and repentance. In the context of Wesleyan soteriology, convicting grace “enables one to grow toward repentance, toward greater knowledge of oneself as a sinner, aware of how far away from God one is” (Oden, *John Wesley’s* 247). God’s work through convicting grace opens a person’s eyes to his or her sin. In the natural state, such sin exists at two levels. The first level of sin exists on a small scale and constitutes a transgression of any part of law of God (C. Williams 126). The second level of sin existed on a larger scale; namely, every person stood compared to the perfect will of God (127). Nevertheless, God acts through prevenient grace to draw persons out of the natural state where sin abounds. Through prevenient grace God awakens persons from their state under the judgment of God’s law.

Wesley saw preaching as one of the main avenues of convicting grace. He rode thousands of miles, preached thousands of sermons, and invested countless hours developing his sermons (K. Collins, *Wesley on Salvation* 27) and training (Heitzenrater 111) and examination (176) of lay preachers. Wesley placed a high value on how the message of the gospel was approached. He recommended preachers first preach the law of God and then preach on the wrath of God; the preacher should then proclaim the salvation offered through the Gospel of Jesus Christ (C. Williams 58). By first highlighting the law of God, the preacher facilitated convicting grace and repentance.

Repentance was not a novelty in Christian doctrine. K. Collins asserts Wesley saw repentance less as an admission of guilt or begging forgiveness from God and more as a state of “self-knowledge” (*Wesley on Salvation* 33). Wesley wrote of this knowledge:

Know thyself to be a sinner, and what manner of sinner thou art. Know that corruption of thy inmost nature, whereby thou art very far gone from original righteousness, whereby the flesh lusteth always contrary to the Spirit.... Know that thou art corrupted in every power, in every faculty of the soul. (Outler and Heitzenrater 128)

Such self-knowledge concerns with the depth of human sin relative to God's holiness.

However, Oden describes Wesley's two types of repentance. Wesley called the first repentance "legal" (278) repentance where a person repents of his or her sin after experiencing convincing (convicting) grace. In a natural state a person was "in a spirit of bondage" (278) to sin. Nevertheless, upon receipt convincing (convicting) grace changed the recipient. According to Wesley, recipients lose their innocence of sin and enter into a time of spiritual self-knowledge. Before the recipients' initial repentance, they sinned willingly without a fear of God. As they become convicted of sin, God draws them toward divine intimacy. While this intimacy with God developed, the recipients still experience a "spirit of bondage unto fear" (278) where they struggle against humanity's sinful nature. In effect, at this point, the recipients serve more out of a fear of hell than a love of heaven. Wesley also believed in a time when persons had the "faith of a servant" (278) and struggled against their sinful nature but proved incapable of triumphing over the nature. Nevertheless, Wesley believed in a second "evangelical repentance" (Jones 164) connected with justification and sanctification.

A study in contrasts. In Wesley's view many Christians of his day had a nominal, passionless faith. One of Wesley's methods for calling people to initial repentance contrasted such nominal faith with an active faith. An example is his 1741 sermon entitled "The Almost Christian." For Wesley, the "almost" Christian (Outler and Heitzenrater 61) is a Christian only in terms of outward behavior; they may be availing

themselves of the means of grace, appear pious, and worship regularly. In Wesley's view this kind of faith may bring forth exterior acts of faith but not inner faith (K. Collins, *Wesley on Salvation* 31). In Oden's words the faith of an almost Christian lacks the "full trust in God's merciful self-disclosure" (286). In contrast a deep love of neighbor and God makes the "altogether" Christian (Outler and Heitzenrater 61) known. Faith alone brings such depth of love (K. Collins, *Wesley on Salvation* 31).

The idea of salvation by faith alone changed Wesley's life and soteriology. One notion plagued his early years: the totality of Christian faith exceeded his present experience. Before and after his return from Georgia, while at Oxford he was involved with a group of young men interested in taking their faith seriously. Others derided them as "Methodists" because of their highly structured spiritual discipline (Heitzenrater 42).

While traveling to Georgia, Wesley encountered the Moravian Christians from Herrnhut, a group of pietists under the leadership of Count Nikolaus Ludwig von Zinzendorf. During the journey, a storm arose that tossed the ship violently. Wesley cowered in a corner to hide his eyes from death. Then he heard joyful singing from the Moravians. Wesley was amazed at their faith (Heitzenrater 59).

After his return from Georgia Wesley met the Moravian Peter Böhler and shared his fear of death. Böhler advised Wesley that his fear of death came from a lack of assurance of faith. In Böhler's view Wesley had the outward form of religion but not the deep faith (Heitzenrater 82-83). In effect, Wesley existed as what he would later call an almost Christian. Wesley would later have theological disagreements with the Moravians on a variety of issues: these issues included universal salvation, antinomianism, and

quietism (144). Nevertheless this encounter with Böhler steered Wesley toward an altogether Christian faith, toward a soteriology based solely on faith in Christ.

Justification and the Aldersgate experience. Justification involves God making a person righteous in God's eyes. About twenty-seven years after his experience at Aldersgate, Wesley preached a sermon on justification entitled "The Scripture Way of Salvation":

Justification is another word for pardon. It is the forgiveness of all our sins; and, what is necessarily implied therein, our acceptance with God. The price whereby this hath been procured for us (commonly termed "the meritorious cause of our justification"), is the blood and righteousness of Christ; or, to express it a little more clearly, all that Christ hath done and suffered for us, till He "poured out His soul for the transgressors." The immediate effects of justification are, the peace of God, a "peace that passeth all understanding," and a "rejoicing in hope of the glory of God" "with joy unspeakable and full of glory." (Outler and Heitzenrater 373)

Here Wesley's vision of justification comes forth not merely as a pardon for offenses committed against the divine, but as renewed acceptance and connection with God. Further, justification does not exist in a theological vacuum for Wesley, but gives immediate peace to those persons who are connected anew with God.

As Wesley later reflected on his early years, he saw himself as a person with faith, but only the "faith of a servant" (Oden, *John Wesley's* 277) and not the faith of a child of God. This imagery recalls his use of the Pauline phrases "spirit of bondage" (277) and "spirit of adoption" (284). However he gave his faith definition, in his early experience of faith Wesley clearly wanted something more than what he had experienced all his life. He had studied his whole life in the household of his father, an Anglican priest (Heitzenrater 26). He had gone up to Oxford to be educated (33) and was a priest in the Church of England (37). However, Wesley lacked an assurance of his faith (77).

On 24 May 1738, he found this assurance in his Aldersgate Experience. While walking on Aldersgate Street, and going to a small group meeting, Wesley had an experience that he recorded in his journal this way:

I felt my heart strangely warmed. I felt that I did trust in Christ, Christ alone for my salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. (Churnock 1: 475-76)

This quote reveals some of Wesley's soteriology. First, Wesley defines his understanding of faith here in just one word: trust. While a full definition of faith does involve several doctrinal matters, for Wesley faith in Christ meant to "trust in Christ" (475). Second, in Wesleyan soteriology trust or faith in Christ leads to "salvation" (475). Third, in Wesleyan soteriology, trust leads to salvation from "the law of sin and death" (476). In effect, according to Wesley, a person can relinquish his or her anxiety, fears, and spiritual struggles and place them in the hands of Christ. Finally, Wesley understands trust, faith and salvation alongside with his understanding of assurance. Trust or faith leads to "assurance" (476). Aldersgate was not the final word in Wesley's soteriological development; nevertheless, Aldersgate demonstrates the connection between faith, justification, salvation, and assurance in Wesleyan soteriology.

Regeneration and new birth. For Wesley, regeneration and new birth were central themes irrevocably linked with justification. Oden states, "[w]e are not first justified and then reborn, but by being justified [we are] reborn" (297). As Wesley used the term *regeneration* refers to the beginning of the restoration of the *imago Dei* and God's triumph over original sin. The liturgy of baptism celebrates this act of God's grace. Nevertheless, according to Runyon, for Wesley baptism was "a means, not an end" (140).

According to Wesley, a person cannot rely on his or her baptism for salvation (Oden, *John Wesley's* 301). Baptism did not necessarily mean regeneration.

In Wesleyan soteriology regeneration involves God's work within the heart to impart a spirit of adoption or "the birthing work of God the Spirit by which the pardoned sinner becomes a child of God" (Oden, *John Wesley's* 295). While justification manifests through the forgiveness of sins, Wesley thought humanity needed to be fundamentally reformed. The Bible reads, "Ye must be born again" (John 3:7 KJV). Wesley used the theme of new birth to portray God's salvific work in human hearts. For Wesley the new birth brought a new life into the world. Therefore, a reborn person should also have a new will. As such, in Wesley's soteriology once a person experiences new birth, he or she has a "consummate and radical expectation" that a new believer would no longer willingly sin (Oden, *John Wesley's* 303). This new will manifested not only in the absence of sin but also positively in many outward signs of "faith, hope, and love" (1 Cor. 13:13 NRSV). Wesley saw this transformation as an earmark of real Christianity. For Wesley, sanctification meant the presence of a new creation or a new person in Christ Jesus, not the mere absence of sinful volition.

The Universal Availability of the Knowledge of Redemption

Nevertheless, the overall significance of Wesley's Aldersgate experience is debated by scholars. Some authors such as Theodore W. Jennings make similar claims that Aldersgate had either little or no long-term significance (3). Albert C. Outler understands the experience to decrease in significance as Wesley's life progressed. Outler claims, "Aldersgate was not the time when John Wesley became a 'real Christian'" ("Beyond Pietism" 12).

Aldersgate and knowledge. In contrast, K. Collins describes “real Christianity” as a consistent theme in Wesley’s ministry throughout his life (“Real Christianity” 15). Collins agrees Wesley experienced a change in his understanding of assurance during this period, and developed his understanding of “faith of a servant” of God (16) versus faith of “a child of God” (20). All these developments “clearly resulted in some important changes in Wesley’s soteriology” (K. Collins, “Real Christianity” 15). Nevertheless, both Aldersgate and real or altogether Christianity played a continuing role in Wesley’s ministry until his death. These experiences do not represent only a phase of Wesley’s early life; instead, they represent a continuing theme of John Wesley from his early stages throughout his mature ministry.

K. Collins notes even during Wesley’s time as a young minister, which Collins identifies as between 1725 and 1747, Wesley understood that state-run churches seemed to produce only titular Christians. Even while in Georgia, Wesley was beginning to use the phrases “almost” and “altogether” Christians (17). After his Aldersgate experience, Wesley’s understanding of almost/altogether Christianity became more distinct. He wrote to his younger brother Charles Wesley:

By a Christian I mean one who so believes in Christ as that sin hath no more dominion over him; and in this obvious sense of the word I was not a Christian till May 24th last past [Aldersgate]. For till then sin hath the dominion over me, although I fought with it continually; but surely then, from that time to this it hath not, such is the free grace of God in Christ. (Telford 1: 262)

Wesley indicated gaining knowledge of his redemption by the change in his experience of sin’s power. The power of sin no longer reigned in his heart. For Wesley, a real Christian was someone over whom the power of sin had no more reign, dominion, nor

power. Nevertheless, such an understanding of sin caused the young Wesley some confusion over sanctification.

According to K. Collins, in his desire to be a Christian, Wesley confused entire sanctification with experiencing new birth in Christ. Wesley later attributed this misunderstanding about sanctification to his dealings with the Moravians. Even later in his early ministry, Wesley was still asserting the theme of real Christianity by declaring baptism did not necessarily make a Christian. K. Collins sees this declaration as part of Wesley's struggle for a normative definition of "Christian." The development of a definition gave Wesley a goal toward which to aim. Nevertheless, the problem was "Wesley had set the standard much too high" (K. Collins, "Real Christianity" 18). During this time, Wesley began linking the phrase "faith of a servant" with the contrasting idea of the "spirit of bondage" with the "spirit of adoption" (18).

In his early years, Wesley's definition of the doctrine of assurance was in flux. Again, K. Collins connects this definition with the Moravians' belief that justification brought with it full assurance and entire sanctification. As he broke with the Moravians, Wesley began understanding that even a person with a spirit of adoption could experience faith and assurance by degrees. As a result, Wesley began to separate entire sanctification from justification. Wesley believed exceptions existed to this understanding of assurance and note justified persons may not experience full assurance; yet, he did not connect this lack of assurance with real Christianity (K. Collins, "Real Christianity" 20).

As Wesley's soteriology matured from 1748 to 1770, he continued his theme of real Christianity. According to K. Collins, Wesley remarked on multiple categories of Christians: "open sinners" ("Real Christianity" 22) with neither the form or power of

godliness, “outside Christians” (22) with the form but not the power of godliness, and the recurring theme of “real Christians” with both the form and the power of godliness (22). K. Collins also notes that during this time Wesley began to use the terms “almost” and “altogether” Christian. Also, during this period Wesley refined his understanding of holiness and sanctification and urged that a real Christian has power over sin, that a person “cannot voluntarily transgress any command of God” (Outler, *Works* 1: 436).

Also between 1748 to 1770, Wesley also began to expand his understanding of exactly who could have the faith of a servant. Wesley wrote: “But in every nation he that feareth God and worketh righteousness ... is accepted of him—through Christ, though he knows him not.... He is in the favour of God, whether enjoying his written word and ordinances or not” (Schoenhals 481). Wesley also writes later, “[R]eal Christians ... [h]ave not the spirit of bondage” (503). Though people who had never heard of Christ were acceptable to God, for Wesley, “the very substance of salvation is holiness, that is, the love of God reigning in the human heart” (K. Collins, “Real Christianity” 23). Thus, for Wesley, while faith may be present in a person’s life, such faith may not be a saving faith.

Assurance. K. Collins writes that Wesley’s understanding of the “faith of a servant” of God coalesced from 1748 to 1770. Wesley began using the term “assurance” in at least two ways. The first way was in a narrow sense: a person who had the “faith of a servant” lived under a spirit of bondage, unjustified and not born anew. For Wesley, this spirit of bondage was due to the presence of sin in the person’s life. The second way in which Wesley used “faith of a servant” was in a broad sense: the believer lived no longer under a spirit of bondage, was justified and reborn. The believer lacked the

witness of the spirit that they were a child of God due to “ignorance or bodily disorder” (K. Collins, “Real Christianity” 25).

In contrast, Scott Kisker claims Wesley believed in two forms of justification—a broad sense that includes regeneration and assurance, and a narrow sense which does not include these themes (55). Nevertheless, K. Collins argues Kisker’s idea separates justification and regeneration, concepts Wesley held together in his soteriology. Further, K. Collins critiques this perspective by claiming that Kisker confuses God’s acceptance of a person with justification and separates justification from the new birth. According to K. Collins this confusion “leads to the kind of antinomianism which Wesley impugned throughout his career” (“Real Christianity” 26). Nevertheless, other opinions exist.

Maddox opts for a “gradualist” (*Aldersgate* 27) understanding of Wesleyan soteriology where those persons with the faith of a servant may be justified. K. Collins responds to this assertion in two ways. First, this understanding of justification deviates from Wesley’s definition of justification during this period that sin is no longer an ongoing practice. Also, in this instance Maddox associates regeneration with prevenient grace rather than justifying grace; as Collins says, “[T]his definition leaves the impression that one is *holy* from the moment of (natural) birth [and indicates] that the regeneration typical of the faith of a servant does not entail holiness” (“Real Christianity” 27) Second, this understanding of justification deviates from Wesley’s definition, where rebirth happens simultaneously with justification.

Real Christianity. K. Collins notes during Wesley’s final twenty years, from 1771 to 1791, the theme of real Christian continued (“Real Christianity” 28-29). As late as 1787, Wesley reflected upon his time in Oxford more than five decades before and

asserted that the Holy Club's goal was to be a group of "real Christians" (Outler, *Works* 3: 452-53). In 1788, Wesley preached on this theme again:

How short is this description of real Christians! And yet how exceeding full! It comprehends, it sums up, the whole experience of those that are truly such, from the time they are born of God till they remove into Abraham's bosom. For who are the "we" that are here spoken of? All that are true Christian believers. I say "Christian", not "Jewish" believers. All that are not only servants but children of God. (Outler, *Works* 4: 49)

Even two years before his death, the theme of real Christianity born with the Holy Club at Oxford was strong in Wesley's mind: "How great a thing it is to be a Christian, to be a real, inward, scriptural Christian! Conformed in heart and life to the will of God! Who is sufficient for these things? None, unless he be born of God" (121-22). According to Collins, to be a real Christian meant to have an inward change that gave new life to the convert and to all persons whom God touched through him or her.

While Wesley continued to use consistently the phrases "faith of a servant" and the "faith of a child" as late as 1788, according to K. Collins Wesley's understanding of assurance coalesced. By 1771, Wesley saw at least two stages of assurance: an initial assurance during which doubt and fear could still be present, and a full assurance that removed both doubt and fear. He also had come to appreciate those persons who still had the "faith of a servant" and even believed that in some cases they were justified (K. Collins, "Real Christianity" 33). Thus, notwithstanding the perspectives and scholarship of Outler, Kisker, and Maddox, the core of Wesley's soteriology remained consistent throughout his ministry. Wesley's soteriology involved a vision of God's gracious saving work that held together much of the dissonant chords of apostolic, traditional, and Reformational Christian soteriology along with his own experience. As such, the core of his soteriology remained: namely, prevenient grace, convicting grace, repentance,

salvation by faith, justification, regeneration, and new birth. Nevertheless, this soteriological core was only the beginning for Wesley. God's salvific work of grace led persons further toward sanctification.

The Universal Availability of Full Redemption

Wesley envisioned the ultimate work of God as bringing a person to full redemption or holiness. The process for holiness was sanctification. Wesley saw sanctification as coming through the grace of God by faith (Outler and Heitzenrater 375). According to Wesley, a person cannot be "almost a Christian" (65); a person is either following Christ or that person is not following Christ.

Sanctification, perfection, and means of grace. For Wesley, salvation continues toward perfection or "to transform our behavior, not partially but completely" (Oden, *John Wesley's* 311). Wesley was not referring to a sinless perfection, as in the absence of sin from one's life (320-21). Rather, Wesley meant that God urges Christians toward the goal of holiness (312), or being made perfect in love of God and neighbor (323).

The writings of William Law, Thomas á Kempis, and Anglican Bishop Jeremy Taylor exerted profound influence on Wesley (312). These writings, as well as the disciplined upbringing from his mother Susanna (313), brought to Wesley a great connection with acts of piety, such as the reading the scriptures, studying the writings of religious masters, reciting liturgical prayers, and fasting, elements of Christian life that turned one continuously toward God (Heitzenrater 35-36).

Further, Wesley taught "[t]rue Christianity cannot exist without both the inward experience and outward practice of justice, mercy, and truth" (Outler and Heitzenrater 571). In other words, a person simply could not be a Christian and have no practical and

charitable connection with his or her neighbor, especially if that neighbor was in need. For Wesley, real Christianity could not be confined to the prayer closet. Acts of love for God were of highest importance; Wesley believed Christians were called to works of mercy the ultimate expressions of love for one's neighbor. Just as acts of piety were a means of God's sanctifying grace, so were acts of charity.

Despite being known for evangelism, Wesley was also known for his ministry and teaching of charity through collections for debtors and the poor, schools for the uneducated, and food for the hungry (Meeks 10; Heitzenrater 127-128). Wesley saw good works and indeed the entire charitable dimension of Christian life and faith as vital fruit and evidence for personal and social holiness. Wesley spoke directly that good works were with fruit of sanctification:

It is incumbent on all that are justified to be zealous of good works. And they are so necessary, that if a man willingly neglect them, he cannot reasonably expect that he shall ever be sanctified; he cannot grow in grace, in the image of God, the mind which was in Christ Jesus; nay, he cannot retain the grace he has received; he cannot continue in faith, or in the favor of God. What is the inference we must draw here from? Why, that both repentance, rightly understood, and the practice of all good works—works of piety, as well as works of mercy (now properly so called, since they spring from faith), are, in some sense, necessary to sanctification. (Outler and Heitzenrater 377)

Here Wesley draws the image of a person of faith stunted in their spiritual growth because the person willingly neglects good works of piety and mercy. For Wesley good works blessed the receiver and giver. For the receiver the good work meant a blessing, a meal, an education, or a visit in prison. For the giver the good work became a catalyst for sanctifying grace. Such grace could draw the person closer to holiness, the goal of the Christian life according to Wesley.

Wesley and the finality of Christ. The finality of Christ represents an area of debate in modern ecumenical and interfaith dialogue. Christians in North America experience an increasing awareness of the diversity of cultures in the world. At many levels such plurality has been celebrated justifiably in American culture. Lesslie Newbigin notes, “Pluralism is conceived to be a proper characteristic of the secular society, a society in which there is no officially approved pattern of belief or conduct” (25). Nonetheless, with this cultural plurality comes theological plurality. While pluralism is important in secular society, it can lead to a loss of identity and coherence for a religious society (Walls, *Problem 8*, 68).

Many views on the subject of Christ’s finality have been put forward. Accordingly, restrictivism asserts all people who have not accepted Christ are “self-condemned” (Tit. 3:11). A second perspective is belief in an eschatological evangelism by which all persons who seek after God will have a *post mortem* opportunity either to accept or reject the gospel, or God will judge them based on how they would have responded to the gospel had they heard it. A third perspective asserts inclusivism where God judges a person based on the revelation they received. A fourth option is universal salvation where God redeems all people and all creation are redeemed.

Universalism may appear in several forms. The belief comes in two basic forms, where either “human beings are not naturally immortal” (Nicole 33) or they are “naturally immortal” (33). If a person believes that human beings are naturally mortal, then he or she might profess to be either a follower of “materialism [where] physical death is the end of existence for all” or a supporter of “conditional immortality [where] God confers immortality as a specific gift to the redeemed only” (33). If a person believes

that human beings are naturally immortal, then he or she might be an adherent to Idealism, Annihilationism, or Restorationism (or Universalism Proper). The Idealist, in terms of Christian soteriology, believes that “immortality relates only to the spiritual element in humanity [with] no future for the body [and] all human beings live forever as a memory in the mind of God” (33). The Annihilationist believes that humanity’s natural immortality “may be eroded and destroyed by evil or by an act of God” (33).

Clark Pinnock adheres to the Annihilationist perspective. While asserting that Universalism Proper is a “false hope,” he rejects the idea of God installing “a torture chamber somewhere in the new creation” (40). He posits that “the popular tradition concerning the nature of punishment that some of the wicked have to suffer is morally and scripturally flawed, and is accelerating the move toward universalism” (40). Instead, Pinnock proposes that “God sentences the lost to a final, irrevocable, definitive death ... which is the second death (Rev. 20:11-15)” (40).

The Restorationist believes that “God will ultimately overcome every remnant of evil and redeem all of humankind, or even all rational creatures, including Satan” (Nicole 33). According to Nicole, Origen believed in Universal salvation:

God is good, God is just, and God is powerful. So good is God said Origen, that he wishes all beings, even the Devil, to be saved.... The only catch is that because of eternal free will, Satan may fall again, starting the whole process of redemption over. (Nicole 36)

Nonetheless, such a recursive process leaves humanity with no solution or salvation for the consequences of the fall.

To locate Wesley on the spectrum of theological opinion on Christ’s Finality, the complete history of his ministry should be considered. Wesley believed salvation is not merely for the next world, but also for this present world (Outler and Heitzenrater 571).

The whole history of Wesley's ministry may be defined as a call to holiness and vital piety, always with the angst of divine punishment, balanced with the grace of God who was relentlessly working to "seek out and to save the lost" (Luke 19:10). This fact may be seen in Wesley's words in a letter to Samuel Sparrow in December of 1773:

We [the Methodists] set out upon two principles: (1) None go to heaven without holiness of heart and life; (2) whoever follows after this (whatever his opinions be) is my "brother and sister and mother." And we have not swerved an hair's breadth from either one of the other of these to this day. (Telford 6: 61)

This quote would seem to reject a Universalist position on Christ's finality. Another example of his rejection of universalism may be found in Wesley's early ministry when he debated the Moravians against the idea of universal salvation. Later in his ministry, in 1776, he commented that nominal Christians "know no more of Christian salvation than Mahometans or heathens" (6: 201).

Nonetheless, Jerry L. Walls raises the possibility that Wesley was "inconsistent on this point" ("As the Waters" 554) and was a *de facto* Universalist. Walls notes Wesley believed that no one would reject the gospel if it were "preached in the power of the Holy Spirit and faithfully lived by those who believed it" (556). Further, according to Walls, Wesley also believed that God would not hold a non-Christian responsible unless the gospel had been faithfully preached. Maddox even notes that Wesley "deleted the Anglican Article XVIII ('Of Obtaining Eternal Salvation Only by the Name of Jesus Christ') from the Articles of Religion that he sent to the American Methodists" ("Wesley" 17). Maddox seems to support Walls' claim. Even Bishop Willimon notes that "idea of universal restoration ... has rarely been regarded as fully orthodox" (*Who* 47) and stating Wesley taught "that whereas there is, in Christ, universal atonement, there may not be our universal salvation" (51).

Nevertheless, K. Collins notes that Wesley saw a difference between God's acceptance of someone and "the proper Christian (saving) faith" ("Real Christianity" 34). According to K. Collins, confusion on these two points could lead to a Universalist understanding of salvation which Wesley "deplored" ("Real Christianity" 34). Maddox also disagrees with Walls, focusing on what Wesley would think of people who had never heard of Christ and noting that Wesley would "neither summarily condemn [non-Christians] for lacking holiness nor indiscriminately affirm them all (i.e. Universalism Proper), thereby denying them the freedom to refuse divine grace" ("Wesley" 17). Therefore, relying on K. Collins and Maddox, Wesley rejected Universalism and embraced the finality of Jesus Christ. Still, in a curious mix of circumstances where the gospel was poorly proclaimed, Wesley believed God merciful enough to forgive and at the same time righteous enough to establish eternal justice.

The Need for Human Response to Divine Grace

For Wesley soteriology meant the practice of Christian life and faith. This practice was a response to divine grace.

Wesley's practical soteriology. In On 25 August 1763, Wesley wrote, "I was more convinced than ever that the preaching like an apostle, without joining together those that are awakened and training them up in the ways of God, is only begetting children for the murderer" (Churnock 5: 26). Wesley organized his followers into a system of communities and classes for an express soteriological purpose, "in order to pray together, to receive the word of exhortation together, and to watch over one another in love, that they might help each other to work out their salvation" (Davies *Works* 9:

256). This organization led to one of the primary ways that Wesley practiced his soteriology.

Structure and development of the class meeting. Class meetings came out of the societies, large groups of people in a given area who responded to the preaching of the early Methodists (such as the society that met at the New Room in Bristol and the Foundry Society in London). The societies were divided into classes. These classes were composed “of about twelve persons, each having an assigned leader” (Heitzenrater 118). Bands, or small accountability groups, existed that “fostered nurturing among the more spiritually mature [and, as opposed to the classes, were larger and] divided by age, sex, or marital status” (119). The bands were also entirely “voluntary” (118). The leaders of the classes acted as the “spiritual overseers of the group” and guided people to spiritual maturity way from “behavior not indicative of holiness” (118).

The development of these groups is complex. The idea for the classes may have begun with the original Methodists at Oxford and their accountability group known as the Holy Club or the Moravians. According to Richard R. Broholm, “Each band had a spiritual director or monitor, usually chosen by lot, who would oversee the spiritual growth of each member” (353). The actual Methodist incarnation of the classes began in 1748 as a more effective way of collecting offerings and subscriptions to relieve construction debt for the New Room in Bristol. Nevertheless, some society members protested that some of the poorest members could not afford the one penny per week subscription charge. Wesley also recognized that the poor had a financial contribution to make to the movement and divided the society into groups of eleven led by an individual

with financial means. When a poorer member of the class could not afford the penny a week subscription, the leader was to make up the difference (Heitzenrater 118-19).

Social and personal holiness. Thus, the class meeting began as a financial and spiritual exercise with an element of economic justice and inclusiveness. The class meeting became the superstructure of the Methodist revival. While Wesley's movement grew, he could not maintain pace with the pastoral care demands (Broholm 354). Wesley was known to enjoy the blessings of a class meeting:

My design was, not only to direct them how to press after perfection, to exercise their every grace and improve every talent they had received, and to incite them to love on another more, and to watch more carefully over each other, but also to have a select company to whom I might unbosom myself on all occasions without reserve. (Telford 2: 304)

Here one may see from Wesley's own hand the use of the class meeting not only as a pastoral care resource but also as a confessional (Broholm 356).

In this egalitarian, lay-driven confessional no one was more "holy than another" (Broholm 356). Each person, even the leader was subject to a set of questions and then blessed by intercessory prayer. In fact, "the first step [for a class meeting was for] the leader to state his own spiritual condition" (Long 11). The questions varied according to the amount of time a group member had been a Christian. Recent converts were asked questions such as, "Have you forgiveness of sins? Have you peace with God? How is your relationship with your neighbor?" (11). Less recent converts were asked, "Are you experiencing the conviction for entire sanctification?" (11). Mature converts were asked, "Do you have an increase in faith and labor of love?" and "Is your holiness increasing?" (11). For Wesley, holiness meant both personal and social holiness.

Wesley used these class meetings to reinforce his preaching of personal holiness. In the class meetings the Methodist movement combated dangers that Wesley saw prevalent

in the population: these dangers included “profaning the Sabbath, drunkenness ... lying, evil gossip, reviling, swearing, ostentatious dress ... [and] the taking of usury” (Broholm 355). Nonetheless, the morality of the revival, the soteriological fruit of the class meeting, was more than a litany of sins uncommitted. Much of the fruits of the revival were works of mercy, works of social holiness.

The class meetings offered the source of lay ministry and financial resources to help with material needs of the poor. Generally, the stewards of the class meetings distributed financial resources. These stewards were officers entrusted with the handling of the collection at class meetings. For more than four decades, “all the class-money in London, amounting to several hundred pounds a year was distributed to the poor by the stewards” (Ward and Heitzenrater 20:176). Further, K. Collins notes how the class meetings attracted in poor members “lending stocks, dispensaries, collections and the like most often serviced by the poor who were already participating in some way in the institutional life of Methodism” (“Soteriological Orientation” 21-22). Poor persons were not given a mere hand-out; instead, they were incorporated into the full life of Methodism. The poor were doubly blessed by participating in the spiritual growth of the class meeting and receiving its temporal ministry as well. Thus, John Wesley and Methodist movement transcended socioeconomic barriers:

[They were] able to break out of the political strife of his day to bring together the poor and those who ministered to them in a larger, more inclusive circle of ministry, to foster mutual concern and affection among them as joint members of the body of Christ, and ultimately to unite them in the broadest circle of love. (36)

The class meeting, the practical results of Wesley’s soteriology, resonates with Kelley and demonstrates “that serious Christianity cannot be produced in a casual, undisciplined way” (Broholm 357).

Demise of Wesley's practical soteriology. As noted by Charles Edward White, British Methodist historian Waddy Moss reflected in 1909 that Methodism had been faithful to its mission. John Wesley had defined that mission: to spread scriptural holiness. Wesley accomplished this mission by the God's grace. According to Moss, the chief method was the class meeting. Moss echoes Kelley and calls the class meeting a "gathering together of seriously minded people" (qtd. in White 207). Moss then makes a prediction:

Methodism will either retain her peculiarities (especially the class meetings) ... or, ceasing to have a character of her own, she will range herself with the colourless churches that are Christian institutions and answer a Christian purpose, but the coexistence of which side by side can be defended on no sound principle of economy, efficiency, or need. A mere 3 years later the British Methodist Church abolished attendance at class meeting as a requirement for membership. (qtd. in White 207)

Afterward the British and American Methodist churches began to decline.

Both White and Henry D. Rack note as the nineteenth century progressed, the change in Methodist soteriology led to the class meeting's decline. White believes that in both British and American Methodism during the nineteenth century, changes happened in the doctrines of the Bible, hell, original sin, and Christian perfection. These changes moved churches away from Wesleyan positions and toward a theology that lowered the standards, lessened the accountability, and lowered the spiritual expectations of members. Thus, this theological change removed the soteriological motivation for the class meeting. As a result, the class meeting, one of the primary expressions of Wesley's practical soteriology faded away (White 212-13).

Rack also notes a similar trend in the later Methodist movement. In his view, Wesleyan standards were lowered in two ways. First, these standards were lowered by the character of the holiness required for membership, placing more emphasis on social

holiness and less on personal religious experience. Second, standards were lowered by permitting the class meeting to cease to be the central means of church fellowship, the means of pursuing perfection, and the basis of church membership (Rack 18).

White concludes with a warning: from his perspective the modern revival of Wesley-type small groups within the greater Methodist tradition today depends on a “strict adherence to Wesley’s theology” (213). Without this adherence White contends that the new waves of small groups will “probably go the way of the class meeting” (213). Nevertheless, if Methodists adhere to Wesley’s theology and to the practical soteriological purpose for which the class meetings came into being, then White believes that such groups could offer a benefit (215).

A Summation of Wesleyan Soteriology

The purpose of this dissertation was to explore the relationships between a senior minister’s adherence to the full breadth and complexity of historic Wesleyan soteriology and church growth in the North Alabama Annual Conference of the United Methodist Church. The standard of soteriological comparison was limited to the senior minister’s adherence to the full breadth and complexity of Wesleyan soteriology as characterized by the following five dimensions: (1) all need salvation, (2) by divine grace all may be saved, (3) all may know they are saved, (4) all may be saved to the uttermost, and (5) all are called to respond to divine grace with personal and social holiness (P. Watson 30-40). Based on the literature review, I identified six key factors central to Wesleyan soteriology: (1) prevenient grace, (2) convicting grace, (3) justifying grace, (4) assurance, (5) sanctifying grace, and (6) the finality of Christ

All people need salvation. Wesley considered original sin among “the three grand scriptural doctrines-Original Sin, Justification by Faith, and Holiness consequent thereon” (Telford 4: 146). Rather than receiving forgiveness for individual sins, for Wesley holiness meant recovering the image of God lost to original sin (Maddox “Wesley” 17). In his sermon entitled “Original Sin,” Wesley asserted his belief that apart from God’s grace of humanity existed in a “natural state” (Outler and Heitzenrater 328) left unaware of their spiritual needs. Wesley continues, “[B]y nature you are wholly corrupted; by grace ye shall be wholly renewed” (Outler and Heitzenrater 334). Thus, all people need salvation.

All people may be saved by divine grace. Wesley believed that God’s grace acted preveniently to restore the capacity of persons to respond to grace. Wesley illustrated prevenient grace by saying, “It was impossible for Lazarus to come forth till the Lord had given him life. And it is equally impossible for us to come out of our sins, yea, or to make the least motion toward it, ‘til he who hath all power in heaven and earth calls out dead souls into life” (Outler and Heitzenrater 490). For Wesley, God continued to give grace so that persons could be convicted of their sins (Oden, *John Wesley’s* 247). After a person became convinced of his or her sins, God’s grace allowed the person to respond with repentance of those sins (C. Williams 58) and faith (K. Collins, *Wesley on Salvation* 31). Wesley believed that at this response of faith, God’s grace justified the person. Justification is “pardon” and “forgiveness of all our sins” (Outler and Heitzenrater 373). Oden states, “by being justified [we are] reborn” (*John Wesley’s* 297), Thus, God triumphs over original sin and restoration of the image of God begins. Therefore, all people may be saved by divine grace.

All people may know they are saved. Of all his beliefs, Wesley vacillated on the subject of assurance the most. Initially, in 1738, he believed that at the moment of rebirth an assurance was given of salvation; if the repentant person did not receive assurance they were experiencing “ignorance or bodily disorder” (K. Collins, “Real Christianity” 25). Nevertheless, by 1771, Wesley saw at least two stages of assurance: an initial assurance during which doubt and fear could still be present, and a full assurance that removed both doubt and fear (33).

All people may be saved to the utmost. Wesley believed not in mere deliverance from hell, but sanctification or deliverance from sin. For Wesley, salvation continues toward Christian perfection or holiness “to transform our behavior, not partially but completely” (Oden, *John Wesley’s* 311). Wesley taught “[t]rue Christianity cannot exist without both the inward experience and outward practice of justice, mercy, and truth” (Outler and Heitzenrater 571). Wesley spoke directly that good works were the fruit of sanctification: “It is incumbent on all that are justified to be zealous of good works” (377). This change can happen, as Wesley believed, because of the finality of Christ. While Wesley’s exact location on the soteriological spectrum between Universalism and Exclusivism is a subject of some debate, Wesley was not a Universalist (K. Collins, “Real Christianity” 34; Maddox, “Wesley” 17). This saving grace is available to all persons, beginning with prevenient and convicting grace that draw people to repentance, continuing with the justifying grace that makes people right with God, through the sanctifying grace that perfects peoples in love of God and of neighbor. Thus, all people may be saved to the utmost.

All people are called to respond to divine grace. Wesley believed that people had to respond to divine grace with holiness and social holiness (Runyon 163-64). Wesley organized his followers into a system of communities and classes for an express soteriological purpose, “in order to pray together, to receive the word of exhortation together, and to watch over one another in love, that they might help each other to work out their salvation” (Davies *Works* 9: 256). Wesley organized small groups to augment holiness on a personal (Heitzenrater 118; Broholm 353; Long 11) and social level (Ward and Heitzenrater 20: 176). Whether this incarnation is a small group ministry, a social justice or evangelistic ministry, or an elegant fusion of the three, some type of ministry must make a practical difference in the world.

Research Literature

Through this research I sought to explore relationships between a senior minister’s adherence to Wesleyan soteriology and church growth in the North Alabama Annual Conference of the United Methodist Church. Wesley’s soteriology arose out of his faith biography and the faith biographies of those persons whom he encountered. Thus, given the intensely personal nature of faith and the sensitive nature of theological discourse in the United Methodist Church, qualitative research initially seemed the best way to facilitate sensitively this kind of exploration and draw out the soteriological biographies of the participating senior ministers.

Nevertheless, quantitative research methods also offered advantages. According to William Wiersma and Stephen G. Jurs, “[q]uantitative research is done to determine relationships, effects and causes” (14). As the purpose of this research was to explore *relationships* between a senior minister’s adherence to Wesleyan soteriology and church

growth in the North Alabama Conference, a quantitative research method seemed appropriate also. D. F. Krathwohl defines qualitative research in contrast to quantitative research as “research that describes phenomena in words instead of numbers or measures. ... Quantitative research: research that describes phenomena in numbers and measures instead of words” (740). To meet the purpose of this research, I needed to study both the soteriological *stories* and the *numbers* of the participants. In the end, based on reviewing research literature and consulting with Dr. Stacy Minger, I used both quantitative and qualitative research methods in this project.

The first research method deployed was a quantitative, researcher-designed and validated *Wesleyan Soteriological Instrument* (WESLI). This instrument used a four point Likert scale and asked the participants 52 “selected-response” items that concerned concepts in Wesleyan soteriology (Wiersma and Jurs 169). I used the Likert scale because I needed a method of “ordinal scale measurement” for Wesleyan soteriology (170). The participants’ responses to these 52 items allowed their responses to be totaled and averaged to obtain a numerical value that could be used to describe adherence to Wesleyan soteriology.

Further, the WESLI was designed with question sub-groups concerning the soteriological concepts central to Wesleyan soteriology: (1) prevenient grace, (2) convicting grace, (3) justifying grace, (4) assurance, (5) sanctifying grace, and (6) the finality of Christ. I determined that senior ministers with close adherence Wesleyan soteriology would adhere to Wesley’s understanding of all these factors. Further, factor analysis could be performed on these sub-groups which could provide deeper insight into the participants’ adherence. I tested an early version of the WESLI in a pilot run to

overcome “deficiencies” in the questionnaire “that were not apparent by simply reviewing the items” (171). I directed much effort “toward constructing good items and getting respondents to complete the questionnaire” (165). The WESLI was administered to select senior ministers (SSMs) in the North Alabama Conference who met criteria for participation in this research.

The second research method deployed was a qualitative, researcher designed semi-structured interview protocol (SSIP). Wiersma and Jurs define qualitative research as, “essentially an inductive process, reasoning from the specific situation to a general conclusion” (13). Robert C. Bogdan and Sari Knopp Biklen contend qualitative research is more “concerned with processes rather than simply with outcomes or products” (28). Bogdan and Biklen also note “‘Meaning’ is of essential concern to the qualitative approach” (29). This statement resonates with Kelley’s use of meaning in a growing church and is also fitting for a project describing the significance of the meaning of Jesus Christ in an individual life, the life of a congregation, and the wider community (37).

In qualitative research the researcher becomes the “key instrument” (Bogdan and Bilken 27). Thus, high demands are placed on the researcher because the data collection, coding, and analysis are less disciplined when compared to quantitative research. In this project discipline was enhanced through the application of the WESLI. Nevertheless, in qualitative research any potential bias on the part of the researcher becomes a consideration. The qualitative researcher must always keep in mind the purpose to add knowledge rather than pass judgment on the subjects of a qualitative study (42). Unfortunately, while research bias can be limited, such bias cannot be entirely eliminated; even the presence of the researcher may affect the results of the research (43).

I administered the SSIP to the SSMs in the North Alabama Conference who met criteria for participation in this research to draw out their soteriological stories. By applying the SSIP, the subjects' soteriologies were drawn out in a dialectic form. The interviews were conducted over the phone and, while time intensive, had some advantages over the use of quantitative research methods alone. According to Wiersma and Jurs, among other advantages, interviews provide the opportunity for elaboration and clarification of terms, as well as tend to be more successful in obtaining responses to open-ended items (186).

By collecting the data from the SSMs, using both quantitative and qualitative research methods, I obtained an overall perspective of their adherence to Wesleyan soteriology. I then coded and analyzed the results. According to Wiersma and Jurs, coding is used for "organizing the data and obtaining data reduction" (206), necessary for "the description and interpretation of the phenomenon under study" (207). I reviewed WESLI data before the administration of the SSIP to understand where questions for clarification were in order. I later reviewed, studied, and analyzed all the data together. To minimize bias and allow for "fair, unbiased comparisons among groups," the coding of the soteriological categories was based on numerical quartiles of WESLI results (93).

Conclusion

During a time of sustained decline in membership and worship attendance (Bloom), in its own words the United Methodist Church presents soteriological uncertainty. It has departed from the understanding and practice of Wesleyan soteriology and embraced a pluralist soteriological position ranging the whole soteriological spectrum. This pluralism results in an ambivalent message of salvation for the world,

yielding an unsure spiritual journey. While the uncertainty and the general decline continues, pockets of growth remain in the United Methodist Church.

As elements of the United Methodist Church work for renewal, reconnection to its roots, and a return to growth, perhaps the denomination should look again at the relationship between its historical soteriological focus and church growth. For their soteriology Christians must first look to Christ as revealed in the New Testament and witness of the Church. Nonetheless, when questions remain, persons who claim the Methodist tradition should seek the council of John Wesley. Wesley experienced shifts in the finer points of his soteriology. Still, his central soteriological motivations and practices remained certain.

The literature identifies the senior minister as a key element for various measures of church life including change and growth. While denominational officials and various levels of ecclesial superintendents are important figures in any potential United Methodist turnaround, the senior ministers of United Methodist Churches will lead renewal, reconnection, return to growth, and proclamation of the salvation that is universally offered in Jesus Christ.

CHAPTER 3

METHODOLOGY

As of 2007, the United Methodist Church is entering its fourth decade of numerical decline in church membership and its seventh decade of decline as a percentage of the United States population (Holsinger and Laycock 16, Bloom). Bishop William Willimon, the resident Bishop of the Birmingham Area, attempted to reverse this trend in the North Alabama Conference by challenging churches to increase worship attendance by 5 percent during the 2005-06 conference year. This initiative met with success in many churches in the conference.

The purpose of this dissertation was to study the relationship between a senior minister's adherence to Wesleyan soteriology and church growth in the North Alabama Annual Conference of the United Methodist Church during the 2005-2006 conference year. The evaluation was accomplished using a researcher-designed and validated *Wesleyan Soteriological Instrument (WESLI)* and a researcher designed semi-structured interview protocol (SSIP). The WESLI and the SSIP were administered to select senior ministers (SSMs) in the North Alabama Conference who met criteria for participation in this research. By collecting the data from the SSMs, I obtained an overall perspective of their adherence to Wesleyan soteriology.

Research Questions

From the theological study, I identified six foundational factors or components as central to Wesleyan soteriology: (1) prevenient grace, (2) convicting grace, (3) justifying grace, (4) assurance, (5) sanctifying grace, and (6) the finality of Christ. I determined that senior ministers with close adherence to Wesleyan soteriology would adhere to Wesley's

understanding of all these factors. Thus, the WESLI was built upon these six components and sought to measure the senior ministers' adherence to Wesleyan soteriology in each of these six areas.

Research Question #1

What is the soteriology of the senior minister relative to the full breadth and complexity of historical Wesleyan soteriology?

This research question identified the soteriology of the senior ministers relative to historical Wesleyan soteriology. Before this research could describe the relationship between a senior minister's soteriology and the growth of the church, I needed to describe the SSMS' soteriologies. Without this understanding, determining such a relationship would be impossible. The participant's responses to the WESLI and the SSIP measured the soteriology of the senior pastor relative to Wesleyan soteriology.

Research Question #2

What is the relationship between soteriology of the senior minister and the growth of the church during the senior minister's tenure?

I hypothesized that church growth might be related to the soteriology of the senior minister. This second research question sought to discern the possibility of such a hypothesis by identifying the senior ministers in the North Alabama Conference whose churches grew at least 5 percent in worship attendance. Then I administered the instruments to study the soteriologies of the SSMS in relation to Wesleyan soteriology. I collected data for church growth from the Journals of the North Alabama Conference of the United Methodist Church from 2000 to 2007.

Research Question #3

In what ways is the senior minister reflecting on soteriology and thinking strategically about how it is integrated into fulfilling the purposes and developing the ministries of the church?

As may be seen from the review of literature on Wesleyan soteriology, much of the significance of the soteriology came from its practical application in the lives of the early Methodists. Through this question I sought to discern how senior ministers thought strategically and practically about the relationship between their soteriology and their practice of ministry. Using the SSIP this question investigated if the senior minister evidenced any self-conscious identity between soteriology and the practice of ministry as well as thought strategically about how soteriology was integrated into fulfilling the purposes and developing the ministry of the church. Responses to the interview measured the application of soteriology of the senior pastor to the practice of ministry. A sample of the semi-structured interview protocol is provided in Appendix B.

Research Question #4

Are there other dynamics that could be influencing the effectiveness of the church such as demographic changes in the area, size of the church, and location of the church?

In order to account for confounding variables (Wiersma and Jurs 103), I identified various intervening variables for which this research could not control. Other potential intervening variables included the population of the area in which the senior ministers' congregation resided, the growth rate of the population in that area, and the average household income in that area. The fourth research question considered variables which included demographic changes in the area, size of the church, or location of the church.

Potential intervening variables related to the SSMs in this research included: age, gender, ethnicity, year of seminary completion, age upon entering ordained ministry, and level of education. I controlled for these intervening variables by including them in the questionnaire. I obtained data from the United States Census Bureau and from the Journal of the North Alabama Conference of the United Methodist Church to control for these variables.

Population and Participants

The population for this study consisted of select senior ministers meeting the following criteria: (1) must be entering at least their third year of appointment during the 2005-06 conference calendar, (2) must be ordained elders in the North Alabama Conference of the United Methodist Church, (3) must be under full-time appointment by the Bishop of the North Alabama Conference, (4) must be appointed to churches within the North Alabama Conference of the United Methodist Church and (5) must show at least a 5 percent increase in worship attendance between during the 2005-2006 conference year. As a result, the participants in this research were those 34 select senior ministers (SSMs) who met the above criteria and agreed to participate after I contacted them by telephone.

The official list of the churches and senior ministers meeting the Bishop Willimon's Worship Attendance Challenge (WAC) did not match exactly the official data from the annual conference. Therefore, I used the data from the annual conference to determine which churches had grown 5 percent in worship attendance. Additionally, the official data on worship attendance is kept on a calendar year basis, from January to December. The data for Bishop Willimon's WAC was kept on an annual conference year

basis, from June to June. Nevertheless, to access the most consistent data for the time period in question, the percent increase in worship attendance was computed by measuring the percentage increase between the average of the 2005 calendar year and the 2006 calendar year. One church included in this research did not have official 2005 data published in the Annual Conference Journals. To obtain this data, I contacted the church and requested a letter providing the missing data. Based on this method of calculation, the complete list of the data for the churches meeting Bishop Willimon's WAC list is in Appendix G.

The churches were stratified according to the system developed by Schaller (*The Very Large Church* 28), listed in Table 3.1. I introduced this stratification to provide a framework to address the variable of church size. Further, after coding the quantitative data from the WESLI and the interview, I compared the growth of these churches (relative to my method for calculating meeting Bishop Willimon's WAC) with the results of the first research question.

Table 3.1. Schaller's Church Size Stratification

Size	Average Worship Attendance
Small	up to 100
Midsized	101 to 350
Large	351 to 750
Very Large	751 to 1,800
Megachurch	1,801 plus

Design of the Study

This research was an evaluation study in the explorative mode. My instrumentation included a quantitative, researcher-designed, four-point Likert scale questionnaire (the WESLI) to determine adherence to Wesleyan soteriology. My instrumentation also included a qualitative semi-structured interview protocol (SSIP). I developed both of these instruments answer the research questions.

Quantitative Instrumentation

Since no instrument existed to discover the answers to the questions asked by this research, I designed and validated the WESLI and designed the SSIP. The WESLI consisted of 58 soteriological questions. The WESLI asked the senior ministers to respond to items on a four-point Likert scale. While these items were not confirmed as individual factors in the scale, the items represented Wesleyan soteriology: (1) prevenient grace, (2) convicting grace, (3) justifying grace, (4) assurance, (5) sanctifying grace, and (6) the finality of Christ. Each SSM required approximately thirty minutes to complete the WESLI.

Additional demographic questions were included on the SSM to account both for intervening variables and to provide insight into the results in relation to demographic patterns including (1) age, (2) gender, (3) ethnicity, (4) when they completed seminary education, and (5) level of further education. To maximize informed consent, I placed a statement in the cover letter stating that SSMs were voluntarily consenting to participate. The same version of the WESLI was used with each SSM.

Qualitative Instrumentation

I used the SSIP (Appendix B) to elicit ministry narratives from the SSMs. These narratives provided an opportunity to probe into each SSM's soteriology. I chose a semi-structured interview rather than a standardized interview protocol in order to avoid the weakness in standardized interviews that "does not permit the interviewer to pursue topics or issues that were not anticipated when the interview was written" (Patton 204). Further, according to Patton, "[t]he fundamental principle of qualitative interviewing is to provide a framework within which respondents can express their own understandings in their own terms [original emphasis]" (205). Therefore, all questions had to elicit soteriological concepts while also allowing each SSM to tell his or her own story.

Therefore, the protocol included four researcher-designed, open-ended questions with the flexibility of follow-up questions to clarify, confirm, or probe SSM responses. The design of the SSIP questions did not have a one-for-one match to the research questions. The first interview question was: "Please think back to between 2003-2006 and describe how your vision and plan for ministry at the United Methodist Church you were appointed to at that time was directly shaped by your theology." This question was designed to encourage the SSMs to begin not only to think theologically, but to apply that theology directly to their practice of ministry. Unless the SSMs introduced soteriological terms, I did not use the word "soteriology" during the interview. The SSIP was meant to elicit "their own words to express their own personal perspectives" (Patton 205). The question was designed to give the SSMs the opportunity to respond with a vision and plan for ministry rooted in either a pure soteriology (i.e. John 3:16) or rooted in a

soteriological dimension of their Christology (i.e. The Good Shepherd or The Great Commission).

The second interview question was a set of nested and interrelated questions: “When you think about your ministry at that United Methodist Church, what biblical themes, stories or concepts have been central in your leadership and preaching? In what ways do you think these themes or stories resonated with the congregation? How might these themes or stories relate to the growth experienced by the congregation?” I asked these questions one at a time after responses from the SSMs. I designed the first part to illicit their own theological narrative about their leadership at the church they served and to engage the senior ministers in conversations about how they showed self-conscious identity between their soteriology and the practice of ministry. I purposed this question to invite the SSMs to respond with an image or theme ranging from salvation to an image of Christ as savior (i.e. The Lost Sheep). Also, I wanted to give the SSMs the opportunity to reflect on their theology as a catalyst for vision to catalyze the growth of their churches.

The third interview question was: “Please think back to between 2003-2006 and describe a difficult or disappointing time for you as pastor of that United Methodist Church.” I designed this question to elicit what the SSM found the most frustrating in leadership. I was looking for whether their responses would include a personal struggle, a frustration in their vision rooted in their soteriology, or an response I had not anticipated. I thought this question would lead to a greater understanding of the core beliefs or core theological principles upon which they relied when ministry became difficult.

The fourth interview question consisted of another set of nested and interrelated questions: “As you ministered at that United Methodist Church, what milestones in the

spiritual lives did you relish the most? As you lead individuals to faith in Christ, ultimately what do you want to teach them?” After the heavy third question, I designed this question to lift the SSM to the end of the interview. I did not want to end on a sad note. The objective of this question set was to draw out the stories of people the SSMs had seen Christ touch in a saving way. Whether this saving touch involved eternal salvation or salvation from some sin was immaterial. The final question in this set was the only time I introduced a soteriological concept into the interview. The SSMs initiated the usage of all other soteriological concepts during the interview.

While these four questions were the same in every interview, no two interviews were exactly the same given the open-ended nature of the questions. I asked a variable number of questions during and after the four initial questions. Usually I asked these questions for clarification and to increase my depth of understanding of the individual SSM’s soteriological narrative, especially if the SSM gave responses on the WESLI that appeared either contradictory to his or her SSIP responses or needed further exposition.

Pilot Study

For the purposes of this study, I initiated a pilot study to gather sufficient completed WESLIs and check the instrument’s reliability. In early August 2008, I invited thirty-five ordained United Methodist test elders (TE) from various annual conferences individually to complete the pilot WESLI instrument. I contacted each TE by electronic correspondence. I chose ordained elders to minimize the variable of education. Table 3.2 describes the TEs’ annual conferences of origin.

Table 3.2. Pilot Study Participants' (TE) Annual Conference of Origin

<i>Annual Conference</i>	<i>%</i>	<i>n</i>
North Alabama	63.3	19
Texas	10	3
Alabama-West Florida	6.7	2
North Georgia	6.7	2
West Ohio	6.7	2
Holston	3.3	1
Oklahoma	3.3	1
Total	100	30

To maximize anonymity, I assigned each test elder an identification number (PIN) prior to their agreement to participate. I assigned these PINs in alphabetical order: from T01 to T35 with T signifying that the elder was a participant in the pilot study. By 10 August 2008, thirty-two elders had agreed to participate. On 11 August 2008, I mailed each TE version 1.1 of the WESLI, an instruction sheet, a pre-paid self-addressed return envelope, and a hand-written note of thanks for participating in the research. In order to avoid skewing the responses by informing the TE of the WESLI's soteriological nature, I retitled the WESLI: *Assessment Instrument for Selected Pastors, Version 1.1*. Table 3.3 details the demographics of the TE population.

I asked the TEs to return the WESLI by 1 September 2008. Two TEs then declined to participate due to professional obligations. Due the personal and professional circumstances beyond their control, five other TEs returned their WESLIs after 1 September 2008; still I received all responses by September 16. Thus, between 14

August and 16 September 2008, thirty ordained elders completed version 1.1 of the WESLI.

Table 3.3. Pilot Study Participants' (TE) Demographics

Year of Birth	Avg. = 1967.5	Std. Dev. = 8.7 yrs.
Gender	80percent male	20percent female
Ethnicity	96.7percent European American	3.3percent Latin American
Year of M. Div. Completion	Avg. = 1999.3	Std. Dev. = 5.7 yrs.
Doctoral Studies completed or in progress?	Yes = 50percent	No = 50percent
Year of Ordination	Avg. = 2002.9	Std. Dev. = 6.4 yrs.

The TEs ranged in age from 30 to 60, with an average age of 40.5 years. All the TEs were European-American with the exception of one Latin American. In regard to the gender of TEs: 80 percent were male and 20 percent were female. Their age at graduation from seminary ranged from 25 to 55 years. Their average age at graduation was 31.8 years. Their average age at ordination ranged from 26 to 58, with an average age at ordination of 35.4 years. While thirteen TEs had doctoral studies in progress, only two TEs had completed doctoral work. All doctoral studies completed or in progress were Doctor of Ministry degrees. Table 3.4 summarizes these demographics.

I collected raw data from the pilot study and organized it into an excel spreadsheet. I then gave the data to the statistician for this research: Dr. Thomas W. Woolley, Ph.D., Professor of Statistics at the Brock School of Business at Samford University in Birmingham, Alabama. Dr. Woolley used the data to test for reliability.

Table 3.4. Participants' (TE) Age Demographics (in years)

Metric	Range	Mean	Standard Deviation	Median	Mode
Age	30 to 60	40.5	8.7	39	34
Age at Seminary Graduation	25 to 55	31.8	8.9	28	26
Age at Ordination	26 to 58	35.4	8.8	31	30

Content Validity

According to Wiersma, validity is “the extent to which an instrument measures what it is supposed to measure” (326) and “[c]ontent validation is the process of establishing the representativeness of the items with respect to the domain of skills, tasks, knowledge and so forth of whatever is being measured” (328). In other words, a researcher designing an instrument must maximize his or her certainty that the items of the instrument truly represent what he or she measured. In this research the final version of the WESLI contained items measuring participants’ soteriology relative to Wesleyan soteriology.

To maximize content validity, the first step was to describe the major dimensions of Wesleyan soteriology. From the theological study, I identified six foundational factors or components as central to Wesleyan soteriology: (1) prevenient grace, (2) convicting grace, (3) justifying grace, (4) assurance, (5) sanctifying grace, and (6) the finality of Christ. These factors were assigned the following abbreviations: P=prevenient grace, C=convicting grace, J=justifying grace, A=assurance, S=sanctifying grace, and F=the finality of Christ. Versions 1.0 and 1.1 of the WESLI had 133 items. Table 3.5 indicates

the number of items in both versions 1.0 and 1.1 directed toward each factor of the WESLI.

Table 3.5. Factor/Item Breakdown for the WESLI, Versions 1.0 and 1.1

Factor	Number of Questions
P	17
C	14
J	29
A	12
S	32
F	29
Total	133

Through conversations with my faculty mentor Dr. Stacy Minger (with training in questionnaire design), my second reader Dr. Steve Seamands (an expert in Wesleyan theology), and statistician Dr. Thomas Woolley (an expert in statistical analysis), I determined the content consistent with Wesleyan soteriology and decided to reduce the number of items to approximately 50. I accomplished this reduction in the number of items by removing questions that reduced the reliability of the WESLI. The final version of the WESLI, entitled *WESLI, Version 2.0* had 58 questions. Table 3.6 indicates the number of items asked regarding each factor for both versions.

The second step to maximize content validity was to run a factor analysis on the items in both versions of the WESLI. According to DeVellis, there are three primary functions of factor analysis:

[The functions of factor analysis are] ... help an investigator determine *how many latent variables* [original emphasis] underlie a set of items (or other variables) ... to provide a means of explaining variation among relatively many original variables using relatively few newly created variables ... to *define the substantive content or meaning of the factors*

[original emphasis] (i.e. latent variables) that account for the variation among a larger set of items. (92)

Thus, for these purposes, I used factor analysis to maximize the WESLI's content validity

Table 3.6. Factor/Item Breakdown for the WESLI, Version 2.0

Factor	Number of Questions
P	8
C	8
J	10
A	8
S	12
F	12
Total	58

I asked Dr. Thomas Woolley of Samford University to perform the factor analysis in order to help meet these three functions. He performed this analysis on version 1.1 of the WESLI, the version given to the TEs. Unfortunately, the reliability of the individual characteristics was too low to establish factors. I developed the WESLI in relation to the six Wesleyan distinctives with the goal of establishing one scale with six factors. The scale items did not load according to the six factors; as a result the factor analysis of the WESLI scale did not confirm individual factors. The reliabilities of the individual factors are listed in Table 3.7. The results for this reliability test may be found in Appendix C.

Table 3.7. Factor Reliability for the WESLI, Version 1.1

Factor	Reliability Coefficient (α)
P	0.04
C	0.49
J	0.59
A	0.39
S	0.72
F	-0.23

One item to note in Table 3.7 is the WESLI's negative correlation on the finality of Christ. Dr. Woolley noted that such a negative correlation generally happens for two reasons: either inconsistent coding was or a mixture of items measuring different dimensions and leading to negative inter-item correlations. In Dr. Woolley's professional opinion, because I sought expert theological opinion on the content of the WESLI, the possibility of inconsistent coding was unlikely. In Dr. Woolley's view, a mixture of items was more likely. Reliability for version 1.1 of the entire WESLI instrument was $\alpha=0.81$. Therefore, the WESLI only permits research on a single item scale: Wesleyan Soteriology.

Face Validity

While content validity can be strengthened by expert input in a given field, face validity can be strengthened by input from persons who are merely familiar with the field being researched. According to Lee Cronbach, "a test which looks good for a particular purpose is said to have 'face validity'"(143). Nevertheless, he warns against adopting instruments "solely because they are plausible (144) or "appeal to the layman" (142).

Further, Anne Anastasi reminds researchers of the following information:

Content validity should not be confused with *face validity* [original emphasis]. The latter is not validity in the technical sense; it refers, not to what the test actually measures, but to what it appears superficially to measure. Face validity pertains to whether the test "looks valid" to the subjects who take it, the administrative personnel who decide upon its use, and other technically untrained observers. (138)

In a sense, the senior ministers examined in this research were theological experts. They all had achieved a masters degree or higher in theological education. As a result, I found the TEs the best persons to test the face validity of the WESLI.

Thus, face validation for this research occurred during the pilot study. The TEs took approximately thirty minutes to complete the instrument. Some of the TEs suggested changes in layout, unbiased language, clarity, and content in order to improve the instrument. The time required for the TEs to add comment and suggestion varied. Their comments were written in the margins and in any available space on the WESLI. These comments produced valuable input and strengthened face validity by helping me craft the more refined version 2.0 of the WESLI.

Internal Consistency Reliability (Cronbach's Alpha)

According to Wiersma and Jurs, “[r]eliability is the consistency of the instrument in measuring whatever it measures” (324). Working with my faculty mentor Dr. Stacy Minger (with training in questionnaire design), my second reader Dr. Steve Seamands (an expert in Wesleyan theology), and statistician Dr. Thomas Woolley (an expert in statistical analysis) strengthened the WESLI's reliability and maximized its internal consistency.

Robert DeVellis describes a scale as internally consistent if “its items are highly intercorrelated” (25). Dr. Woolley determined the internal consistency of version 1.1 of the WESLI by computing Cronbach's Alpha for TE responses. Such consistency may run across each factor under consideration or across the instrument as a whole. However, for the purposes of this research, since the reliability of the individual characteristics was too low to establish factors, only the WESLI instrument as a whole was considered. Cronbach's Alpha for version 1.1 of the WESLI was calculated as $\alpha=0.81$ for the instrument as a whole. The results for this reliability test can be found in Appendix E.

To improve the reliability of the questionnaire, I eliminated items based on (1) a high variability of answers among TEs, (2) a tendency to decrease the overall reliability coefficient based on omitted item statistics, (3) repeated questions on the same theological matter that did not contribute to the overall reliability coefficient, and (4) general relevance to the research questions of this research. Nevertheless, I exerted care to retain questions that would equally address each of the six characteristics of Wesleyan soteriology.

From this analysis I developed a final 58-question version of the instrument entitled *WESLI, Version 2.0*. A copy of this version of the WESLI may be found in Appendix A. Dr. Woolley recalculated Cronbach's Alpha for version 2.0 of the WESLI at $\alpha=0.89$. This recalculation demonstrated nearly a 10 percent improvement in reliability over version 1.1. The results for this reliability test may be found in Appendix F.

Variables

The variables involved in this research included the soteriology of the SSMs and church growth experienced during the 2005-2006 Annual Conference year. Intervening variables considered including church size, length of the SSMs' appointments, SSM demographics and church location demographics.

Data Collection

The WESLI served as a quantitative soteriological data source. The SSIP provided qualitative data regarding each SSM's soteriology. The Journals of the North Alabama Conference provided worship attendance data. I retrieved demographic data from the United States Census Bureau or from free services that relied on United States Census Bureau data.

Data Collection from the WESLI and its Administration

To answer the first research question, I collected data for this research using the WESLI. The 34 SSMs were contacted personally via telephone and invited to participate in this project. Of those 34 SSMs, 32 agreed to participate; 2 SSMs never responded to my telephone calls. All 32 SSMs who agreed to participate did so.

To each SSM who agreed to participate, I mailed a copy of the WESLI, an instruction sheet, a pre-paid self-addressed return envelope, and a cover letter. I also included a hand-written note thanking them for their participation in this research. I instructed the SSMs to complete each response on the WESLI and return it to me in the prepaid, self-addressed envelope. Upon the return of the WESLI, I averaged the responses into an overall Wesleyan Soteriological Score (WSS) for each SSM. I then compared this score to with worship attendance data, demographic data, and census data to answer the first, second, and fourth research questions.

Worship Attendance Data Collection

To answer the second research question, I gathered official worship attendance data on each congregation from the Journals of the North Alabama Conference of the United Methodist Church. I retrieved hard copies of the 2000, 2001, and 2002 journals from the North Alabama Conference Office. I downloaded the 2003, 2004, 2005, 2006, and 2007 journals from the North Alabama Conference website. Each of these annual conference journals had a section in the back providing worship attendance data for each church.

Data Collection from the SSIP and its Administration.

To answer the third research question, upon completion of the questionnaire and coding of subsequent quantitative data, I arranged telephone interviews at the convenience of each SSM. I decided to use phone interviews rather than personal interviews for the following reasons: first, as according to Wiersma and Jurs, “a telephone call would not be threatening” (191) when compared with a face to face interview, particularly a visit where such sensitive matters as core beliefs were researched. Second, telephone interviews were convenient for the SSMs. Third, telephone interviews significantly reduced the cost in time, fuel, and money when compared to the cost of coordinating and traveling to personal interviews. Fourth, in an emergency the SSM could reschedule with relative ease.

This interview was semi-structured and designed to engage the senior ministers in conversations about how they showed self-conscious identity between their respective soteriologies and the practice of ministry. A secondary purpose for the interview was to determine how senior ministers thought strategically about soteriology and how they integrated soteriology into fulfilling the purposes of the church and developing ministry. A tertiary purpose of the interview was to clarify questions about an SSM’s soteriology after reviewing their WESLI responses. I served as the sole interviewer and collected all interview data using the telephone interview. Before beginning each interview I asked each SSM if they objected to the digital recording of the interview. None declined to be recorded. I recorded each interview using *GoldWave*®, *Version 5.22*, a computer program designed for digital recording.

Demographic Data Collection

To answer the fourth research question, I collected data from the demographic part of the questionnaire regarding demographic information about the senior minister. The following demographic information was collected for each SSM, including (1) age, (2) gender, (3) ethnicity, (4) when they completed seminary education, and (5) level of further education. From the North Alabama Annual Conference Journal data, I collected information on the following variables: (1) average weekly worship attendance of the church to which the senior ministers were appointed, and (2) length of tenure at that church. From the United States Census Bureau or free services that relied on United States Census Bureau data, I collected data on the following variables: (1) the population of the area in which the senior ministers' congregation resides and (2) the growth rate of the population in that area. I then studied the data to determine any correlations to these intervening variables.

Data Analysis for the WESLI

I analyzed the data from the WESLI, and the senior ministers were assigned a Wesleyan Soteriological Score (WSS) based on the average of their responses on the WESLI. I correlated this score to growth in the number of persons attending the weekend worship service(s) between the 2005 and 2006 Annual Conference year. I then compared the demographic data from SSMs, the church growth data from the North Alabama Conference, and the area demographic data from the United States Census Bureau (or free services that relied on their data).

I grouped SSM responses to the WESLI into four designations: *strong lack of adherence*, *lack of adherence*, *adherence*, and *strong adherence* to Wesleyan soteriology.

I designed these designations to correspond with the four-point scale used in the WESLI. First, this correspondence allowed for a natural labeling connection between the scale and language used for discussing the outcomes. Second, this coding provided a straightforward manner for reporting the data and facilitated following the logic of data presentation. Third, the results of the WESLI's reliability-tested, quantitative scale could better provide the framework upon which the interpretative qualitative interviews could be organized.

Data Analysis for the SSIP

I took notes for all responses during the interviews using the SSIP. Then following the completion of all interviews, I listened to the digital recording of the interviews and took additional and more detailed notes. I compiled these notes into a word processing file organized by SSIP question with numbered notes for each response under the SSIP question. I reviewed the notes, and analyzed them comparatively and inductively, and focused on searching for answers to the research questions. A process of categorization (Lindlof and Taylor 214) within a grounded theory approach (218) aided the identification of recurring themes within the data regarding the soteriology of the SSMs, how soteriology informed their vision and practice of ministry, and their thoughts on how their soteriology was related to the growth of the church. I was the only person to participate in the identification of themes. After I studied this qualitative data, based on the definition of Wesleyan soteriology of this research I drew conclusions regarding the SSMs' adherence Wesleyan soteriology. Based on the SSMs' responses, I also drew conclusions regarding the SSMs' strategic thinking about how their soteriology affected their vision and plan for ministry as well as church growth.

Ethical Considerations & Confidentiality

The bromide, “Never discuss religion and politics,” is engrained into American culture, a culture which “perceives the self as the cultural quantum in society” (Stewart and Bennett 134). Peering into the deeply held beliefs of a self-oriented culture can be painful for the person being examined and a struggle for the qualitative researcher. Further, given the acrimonious debates concerning theology, polity, and missiological direction of the United Methodist Church, these dangers can be magnified. Therefore, the levels to which I earned the trust of the SSMs, protected the SSMs’ identity, and provided confidentiality were of paramount concern.

As a result, I kept the names, contact information, and soteriological perspectives of the participating TEs and SSMs in strict confidence. I assured the TEs and the SSMs of the highest level of confidentiality regarding their responses to the WESLI and the recording of their interview. To provide confidentiality and anonymity, I assigned both TEs and SSMs an individual, alpha-numeric code they used when responding to the questionnaire and the interview. One letter and one three digit number comprised each alpha-numeric code. I assigned the TEs the letter T. I assigned the SSMs the letter X. For the TE, I assigned the codes alphabetically before mailing the WESLI. For the SSMs I assigned the codes in the order the SSMs returned the WESLI. Therefore, the twelfth SSM to return his or her questionnaire received the individual code *X012*. After assigning these numbers to the SSMs, I used *Microsoft Excel*, a spreadsheet program, to develop a list to correlate the senior ministers’ names with the code numbers. I ensured the confidentiality of the data the SSMs reported. Upon acceptance of this dissertation by Asbury Theological Seminary, all paper copies of data were destroyed first by shredding

and then by recycling. All digital data was destroyed using *Active@ ZDelete, Version 5.0*, a program specifically designed for that purpose. This digital destruction program can be programmed to execute 1 to 100 overwriting passes. To ensure total destruction of the data, it was destroyed using the maximum 100 overwriting passes.

CHAPTER 4

FINDINGS

Review of the Problem and Purpose

While the greater Methodist movement has been experiencing worldwide numerical growth (Fox 1), it has been experiencing numerical decline in the United States (Bloom). As detailed in Chapter 1, hypotheses for this decline are numerous, complex, and multivalent. One possible reason for the decline considered in this research was the theological pluralism within the United Methodist Church. Based on the literature review, one possible solution to the decline of the United Methodist Church could be a renewal of theological unity, specifically soteriological unity.

The purpose of this dissertation was to explore the relationship between a senior minister's adherence to Wesleyan soteriology and church growth in the North Alabama Annual Conference of the United Methodist Church. I examined soteriological adherence using the researcher-designed and validated *Wesleyan Soteriological Instrument* (WESLI) and a researcher-designed semi-structured interview protocol (SSIP). Both the WESLI and the SSIP were administered to select senior ministers (SSMs) in the North Alabama Conference. By collecting the quantitative data of the WESLI and coding the qualitative information of the SSIP, I determined the SSMs' adherence to Wesleyan soteriology. My goal with this research was to study whether the theology of the senior minister was a factor in church growth. The results of this study could aid the North Alabama Conference of the United Methodist Church not only in addressing but also reversing its numerical decline, rediscovering its place within its doctrinal heritage, and renewing its place in the kingdom of God.

Profiles of the Participants

The SSMs were between 41 and 66 years old. Their average age was 52.3 years with a standard deviation of 6.9 years. Only one SSM was African-American; all the other SSMs were European-American. All SSMs were male. Their age at graduation from seminary ranged from 24 to 56 years with an average age at graduation of 31.9 years. Their average age at ordination ranged from 25 to 58 with an average age at ordination of 35.5 years. Eleven of the 32 participants, or about one third of participants, had earned doctoral degrees: nine Doctor of Ministry degrees, one Doctor of Education degree, and one *Juris Doctor* degree. Of those SSMs who had completed doctoral studies, their ages at the time of completion ranged from 32 to 47. Their average age at this time was 36.0 years of age. Table 4.1 summaries SSM age demographics.

Table 4.1. Select Senior Minister (SSM) Age Demographics (in years)

Metric	Range	Mean	Standard Deviation	Median	Mode
Age	41 to 66	52.3	6.9	50	47
Age at Seminary Graduation	24 to 56	31.9	7.1	30	29
Age at Ordination	25 to 58	35.5	8.2	34	29
Age at Completion of Doctoral Studies (if applicable)	32 to 47	36.0	4.3	36	36

During the study, the SSMs served a variety of church sizes. Twenty-five percent of these churches were small sized. Fifty percent of these churches were medium sized. The remaining 25% of the churches were large or very large. The distribution of sizes of the churches to which the SSMs were appointed can be seen in Table 4.2.

Table 4.2. Select Senior Minister (SSM) Church Size Demographics

Size Category	# of Churches	percent of Churches
Small	8	25.0percent
Medium	16	50.0percent
Large	3	9.4percent
Very Large	5	15.6percent
Megachurch	0	0percent

The Reliability of the WESLI Scale

The WESLI (see Appendix A) is a researcher-designed instrument used to measure adherence to a Wesleyan soteriology. SSMs rated each questionnaire item on a four-point Likert-type scale. I reverse scored negatively worded items to correspond with positively worded items. Reliability was acceptable ($\alpha=0.86$). As a statistically reliable scale, the WESLI served to locate the SSMs' Wesleyan soteriological orientation both collectively and individually. In concert with the qualitative interview data, the objective and quantitative measure of SSM soteriological orientation provided the information needed to answer the Research Questions.

Research Question #1

The semi-structured interview questions were designed in conjunction with the WESLI scores to answer Research Question One: "What is the soteriology of the senior minister relative to the full breadth and complexity of historical Wesleyan soteriology?" To answer this question, the Wesleyan Soteriological Scores (WSS) for each SSM were calculated along with the standard deviations of the SSMs' responses. Table 4.3 presents the WSS of each SSM. The mean score for the Select Senior Minister population of 32 was 3.44 with a standard deviation of 0.79.

Table 4.3. Wesleyan Soteriological Score for each Select Senior Minister (SSM)

SSM	WSS	SSM	WSS	SSM	WSS	SSM	WSS
X001	3.52	X009	3.31	X017	3.66	X025	3.47
X002	3.62	X010	3.50	X018	3.41	X026	3.43
X003	2.93	X011	3.55	X019	3.64	X027	3.41
X004	3.12	X012	3.74	X020	3.12	X028	3.52
X005	3.12	X013	3.53	X021	3.33	X029	3.86
X006	3.50	X014	3.21	X022	3.66	X030	3.79
X007	3.47	X015	3.53	X023	3.24	X031	3.53
X008	2.91	X016	3.64	X024	3.31	X032	3.50

Wesleyan Soteriological Groups

I grouped the SSM responses to the WESLI into four designations: *strong lack of adherence*, *lack of adherence*, *adherence*, and *strong adherence* to Wesleyan soteriology. There were no SSMs in either the *strong lack of adherence* or the *lack of adherence* category. There were seven SSMs in the *adherence* category and 25 in the *strong adherence* category. Table 4.4 shows the groups and quartile ranges for SSM WSS Scores.

Table 4.4. Soteriological Groups and Ranges for SSM WSS Scores

Code	WSS Range	SSMs (#)	SSMs (percent)
Strong Lack of Adherence	1.00 - 1.74	0	0percent
Lack of Adherence	1.75 - 2.49	0	0percent
Adherence	2.50 - 3.24	7	21.9percent
Strong Adherence	3.25- 4.0	25	78.1percent

Semi-Structured Interview Protocol

I collected qualitative data from SSM interviews using the semi-structured interview protocol (SSIP). The research questions guided the development of the

interview questions for the SSMs. I interviewed each SSM using the SSIP. I asked follow-up questions for the purpose of eliciting details or clarification regarding a response to the SSIP or the WESLI.

Interview Question 1: Vision and Plan for Ministry Shaped by Theology

The first interview question was, “Please think back to between 2003-2006 and describe how vision and plan for ministry at the United Methodist Church you were appointed to at that time was directly shaped by your theology.” I designed this question to encourage the SSMs to think theologically and to apply that theology directly to their practice of ministry.

Adherence Set. The *adherence* set comprised seven of the thirty-two SSMs: X003, X004, X005, X008, X014, X020 and X023. Their average WESLI score was 3.09 with a standard deviation of 0.75. The theology of these seven SSMs led to various visions and plan for ministry. For X003 and X005, their vision and practice of ministry was guided by a theology rooted in community service. Their theology was rooted in such terms as outreach, love, radical hospitality, inviting, growing, sending out, service and meeting community needs. Their practice of ministry centered on performing acts of service within the community, such as natural disaster response ministry, developing a fine arts program for a local university, food pantries, and a ministry of presence in the community.

Nonetheless, while within the same set, the vision and practice of ministry of SSMs X004, X008, X014, X020 and X023 was guided by a theology that valued terms such as salvation, building a relationship with Jesus, incarnating the gospel in a culturally relevant fashion, answering the Great Commission, making disciples, seeking the lost,

and passionate Christian spirituality. SSM X023 told a story with joy about one man at his church, “He came to salvation a few weeks ago after three years of coming to church.

This man is a neurosurgeon and he said, ‘The Bible finally makes sense to me.’”

Similarly, SSM X014 detailed his vision and plan for ministry:

Theologically, we were working out of a model where The Gospel was revealed through incarnation; where The Gospel was not revealed in culture, but through expressions of culture. I saw myself as an interpreter of The Gospel in a specific place. [X014]

When I pressed SSM X014 as to why he believed the gospel needed to be revealed through culture, he replied, “The core issue is that people are lost without Christ. We want to remove stumbling blocks and barriers so that people could realize that what they are looking for in their lives is a relationship with Jesus Christ.” Nevertheless, these SSMs did not ignore service to the community in their responses. SSMs X004 and X020 mentioned such service specifically. For SSM X004, “We use servant evangelism. We serve that others may know Christ. We give to others for Christ first gave to us.” SSM X020 echoes the response of X004, “Our plan is outreach to the community: to bring salvation to the people and help with social concerns.” Further, each of these SSMs indicated a direct connection between soteriology and practice of ministry.

Strong adherence set. The *strong adherence* set comprised twenty-five of the thirty-two SSMs. Their average WESLI score was 3.54 with a standard deviation of 0.78. Of the twenty-five SSMs in the *strong adherence* set, twenty-four of them held to a theology that valued such terms as salvation, saving souls, answering the Great Commission, making disciples, and seeking the lost. Their practice of ministry revolved around and was informed by these terms. As a whole the *strong adherence* set asserted the importance of having a personal relationship with Christ. Their vision and plan for

ministry came primarily out of a theological conviction that all people needed a personal relationship with Christ. However, of the twenty-five SSMs in the *strong adherence* set, only one SSM (X007) described his theology in terms different from the others. The vision and practice of ministry of SSM X007 was guided by a theology that valued such terms as social justice, prophetic call, and breaking down barriers.

Nevertheless, twenty-four out of twenty-five of these SSMs used soteriological images when discussing the theology at the core of their respective vision and practice for ministry. SSM X018 gave a soteriological image for his vision and plan for ministry”

Lost people are those who don't have a personal relationship with Jesus Christ. Without it we do not have an eternal hope, that we would be lost for eternity and separated from [God]. There would be a punishment: hell is in store for those who have rejected his Son. It is important for us to share this with the lost so that they can have the opportunity to make a choice. [X018]

SSM X025 added to this soteriological image:

A key part of our mission is to help people come to faith in Christ for their eternal security: to go to heaven when you die. But my own growth as a pastor and as a leader has opened my eyes to a more holistic definition ... a more Biblical definition of what salvation is. Jesus as Messiah came to save us: by that I mean body, mind, and spirit, all the above. That impacts every arena of life. He cares about the whole person. [X025]

The other twenty-two responses contained similar soteriological imagery.

Interview Question 2: Themes of Leadership and Growth

The second interview question was:

When you think about your ministry at that United Methodist Church, what biblical themes, stories or concepts have been central in your leadership and preaching? In what ways do you think these themes or stories resonated with the congregation? How might these themes or stories relate to the growth experienced by the congregation?

The purpose of this question was two-fold: first, to invite SSMs to respond with an image or theme ranging from salvation to an image of Christ as savior (i.e. the parable of the

lost sheep); and second, to give SSMs the opportunity to reflect on the possible connection between theology and church growth.

Adherence set. The *adherence* set described a variety of images in their preaching and leadership, including the restoration of the image of God, service, the story of Jesus, what Jesus really requires of the faithful, a relationship with God, and salvation. When SSMs were asked if the images resonated with the congregation and if these images were related to church growth, responses varied. SSM X003 and SSM X005 indicated that these themes never resonated with their congregations. In fact, SSM X005 believed that the growth of the congregation during the time period in question was due more to the growth of the a contemporary worship service. His possible reasons for the growth of this service ranged from the tactile nature of communion, to the time of the service and the brevity of the sermon.

Nevertheless, SSM X004 and SSM X023 believed the themes they used in preaching resonated with their congregations. Further, they recognized an indirect link between church growth and the use of these images. According to SSM X004, “Theology leads to a vision and a plan, this resonates with the congregation and then growth happens.” SSM X023 expounded his view with more sociological reasoning:

I would like to say that they are intimately involved, but people tend to come to churches with more of a consumer mentality. That’s probably more of the reason why our church grew. The core themes that we use have more to do with spiritual growth than numerical growth. [X023]

Nevertheless, both SSM X004 and SSM X023 saw how their themes of discipleship, salvation, and service resonated with the congregation. Both SSMs saw increases in service to the community and local and international missions as well as ministry to mentally and physically challenged persons.

Strong adherence set. The *strong adherence* set, in contrast, all saw a direct or indirect link among their theology, the images used in their preaching, and the growth of the congregation. The images they used included commitment to membership, redemption, the Greatest Commandment, the Great Commission, the kingdom of God, the rich young ruler, winning the lost, and salvation. While they may not have used this precise language, they also employed other biblical images including the parable of the lost sheep and the parable of the good shepherd.

Thirteen of the twenty-five strong adherence set believed these leadership themes rooted in their theology directly related to church growth. For example, SSM X018 said, “Yes, the growth was directly related to the theology: the congregation got the idea that the lost were important to Jesus.” In contrast to SSM X023, SSM X011 said, “[The theology] is related to the Spiritual growth and numerical growth. There are people who have an appetite to be like Christ. I do what I can do and the Holy Spirit does the rest.” However, twelve of the remaining SSMs thought their leadership themes were related indirectly to the growth of their churches. SSM X032 responded, “I would hope that it had something to do with the growth, but I don’t have any empirical evidence.” One SSM had a more missiological perspective on an indirect relationship, “The mission of the church is a vehicle for those who are here to grow spiritually. Theology informs and directs mission and ministry. So the theology is absolutely related to the growth, but indirectly.” Finally, all of the SSMs in the *strong adherence* set found their theology and leadership themes resonating with the congregation. This resonance happened in a variety of local missions, international missions, service projects, and evangelistic opportunities.

Interview Question 3: Difficult or Disappointing Times

The third interview question was designed to allow the SSM to speak of a time when either their vision was frustrated or challenged, “Please think back to between 2003-2006 and describe a difficult or disappointing time for you as pastor of that United Methodist Church.” I thought this question would lead to greater understanding of what core beliefs and core theological principles they relied upon during difficult times in ministry. While the question partially accomplished this goal, most of the SSMs were of a church management nature and spoke only generally of frustrating the vision and plan for ministry of the church. This question also created the most anxiety among the SSMs. Four of the SSMs specifically asked for assurances from me that the circumstances they shared would not be quoted.

Adherence set. The *adherence* set had a narrower set of circumstances behind the difficult times in their ministry. Four of the seven in the *adherence* set described a time of disappointment in ministry because of controlling lay people in the congregation. Such controllers not only frustrated the vision and ministry of the church but also held up building projects and even resulted in two SSMs in the *adherence* set being reappointed to other churches.

One SSM found it frustrating that a building project took three times longer than originally planned and often thought of the number of people who would not be reached because the building remained unconstructed for so long. Two other SSMs had non-controlling lay-related issue, namely a death of a key leader and a devastating divorce of a couple on the launch team of a new church start. Both these SSMs found the vision and ministry of their churches frustrated. They struggled with knowing how to deal with the

circumstances in a redemptive manner. In the end, after a period of difficulty, the SSMs found methods of dealing with these situations redemptively. The SSM who had to cope with a divorce among his launch team wished to be quoted anonymously, “I still want to be in a place where I can say [to the offending ex-spouse], ‘God still loves you.’” This SSM found a redemptive way to handle the situation by intentionally keeping the lines of communication open and continues to do so until this day.

Strong adherence set. The *strong adherence* set, in contrast, had a wider variety of circumstances they found difficult. Two SSMs had difficulty remembering any difficulty during the time in question. SSM X027 responded, “I can’t think of one really. Generally, I would like to see more of an ownership early on by the congregation, because a pastor driven church cannot stand, but a laity led church can continue a long time.” SSM X002 replied, “We did not have a difficult time; best church I ever pastored. We didn’t have fights. We didn’t have splits or significant disagreement.” Other SSMs did not benefit from such circumstances.

Four SSMs found a staff member who did not fit with their vision and plan for ministry to be their most difficult situation. One of these staff situations was due in part to theological dissonance between the SSM and the staff person. Two of the SSMs experienced personal issues involving the chronic illness of a close relative. Two SSMs reported struggling with overcoming the lingering effects of previous pastoral leadership. One of these SSMs had to deal with the fallout of the previous senior minister’s suicide. A second SSM struggled with the lingering theology of previous senior minister that precluded evangelism as this SSM understood it.

Five of the *strong adherence* set SSMs reported a general loss of vision and plan for ministry. One SSM, who wished to remain anonymous on this response, stated that a “perfect storm” of circumstances limited, “my ability to lead the congregation. It became all encompassing. The dreams and vision of the church were utterly stopped.”

At the end of the time period considered in this research, this SSM was reappointed to another church. Nevertheless, SSM X026 reported overcoming a general loss of vision:

I was at a point where I was experiencing a burnout, a spiritual boredom. It was the malaise of ministry in the suburbs, with people who don't know about their true spiritual poverty. It began to affect the whole church. The vision and ministry of the church was being shaken. What brought us out was a renewal of vision: less about growing a church and more about growing the Kingdom of God. What is happening now is that the church is becoming a platform for mission. [SSM X026]

Other SSMs reported similar circumstances in which the congregation seemed to go through a period where their vision faltered.

Ten SSMs in the *strong adherence* set, much like the *adherence* set, experienced controlling congregation members who actively sought to halt the vision and growth of the church. Some SSMs reported times when church members levied false professional accusations against the SSMs. All the accusations the SSM mentioned were professional in nature and not a personal challenge of their morality. Other SSMs reported struggling with removing controlling members of the congregation from leadership. SSM X015 responded, “The leadership of the church came to speak for the church as a whole and not just one family anymore.” Some SSMs reported joy when some of these controlling members of the congregation left in protest and after the change in leadership.

Interview Question 4: Milestones and Ultimate Teaching

The objective of the fourth interview question was to draw out stories of people the SSMs had seen Christ touch in a saving way, whether eternal salvation or salvation from some sin that had been haunting them, “As you ministered at that United Methodist Church, what milestones in the spiritual lives did you relish the most? As you lead individuals to faith in Christ, ultimately what do you want to teach them?” Generally, the question met this objective. Still, the *strong adherence* set tended to have proportionately more soteriological responses.

Adherence set. The *adherence* set relished a variety of milestones such as persons connecting with Christian service opportunities, renewing their faith in Christ, taking ownership in the church, and accepting leadership roles. Other responses were explicitly soteriological. SSM X023 stated, “When people disciple and raise up other Christians: salvation is huge in that – and then, beyond that, when they become spiritual grandparents, when the people that they have led to Christ then lead others to Christ.” When asked about milestones, this group of SSMs did not discuss soteriological matters to as great an extent as the *strong adherence* set.

Soteriology did emerge in the interview when I queried about what the SSMs ultimately wanted to teach their congregations. The answers then became more soteriological. SSM X014 spoke about what he wanted to teach his congregation:

God loves you and has a plan for your life. With all the stuff (the good and the bad) God wants to express himself through us, right where we are in this world. They get to cooperate with God in redeeming our lives and those around us. We don't just get holiness, we get access to wholeness.
[X014]

SSM X020 replied to the question, “I want to teach them how to live out their salvation: it is not a one time thing; it is a daily walk with Christ. They are not only to accept Christ,

but to do The Great Commission.” SSM X004 shared, “I want to teach them that they have a promise of eternity through their faith and hope in Christ; that they can have salvation in this life and the next, even on this side of eternity.” These are only a sample of how the SSMs mentioned soteriology in their responses to the milestone question.

Strong adherence set. Responses from the *strong adherence* set, when asked about which milestones they relished, also varied. Some SSMs relished milestones such as persons giving their life to service, finding their niche in ministry, people growing in their faith, and noting how many people were bringing their Bibles to church. These responses were more rooted in soteriology. SSM X009 said, “I relish being able to see things happen with unchurched people; to see people who never come to church taking on Jesus Christ and bringing others in.” SSM X026 responded, “We all need spiritual markers. The one that I encourage is to look back to when you first became a Christian.” These SSMs mentioned baptisms, confirmations, coming to faith in Christ for the first time, or reconnecting with Christ after falling away.

When asked about what they ultimately wanted to teach their congregations the SSMs’ responses among the *strong adherence* set varied somewhat, but they generally replied in a soteriological vein. Nevertheless, SSM X030 took exception to the use of the word *teach* and responded, “Not so much teach, but show: show them the great joy and happiness of living for Christ.” Nevertheless, most of the *strong adherence* set resonated with SSM X022, whose soteriological vision focused mainly on speaking with converted persons. SSM X022’s response also extended beyond a concern for mere eternal salvation into the saving acts of God in the present world, “We are saved for a purpose. One of most pernicious ideas in the church is that salvation is an accomplished

transaction; the ticket is punched for heaven. God saved us for a purpose.” Intending to focus on speaking to unconverted persons, SSM X021 said, “We are separated from God. However, Jesus Christ has reached out to us on the cross. He died to reconcile us to God. They can experience a new life because of that.” These are only a small cross-section sample of how the SSMs mentioned soteriology in the final SSIP question.

Other Observations Concerning the Soteriology of the SSMs

According to their WSSs, all participating SSMs either adhered or strongly adhered to Wesleyan soteriology. Nevertheless, in two soteriological areas, I observed a soteriological dissonance between the SSMs and Wesleyan soteriology. The first area concerned the value of discipleship/accountability groups as a means of sanctifying grace. The second area concerned eternal salvation. These dissonances seemed to happen independently of the SSMs’ location in either the *adherence* or *strong adherence* sets.

Discipleship groups. Question #52 on the WESLI states, “A significant means of sanctifying grace is regular participation in a small discipleship group.” Of the thirty-two participating SSMs, only six SSMs either disagreed or strongly disagreed with this statement. In other words, more than 80 percent agreed or strongly agreed with this statement. Nevertheless, during the SSIP, few SSMs noted using small discipleship groups in their practice of ministry.

During the SSIP, while more than 80 percent agreed that participation in a small discipleship group represented a significant means of sanctifying grace, only ten SSMs mentioned the presence of a small discipleship group ministry of any kind in their congregations. This number of SSMs represents slightly more than 31 percent of participants. Of the ten who mentioned small discipleship groups, only four SSMs spoke

during the interview of small discipleship groups as a systematic part of their vision and plan for ministry. This number of SSMs represents slightly more than 12 percent of participants. Three SSMs mentioned small discipleship group ministry briefly or casually during the interview. One example is SSM X021 who summarized the effectiveness of small discipleship groups at his congregation, saying, “They fluctuated.”

SSM X014, who planted his congregation, lamented his church’s lack of effective discipleship groups:

One of the real challenges for a founding pastor is to make sure when I leave, people are rooted in the life of this congregation: either in a relationship to the congregation as a whole or to a small group. In hindsight I wish that we had spent more time in getting people in solid discipleship groups. [X014]

These observations suggest dissonance between not only the SSMs and Wesleyan Soteriology, but SSMs’ practice of ministry and their own soteriologies.

Eternal salvation. I wrote three questions on the WESLI to ascertain SSMs’ view of eternal salvation: questions 23, 29, and 35. Question #35 of the WESLI states, “Unfortunately, some people will go to hell, where they will be tormented forever.” Of the thirty-two participating SSMs, six either disagreed or strongly disagreed with that question. Of those six SSMs, three disagreed with the question because of its wording. One SSM spoke for the others when he stated his objections, saying, “I did not like the judgmental phrasing of the question. It sounded presumptuous and judgmental.” The other two SSMs also disagreed with the wording of the question.

Further, question #29 of the WESLI stated, “The substitution theory of the atonement is unjust because God would never punish the innocent in place of the guilty.” Of the thirty-two SSMs who participated, seven either agreed or strongly agreed with that question. Of those seven, three also either agreed or disagreed with question #35.

Finally, question #23 of the WESLI states, “Salvation is universally guaranteed.” Of the thirty-two participating SSMs, seven either agreed or strongly agreed with that question. Of those seven SSMs, three of them also either agreed or strongly agreed with question #35 and either agreed or strongly agreed with question #29. These elders were SSM X003, X005 and X007, respectively.

Further, data to support this suggestion came from the interviews. SSM X007 mentioned soteriology specifically toward the end of the interview. SSM X007 explicitly indicated his belief that eternal salvation was universally guaranteed, when he said, “Salvation is our knowledge of the saving event. [Salvation] cannot be taken away from us.” Thus, with two SSMs in the *adherence* set and one in the *strong adherence* set, these observations from the WESLI and from their responses to the SSIP suggest a dissonance between these SSMs and a Wesleyan soteriological understanding of eternal salvation. These SSMs represented three out of thirty-two SSMs who expressed belief in universal salvation. Therefore, 90.6 percent of the SSMs exhibited a more Wesleyan understanding of eternal salvation and 9.4 percent of the SSMs exhibited an understanding of eternal salvation inconsistent with a Wesleyan understanding of eternal salvation.

Research Question #2

The second research question asked, “What is the relationship between soteriology of the senior minister and the growth of the church during the senior minister’s tenure?” To answer this question I also interviewed each SSM using the SSIP and asked follow-up questions to gain increased clarity. All the SSMs pastored churches that grew by at least 5 percent in worship attendance between the 2005 and 2006 Annual Conference years; therefore, the main point of this research question was to ask the

question of the SSMs. The *adherence* set comprised seven of the thirty-two SSMs: X003, X004, X005, X008, X014, X020 and X023, respectively. Their average WESLI score was 3.09 with a standard deviation of 0.75. The *strong adherence* set was comprised of the remaining twenty-five of the thirty-two SSMs. Their average WESLI score was 3.54 with a standard deviation of 0.78.

In reviewing the responses of the SSMs to the SSIP, three significant sets of categories emerged. SSMs believed a relationship between soteriology and church growth was *direct*, *indirect*, or *nonexistent*. The *direct* set, in which fifteen of the SSMs fit, believed that their theology was related to the growth of their churches in a straight-line fashion; in other words growth would not have happened had their vision and plan for ministry not been informed by such a theology. These SSMs also named other factors contributing to the growth their churches experienced. As a general rule, the SSMs were certain that the relationship was direct.

The *indirect* set included fourteen of the SSMs who believed their theology indirectly related to the growth of their churches; in other words, the question of church growth was complex and while their soteriology was an element in church growth the relationship was indirect. Typically *indirect* responses referred to how the theology informed the vision and mission of the churches, but the SSMs stopped short of making a direct link between growth and theology. These SSMs also named freely other factors contributing to the growth their churches experienced.

The *nonexistent* set comprised three SSMs who did not believe their theology related to the growth of their churches. The *nonexistent* SSMs explicitly mentioned other factors leading to growth, none of which included their theology.

Adherence Set

Generally, the *adherence* set believed the relationship between theology and church growth was either nonexistent or indirect. Three of the seven SSMs in this set held that any relationship between their soteriology and the growth of their congregations was *nonexistent*. SSM X005 spoke for the *nonexistent* category because he understood the growth experienced by his congregation as due to growth of one particular service:

I'm not sure that theology played a role in the growth. We had a weekly communion service during our usual Sunday School hour. It was mainly parents enjoying 'one-stop shopping' while their children were at Sunday school....This service grew, not the others. That was the reason for growth. [X005]

SSM X023 wished his theology had impacted with the numerical growth his congregation experienced:

I would like to say that they are intimately involved. People tend to come to churches with a consumer mentality. That is probably more of a reason for our growth....Core themes and theology have more to do with the spiritual growth rather than numerical growth. [X023]

Nevertheless, a minority of the participants in the *adherence* set believed that theology correlated with church growth. SSM X014 understood the relationship between growth and theology to be *direct*:

I am convinced that the growth is related to these ideas of incarnation, redemption and renewal: because they create an authentic place where people come and discover that God really does care enough about them to reach out to them where they are. [X014]

Finally, SSM X004, who understood the relationship between theology and church growth as *indirect*, said, "Theology leads to vision and plan, this resonates with the congregation and then growth happens."

Strong Adherence Set

The *strong adherence* set divided like the *adherence* set. Thirteen of the twenty-five SSMs in this set believed the relationship between theology and church growth to be *direct*. SSM X017 noted in particular how theology resonated with the youth of his church and was responsible for the growth of his church:

Our attendance increase is mainly youth. The youth are so actively involved in the church; they want to have something that is more than just showing up to church on Sunday morning. They are on fire. It has been an exciting thing to watch. Some of the parents don't want them to be so involved. One mother made fun of her daughter by calling her a saint. [X017]

SSM X016 made a more equivocal statement, when he said, "Theology informs and directs the mission and ministry. So the growth is absolutely related to the theology." Still, twelve of the SSMs believed the relationship more *indirect*. SSM X026 had an opinion on the relationship between theology and church growth:

There are a lot of good Bible preachers out there and their churches are not growing. Many things go into the growth puzzle, but if you don't have Jesus, if they don't hear a word from the Lord....If we do our best God will do what is impossible. [X026]

Given the split opinion among the responses of SSMs in each category, more information might be gleaned from looking at the data as a whole.

The Participant Set as a Whole

Of the thirty-two SSMs, fifteen belonged to the *direct* category, fourteen belonged to the *indirect* category, and three belonged to the *nonexistent* category. Therefore, definitive answer to the research question emerged. Nonetheless, twenty-nine of the thirty-two SSMs believed their theology either *directly* or *indirectly* related to growth in their churches. Therefore, in the view of more than 90 percent of the SSMs in this

research, the theology of the senior minister was a factor that cannot be ignored in the church growth equation.

Research Question #3

The third research question asked, “Does the senior minister evidence any self-conscious identity between soteriology and the practice of ministry; does this senior minister think strategically about how soteriology is integrated into fulfilling the purposes and developing the ministry of the church?” The purpose of this question was to investigate whether the SSMs evidenced self-conscious identity between soteriology and the practice of ministry. The purpose of the question was also to determine if the SSMs thought strategically about how soteriology integrated into fulfilling the purposes and developing the ministry of the church. To answer this question I also interviewed the SSMs using the SSIP and asked follow-up questions to gain greater clarity on what the SSM meant by his or her responses. Responses to the interview measured the application of SSMs’ soteriology to the practice of ministry. Appendix B provides a copy of the SSIP.

In reviewing the responses, two categories emerged: *evidence* or *no evidence* of any self-conscious identity between soteriology and the practice of ministry. The SSMs with self-conscious identity between their soteriology and the practice of ministry were classified as *evidence*. The SSMs who did not evidence self-conscious identity between their soteriology and the practice of ministry were classified as *no evidence*. The *no evidence* set included two of the SSMs who did not evidence any self-conscious identity between soteriology and the practice of ministry. Typically *no evidence* responses referred to how theological concepts or church traditions informed their vision and plan

for ministry. While these SSMs exhibited no evidence of any self-conscious identity between their soteriology and the practice of ministry, they exhibited self-conscious identity between other theological concepts and the practice of ministry.

Adherence Set

The *adherence* set held both SSMs who exhibited no evidence of any self-conscious identity between their soteriology and the practice of ministry: X003 and X005. SSM X003 was appointed to a church adjacent to a small university that specializing in liberal and fine arts. During the interview he evidenced a connection between community service and his vision and plan for ministry. Community service was directed toward the university. During the interview, SSM X003 said, “We must meet the needs of those who are there ... and meet the needs of the college community.” SSM X003 further evidenced a connection between his theology of worship and his vision and plan for ministry; thus, he chose to combine his theology of worship with his vision to reach out to the campus. He became frustrated when the church lacked enthusiasm for reaching out to the campus, and said, “I thought the church would have a fine arts program. But they [the church] didn’t want one at a fine arts university.” SSM X003 was later reappointed in part because of this frustration.

SSM X005 evidenced a connection between his understanding of God’s unconditional love and how it informed his ministry. Nevertheless, during the interview, I discern very little about how it practically affected his vision and plan for ministry. SSM X005 said, “The church is about outreach and love and radical hospitality.... God’s unconditional love, Emmanuel, nothing in life or death can separate us from that.”

When I asked him on how the love of God directly affects his vision and plan for ministry, he replied, “About 10 percent got it; like in any given church.” SSM X005 was unclear on what he wanted to teach his congregation:

Incarnation, crucifixion and resurrection: in the Incarnation, God is with them always). In the Crucifixion we find disappointment. And then in Resurrection we learn that brokenness is not the final word – God is still with us. I hope that they are coming to see their lives in that pattern. And also, I want to teach them about the great festivals of the church [X005].

These concepts of incarnation, crucifixion and resurrection were the only theological concepts SSM X005 mentioned. The remaining members of the adherence set evidenced self-conscious identity between soteriology and the practice of ministry and had more in common with the *strong adherence* set.

Strong Adherence Set

The *strong adherence* set all evidenced self-conscious identity between soteriology and the practice of ministry. In other words, each SSM thought strategically about how soteriology is integrated into fulfilling the purposes and developing the ministry of the church. They may not all have used the precise words such as saving and salvation, but ultimately all were connecting salvation to their practice of ministry.

Thus, in total, the *evidence* set comprised thirty of the SSMs who evidenced self-conscious identity between soteriology and the practice of ministry. Typically *evidence* responses referred explicitly to how their soteriology directly informed their vision and plan for ministry. One response during the interview, spoke not only to this point, but also to the broader issues raised by this research:

Every church is shaped by the pastor’s theology and the pastors that precede that pastor. To transcend that old theology the pastor has to be there a while to help plant a new vision....Evangelism is a divine mandate. In the African American church, we are declining because we have forgotten that. [X011]

Another SSM said, “My theology is a Great Commission theology. The church had lost that vision. I was in the process of trying to share that vision rather than being closed in survival mode.” Many SSMs in the *evidence* category, when asked about their theology and practice of ministry, began their answers with soteriology. Many times the SSMs revealed their soteriology without prodding. They used terms such as the Great Commission, evangelism, and the need for a personal relationship with Jesus Christ.

Further Evidence of Strategic Thought

Additionally, during the interviews both *evidence* and *no evidence* sets of SSMs elaborated on the respective contexts of their arrivals at the churches. The need to provide this context spoke to the assessment skills of the SSMs and their ability to think strategically as they entered new ministry situations. Many times SSMs needed to overcome financial, spiritual, moral or trust issues within the congregation before the SSM could directly allow much of their own theology, vision, and plan for ministry to be executed. Many times they began with a ministry of healing and grace, working to reconcile different factions within the church or working to earn trust that had fallen due to the failing or even the suicide of a previous pastor.

Research Question #4

The fourth research question asked, “Are there other dynamics that could be influencing the effectiveness of the church such as demographic changes in the area, size of the church, and location of the church?” The purpose of this question was to consider other dynamics influencing the growth of the church that were not controlled for in the research design.

Size of the Church

According to Schaller's Church Size Stratification (28), of the thirty-two participating SSMs, eight served as senior ministers of *very large* or *large* churches. None of the SSMs served as senior ministers of a *mega-church*. Among the thirty-two SSMs, twenty-four served as senior ministers at *medium* or *small* churches. Table 4.5 summarizes this data.

Table 4.5. Select Senior Minister (SSM) Church Size Demographics

Size Category	Avg. Worship Attendance	# of Churches	percent of Churches
Small	up to 100	8	25.0percent
Medium	101 to 350	16	50.0percent
Large	351 to 750	3	9.4percent
Very Large	751 to 1,800	5	15.6percent
Mega-church	1,801 plus	0	0percent

Location and Demographic Changes

Of the thirty-two participating SSMs, eight were located in areas of *declining* population. Twenty-four of the SSMs were senior ministers serving churches in areas of increasing population. Appendix J summarizes this data.

Age of the Church

The North Alabama Conference of the United Methodist Church began a period of intentional church planting in 1990. Of the thirty-two participating SSMs, six served as senior ministers at churches planted after 1990. Twenty-six of the SSMs were senior ministers at churches planted prior to 1990. Table 4.6 summarizes this data.

Table 4.6. Churches Planted Prior to and Following 1990

Church Planted	n	%
Prior to 1990	26	81.2
Following 1990	6	18.8

In summary, the participating SSMs were appointed to churches planted prior to 1990 that tended to be small and medium-sized. These churches were generally located in areas experiencing population growth.

Major Findings

1. In answer to the first research question, 78.1 percent (or 25 SSMs) exhibited *strong adherence* to Wesleyan soteriology; 21.9 percent (or 7 SSMs) exhibited *adherence* to Wesleyan soteriology. Nevertheless, in two instances the SSMs differed in their scores on the WESLI and how they discussed their soteriology in the SSIP: (1) 90.6 percent (or 29 SSMs) exhibited a Wesleyan understanding of eternal salvation; 9.4 percent (or 3 SSMs) exhibited an understanding of eternal salvation inconsistent with a Wesleyan understanding; and (2) more than 80 percent of SSMs saw value in small discipleship groups, approximately 31 percent of SSMs mentioned the presence of small discipleship groups in his or her ministry, and 12 percent of SSMs discussed how small discipleship groups fit strategically into their vision and plan for ministry.
2. In answer to the second research question, 46.8 percent (or 15 SSMs) believed the relationship between theology and church growth was *direct*; 43.7 percent (or 14 SSMs) believed the relationship between theology and church growth was *indirect*; 9.5 percent (or 3 SSMs) believed the relationship was *nonexistent*.

Nevertheless, 90.5 percent or 29 of the SSMs believed that between theology and church growth was either *direct* or *indirect*.

3. In answer to the third research question, 93.75 percent (or 30 SSMs) exhibited self-conscious identity between soteriology and the practice of ministry and thought strategically about how soteriology was integrated into fulfilling the purposes and developing the ministry of the church; 6.25 percent (or 2 SSMs) gave no evidence of such self-conscious identity or strategic thought.
4. In answer to the fourth research question, 75 percent of the churches in the study were either small or medium-sized and 25 percent were located in areas of declining population; further, 81.2 percent of the churches in this study were planted prior to 1990, while 18.8 percent of the churches in this study were planted after 1990.

CHAPTER 5

DISCUSSION

I began this research mourning the numerical decline of the United Methodist Church (Bloom). I wanted to understand this decline better and add a voice to the chorus explaining how such decline might be related to theology. Like many others, Bishop Willimon mourns for this United Methodist decline. This decline was also a cause for action. Thus, in 2005, Willimon issued a Worship Attendance Challenge (WAC) to the churches he shepherded as Bishop of the North Alabama Conference. These churches were to help reverse the trend of decline in United Methodism by setting and attaining the goal of increasing worship attendance by 5 percent during the 2005-06 Conference Year.

Using Bishop Willimon's WAC as an experiment, the purpose of this dissertation was to explore the relationship between a senior minister's adherence to the full breadth and complexity of historic Wesleyan soteriology and church growth in the North Alabama Annual Conference of the United Methodist Church. In order to determine a correlation between soteriology and church growth in this context, I developed the *Wesleyan Soteriological Instrument* (WESLI). I invited select senior ministers (SSMs) from the North Alabama Conference who met the criteria for inclusion to participate in this research by completing the WESLI and agreeing to the established semi-structured interview protocol (SSIP).

Major Findings and Implications

The results of this study indicated among growing churches in the North Alabama Conference, a general trend toward strong adherence to Wesleyan soteriology exists among the senior ministers achieving the goal of Bishop Willimon's WAC. This finding

provided an answer to the first and second research questions. In general, the findings concerned SSMs' adherence to Wesleyan soteriology, their dissonance with Wesleyan soteriology, and how other variables might have intervened in the results. The findings and observations also provided answers to the research questions of this project.

Wesleyan Soteriological Adherence

The first research question asked, "What is the soteriology of the senior minister relative to the full breadth and complexity of historical Wesleyan soteriology?" In general, among the senior ministers who achieved the goal of Bishop Willimon's WAC, the SSMs strongly adhered to Wesleyan soteriology. The SSMs' composite WESLI score indicated this adherence. The WESLI had a reliability of $\alpha = .86$. This level of reliability confirmed the WESLI as a reliable instrument for measuring adherence to Wesleyan soteriology; SSM responses concurred with Wesleyan soteriology approximately 86 percent of the time. The composite WESLI score for all the SSMs was 3.44 out of 4.

Further, after separating the SSM WESLI scores into quartiles, 78.1 percent of the SSMs placed in the highest quartile, thus exhibiting *strong adherence* to Wesleyan soteriology. Among the *strong adherence* set the mean WESLI score was 3.54 out of 4. The remaining 21.9 percent of SSMs placed in the second quartile, exhibiting *adherence* to Wesleyan soteriology. Among the *adherence* set the mean WESLI score was 3.09 out of 4. Such a finding is significant, given such a preponderance of both *strong adherence* and *adherence* to Wesleyan soteriology.

Based on my reading of these results, I cannot exclude adherence of the senior minister to Wesleyan soteriology as a factor in church growth in the context of North Alabama. While I could not ascertain the extent of such a factor's strength based on the

SSMs' responses to the SSIP, the strength of this soteriological factor was significant for the SSMs: 29 out of 32 SSMs believed their theology was directly or indirectly related to the growth of their churches. In general, these SSMs reflected on soteriology and thought strategically about how their soteriology integrated into fulfilling the purposes and developing the ministries of the church. If the data yielded a different result (such as perhaps a more even distribution adherence and lack of adherence to Wesleyan soteriology), then such a conclusion would be debatable. If SSMs demonstrated less strategic soteriological thought about their practice of ministry, then such a conclusion would have even more grounds for debate. Nevertheless, based on the preponderance of adherence, I affirm that adherence to Wesleyan soteriology among the SSMs cannot be excluded as a contributing factor to the church growth in United Methodist churches in the North Alabama Conference and must be considered alongside the other factors present in guiding a church toward growth.

While many factors influence church growth, this finding is significant for local churches in the North Alabama Conference. If a United Methodist congregation had declined and strayed from Wesleyan soteriology, a reconnection and reaffirmation of historic Wesleyan doctrines could play a role in reversing their decline. Also, of the churches pastored by the SSMs in this study, 75 percent had total worship attendance under 350. The smallest church had 12 people. Thus, while population growth around a given church may play a role in their growth, church size may not. Even in areas of population decline, in which 25 percent of the churches in the study were located, growth was still possible. Adherence to Wesleyan soteriology may play a role in such growth.

This finding was significant for the North Alabama Conference: strength, growth, and congregational revitalization have remained still possible in that annual conference. This strength comes from churches of every size, but it comes mainly from churches small to medium in size. Further, this strength can appear in areas of declining population. This finding regarding Wesleyan soteriological adherence should be reported and encouraged creatively in the annual conference at every level. As I read the data from the WESLI and review the interviews based on the SSIP, North Alabama Annual Conference numerical decline could be reversed through by attending to many factors. However, one of these factors must be reconnecting with Wesleyan soteriology.

This finding could be significant to the wider United Methodist Church. This finding implies that the practice of theological pluralism among growing churches in cultures similar to that of North Alabama may be limited in the future. If senior ministers and churches that assert soteriological pluralism are not growing or not growing as much as senior ministers and churches that assert Wesleyan soteriology, such pluralistic churches may also be limited in the future.

As parts of the United Methodist denomination reconnect to its Wesleyan soteriological heritage the “loss of mission and identity” that K. Collins describes may come to an end (“Ongoing Decline” 67). When roots of United Methodism return to historic soteriology, then Abraham no longer has to assert that the United Methodist Church “is not centered on God; it is not rooted and anchored in the life, death, and resurrection of Jesus Christ; it does not love by the power of the Holy Spirit” (85). Soteriology then will be based no longer on “personal whim” or individual perspective but will instead be based on a historic understanding of salvation (Holsinger and Laycock

142). While spiritual vitality is a factor in church growth, Schwarz's assertion that church growth is "dependent neither on spiritual persuasions . . . nor on specific spiritual practices" is contradicted (28). As theological pluralism evaporates, the cycle of "Athens" versus "Jerusalem," of which Schaller and Hamilton write, also could come to an end as well (15).

Finally, the purpose of this dissertation was to explore the relationship between a senior minister's adherence to Wesleyan soteriology and church growth in the North Alabama Annual Conference of the United Methodist Church. One finding of this research is a belief among the SSMs of a relationship (either direct or indirect) to growing churches and their adherence to Wesleyan soteriology. In general the SSMs in this study could not imagine the growth of their congregations apart from their spiritual persuasions and theology.

Wesleyan Soteriological Dissonance

Also in answer to the first research question, while the SSMs indicated strong adherence to Wesleyan soteriology, in two instances soteriological dissonances remained: (1) a small group demonstrated an understanding of eternal salvation inconsistent with a Wesleyan understanding, and (2) as a whole SSMs lacked implementation of small discipleship groups, a key component of the practice of holiness in the Wesleyan soteriological tradition. In these two areas, SSMs differed in their scores on the WESLI and their soteriology in the SSIP interview. In the first instance, though 100 percent of the SSMs exhibited either *adherence* or *strong adherence* to Wesleyan soteriology, 90.6 percent of the SSMs exhibited a Wesleyan understanding of eternal salvation, while 9.4 percent of the SSMs exhibited an understanding of eternal salvation inconsistent with a

Wesleyan understanding of eternal salvation. In the responses to the SSIP, this smaller group of SSMs was either vague in their stated beliefs on eternal salvation or implied a belief in universal salvation. In the second instance, regarding implementing small discipleship groups in their churches, more than 80 percent of SSMs indicated that they saw value in small groups; nevertheless, only approximately 30 percent mentioned even casually the presence of small discipleship groups in their ministry. Only 12 percent of SSMs discussed how small discipleship groups fit strategically into their vision and plan for ministry.

Understanding of eternal salvation. After studying the responses of the SSMs to the WESLI and the SSIP, I have concluded that 29 of the 32 SSMs were firmly convinced firmly that Jesus Christ was only the way to eternal salvation. The three remaining SSMs held a view of eternal salvation inconsistent with a Wesleyan understanding. By a factor of 9 to 1, SSMs with a Wesleyan understanding of eternal salvation outnumbered SSMs who did not articulate such a belief.

From the literature Benton Johnson, Dean R. Hoge, and Donald A. Luidens assert, “the single biggest predictor of church participation [during the life time of the people they studied] turned out to be belief—orthodox Christian belief” that Jesus Christ was the only way to salvation (15). Such a position resonates with Wesleyan soteriology. In contrast to Schwarz, the research of Johnson, Hoge, and Luidens indicates theology as the decisive and real reason for mainline decline (13). According to the data of this research, not only does the view of Christ as the only way to salvation effect church participation over a person’s lifetime. Also, a Wesleyan view of eternal salvation cannot be ignored as a factor in the growth of United Methodist Churches in the North Alabama Conference.

This finding is significant for the local church and the North Alabama Annual Conference as one factor among many in helping reverse the decline of individual churches and annual conferences. Further, this finding may be an area of special focus the Annual Conference needs to consider for training and re-training its laity and clergy. This finding is significant for the wider United Methodist Church for the same reasons and has the same implications.

The data collected during this research implies that more training needs regarding Wesleyan soteriology needs to occur not just for senior ministers but for all persons involved in the North Alabama Conference. This training could begin with early religious instruction through preaching and teaching in United Methodist Churches. Clergy, church staff, and/or lay persons could begin this training with creative expressions of early childhood Christian education and proceed through youth and adult courses.

For those persons called into ministry of the order of elders, such instruction could continue in seminary either through additional courses in Wesleyan theology or through special *colloquia* held by the annual conferences. Such training could even continue into sessions held during the process of ordination. Further, perhaps an additional question on written ordination examinations is in order. Richard P. Heitzenrater gave a possible framework for an additional ordination examination question, when he stated, “Wesley purged Zinzendorf’s writings of the ‘three grand errors’ that he found therein: universal salvation, antinomianism and quietism” (155). Using this statement as a framework, perhaps on written ordination examinations, candidates for ordination should be able to articulate why universal salvation, antinomianism, and quietism are incompatible with any expression of Wesleyan

soteriology. Much like the present United Methodist position on infant baptism, perhaps a probationary elder should not be ordained unless he or she believes and effectively articulates Wesleyan soteriology. Soteriological orientation should be considered during the process of appointment making. Based on this research, during the appointment process, clergy candidates' soteriology should be probed extensively.

Discipleship groups. While strength remains in the North Alabama Annual Conference of the United Methodist Church, weakness also remains. After I studied the SSM responses to the WESLI and the SSIP, I observed that around 80 percent of the SSMs saw value in small discipleship groups. While this percentage was relatively high, further details from the interviews were worrisome. During the SSIP, only around 30 percent of the SSMs even mentioned the presence of small discipleship groups in their ministries, and only 12 percent discussed how small discipleship groups fit strategically into their visions and plans for ministry. Thus, the SSMs were reflecting on their soteriology and thinking strategically about how such matters should be integrated into fulfilling the purposes and developing the ministries of the church, except in the area of small discipleship groups.

If only 12 percent of the SSMs could articulate a strategic account of how small discipleship groups as a part of their vision and plan for ministry, then any potential numerical growth in North Alabama Conference might not endure. On 25 August 1763, Wesley wrote, "I was more convinced than ever that the preaching like an apostle, without joining together those that are awakened and training them up in the ways of God, is only begetting children for the murderer" (Churnock 5: 26). Even if the SSMs gave the most effective articulation possible of the gospel and of Wesleyan soteriology,

such preaching might be more effective in tandem with small discipleship groups that can meet, “in order to pray together, to receive the word of exhortation together, and to watch over one another in love, that they might help each other to work out their salvation” (Davies *Works* 9: 256).

According to the research data, while the church faces many dangers worldwide, one danger the North Alabama Conference faces is numerical growth in worship without the practical methods of pursuing holiness that a small discipleship group provides. This lack of a mechanism may be among the greatest threats to the long term numerical growth of the North Alabama Conference. Such a threat can be ameliorated with further training required for clergy and laity regarding the practical dimensions of Wesleyan soteriology. Pilot groups should be started to test how such groups could maximize holiness in the North Alabama context.

Nevertheless, beyond training and pilot groups, the proclamation of a vision of holiness is required. As SSM X022 noted in his interview, “We are saved for a purpose. . . . One of the most pernicious ideas in the church is salvation as accomplished transaction; the ticket is punched for heaven. God saved us for a purpose. There is more to life than that.” No matter how articulate or effective a senior minister is, one day he or she will no longer be the senior minister of a given church. Those persons who come to Christ under his or her ministry need to help to find the purpose of which SSM X022 spoke. SSM X017 cast his vision for pursuing holiness:

God has loved them so much that he gave his son. They can have the assurance of their salvation. They are responsible for this relationship. Sanctification, growing in grace, it does not stop when you make your profession of faith. It is the starting gun on the great race.

If someone comes to Christ, their senior minister needs to provide them the best tools available for not only finishing such a race but also for running effectively. The one tool that comes up time and again within the greater Wesleyan tradition is the use of discipleship groups. Some of the SSMs anguished over the lack of discipleship groups in their churches. SSM X014 said, “In hindsight I wish that we had spent more time in getting people in solid discipleship groups.”

The Wesleyan revival struggled to start and maintain discipleship groups as well. Both White and Rack state that a change in Methodist soteriology led to the decline of the class meeting in Great Britain. According to White, changes emerged among Methodists concerning the doctrines of the Bible, hell, original sin, and Christian perfection. These changes moved churches away from Wesleyan positions and toward a soteriology that lowered standards, lessened accountability, and reduced spiritual expectations. This theological change removed the soteriological motivation for the class meeting. The class meeting, one of the primary expressions of Wesley’s practical soteriology, faded away (White 212-13). According to the literature and the data gathered during this research, United Methodists ignore such lessons from its history at their soteriological peril. Large United Methodist congregations might grow, but when following Christ becomes difficult such large growth might not be sustainable without the presence of some mechanism for support, encouragement, and holiness.

In summary, within the confines of this research the United Methodist Church faces the problem of numerical decline. As such, one reason for this decline may be dissonance with its soteriological heritage. The purpose of this dissertation was to explore the relationship between a senior minister’s adherence to Wesleyan soteriology and

church growth in the North Alabama Annual Conference. One finding of this research is a relationship, directly or indirectly, to growing churches and their adherence to Wesleyan soteriology, specifically to a Wesleyan understanding of eternal salvation. While strength remains in the North Alabama Conference, weakness also remains. Even among senior ministers of growing churches, a lack of focus on discipleship groups exists. Such groups remain critical to a full practice of Wesleyan soteriology. To dismiss discipleship groups or to reduce their priority robs adherence to Wesleyan soteriology of its power.

The Relationship between Soteriology and Church Growth

The second research question asked, “What is the relationship between soteriology of the senior minister and the growth of the church during the senior minister’s tenure?” In answer to this question, this study indicates that 46.8 percent (or 15 SSMs) believed the relationship between theology and church growth was *direct*; 43.7 percent (or 14 SSMs) believed the relationship between theology and church growth was *indirect*; 9.5 percent (or 3 SSMs) believed the relationship was *nonexistent*. Nevertheless, 90.5 percent (or 29 SSMs) believed that between theology and church growth was *direct* or *indirect*.

All of the SSMs served churches that grew in weekly worship attendance during the 2005-06 conference year. Therefore, these results indicate some level of relationship between adherence to Wesleyan soteriology and church growth. The exact strength of this factor remains undetermined. These results also indicate that the SSMs believe by a 9 to 1 margin that their soteriology is either directly or indirectly connected to the growth of their churches. For 90.5 percent of the SSMs, their theology effects the growth of their

churches. Their theology informs their ministry. SSM X004, who understood the relationship between theology and church growth to be *indirect*, said, “Theology leads to vision and plan, this resonates with the congregation and then growth happens.” Based on these results, if there were an absolute answer to this research question SSM X004’s response offers is the closest answer obtainable with the instruments present in this research.

Evidence of Strategic Soteriological Thought

The third research question asked, “Does the senior minister evidence any self-conscious identity between soteriology and the practice of ministry; does this senior minister think strategically about how soteriology is integrated into fulfilling the purposes and developing the ministry of the church?” In answer to this question, 93.75 percent (or 30 SSMs) exhibited evidenced self-conscious identity between soteriology and the practice of ministry and thought strategically about how soteriology integrated into fulfilling the purposes and developing the ministry of the church; 6.25 percent (or 2 SSMs) gave no evidence of such self-conscious identity or strategic thought.

Many of the SSMs explained the context of the churches at the time of their arrival. Some SSMs felt the need to explain their past ministry experiences. Many times SSMs gave detailed descriptions of churches and how certain individuals or groups interacted. As the SSMs answered the third and fourth SSIP questions, they often described how they had succeeded or failed to overcome ministry challenges. They discussed what they learned. Many SSMs then returned to discussing how their soteriology then dovetailed with the problem. Sometimes the SSMs had to perform ministry triage in the congregation due to some crisis. Therefore, a greater vision and plan for ministry was

temporarily delayed to focus on the immediate ministry crisis. Eventually, the SSMS' greater vision and plan for ministry informed by his or her theology began to move in the congregation. The responses of 30 SSMS indicated strong pastoral assessment skills and a high level of self-conscious identity and strategic soteriological thought.

Other Dynamics Effecting Church Growth

The fourth research question asked, "Are there other dynamics that could be influencing the effectiveness of the church such as demographic changes in the area, size of the church, and location of the church?" Through this research, I found other dynamics effecting the growth of churches the SSMS pastored. These findings included church size, date of the planting of the church, and fluctuations of population in which the church was planted. Thus, these findings provide an answer to the fourth research question. In general, I found hope for growth in each of these areas. Such hope may be of great interest to the North Alabama Conference.

Church size. Of the churches in the North Alabama Conference experiencing 5 percent or greater growth in worship attendance during Bishop Willimon's WAC, 75 percent of the churches were, according to Schaller's church size stratification, either small or medium-sized (28). The remaining 25 percent were either large or very large churches. While one might note that such data may be indicative of nothing more than the distribution of church sizes within North Alabama United Methodism. These data could indicate church growth does not have to be isolated to churches with large attendance, payroll, or facilities. Instead, growth can happen in any sized church.

Perhaps the percentage of small and medium sized churches that met criteria for inclusion in this study could have been due to the statistical distribution of church sizes in

the North Alabama Conference of the United Methodist Church. Nevertheless, this finding had an implication for small and medium-sized churches. As a pastor who has ministered in small churches, I have been disheartened by the resource disparity between a large church and a smaller one. A clergy person could reduce ministry to mere numbers and ignore the potential proportional impact of a small or medium-sized church. Most dangerously, a clergy person could conclude that God can do nothing with a small congregation.

This research implied that numerical growth is possible even for small- and medium-sized congregations. Experience has taught me that each church size has its own unique set of problems and limitations; God's grace aids churches in transcending these limitations to new levels of effectiveness as well as spiritual and numerical growth. With this research implication, perhaps clergy who pastor small- and medium-sized congregations might read this research and be encouraged that growth is possible in any size church and that the soteriology of the senior minister cannot be ignored as a factor in that church's growth.

New churches. The results of this research also indicate that churches do not have to be new in order to grow. Of the SSMs, 81.2 percent pastored churches planted prior to 1990. The remaining percentage of the SSMs pastored churches planted after 1990. This result has a profound implication for local congregations, particularly small- or medium-sized churches, and for the North Alabama Conference as a whole. As a pastor who has ministered in churches established in the early and late nineteenth century, I have noticed the relative ease with which new churches initiate change and have felt disheartened. Through my experience as an associate minister in a church planted in the mid-twentieth

century and as a church planter in the early twenty-first century, I have learned that churches of all ages have unique sets of problems and limitations; again, as with church size, the grace of God aids churches in transcending these problems and limitations to new levels of effectiveness. With this research implication, perhaps clergy appointed to established congregations might be encouraged that growth is possible in any church regardless of the century of its planting, and that the soteriology of the senior minister cannot be ignored as a factor in that church's growth.

Population growth. Of the SSMs who participated in this research, 25 percent pastored churches located in areas of declining population; the remaining SSMs were appointed to places experiencing population growth. These results suggested a church's presence in an area of population growth as a factor in church growth. Nevertheless, one implication is churches located in areas of declining population can still grow, although the task may be more difficult. SSM X026 said, "There are a lot of good Bible preachers out there and their churches are not growing. Many things go into the growth puzzle." This research also suggests that pastors and churches of the North Alabama Conference of the United Methodist Church need to increase efforts to find models for church growth in areas of declining population and how Wesleyan soteriology can be expressed most effectively in such locations.

In summary, this research was meant as an introductory inquiry into the possible relationship between the soteriology of the senior minister and church growth. This research could not offer exhaustive study on this matter. Other dynamics such as demographic changes in the area, size of the church, and location of the church also could influence church growth. Many factors effect church growth. This research found a

preponderance of strong adherence to Wesleyan soteriology among growing churches in the North Alabama Conference of the United Methodist Church.

Limitations of the Study

This study's first limitation involved its location in a very specific geographical area and time period. Further, the total number of SSMs under study was relatively small. Thus, the statistical power of the WESLI was limited and the results might only be generalizable in similar time frames and in similar demographic and geographic areas. Related to the limitation of geographical area and time period was the paucity of the representation of women and people of color in this research. This paucity was due to one factor: no female clergy and only one clergyperson of color met criteria for inclusion. While they would have definitely been included had any women or persons of color met the requirements for the research, the lack of gender and ethnic diversity limited the generalizability of this research.

The second limitation of this study was the inability to establish the desired soteriological factors within the WESLI. The WESLI was only reliable as a whole. As a result, I was unable to report and discuss SSMs' adherence to the finer points of Wesleyan soteriology, namely (1) prevenient grace, (2) convicting grace, (3) justifying grace, (4) assurance, (5) sanctifying grace and (6) the finality of Christ. While greater than 80 percent of SSMs responded with strong adherence to a Wesleyan theological position (as measured by the WESLI), the absence of factors corresponding to aspects of Wesleyan theology did not allow for the depth of analysis for which I originally aimed.

Third, in retrospect I would have obtained a more nuanced response to the WESLI if I had used a five-point scale. A five-point scale would have provided a wider range of

options rather than a forced response of “agree” or “disagree” with the WESLI questions. A five-point scale might have resulted in spreading out the scores in a manner that more closely mirrored the SSMS’ soteriological understandings. If the SSMS’ responses had occurred over a wider spread, a larger standard deviation among the results might have indicated less soteriological homogeneity SSMS than appears in this research.

Finally, when I first calculated the reliability of the WESLI, the negatively stated items were not reversed scored. I did not discover this oversight until after I had eliminated items from earlier versions of the WESLI which formed the final form of the scale. I discovered this oversight in data analysis and later corrected the oversight by recomputing the reliability of the WESLI with the use of correctly coded items. Nevertheless, the statistical connection between the earlier versions of the WESLI and its final version was not as strong as it could have been. The WESLI is not entirely statistically divorced from its earlier versions, because the final version did not depend entirely on the uncorrected statistical results from earlier versions. Nevertheless, the statistical link between the two versions of the WESLI was narrowed and weakened the research.

Contributions to Research Methodology

I hoped this research would add another voice to the conversation in United Methodism regarding the relationship between theology and church growth. The most significant contribution of this research was establishing the WESLI, a valid and reliable instrument that measures Wesleyan soteriology in a Likert scale format. Still, I am confident the WESLI could be improved further. The WESLI and the SSIP could be helpful instruments in determining a pastor’s adherence to Wesleyan soteriology. These

instruments also could guide a conversation in the United Methodist Church about the meaning of being soteriologically Wesleyan. Such a conversation might help United Methodism avoid selecting those elements of its tradition to fit personal opinions and permit the reabsorption of its complete theological tradition.

Suggestions for Further Studies

Having noted the inability to develop the WESLI with separate factors corresponding with aspects of Wesley's soteriology, I hope the instrument will be refined in the future to accomplish its original goal. A future researcher could test one of the early versions of the WESLI in other annual conferences, add questions as he or she deems necessary, and engage in an iterative process of refining the WESLI with multiple test groups. Great care should be taken to assure that questions are eliminated only to maximize the WESLI's reliability; potential questions should stand or fall more for what they reveal about a senior minister's adherence to Wesleyan soteriology. Similar research might study a broader group of senior ministers.

Second, to make a stronger determination of the potential connection between soteriology and church growth, future researchers would do well to study senior ministers whose congregations are in decline. This research could study the soteriology of the senior minister rather than the congregation. I would be curious to discover whether declining congregations had a preponderance of Wesleyan soteriological adherence.

Third, perhaps a study of congregational soteriology and church growth could be undertaken. My experience has shown me that congregations can have their own collective theology. My interview with SSM X011 confirmed this experience. We discussed the third interview question that centered on a difficult or disappointing time

during his ministry. SSM X011 noted that soon after he began his appointment he came to realize that, “The theology of the congregation had to change.” He also lamented how the theology of the previous senior ministers had affected the theology of the congregation, when he said, “Many preachers are not clear on their own theology. If you are not clear on your own theology, you can’t be intentional and deliberate about teaching and preaching a theology to your congregation.” Future researchers could design a way to measure congregational soteriology and explore correlations between the growth or decline of such congregations.

Finally, the WESLI was never tested significantly with female senior ministers or senior ministers of color. No female clergy and only one clergyman of color in the North Alabama Conference met the qualifications for inclusion in this study. Nonetheless, where the circumstances are otherwise and where a future researcher can refine the WESLI, further study could research and analyze the six factors (or any other additional factors) based on gender or ethnicity. Research could pursue the role gender or ethnicity might play in adherence to Wesleyan soteriology and how clergywomen and clergypersons of color might contribute significantly to the renewal of doctrine and resurgence of the United Methodist Church.

Postscript

Some research claims that soteriology is unrelated to church growth (Schwarz 28), while other research claims soteriology is involved in such growth (Johnson, Hoge, and Luidens 15). If theology is irrelevant to the growth of the church, then the church is destined become no more than a religious commercial attraction or a sanctified civic club.

While the Church should seek cultural relevance, I do not believe that the Church should seek cultural acceptance. In John 15:18-19, Jesus teaches on cultural acceptance,

¹⁸If the world hates you, keep in mind that it hated me first. ¹⁹If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. (NIV)

The world does not hate the worship style, initiatives with the poor, or the facilities of the Church. The world hates what the Church believes: human souls are so precious that God would die to save them, rise from the dead, and give them the opportunity to live a life worth living. Therefore, what the Church believes matters if Christians are to be differentiated from the world.

As I began this research, I did so with some awareness that the data might reveal controversial findings. Theology and church growth are contentious subjects in the United Methodist Church. Anything less than theological pluralism is often greeted with skepticism. When these three ideas are placed together, they can prove an explosive. As a result I feared this contention would manifest in the data collection, the SSMs would remain silent or ambiguous regarding key soteriological points, or many SSMs might refused to participate. These fears were unfounded. Out of thirty-four SSMs who met criteria, thirty-two participated and responded. In their responses I found more than data for completing the research; I found professional joy and hope.

I found the joy and hope of pastors living a life worth living, answering God's call, and working out and living out their salvation for the salvation and redemption of the world. To be sure, they spoke of disappointments: such as false accusations, ministry that did not unfold as planned (or did not unfold at all), and personal problems ranging from miscarriages to cancer striking an SSM's child. Nevertheless, in the struggle to

work out their own salvation and to guide others to the same, SSMs found encouragement along the way. Sometimes the encouragement was simple. SSM X006 found a note written in a child's hand and read, "Go, Brother _____ ! You rock!"

SSM X009 told a story of a young woman who had become a Christian during his ministry. She had never set foot in church before he met her. SSM X009 said of her, "She was like a sponge!" The young woman's husband had highly negative experiences with the Church. He rarely came to worship with her. One day the husband asked the young woman, "When you think of Jesus who do you think of?" The young woman replied, "Well, I think of Brother _____ !" This young couple was talking in their car. They were more than 100 miles from the town in which they and SSM X009 lived. The chance for an accidental meeting between SSM X009 and this couple was low. Yet just at that moment SSM X009 pulled up beside them in his car and heard their conversation. Not only was this overheard conversation personally encouraging for him, he got to see a glimpse of the promised land for which so many clergy long: to see someone whom they have led to Christ lead another person to Christ. Such events bring new meaning to the cry of Simeon in Luke 2:29-30, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation" (RSV). SSM X009 retired to two small congregations shortly thereafter. His experience, example, and faithfulness encouraged me to believe that even I might see this salvation.

Because of the fallen state of humanity, every age, however prosperous or poor, has had reason for cynicism. In the process of collecting data for this project, I found little room for cynicism. In the SSMs I found clergy who were in a relationship with God through Jesus Christ. They were eager to see what God could do through the Holy Spirit.

With few exceptions, they were thrilled to help where called and appointed. They were excited to answer their vocation with faith and action. While Wesley likely would be disappointed that the SSMs were not following exactly the same doctrine and discipline he laid out, in general I think he would be proud of their passion and eagerness to join Jesus in redeeming and saving souls.

The Right Reverend Bishop Sandy Millar, Bishop in Mission to London from the Anglican Church of Uganda and honorary assistant bishop in the Anglican Diocese of London, writes about the church and salvation:

Some years ago a friend of mine said something that I have never forgotten: “If the American railroad companies in the 1930s had been interested in the transportation of people, they’d have bought aeroplanes.” But they weren’t. And I have to say that if the Church of Jesus Christ was interested in the saving of souls, there would be a great deal that they would do differently today. (64)

While it is beyond the scope of this research to comment on how the Church would act differently if it were interested in saving souls, this research indicated that many of the SSMs studied place a high priority on the doctrine of salvation. The doctrine of salvation figured greatly and often first in their vision and plan for ministry. Many SSMs considered the doctrine of salvation vital and fundamental to their vocation and related, whether directly or indirectly, to the growth of their church. The doctrine of salvation calls them to ministry to the poor, to matters of social transformation, and to aid in delivering people from sin, addiction, and anything that disconnects them from God. The doctrine of salvation also calls the SSMs to hope: of a world made holy where even heaven is made new, and where God and humanity dwell together. Whether the United Methodist Church rises to unimaginable heights of ministry effectiveness or ceases to exist, these SSMs believe God will still be the “God who saves” (Ps. 68:20, NIV).

APPENDIX A

The Wesleyan Soteriological Instrument (WESLI)

A Questionnaire for Select Pastors

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Instructions

Read each question carefully.

Indicate your answer by circling the appropriate response. Use the following scale in your responses:

- 4 – Strongly Agree
- 3 – Agree
- 2 – Disagree
- 1 – Strongly Disagree

Please respond to each question.

There are no correct or incorrect answers.

If you are unsure of an answer, please mark the response that you believe most accurately describes your beliefs.

Please place your completed questionnaire in the enclosed self-addressed, stamped envelope and place in the return mail.

Please return as soon as possible.

This Area for Official Use Only:

Date Sent: _____

Date Returned: _____

Pastor's Identification Number: _____

Demographic Questions for Select Pastors

Please fill in each blank or circle the correct response.

Gender: Male Female **Age:** _____

Ethnicity: African American Asian American
European American Latin American
Native American Other _____

Educational Questions for Select Pastors

When did you complete your M.Div.? *(example: 1986)*

Have you completed doctoral studies?

Yes No

Doctoral degree completed if applicable: *(example: Ph.D. or D.Min.)*

In what year did you complete your doctoral studies, if applicable? *(example: 1995)*

Ordination Question for Select Pastors

In what year were you ordained as an Elder in the United Methodist Church? *(example: 1989)*

Please answer each question. 4 – Strongly Agree 3 – Agree 2 – Disagree 1 – Strongly Disagree

1. Salvation includes pursuing personal holiness.	4	3	2	1
2. God's love and acceptance are the same as salvation.	4	3	2	1
3. A person can know deep in his/her heart, or be sure or have a deep inward certainty that they are saved and that they are a child of God.	4	3	2	1
4. Repentance involves intentionally turning to a new life in Christ.	4	3	2	1
5. Every person needs salvation from the consequences of sin.	4	3	2	1
6. All people can know that God accepts them.	4	3	2	1
7. Justification involves God pardoning a repentant person for his/her sins.	4	3	2	1
8. God is merciful enough to forgive and at the same time righteous enough to establish eternal justice.	4	3	2	1
9. A repentant person is first justified and then experiences spiritual rebirth.	4	3	2	1
10. Salvation includes going to heaven.	4	3	2	1
11. Christ's primary message involves repentance, spiritual rebirth and transformation.	4	3	2	1
12. A person can remove herself/himself from the grace of God.	4	3	2	1

Please answer each question. 4 – Strongly Agree 3 – Agree 2 – Disagree 1 – Strongly Disagree

13. God's grace enables all persons to respond to God.	4	3	2	1
14. God judges a person based on his/her response to the revelation that they have received.	4	3	2	1
15. Salvation includes forgiveness of individual sins.	4	3	2	1
16. Justification is an event in the life of each repentant person.	4	3	2	1
17. A person is saved for the purpose of pursuing a holy life.	4	3	2	1
18. Creation itself is an act of God's Grace.	4	3	2	1
19. Conviction of sin involves profound regret of one's sins.	4	3	2	1
20. The goal of the Christian life is sanctification.	4	3	2	1
21. The Holy Spirit assures the repentant person that she/he is saved.	4	3	2	1
22. Salvation involves being saved from the guilt and power of sin through faith in Jesus Christ.	4	3	2	1
23. Salvation is universally guaranteed.	4	3	2	1
24. Assurance brings a peace that comes with the knowledge that sins are forgiven.	4	3	2	1

Please answer each question. 4 – Strongly Agree 3 – Agree 2 – Disagree 1 – Strongly Disagree

25. Repentance is necessary to experience salvation in this life and the next.	4	3	2	1
26. Salvation involves being delivered from eternal condemnation into eternal life.	4	3	2	1
27. The price of a person's justification is the blood of Jesus Christ.	4	3	2	1
28. A repentant person can still experience some doubt in his/her faith.	4	3	2	1
29. The substitution theory of the atonement is unjust because God would never punish the innocent in place of the guilty.	4	3	2	1
30. In this life, it is possible to mature spiritually so much that one's life is completely motivated by love.	4	3	2	1
31. Salvation involves having access to eternal life.	4	3	2	1
32. A human response to divine grace is an indication of genuine faith in Christ.	4	3	2	1
33. Understanding the doctrine of eternal salvation is unnecessary to understanding the teaching of Jesus.	4	3	2	1
34. A repentant person cannot sin away God's grace.	4	3	2	1
35. Unfortunately, some people will go to hell, where they will be tormented forever.	4	3	2	1
36. Salvation means accepting Jesus Christ as Lord and Savior.	4	3	2	1

Please answer each question. 4 – Strongly Agree 3 – Agree 2 – Disagree 1 – Strongly Disagree

37. The awareness of one's sin is a significant event in faith development.	4	3	2	1
38. Justification involves God viewing a repentant person as righteous.	4	3	2	1
39. A Christian should actively avoid all sin.	4	3	2	1
40. Good works may be considered evidence that a person is saved.	4	3	2	1
41. Salvation is deliverance from the penalty of sin, the power of sin, and eventually the presence of sin.	4	3	2	1
42. A repentant person can know that God accepts him/her.	4	3	2	1
43. Grace is God's undeserved love and favor.	4	3	2	1
44. The other faiths of the world have no measure of God's grace within them.	4	3	2	1
45. The Gospel has to do with social action and saving people's souls.	4	3	2	1
46. Repentance involves feeling regret for your sins and confessing them.	4	3	2	1
47. A significant means of sanctifying grace is regular celebration of Communion.	4	3	2	1
48. Salvation is available to all persons.	4	3	2	1

Please answer each question. 4 – Strongly Agree 3 – Agree 2 – Disagree 1 – Strongly Disagree

49. Without Jesus Christ we will always be lost and we will never realize our God-given potential.	4	3	2	1
50. The Christian faith is to be practiced intentionally.	4	3	2	1
51. Each person needs redemption.	4	3	2	1
52. A significant means of sanctifying grace is regular participation in a small discipleship group.	4	3	2	1
53. The love of God is equivalent to the saving grace of God.	4	3	2	1
54. We can learn things about God by studying creation.	4	3	2	1
55. Repentance is not just sorrow for sin but actively turning from it and seeking to follow God.	4	3	2	1
56. Salvation is the restoration of holiness not merely the forgiveness of sins.	4	3	2	1
57. Salvation happens at God's initiative.	4	3	2	1
58. Faith in Jesus Christ is necessary for salvation.	4	3	2	1

A Questionnaire for Select Pastors

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APPENDIX B

Semi-Structured Interview Protocol (SSIP)

Main Question Group

1. Please think back to between 2003-2006 and describe how vision and plan for ministry at the United Methodist Church you were appointed to at that time was directly shaped by your theology.
2. When you think about your ministry at that United Methodist Church, what biblical themes, stories or concepts have been central in your leadership and preaching? In what ways do you think these themes or stories resonated with the congregation? How might these themes or stories relate to the growth experienced by the congregation?
3. Please think back to between 2003-2006 and describe a difficult or disappointing time for you as pastor of that United Methodist Church.
4. As you ministered at that United Methodist Church, what milestones in the spiritual lives did you relish the most? As you lead individuals to faith in Christ, ultimately what do you want to teach them?

APPENDIX C

Failed Factor Analysis for the Six WESLI Subscales

Cronbach's Alpha Reliability Coefficient

Data: Trav Wilson's Pastor Data
 Analyst: Thomas W. Woolley, Ph.D.
 Software: Minitab, Release 15.1.30.0
 Date: October 22, 2008

Assurance: Item Analysis of 7, 12, 24, 42, 45, 56, 69, 71, 89, 106, 109, 132

* NOTE * The following variables had zero variation and were omitted from the calculations:

71

* NOTE * 30 cases used, 5 cases contain missing values

Correlation Matrix

	7	12	24	42	45	56	69	89	106
12	0.299								
24	-0.537	0.097							
42	0.381	0.413	-0.340						
45	0.793	0.050	-0.591	0.325					
56	0.302	0.000	-0.471	0.120	0.346				
69	0.000	-0.158	-0.044	0.079	-0.136	0.131			
89	0.757	0.079	-0.455	0.315	0.558	0.364	0.048		
106	0.585	0.344	-0.384	0.516	0.649	0.408	-0.089	0.356	
109	-0.089	-0.142	0.119	0.142	-0.041	-0.118	0.438	-0.215	0.000
132	-0.375	0.146	0.493	-0.267	-0.526	-0.471	-0.044	-0.572	-0.439
	109								
132	0.278								

Cell Contents: Pearson correlation

Item and Total Statistics

Variable	Total Count	Mean	StDev
7	30	3.733	0.450
12	30	3.400	0.563
24	30	1.433	0.504
42	30	3.600	0.563
45	30	3.633	0.490
56	30	3.500	0.509
69	30	2.500	0.777
89	30	3.700	0.466
106	30	3.600	0.498
109	30	2.500	0.861
132	30	1.567	0.504
Total	30	33.167	2.379

Cronbach's Alpha = 0.3900

Omitted Item Statistics

Omitted Variable	Adj. Total Mean	Adj. Total StDev	Item-Adj. Total Corr	Squared Multiple Corr	Cronbach's Alpha
7	29.433	2.128	0.4851	0.8798	0.2645
12	29.767	2.192	0.2178	0.5613	0.3396
24	31.733	2.532	-0.3928	0.5644	0.5217
42	29.567	2.079	0.4358	0.5246	0.2535
45	29.533	2.193	0.2845	0.8135	0.3224
56	29.667	2.264	0.1198	0.4194	0.3752
69	30.667	2.155	0.1236	0.3990	0.3812
89	29.467	2.224	0.2395	0.7631	0.3392
106	29.567	2.112	0.4522	0.6546	0.2628
109	30.667	2.090	0.1533	0.4687	0.3702
132	31.600	2.486	-0.3083	0.6612	0.4998

Convicting: Item Analysis of 8, 9, 20, 25, 40, 49, 51, 74, 78, 94, 102, 118, 129

* NOTE * The following variables had zero variation and were omitted from the calculations:

25

* NOTE * 29 cases used, 6 cases contain missing values

Correlation Matrix

	8	9	20	40	49	51	74	78	94
9	0.386								
20	0.232	0.079							
40	0.197	-0.177	-0.075						
49	-0.262	0.055	-0.100	-0.070					
51	0.302	-0.032	0.085	0.151	-0.498				
74	-0.228	-0.321	-0.219	0.432	0.061	0.253			
78	0.262	0.174	0.006	0.451	0.279	-0.080	0.357		
94	0.298	-0.228	-0.048	0.421	0.300	0.055	0.164	0.359	
102	-0.256	-0.069	0.102	0.103	-0.326	0.388	0.408	0.077	-0.342
118	-0.125	0.297	-0.064	0.005	0.519	-0.323	0.032	0.108	0.070
129	0.089	0.174	0.100	0.197	0.279	-0.080	0.253	0.431	0.095
	102	118							
118	-0.218								
129	-0.172	0.421							

Cell Contents: Pearson correlation

Item and Total Statistics

Variable	Total Count	Mean	StDev
8	29	3.793	0.412
9	29	3.897	0.310
20	29	3.172	0.759
40	29	3.379	0.561
49	29	3.414	0.501
51	29	1.621	0.494
74	29	2.034	0.680
78	29	3.586	0.501
94	29	3.310	0.541
102	29	1.552	0.572
118	29	3.724	0.455
129	29	3.586	0.501
Total	29	37.069	2.506

Cronbach's Alpha = 0.4924

Omitted Item Statistics

Omitted Variable	Adj. Total Mean	Adj. Total StDev	Item-Adj. Total Corr	Squared Multiple Corr	Cronbach's Alpha
8	33.276	2.404	0.1678	0.6585	0.4764
9	33.172	2.479	0.0240	0.5450	0.5006
20	33.897	2.396	-0.0095	0.2343	0.5500
40	33.690	2.222	0.4127	0.4516	0.4023
49	33.655	2.439	0.0332	0.6139	0.5092

51	35.448	2.414	0.0878	0.5421	0.4956
74	35.034	2.212	0.3077	0.5956	0.4293
78	33.483	2.181	0.5812	0.6201	0.3615
94	33.759	2.309	0.2620	0.5932	0.4497
102	35.517	2.444	-0.0070	0.6347	0.5257
118	33.345	2.409	0.1225	0.4831	0.4863
129	33.483	2.262	0.4030	0.4724	0.4131

Finality: Item Analysis of 4, 6, 14, 15, 16, 18, 26, 27, ...

* NOTE * The following variables had zero variation and were omitted from the calculations:

115

* NOTE * 27 cases used, 8 cases contain missing values

Correlation Matrix

	4	6	14	15	16	18	26	27	32
6	-0.098								
14	-0.069	-0.318							
15	0.418	0.346	-0.176						
16	-0.169	0.297	-0.229	0.235					
18	0.064	-0.297	0.315	-0.431	-0.327				
26	0.216	0.006	0.082	0.065	-0.037	-0.070			
27	-0.017	0.126	-0.229	-0.229	0.413	-0.143	0.107		
32	0.314	0.071	-0.047	0.399	0.074	-0.220	0.413	0.074	
38	-0.397	0.175	0.240	-0.317	0.260	0.096	-0.406	0.134	-0.539
39	0.342	-0.079	0.069	0.303	-0.135	0.223	0.008	-0.135	0.206
54	0.152	0.014	-0.186	0.321	0.112	-0.367	0.271	-0.019	0.683
57	0.162	0.194	-0.244	0.115	0.088	-0.113	0.019	-0.060	0.179
58	0.319	0.073	-0.118	0.620	0.007	-0.324	0.150	-0.172	0.488
61	0.043	-0.104	0.279	0.188	0.069	0.246	-0.088	-0.117	-0.279
68	0.122	-0.064	0.357	0.041	-0.110	0.325	0.155	-0.110	0.176
73	-0.178	0.100	0.139	-0.361	-0.171	0.215	-0.253	-0.171	-0.335
82	0.173	0.162	-0.497	0.235	0.279	-0.419	0.014	0.279	0.340
91	-0.189	-0.113	-0.034	-0.571	-0.139	0.046	-0.256	0.188	-0.130
92	0.043	0.112	-0.173	0.090	0.440	-0.103	-0.088	0.440	0.265
98	-0.333	-0.135	0.486	-0.364	-0.178	0.288	-0.196	-0.178	-0.580
100	0.349	0.100	-0.182	0.186	0.328	0.032	-0.144	0.095	-0.168
108	0.323	-0.069	0.073	0.191	-0.033	0.098	0.444	-0.288	-0.071
119	-0.248	0.024	0.205	-0.263	-0.144	-0.010	-0.253	-0.144	-0.651
120	0.447	-0.069	-0.171	0.365	0.186	-0.223	-0.171	-0.042	0.116
124	-0.463	-0.129	0.167	-0.554	-0.176	0.351	-0.310	-0.040	-0.581
133	-0.255	0.083	0.133	-0.344	-0.041	0.038	-0.292	-0.041	-0.589
	38	39	54	57	58	61	68	73	82
39	-0.317								
54	-0.532	-0.015							
57	-0.068	0.298	0.209						
58	-0.429	0.330	0.341	0.357					
61	0.214	0.246	-0.450	-0.035	0.096				
68	0.074	0.245	-0.028	0.055	0.096	0.278			
73	0.365	-0.444	-0.154	-0.086	-0.522	-0.000	0.083		
82	-0.095	-0.043	0.537	0.239	0.238	-0.388	-0.081	-0.293	
91	0.313	-0.151	-0.071	-0.012	-0.424	-0.268	0.035	0.382	0.171
92	0.056	-0.139	0.132	-0.035	0.096	-0.291	0.189	-0.217	0.405
98	0.371	-0.095	-0.631	-0.160	-0.339	0.345	-0.257	0.289	-0.722
100	0.305	-0.107	-0.015	0.187	0.147	0.055	-0.200	-0.136	0.221
108	-0.250	0.073	0.239	0.145	0.210	0.164	0.198	-0.149	0.012
119	0.393	-0.256	-0.452	0.003	-0.354	0.101	-0.074	0.487	-0.541
120	0.014	-0.092	0.072	-0.094	0.288	-0.037	0.049	-0.267	0.434
124	0.466	-0.243	-0.736	-0.254	-0.620	0.102	-0.189	0.318	-0.517
133	0.453	-0.223	-0.458	0.021	-0.461	0.103	-0.148	0.645	-0.524
	91	92	98	100	108	119	120	124	
92	0.146								
98	-0.044	-0.387							
100	-0.241	0.055	-0.141						
108	-0.439	-0.158	-0.173	0.277					

119	0.253	-0.163	0.499	-0.114	0.018				
120	-0.217	0.396	-0.405	0.510	0.147	-0.332			
124	0.233	-0.242	0.687	-0.248	-0.451	0.482	-0.380		
133	0.262	-0.246	0.541	-0.032	-0.257	0.794	-0.350	0.502	

Cell Contents: Pearson correlation

Item and Total Statistics

Variable	Total Count	Mean	StDev
4	27	1.778	0.698
6	27	1.815	0.622
14	27	3.741	0.447
15	27	2.370	0.688
16	27	1.148	0.362
18	27	3.444	0.577
26	27	2.815	0.736
27	27	1.148	0.362
32	27	2.370	0.742
38	27	2.481	0.849
39	27	1.222	0.698
54	27	2.037	0.808
57	27	1.852	0.718
58	27	1.741	0.594
61	27	3.407	0.572
68	27	2.444	0.751
73	27	3.000	0.620
82	27	1.222	0.424
91	27	1.963	0.649
92	27	1.407	0.572
98	27	3.519	0.643
100	27	1.148	0.456
108	27	2.815	0.834
119	27	3.259	0.764
120	27	1.296	0.465
124	27	3.074	0.781
133	27	3.556	0.577
Total	27	62.074	3.037

Cronbach's Alpha = -0.2255

<<< a negative Cronbach's alpha indicates inconsistent coding (not likely) or a mixture of items measuring different dimensions, leading to negative inter-item correlations

Omitted Item Statistics

Omitted Variable	Adj. Total Mean	Adj. Total StDev	Item-Adj. Total Corr	Squared Multiple Corr	Cronbach's Alpha
4	60.296	2.812	0.21118	*	-0.37239
6	60.259	2.930	0.06952	*	-0.27338
14	58.333	2.961	0.09695	*	-0.26794
15	59.704	2.906	0.07626	*	-0.28411
16	60.926	2.973	0.11779	*	-0.26545
18	58.630	3.027	-0.07824	*	-0.19623
26	59.259	3.020	-0.09872	*	-0.17831
27	60.926	3.063	-0.12849	*	-0.19050
32	59.704	3.036	-0.12023	*	-0.16492
38	59.593	2.925	-0.01090	*	-0.23680

39	60.852	2.957	-0.00207	*	-0.23713
54	60.037	3.144	-0.25805	*	-0.07285
57	60.222	2.764	0.26911	*	-0.41802
58	60.333	2.961	0.02914	*	-0.24969
61	58.667	2.909	0.13090	*	-0.29974
68	59.630	2.720	0.30965	*	-0.45951
73	59.074	3.025	-0.08202	*	-0.19271
82	60.852	3.060	-0.12198	*	-0.18736
91	60.111	3.142	-0.26183	*	-0.09845
92	60.667	2.974	0.01506	*	-0.24149
98	58.556	3.178	-0.31587	*	-0.07332
100	60.926	2.921	0.18179	*	-0.30315
108	59.259	2.863	0.06921	*	-0.29596
119	58.815	3.026	-0.11149	*	-0.16891
120	60.778	3.017	-0.03348	*	-0.21809
124	59.000	3.385	-0.53834	*	0.07652
133	58.519	3.030	-0.08305	*	-0.19393

Justifying: Item Analysis of 2, 3, 13, 17, 29, 30, 33, 35, ...

* NOTE * The following variables had zero variation and were omitted from the calculations:

101

* NOTE * 27 cases used, 8 cases contain missing values

Correlation Matrix

	2	3	13	17	29	30	33	35	43
3	-0.061								
13	-0.158	-0.124							
17	0.019	0.026	0.382						
29	0.334	0.164	-0.345	-0.433					
30	-0.341	-0.051	0.414	0.265	-0.052				
33	0.139	0.191	-0.219	-0.493	0.507	-0.276			
35	-0.262	0.423	0.204	0.259	0.011	0.237	-0.112		
43	-0.000	-0.172	0.632	0.302	-0.352	0.210	0.000	0.040	
46	0.131	0.087	-0.182	-0.483	0.247	-0.335	0.640	-0.334	0.052
48	-0.139	-0.354	0.351	0.335	-0.302	-0.029	-0.192	0.078	0.416
50	0.258	0.172	-0.212	-0.214	0.192	-0.076	0.229	-0.208	-0.206
52	-0.271	-0.229	0.069	-0.070	0.038	0.182	-0.376	0.061	-0.108
55	-0.069	-0.014	0.307	0.231	-0.137	0.160	-0.269	0.324	0.555
65	-0.076	0.165	-0.024	0.037	0.180	0.080	-0.011	0.338	0.038
66	-0.158	-0.078	0.250	0.024	-0.078	0.613	-0.351	0.242	0.158
67	-0.189	0.074	0.120	0.286	-0.332	0.198	-0.419	0.015	0.189
76	0.069	0.116	0.088	0.115	0.107	0.407	0.038	0.112	0.139
77	-0.105	0.226	0.265	0.158	-0.151	0.407	-0.015	0.237	0.367
81	-0.139	0.054	0.351	0.021	-0.244	0.276	-0.308	0.313	0.277
96	-0.141	0.490	-0.145	-0.218	0.198	-0.052	0.332	0.241	-0.141
103	0.027	-0.130	0.240	0.291	-0.347	0.279	-0.572	-0.061	0.271
105	0.158	-0.225	0.200	-0.060	0.044	0.331	-0.044	-0.204	0.474
110	0.063	0.281	0.020	-0.352	0.150	0.023	0.401	-0.142	0.157
112	-0.000	0.221	-0.316	-0.340	0.528	0.000	0.693	0.121	-0.167
114	0.217	-0.106	0.000	0.229	-0.152	0.227	-0.240	0.279	-0.000
116	0.194	0.456	-0.245	0.000	0.164	-0.365	0.322	0.094	0.129
122	-0.079	-0.295	-0.100	-0.060	0.044	0.331	-0.307	0.255	-0.000
	46	48	50	52	55	65	66	67	76
48	-0.029								
50	0.362	-0.315							
52	-0.279	-0.075	0.207						
55	-0.363	0.269	-0.329	0.211					
65	-0.028	0.264	0.051	-0.203	0.021				
66	-0.282	0.088	0.033	0.274	0.044	0.229			
67	-0.337	0.105	-0.487	-0.041	0.210	0.014	0.299		
76	0.015	-0.154	0.157	0.241	0.154	-0.275	0.219	-0.052	
77	-0.038	-0.291	0.070	0.182	0.291	-0.352	0.166	0.198	0.538
81	-0.247	-0.038	0.029	0.376	0.269	0.106	0.482	0.262	0.192
96	0.347	-0.127	0.290	-0.168	-0.224	0.252	0.222	-0.213	-0.332
103	-0.335	0.075	-0.056	0.271	0.466	-0.132	0.034	0.225	0.165
105	0.033	0.044	-0.228	-0.069	0.351	0.024	0.050	0.060	0.175
110	0.468	-0.061	0.483	-0.201	-0.174	0.276	0.258	-0.012	0.148
112	0.314	-0.139	0.309	-0.163	-0.277	0.343	-0.158	-0.378	0.139
114	-0.318	-0.120	0.045	0.094	0.360	-0.033	0.000	0.000	0.240
116	0.244	-0.107	0.000	-0.504	0.107	0.177	-0.245	0.000	-0.215
122	-0.414	0.044	-0.228	0.240	0.219	0.024	0.500	0.060	0.307
	77	81	96	103	105	110	112	114	116
81	0.276								
96	-0.052	-0.068							

103	0.279	0.436	-0.450						
105	0.182	0.175	-0.356	0.532					
110	-0.066	0.305	0.270	-0.075	0.070				
112	-0.000	0.000	0.211	-0.325	-0.000	0.377			
114	0.227	0.360	-0.335	0.611	0.274	-0.054	0.000		
116	0.000	-0.322	0.327	-0.126	0.000	0.219	0.000	-0.112	
122	0.182	0.307	-0.256	0.223	0.250	-0.109	-0.000	0.274	-0.122

Cell Contents: Pearson correlation

Item and Total Statistics

Variable	Total Count	Mean	StDev
2	27	1.111	0.320
3	27	2.519	1.087
13	27	3.556	0.506
17	27	2.963	0.706
29	27	1.963	0.759
30	27	3.481	0.509
33	27	1.778	0.577
35	27	3.148	0.662
43	27	3.667	0.480
46	27	1.481	0.509
48	27	2.556	0.577
50	27	1.963	0.518
52	27	3.370	0.492
55	27	3.444	0.577
65	27	2.481	0.700
66	27	3.222	0.506
67	27	3.222	0.424
76	27	3.222	0.577
77	27	3.481	0.509
81	27	3.222	0.577
96	27	1.963	0.759
103	27	3.630	0.492
105	27	3.444	0.506
110	27	2.519	0.849
112	27	2.000	0.480
114	27	3.333	0.555
116	27	2.000	0.620
122	27	3.444	0.506
Total	27	78.185	4.836

Cronbach's Alpha = 0.5874

Omitted Item Statistics

Omitted Variable	Adj. Total Mean	Adj. Total StDev	Item-Adj. Total Corr	Squared Multiple Corr	Cronbach's Alpha
2	77.074	4.843	-0.05510	*	0.59409
3	75.667	4.455	0.24349	*	0.56977
13	74.630	4.716	0.18611	*	0.57703
17	75.222	4.799	-0.02018	*	0.60365
29	76.222	4.758	0.02368	*	0.59979
30	74.704	4.631	0.35642	*	0.56006
33	76.407	4.806	-0.00770	*	0.59756
35	75.037	4.536	0.39494	*	0.54885
43	74.519	4.644	0.35630	*	0.56135

46	76.704	4.842	-0.06471	*	0.60087
48	75.630	4.853	-0.08847	*	0.60604
50	76.222	4.758	0.09719	*	0.58568
52	74.815	4.852	-0.08293	*	0.60186
55	74.741	4.638	0.28889	*	0.56497
65	75.704	4.614	0.24828	*	0.56786
66	74.963	4.637	0.34765	*	0.56107
67	74.963	4.824	-0.01464	*	0.59393
76	74.963	4.620	0.32043	*	0.56137
77	74.704	4.623	0.37340	*	0.55834
81	74.963	4.570	0.41141	*	0.55082
96	76.222	4.701	0.09945	*	0.58910
103	74.556	4.742	0.14101	*	0.58140
105	74.741	4.712	0.19524	*	0.57614
110	75.667	4.455	0.37287	*	0.54562
112	76.185	4.707	0.22112	*	0.57404
114	74.852	4.704	0.18178	*	0.57712
116	76.185	4.732	0.10486	*	0.58597
122	74.741	4.760	0.09751	*	0.58555

* NOTE * Not enough data to calculate squared multiple correlation.

Prevenient: Item Analysis of 11, 21, 22, 31, 34, 37, 44, 53, ...

* NOTE * 27 cases used, 8 cases contain missing values

Correlation Matrix

	11	21	22	31	34	37	44	53	63
21	0.152								
22	0.016	0.308							
31	0.044	0.266	0.109						
34	0.207	0.105	-0.161	-0.182					
37	-0.171	0.052	0.150	0.150	-0.355				
44	0.079	0.240	0.099	0.485	-0.164	-0.190			
53	0.472	0.029	-0.306	-0.116	0.391	-0.246	0.299		
63	-0.348	0.023	-0.061	0.066	-0.063	0.021	0.311	0.046	
70	0.299	0.272	0.047	0.367	0.000	-0.236	-0.189	-0.215	-0.389
72	-0.439	-0.217	-0.017	-0.221	-0.295	0.053	0.243	0.116	0.382
90	0.117	-0.035	0.356	0.082	-0.048	0.112	-0.258	-0.467	-0.141
97	-0.298	0.130	0.093	0.093	-0.221	0.424	-0.067	-0.371	-0.336
111	-0.177	0.098	0.010	0.282	-0.166	-0.061	0.178	-0.297	-0.092
126	0.120	0.091	-0.372	-0.105	0.247	-0.328	0.378	0.700	0.181
127	-0.381	0.057	0.014	-0.473	-0.039	0.214	-0.250	-0.193	0.285
131	-0.232	0.101	0.258	0.204	0.034	0.279	-0.288	-0.570	-0.080
	70	72	90	97	111	126	127		
72	-0.485								
90	0.348	-0.220							
97	0.140	0.033	0.070						
111	0.163	-0.092	0.210	0.240					
126	-0.179	0.223	-0.529	-0.204	-0.269				
127	-0.439	0.143	-0.048	0.079	0.078	-0.089			
131	0.198	-0.302	0.402	0.078	0.378	-0.515	0.173		

Cell Contents: Pearson correlation

Item and Total Statistics

Variable	Total Count	Mean	StDev
11	27	1.889	0.506
21	27	2.667	1.000
22	27	3.704	0.542
31	27	1.111	0.577
34	27	1.667	0.734
37	27	3.630	0.492
44	27	1.667	0.961
53	27	1.259	0.447
63	27	1.815	0.557
70	27	2.444	0.847
72	27	1.852	0.770
90	27	3.852	0.362
97	27	3.815	0.396
111	27	3.259	0.526
126	27	1.222	0.424
127	27	3.148	0.907
131	27	3.481	0.509
Total	27	42.481	2.737

Cronbach's Alpha = 0.03637

Omitted Item Statistics

Omitted Variable	Adj. Total Mean	Adj. Total StDev	Item-Adj. Total Corr	Squared Multiple Corr	Cronbach's Alpha
11	40.593	2.749	-0.11665	0.73833	0.08202
21	39.815	2.095	0.50189	0.52941	-0.44883
22	38.778	2.592	0.17045	0.46620	-0.03528
31	41.370	2.514	0.28856	0.77744	-0.09811
34	40.815	2.774	-0.18265	0.67962	0.13862
37	38.852	2.727	-0.07111	0.80180	0.06414
44	40.815	2.370	0.20830	0.81938	-0.13144
53	41.222	2.736	-0.08044	0.83251	0.06454
63	40.667	2.646	0.06087	0.60397	0.01172
70	40.037	2.738	-0.15656	0.80998	0.13982
72	40.630	2.830	-0.25563	0.61459	0.18246
90	38.630	2.720	-0.01881	0.55083	0.04232
97	38.667	2.703	0.01198	0.71394	0.03368
111	39.222	2.607	0.15281	0.53215	-0.02549
126	41.259	2.712	-0.01860	0.69140	0.04339
127	39.333	2.801	-0.23203	0.62608	0.19521
131	39.000	2.675	0.02824	0.68668	0.02676

Sanctifying: Item Analysis of 1, 5, 10, 19, 23, 28, 36, 41, ...

* NOTE * The following variables had zero variation and were omitted from the calculations:

117

* NOTE * 29 cases used, 6 cases contain missing values

Correlation Matrix

	1	5	10	19	23	28	36	41	47
5	0.227								
10	0.039	-0.264							
19	-0.136	-0.450	0.698						
23	0.114	0.037	0.158	0.082					
28	0.558	0.382	-0.215	-0.302	0.018				
36	0.509	-0.010	0.059	0.041	0.003	0.355			
41	0.105	-0.144	0.162	0.149	0.146	-0.053	0.286		
47	0.425	0.171	-0.126	-0.308	-0.240	0.286	0.208	-0.105	
59	0.336	-0.033	0.089	0.034	-0.086	0.241	0.194	0.531	0.009
60	-0.036	-0.312	0.562	0.396	0.128	-0.210	0.092	0.103	-0.414
62	-0.133	0.017	0.007	-0.120	0.634	0.137	-0.100	0.241	-0.349
64	0.355	0.037	0.158	-0.021	0.507	0.228	0.179	0.043	0.036
79	-0.183	0.011	-0.128	-0.075	0.334	0.085	0.102	0.279	-0.003
80	-0.023	-0.133	0.196	0.197	-0.048	-0.188	-0.011	-0.152	-0.208
83	0.132	0.105	-0.127	-0.191	-0.082	0.307	0.209	-0.044	0.082
84	0.382	0.023	-0.073	-0.124	-0.266	0.350	0.325	-0.353	0.289
85	0.023	-0.163	-0.070	0.168	0.282	-0.060	0.219	0.274	-0.282
86	0.256	-0.066	0.170	0.164	0.157	0.250	0.280	0.000	0.165
88	0.079	0.239	-0.101	-0.227	0.182	0.153	0.367	0.102	0.065
93	0.424	0.192	-0.186	-0.271	0.102	0.475	0.307	0.100	0.343
95	0.026	0.195	0.083	-0.139	0.558	-0.069	-0.137	0.280	-0.054
99	0.030	-0.064	-0.382	-0.318	0.040	-0.078	-0.174	-0.133	0.075
104	-0.423	-0.060	-0.242	-0.043	0.468	-0.176	-0.244	0.339	-0.180
107	-0.209	-0.114	-0.324	-0.264	0.201	-0.266	-0.232	0.331	0.009
113	-0.366	0.072	-0.353	-0.383	0.245	0.074	-0.157	0.274	-0.103
121	0.172	0.319	-0.090	-0.204	0.130	0.316	0.390	0.221	0.184
123	0.023	-0.178	0.409	0.526	-0.025	-0.061	0.156	0.030	-0.048
125	0.170	-0.129	-0.009	0.023	0.322	-0.042	0.240	0.483	-0.082
128	0.285	0.052	-0.244	-0.183	0.328	0.380	0.026	0.256	0.010
130	-0.232	-0.333	0.360	0.294	0.122	-0.085	-0.097	0.382	-0.103
	59	60	62	64	79	80	83	84	85
60	0.162								
62	-0.134	0.130							
64	0.201	0.200	0.241						
79	-0.025	-0.319	0.257	0.334					
80	-0.148	0.052	-0.273	-0.048	-0.170				
83	0.286	0.212	-0.012	0.530	0.204	-0.192			
84	-0.165	-0.170	-0.202	0.079	-0.054	0.127	0.315		
85	0.148	0.032	0.040	0.398	0.315	-0.033	0.192	-0.263	
86	0.228	0.284	-0.078	0.628	0.195	0.093	0.596	0.183	0.372
88	0.105	0.169	0.058	0.407	0.246	-0.248	0.549	0.014	0.381
93	0.074	-0.265	0.120	0.421	0.273	-0.238	0.406	0.226	0.238
95	0.235	-0.012	0.347	0.441	0.362	-0.177	-0.092	-0.302	0.038
99	0.227	-0.102	-0.076	0.203	0.105	-0.140	0.411	-0.056	0.043
104	0.020	-0.204	0.409	0.108	0.629	-0.240	0.054	-0.493	0.240
107	0.169	-0.045	0.056	-0.086	0.332	-0.148	-0.043	-0.388	0.035
113	-0.051	-0.180	0.440	0.008	0.422	-0.309	0.073	-0.367	0.309
121	0.138	0.119	0.198	0.310	0.347	-0.675	0.423	0.025	0.037
123	0.107	0.290	-0.210	-0.025	-0.067	0.212	0.133	-0.025	0.034
125	0.172	-0.167	0.100	0.196	0.454	-0.098	0.102	-0.036	0.694

128	-0.018	-0.280	0.272	0.117	0.236	-0.039	-0.194	-0.183	0.289
130	0.133	0.002	0.163	0.122	0.275	0.008	-0.126	-0.482	0.322
	86	88	93	95	99	104	107	113	121
88	0.269								
93	0.338	0.526							
95	0.000	0.055	-0.087						
99	0.130	0.016	0.210	0.064					
104	0.000	0.142	0.165	0.276	0.413				
107	-0.076	0.214	0.074	0.235	0.306	0.602			
113	-0.094	0.312	0.189	0.053	0.122	0.642	0.522		
121	0.215	0.463	0.303	0.317	0.005	0.155	0.138	0.186	
123	0.165	0.167	-0.077	-0.102	-0.116	-0.135	-0.194	-0.451	-0.098
125	0.100	0.213	0.117	0.155	-0.007	0.244	0.172	0.344	0.091
128	-0.084	-0.004	0.310	0.134	-0.188	0.151	0.085	0.197	-0.040
130	0.074	-0.117	0.117	0.133	-0.032	0.398	0.043	0.296	-0.020
	123	125	128						
125	0.005								
128	-0.215	0.326							
130	0.118	0.266	0.147						

Cell Contents: Pearson correlation

Item and Total Statistics

Variable	Total Count	Mean	StDev
1	29	3.517	0.738
5	29	2.310	0.712
10	29	2.103	0.557
19	29	2.241	0.577
23	29	3.172	0.602
28	29	2.966	0.566
36	29	2.793	0.675
41	29	3.517	0.574
47	29	1.897	0.860
59	29	3.379	0.622
60	29	2.241	0.830
62	29	3.310	0.604
64	29	3.172	0.602
79	29	3.655	0.484
80	29	1.483	0.509
83	29	3.241	0.872
84	29	1.862	0.516
85	29	3.517	0.509
86	29	3.000	0.756
88	29	3.276	0.528
93	29	3.207	0.559
95	29	3.448	0.506
99	29	3.103	0.724
104	29	3.621	0.494
107	29	3.379	0.622
113	29	3.586	0.501
121	29	3.310	0.660
123	29	2.448	0.572
125	29	3.690	0.471
128	29	3.379	0.561
130	29	3.138	0.639
Total	29	92.966	6.265

Cronbach's Alpha = 0.7169

Omitted Item Statistics

Omitted Variable	Adj. Total Mean	Adj. Total StDev	Item-Adj. Total Corr	Squared Multiple Corr	Cronbach's Alpha
1	89.448	5.980	0.3341	*	0.7026
5	90.655	6.247	-0.0313	*	0.7293
10	90.862	6.220	0.0352	*	0.7215
19	90.724	6.301	-0.1088	*	0.7301
23	89.793	5.990	0.4165	*	0.6985
28	90.000	6.059	0.3229	*	0.7049
36	90.172	5.988	0.3625	*	0.7010
41	89.448	6.021	0.3848	*	0.7010
47	91.069	6.210	-0.0053	*	0.7320
59	89.586	6.021	0.3487	*	0.7026
60	90.724	6.187	0.0273	*	0.7284
62	89.655	6.131	0.1747	*	0.7138
64	89.793	5.839	0.6814	*	0.6809
79	89.310	6.036	0.4416	*	0.6999
80	91.483	6.395	-0.2938	*	0.7371
83	89.724	5.812	0.4644	*	0.6898
84	91.103	6.298	-0.1054	*	0.7280
85	89.448	6.045	0.3982	*	0.7016
86	89.966	5.822	0.5437	*	0.6851
88	89.690	5.977	0.5152	*	0.6945
93	89.759	5.950	0.5307	*	0.6925
95	89.517	6.110	0.2688	*	0.7086
99	89.862	6.174	0.0672	*	0.7226
104	89.345	6.119	0.2576	*	0.7093
107	89.586	6.185	0.0794	*	0.7199
113	89.379	6.167	0.1566	*	0.7144
121	89.655	5.942	0.4470	*	0.6951
123	90.517	6.208	0.0530	*	0.7207
125	89.276	6.059	0.4067	*	0.7021
128	89.586	6.156	0.1504	*	0.7150
130	89.828	6.130	0.1612	*	0.7149

* NOTE * Not enough data to calculate squared multiple correlation.

APPENDIX D

Test Version of the WESLI, Version 1.1—133 Questions

Assessment Instrument for Selected Pastors, Version 1.1

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Purpose

This instrument is designed to obtain descriptions of your soteriology, (i.e. your understanding of Christian salvation).

There are no correct or incorrect answers.

The items on the questionnaire have been derived from research on different Christian soteriological perspectives, and their intent is to provide a profile of your soteriology.

The items do not assess your behavior; they assess your core beliefs.

Therefore, you should not respond on the basis of what you think you should believe, but on the basis of what you actually believe in your heart and what informs your ministry.

Instructions

Read each question carefully.

Indicate your response by circling the appropriate response. Use the following scale in your responses:

- 4 – Strongly Agree
- 3 – Agree
- 2 – Disagree
- 1 – Strongly Disagree

Answer each question.

If you are unsure of an answer, please mark the response you believe which most accurately describes your beliefs.

Place your completed instrument in the provided return envelope and place in the mail for return.

Please return as soon as possible.

This Area for Official Use Only:

Date Sent: _____

Date Returned: _____

Pastor's Identification Number: _____

Demographic Questions for Selected Pastors

Please fill in each blank or circle the correct response.

Full Name:

Gender:

Male

Female

Date of Birth: (ex. 06/09/1962)

Ethnicity:

African American

Asian American

European American

Latin American

Native American

Other

Educational Questions for Selected Pastors

Seminary at which you completed your M.Div.:
(example: Candler School of Theology)

When did you complete your M.Div.?
(example: 1986)

Have you completed doctoral studies?

Yes

No

If you have not completed doctoral studies, have you begun them?

Yes

No

Doctoral degree completed or being pursued, if applicable: (example: Ph.D. or D.Min.)

At which institution did you complete or are you completing doctoral studies, if applicable?
(example: The University of Kentucky)

When did you complete your doctoral studies, if applicable? (example: 1995)

If you have begun doctoral studies, when do you plan to complete them? (example: 2010)

Ordination Question for Selected Pastors

When were you ordained as an Elder in the United Methodist Church? (example: 1989)

4 – Strongly Agree 3 – Agree 2 – Disagree 1 – Strongly Disagree

1. Salvation includes pursuing personal holiness.	4	3	2	1
2. Salvation is available to only a select few.	4	3	2	1
3. As a child of God, each person deserves salvation.	4	3	2	1
4. God's love and acceptance are the same as salvation.	4	3	2	1
5. No one is saved without pursuing both personal and social holiness.	4	3	2	1
6. God has no wrath, only loving judgment.	4	3	2	1
7. A person can know deep in his/her heart, or be sure or have a deep inward certainty that they are saved and that they are a child of God.	4	3	2	1
8. Repentance involves intentionally turning to a new life in Christ.	4	3	2	1
9. Every person needs salvation from the consequences of sin.	4	3	2	1
10. Social holiness is the same thing as personal holiness.	4	3	2	1

11. What we can learn about God by studying creation is enough to show us the way of salvation.	4	3	2	1
12. All people can know that God accepts them.	4	3	2	1
13. Justification involves God pardoning a repentant person for his/her sins.	4	3	2	1
14. God is merciful enough to forgive and at the same time righteous enough to establish eternal justice.	4	3	2	1
15. At the end of history all people who have not accepted Jesus will be given an opportunity to do so.	4	3	2	1
16. Heaven is a myth which has been used to bribe people into belief.	4	3	2	1
17. A repentant person is first justified and then experiences spiritual rebirth.	4	3	2	1
18. Salvation includes going to heaven.	4	3	2	1
19. Personal holiness is social holiness.	4	3	2	1

4 – Strongly Agree 3 – Agree 2 – Disagree 1 – Strongly Disagree

20. Christ's primary message involves repentance, spiritual rebirth and transformation.	4	3	2	1	30. Salvation includes forgiveness of individual sins.	4	3	2	1
21. A person can remove herself or himself from the grace of God.	4	3	2	1	31. Please mark response 1.	4	3	2	1
22. God's grace enables all persons to respond to God.	4	3	2	1	32. Righteous persons who never heard of Jesus will enjoy eternal salvation.	4	3	2	1
23. The Christian faith falters if practiced in a casual, undisciplined way.	4	3	2	1	33. Because of Jesus' faith, each person will be justified and experience eternal salvation.	4	3	2	1
24. A repentant person cannot know that she or he is saved.	4	3	2	1	34. There are times in a person's life when she or he is outside of God's care.	4	3	2	1
25. Please mark response 3.	4	3	2	1	35. Justification is an event in life of each repentant person.	4	3	2	1
26. God judges a person based on his/her response to the revelation that they have received.	4	3	2	1	36. A person is saved for the purpose of pursuing a holy life.	4	3	2	1
27. Christ's death was for a select few.	4	3	2	1	37. Creation itself is an act of God's Grace.	4	3	2	1
28. Salvation involves a person experiencing significant moral change.	4	3	2	1	38. All people who have not accepted Jesus as Lord and Savior are self condemned.	4	3	2	1
29. It is impossible to fall away from God's grace.	4	3	2	1	39. Jesus was only an excellent moral teacher whose example we should do our best to follow.	4	3	2	1

Please answer each question. 4 – Strongly Agree 3 – Agree 2 – Disagree 1 – Strongly Disagree

13. God's grace enables all persons to respond to God.	4	3	2	1
14. God judges a person based on his/her response to the revelation that they have received.	4	3	2	1
15. Salvation includes forgiveness of individual sins.	4	3	2	1
16. Justification is an event in the life of each repentant person.	4	3	2	1
17. A person is saved for the purpose of pursuing a holy life.	4	3	2	1
18. Creation itself is an act of God's Grace.	4	3	2	1
19. Conviction of sin involves profound regret of one's sins.	4	3	2	1
20. The goal of the Christian life is sanctification.	4	3	2	1
21. The Holy Spirit assures the repentant person that she/he is saved.	4	3	2	1
22. Salvation involves being saved from the guilt and power of sin through faith in Jesus Christ.	4	3	2	1
23. Salvation is universally guaranteed.	4	3	2	1
24. Assurance brings a peace that comes with the knowledge that sins are forgiven.	4	3	2	1

4 – Strongly Agree 3 – Agree 2 – Disagree 1 – Strongly Disagree

40. Conviction of sin involves profound regret of one's sins.	4	3	2	1	49. Repentance is necessary to experience salvation in this life and the next.	4	3	2	1
41. The goal of the Christian life is sanctification.	4	3	2	1	50. Regeneration is unnecessary for eternal salvation.	4	3	2	1
42. The Holy Spirit assures the repentant person that she or he is saved.	4	3	2	1	51. A human response to God's grace is unnecessary for salvation.	4	3	2	1
43. Salvation involves being saved from the guilt and power of sin through faith in Jesus Christ.	4	3	2	1	52. Salvation involves being delivered from eternal condemnation into eternal life.	4	3	2	1
44. Salvation is universally guaranteed.	4	3	2	1	53. God's grace enables only select persons to respond to God.	4	3	2	1
45. Assurance brings a peace that comes with the knowledge that sins are forgiven.	4	3	2	1	54. A faithful person of another religious faith will be saved.	4	3	2	1
46. A person may be saved through his/her own compassion, mercy and good works.	4	3	2	1	55. The price of a person's justification is the blood of Jesus Christ.	4	3	2	1
47. Good works are necessary for salvation.	4	3	2	1	56. A repentant person can still experience some doubt in his/her faith.	4	3	2	1
48. Justification and experiencing spiritual rebirth are two separate events.	4	3	2	1	57. The substitution theory of the atonement is unjust because God would never punish the innocent in place of the guilty.	4	3	2	1

4 – Strongly Agree 3 – Agree 2 – Disagree 1 – Strongly Disagree

58. There is no literal hell, a place of eternal judgment.	4	3	2	1	68. Understanding the doctrine of eternal salvation is unnecessary to understanding the teaching of Jesus.	4	3	2	1
59. In this life, it is possible to mature spiritually so much that one's life is completely motivated by love.	4	3	2	1	69. A repentant person cannot sin away God's grace.	4	3	2	1
60. There is little difference between personal holiness and social holiness.	4	3	2	1	70. People of other religious faiths are totally lost.	4	3	2	1
61. Salvation involves having access to eternal life.	4	3	2	1	71. Please mark question 1.	4	3	2	1
62. Christian faith falters if it is taken lightly.	4	3	2	1	72. Salvation is given to all persons.	4	3	2	1
63. Salvation is a gift of God that each person will eventually accept.	4	3	2	1	73. Unfortunately, some people will go to hell, where they will be tormented forever.	4	3	2	1
64. A human response to divine grace is an indication of genuine faith in Christ.	4	3	2	1	74. A person does not have to be convicted of his or her sins to experience eternal salvation.	4	3	2	1
65. Salvation is a state of spiritual harmony.	4	3	2	1	75. Not everyone is a child of God; some are children of Satan.	4	3	2	1
66. The experience of forgiveness is like having a second chance at life.	4	3	2	1	76. Salvation means a person is being cleansed of her/his sins by the blood of Jesus Christ.	4	3	2	1
67. Regeneration involves the restoration of the image of God within a repentant person.	4	3	2	1	77. Salvation means accepting Jesus Christ as Lord and Savior.	4	3	2	1

4 – Strongly Agree 3 – Agree 2 – Disagree 1 – Strongly Disagree

78. The awareness of one's sin is a significant event in faith development.	4	3	2	1	88. Salvation is deliverance from the penalty of sin, the power of sin, and eventually the presence of sin.	4	3	2	1
79. Part of the calling of each Christian is to play some role in encouraging a nonbeliever toward a relationship with God through Jesus Christ.	4	3	2	1	89. A repentant person can know that God accepts him/her.	4	3	2	1
80. A Christian cannot voluntarily transgress any command of God.	4	3	2	1	90. Grace is God's undeserved love and favor.	4	3	2	1
81. Justification involves God viewing a repentant person as righteous.	4	3	2	1	91. The other faiths of the world have no measure of God's grace within them.	4	3	2	1
82. All roads lead to salvation.	4	3	2	1	92. Hell is a myth meant to frighten people into belief.	4	3	2	1
83. Good works are evidence of new birth and inner transformation.	4	3	2	1	93. The Gospel has to do with social action and saving people's souls.	4	3	2	1
84. Social and political action is more important than private piety and devotion.	4	3	2	1	94. Repentance involves feeling regret for your sins and confessing them.	4	3	2	1
85. A Christian should actively avoid all sin.	4	3	2	1	95. A significant means of sanctifying grace is regular celebration of Communion.	4	3	2	1
86. Good works may be considered evidence that a person is saved.	4	3	2	1	96. Justification brings with it full assurance and full sanctification.	4	3	2	1
87. God will judge people according to the grace given to them.	4	3	2	1					

4 – Strongly Agree 3 – Agree 2 – Disagree 1 – Strongly Disagree

97. Salvation is available to all persons.	4	3	2	1	107. A significant means of sanctifying grace is regular participation in a small discipleship group.	4	3	2	1
98. Without Jesus Christ we will always be lost and we will never realize our God-given potential.	4	3	2	1	108. It is possible that all people may be saved in the end.	4	3	2	1
99. Salvation means living a life of service to others.	4	3	2	1	109. The love of God is equivalent to the saving grace of God.	4	3	2	1
100. The resurrection of Jesus of Nazareth was not a historical event.	4	3	2	1	110. Justification is an event in the past that was for all people and was accomplished on the cross.	4	3	2	1
101. Please mark response 2.	4	3	2	1	111. We can learn things about God by studying creation.	4	3	2	1
102. Repentance of sin is unnecessary for salvation.	4	3	2	1	112. God considers all persons to be righteous because of the faithfulness of Jesus Christ.	4	3	2	1
103. A repentant person is saved by God's grace through her/his faith in Jesus Christ.	4	3	2	1	113. An effective way for a person to grow in his/her faith in Jesus Christ is a regular meeting with a group of Christian who keep each other accountable to personal and social holiness.	4	3	2	1
104. The Christian faith is to be practiced intentionally.	4	3	2	1	114. God considers a person to be righteous because of his/her faith in Jesus Christ.	4	3	2	1
105. Each person needs of redemption.	4	3	2	1					
106. Assurance means that a person can know that her/his sins are forgiven.	4	3	2	1					

4 – Strongly Agree 3 – Agree 2 – Disagree 1 – Strongly Disagree

115. Please mark response 2.	4	3	2	1	125. A Christian should become more like Christ every day.	4	3	2	1
116. Salvation is a psychological orientation when one realizes one's own worth to God.	4	3	2	1	126. God's grace is available to only select persons.	4	3	2	1
117. Please mark response 4.	4	3	2	1	127. Salvation happens at God's initiative.	4	3	2	1
118. Repentance is not just sorrow for sin, but actively turning from it and seeking to follow God.	4	3	2	1	128. Salvation includes an active pursuit of godly living.	4	3	2	1
119. Only those who have faith in Christ will be saved.	4	3	2	1	129. Repentance is a significant event in Christian faith development.	4	3	2	1
120. There is no literal heaven, a place of eternal life.	4	3	2	1	130. A person is either following Christ or he/she is not.	4	3	2	1
121. Salvation is the restoration of holiness not merely the forgiveness of sins.	4	3	2	1	131. Because of God's grace people are able to cooperate with God's saving work within them.	4	3	2	1
122. Beginning a relationship with God is like beginning a new life.	4	3	2	1	132. Assurance of salvation comes from knowing that all people will be saved.	4	3	2	1
123. A nominal faith is acceptable as long as a person is on a journey of faith.	4	3	2	1	133. Faith in Jesus Christ is necessary for salvation.	4	3	2	1
124. Universal salvation is a false hope.	4	3	2	1					

4 – Strongly Agree 3 – Agree 2 – Disagree 1 – Strongly Disagree

115. Please mark response 2.	4	3	2	1	125. A Christian should become more like Christ every day.	4	3	2	1
116. Salvation is a psychological orientation when one realizes one's own worth to God.	4	3	2	1	126. God's grace is available to only select persons.	4	3	2	1
117. Please mark response 4.	4	3	2	1	127. Salvation happens at God's initiative.	4	3	2	1
118. Repentance is not just sorrow for sin, but actively turning from it and seeking to follow God.	4	3	2	1	128. Salvation includes an active pursuit of godly living.	4	3	2	1
119. Only those who have faith in Christ will be saved.	4	3	2	1	129. Repentance is a significant event in Christian faith development.	4	3	2	1
120. There is no literal heaven, a place of eternal life.	4	3	2	1	130. A person is either following Christ or he/she is not.	4	3	2	1
121. Salvation is the restoration of holiness not merely the forgiveness of sins.	4	3	2	1	131. Because of God's grace people are able to cooperate with God's saving work within them.	4	3	2	1
122. Beginning a relationship with God is like beginning a new life.	4	3	2	1	132. Assurance of salvation comes from knowing that all people will be saved.	4	3	2	1
123. A nominal faith is acceptable as long as a person is on a journey of faith.	4	3	2	1	133. Faith in Jesus Christ is necessary for salvation.	4	3	2	1
124. Universal salvation is a false hope.	4	3	2	1					

Assessment Instrument for Selected Pastors, Version 1.1

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APPENDIX E

Reliability Analysis of the WESLI, Version 1.1—133 questions

Cronbach's Alpha Reliability Coefficient

Data: Trav Wilson's Pastor Data
 Analyst: Thomas W. Woolley, Ph.D.
 Software: Minitab, Release 15.1.30.0
 Date: September 9, 2008

Item Analysis of C1, C2, C3, C4, C5, C6, C7, C8, ...

* NOTE * The following variables had zero variation and were omitted from the calculations:

C25, C71, C101, C115, C117

* NOTE * 23 cases used, 12 cases contain missing values

Correlation Matrix

	C1	C2	C3	C4	C5	C6	C7	C8	C9
C2	0.284								
C3	0.162	-0.075							
C4	0.484	-0.062	0.286						
C5	0.359	-0.035	-0.048	0.090					
C6	-0.064	-0.128	-0.032	-0.163	0.241				
C7	-0.436	-0.358	0.115	-0.179	-0.101	-0.127			
C8	0.161	-0.422	0.283	0.134	0.157	0.232	0.167		
C9	0.174	-0.339	0.166	-0.093	0.188	0.186	0.168	0.586	
C10	0.058	0.204	0.039	0.134	-0.171	-0.112	-0.133	0.233	0.024
C11	0.038	0.113	0.256	0.047	-0.125	-0.062	0.048	0.082	-0.090
C12	0.108	-0.039	0.024	0.207	0.057	0.022	0.234	0.362	0.212
C13	-0.025	-0.146	-0.023	0.195	0.041	-0.062	0.422	0.339	0.322
C14	-0.307	-0.064	-0.089	-0.042	-0.101	-0.289	0.775	0.167	0.168
C15	0.183	-0.236	0.230	0.372	0.156	0.351	-0.255	0.157	0.188
C16	-0.259	0.163	-0.364	-0.180	0.256	0.285	-0.250	-0.314	-0.265
C17	-0.098	0.052	0.140	0.145	-0.023	0.080	0.224	-0.070	-0.041
C18	0.118	-0.097	0.097	0.145	0.081	-0.314	0.490	0.071	0.254
C19	-0.113	0.297	-0.199	-0.094	-0.457	-0.163	0.051	0.016	0.114
C20	0.262	0.088	-0.006	0.247	-0.055	-0.251	0.006	0.131	0.297
C21	-0.133	-0.064	0.329	0.259	-0.382	-0.112	0.098	0.233	0.105
C22	-0.203	-0.089	-0.035	-0.010	-0.273	-0.091	0.331	-0.018	0.172
C23	0.176	-0.144	0.030	0.112	-0.226	-0.406	0.220	0.555	0.377
C24	0.416	0.181	0.251	0.387	0.285	0.187	-0.677	0.037	-0.041
C26	0.327	0.296	0.411	0.328	0.184	0.133	-0.179	0.134	0.121
C27	-0.051	0.617	-0.341	-0.062	0.166	0.083	-0.358	-0.422	-0.339
C28	0.568	0.058	-0.150	0.059	0.439	-0.032	-0.089	0.102	0.219
C29	0.108	0.366	0.031	-0.178	0.126	-0.202	-0.298	-0.031	-0.018
C30	-0.153	-0.340	0.071	0.143	0.012	-0.530	0.521	0.250	-0.041
C31	-0.120	-0.083	0.324	-0.232	-0.130	-0.303	0.127	0.112	0.066
C32	0.406	0.151	0.146	0.253	0.333	0.017	-0.372	-0.006	-0.047
C33	0.209	0.144	0.123	0.094	0.110	-0.200	-0.389	-0.016	0.149
C34	0.079	0.330	0.218	-0.123	-0.114	0.103	-0.242	-0.214	-0.332
C35	-0.028	-0.294	0.470	0.064	-0.019	-0.187	0.289	0.285	0.318
C36	0.496	0.171	0.368	0.218	0.073	-0.198	0.025	0.073	0.312
C37	-0.180	-0.259	0.016	0.033	-0.124	-0.305	0.398	0.058	0.099
C38	-0.271	0.064	-0.472	-0.371	-0.054	0.208	0.240	-0.047	0.008

C39	0.260	-0.137	0.296	0.354	0.060	-0.118	0.076	0.187	0.109
C40	-0.004	0.021	-0.053	-0.053	-0.463	-0.141	0.150	0.294	-0.110
C41	0.021	0.126	0.097	-0.168	-0.152	0.176	0.319	0.071	0.254
C42	0.118	0.126	0.020	0.041	-0.269	-0.069	0.490	0.253	0.254
C43	0.175	0.012	-0.078	0.160	0.161	-0.006	0.398	0.279	0.423
C44	0.263	0.102	0.459	0.348	-0.182	-0.272	-0.357	0.181	0.075
C45	-0.299	-0.259	0.016	-0.094	-0.124	-0.006	0.813	0.058	0.099
C46	0.363	0.146	0.113	0.410	0.094	0.062	-0.422	0.294	-0.013
C47	0.489	0.020	0.288	0.407	0.425	0.072	-0.261	0.219	-0.016
C48	0.088	-0.146	-0.113	0.315	0.177	0.365	-0.172	0.128	0.322
C49	-0.153	-0.340	-0.110	0.021	0.149	-0.530	0.321	-0.176	-0.041
C50	0.000	0.253	0.088	0.355	0.000	-0.139	0.000	-0.206	-0.604
C51	0.057	0.012	-0.171	0.287	-0.124	0.292	-0.226	0.279	-0.225
C52	-0.294	-0.283	-0.298	-0.160	-0.161	-0.143	0.434	-0.058	-0.099
C53	0.307	0.652	0.089	0.179	-0.054	-0.197	-0.549	-0.167	-0.168
C54	0.268	0.322	0.088	0.098	-0.035	0.012	-0.625	0.031	0.018
C55	-0.132	-0.068	-0.017	-0.296	-0.225	0.037	0.448	0.215	0.500
C56	0.025	-0.112	-0.066	-0.074	-0.041	-0.507	0.371	-0.339	-0.013
C57	0.257	-0.196	0.203	0.183	0.000	0.108	-0.300	0.160	0.000
C58	0.402	-0.077	-0.030	0.300	0.110	0.042	-0.389	-0.016	-0.114
C59	0.269	0.018	0.025	0.245	0.028	0.219	0.291	0.089	0.151
C60	-0.048	0.220	-0.314	-0.148	-0.278	-0.203	-0.109	-0.016	-0.116
C61	0.064	-0.068	0.138	0.018	0.010	-0.086	0.448	0.032	0.233
C62	-0.186	-0.190	-0.191	-0.241	-0.190	-0.124	0.132	0.258	0.400
C63	0.174	0.120	0.324	0.121	-0.172	0.060	-0.359	0.211	0.179
C64	0.327	-0.120	-0.007	0.308	0.052	-0.439	0.183	0.350	0.095
C65	0.292	-0.139	0.222	0.357	0.618	0.076	-0.093	0.297	0.269
C66	-0.065	-0.191	-0.096	0.263	0.084	-0.432	0.293	0.061	-0.140
C67	0.179	-0.230	0.089	0.179	0.101	0.127	0.127	0.073	0.183
C68	-0.096	0.079	0.171	0.136	-0.066	-0.043	0.157	-0.058	0.009
C69	-0.053	-0.068	0.068	-0.044	-0.189	-0.306	0.104	0.177	0.178
C70	-0.344	-0.192	-0.113	-0.471	0.007	0.106	0.408	0.141	0.153
C72	0.136	0.043	-0.055	0.278	0.068	-0.207	-0.194	-0.195	0.164
C73	-0.257	-0.196	-0.068	-0.183	-0.308	0.108	0.300	0.160	0.234
C74	-0.086	0.196	0.068	-0.000	-0.308	-0.108	0.000	-0.160	-0.468
C76	0.226	0.110	0.152	0.308	-0.308	-0.565	0.183	0.163	0.095
C77	0.025	-0.112	0.292	0.168	-0.448	-0.507	0.569	0.083	-0.013
C78	-0.025	-0.146	0.245	-0.047	-0.094	-0.204	0.422	0.339	0.013
C79	-0.179	-0.064	0.115	-0.179	-0.101	-0.289	0.549	-0.073	0.168
C80	0.025	0.146	0.113	0.410	-0.177	-0.223	-0.224	-0.128	-0.322
C81	-0.057	-0.167	0.064	0.230	-0.151	-0.143	0.419	0.227	0.133
C82	0.387	0.422	-0.066	0.159	0.171	0.112	-0.887	0.022	-0.211
C83	0.122	0.012	-0.230	0.101	0.169	-0.085	0.090	-0.056	-0.067
C84	0.374	0.120	0.086	0.336	0.068	-0.192	-0.535	-0.350	-0.095
C85	-0.088	-0.112	-0.066	-0.195	-0.312	-0.223	0.569	0.083	-0.013
C86	0.289	0.165	-0.057	0.077	0.000	-0.455	0.127	0.135	0.000
C88	0.042	-0.191	-0.180	0.149	0.212	-0.298	0.293	0.061	-0.140
C89	-0.363	-0.305	0.063	-0.331	-0.038	0.013	0.898	0.110	0.131
C90	-0.337	-0.503	0.246	-0.139	-0.078	-0.098	0.772	0.314	0.265
C91	0.000	0.196	-0.136	-0.183	-0.000	-0.216	-0.150	-0.000	-0.000
C92	-0.230	0.156	-0.327	0.018	0.245	0.037	-0.410	-0.516	-0.302
C93	0.389	-0.094	-0.131	0.186	0.483	-0.213	0.145	0.128	0.075
C94	-0.065	-0.435	0.158	0.377	-0.045	-0.164	0.293	0.260	-0.140
C95	0.088	-0.405	0.245	0.195	0.041	-0.062	0.422	0.339	0.322
C96	-0.156	-0.179	0.371	0.167	-0.000	-0.098	-0.137	0.146	-0.214
C97	-0.039	-0.163	-0.108	0.021	-0.078	-0.098	0.511	0.036	0.265
C98	-0.366	-0.311	-0.224	-0.315	-0.176	-0.157	0.781	0.099	0.247
C99	0.021	0.088	0.058	0.247	0.042	0.053	0.289	-0.020	-0.144
C100	0.266	0.129	-0.194	0.361	0.061	0.077	-0.197	-0.029	-0.210
C102	0.271	0.542	-0.097	0.063	-0.198	-0.053	-0.661	-0.253	-0.254
C103	-0.180	0.012	0.110	-0.221	-0.266	0.143	0.606	0.279	0.099
C104	-0.485	-0.024	-0.131	-0.331	-0.186	-0.141	0.683	0.110	0.131
C105	0.188	0.181	-0.020	-0.223	0.149	-0.243	0.321	0.250	0.271

C106	-0.010	0.046	0.247	0.005	-0.205	-0.317	0.538	0.225	0.069
C107	-0.230	-0.068	-0.094	-0.191	-0.107	0.037	0.276	0.032	-0.035
C108	0.140	-0.088	0.324	0.528	-0.139	0.150	-0.147	0.320	0.144
C109	0.409	0.192	0.317	0.402	-0.007	-0.106	-0.069	0.220	0.199
C110	0.172	0.007	0.284	0.539	0.261	-0.004	-0.011	0.293	0.058
C111	-0.108	-0.216	0.028	-0.274	-0.216	-0.011	0.331	0.294	0.172
C112	0.110	0.000	0.263	0.237	0.133	-0.278	-0.194	0.000	-0.000
C113	-0.530	-0.181	-0.161	-0.509	-0.012	0.100	0.478	0.176	0.041
C114	-0.221	0.219	0.120	-0.253	-0.350	-0.266	0.273	-0.009	-0.069
C116	0.013	0.164	0.380	-0.162	0.141	0.275	0.089	0.079	0.311
C118	-0.113	-0.109	-0.042	-0.159	-0.171	-0.112	0.407	-0.022	0.211
C119	-0.531	-0.330	-0.039	-0.200	-0.339	0.087	0.374	-0.067	0.126
C120	0.179	0.064	-0.115	0.455	0.255	-0.035	-0.324	-0.167	-0.519
C121	0.225	-0.009	-0.083	-0.311	0.414	0.117	0.170	0.123	0.413
C122	-0.201	-0.112	-0.245	-0.195	-0.312	-0.365	0.371	-0.128	-0.013
C123	0.201	0.371	-0.023	0.315	-0.365	-0.204	0.026	-0.083	-0.295
C124	-0.383	-0.227	-0.127	-0.469	-0.074	-0.172	0.624	-0.083	0.037
C125	0.128	-0.024	0.258	-0.069	-0.333	0.013	0.253	0.110	0.131
C126	0.250	0.422	0.042	0.306	0.007	-0.060	-0.647	0.022	-0.211
C127	0.509	-0.074	-0.102	0.321	0.180	0.118	-0.103	0.330	0.227
C128	0.306	-0.266	-0.133	-0.111	0.057	-0.103	0.060	0.177	0.212
C129	0.040	-0.181	0.110	-0.021	-0.012	-0.330	0.677	0.176	0.041
C130	-0.334	-0.052	0.065	-0.330	-0.185	0.028	0.533	0.231	0.041
C131	-0.302	-0.442	0.020	-0.387	0.125	0.100	0.478	0.388	0.041
C132	0.381	0.079	0.110	0.466	0.398	0.100	-0.521	0.176	0.041
C133	-0.357	-0.156	-0.138	-0.228	-0.362	0.086	0.410	-0.215	0.035

	C10	C11	C12	C13	C14	C15	C16	C17	C18
C11	0.200								
C12	0.084	0.030							
C13	-0.083	0.110	0.810						
C14	0.047	0.048	0.234	0.422					
C15	-0.294	-0.428	-0.181	-0.230	-0.255				
C16	-0.245	-0.379	-0.315	-0.250	-0.250	0.256			
C17	0.373	0.258	0.208	0.272	0.072	-0.437	-0.114		
C18	-0.201	0.240	0.617	0.789	0.319	-0.386	-0.378	0.339	
C19	0.645	0.274	0.006	0.058	0.220	-0.457	-0.170	0.276	0.078
C20	0.206	0.349	0.265	0.486	0.147	-0.344	-0.114	0.223	0.437
C21	0.589	0.250	0.124	0.279	0.098	-0.101	-0.275	0.529	0.071
C22	0.190	0.067	-0.007	0.104	0.526	-0.139	-0.030	0.337	0.058
C23	0.375	-0.058	0.266	0.355	0.389	-0.110	-0.561	-0.064	0.206
C24	0.250	0.060	0.013	-0.214	-0.478	0.285	0.060	-0.018	-0.270
C26	-0.086	-0.088	0.101	-0.047	0.096	0.278	-0.021	0.052	-0.168
C27	-0.031	0.113	-0.039	0.112	-0.064	-0.236	0.503	0.052	-0.097
C28	-0.259	-0.043	0.494	0.305	-0.089	-0.141	-0.128	-0.134	0.380
C29	0.005	-0.146	-0.468	-0.287	-0.034	0.035	0.179	-0.362	-0.352
C30	0.250	0.060	0.167	0.313	0.521	-0.261	-0.402	0.117	0.335
C31	-0.017	0.062	-0.520	-0.223	0.127	-0.130	-0.098	0.028	-0.176
C32	-0.156	-0.114	0.160	-0.086	-0.091	0.238	0.071	-0.209	-0.138
C33	-0.240	-0.439	-0.136	-0.206	-0.220	0.341	0.366	-0.503	-0.206
C34	0.138	0.271	-0.129	-0.390	-0.374	0.067	0.033	0.035	-0.266
C35	0.112	0.062	0.103	0.204	0.127	-0.130	-0.473	0.137	0.314
C36	0.035	0.012	-0.029	-0.171	0.169	-0.026	-0.297	0.038	0.038
C37	0.058	-0.213	-0.139	-0.151	0.398	0.019	-0.387	-0.097	-0.027
C38	0.133	0.173	-0.147	0.073	0.240	-0.285	0.250	0.155	0.022
C39	-0.243	-0.161	0.275	0.221	0.076	0.336	-0.163	-0.405	0.217
C40	0.245	-0.015	0.176	0.055	0.331	-0.092	-0.256	-0.048	-0.185
C41	0.207	-0.095	-0.040	0.039	0.319	-0.152	-0.181	0.339	-0.034
C42	0.207	-0.095	0.486	0.489	0.490	-0.152	-0.181	0.110	0.354
C43	0.058	-0.213	0.501	0.580	0.398	0.019	0.094	0.182	0.445
C44	0.181	0.120	-0.128	-0.077	-0.157	0.161	-0.111	-0.102	-0.162
C45	0.058	0.195	0.021	0.215	0.606	-0.266	-0.147	0.461	0.287
C46	0.083	-0.110	0.106	-0.129	-0.224	0.365	0.250	-0.405	-0.339

C47	-0.180	0.098	0.301	0.154	-0.261	0.110	-0.110	0.148	0.129
C48	0.076	-0.279	0.199	0.303	-0.172	0.448	0.210	0.272	0.039
C49	0.090	-0.136	0.013	0.137	0.321	-0.261	-0.171	0.117	0.184
C50	-0.155	0.190	-0.149	-0.170	0.194	0.133	0.225	-0.130	-0.147
C51	0.224	0.195	0.021	-0.151	-0.018	0.161	0.094	-0.097	-0.342
C52	-0.058	0.213	-0.181	0.151	0.434	-0.303	-0.094	0.097	0.185
C53	0.313	0.394	-0.060	-0.224	-0.324	-0.054	-0.011	-0.072	-0.148
C54	0.206	-0.113	-0.040	-0.292	-0.361	0.145	0.126	-0.170	-0.347
C55	0.215	0.051	0.011	0.269	0.448	-0.107	-0.147	0.100	0.158
C56	-0.392	-0.110	0.106	0.220	0.371	-0.177	-0.210	-0.006	0.411
C57	-0.120	0.147	-0.347	-0.264	-0.300	0.103	0.000	-0.101	-0.227
C58	-0.375	-0.439	-0.136	-0.206	-0.220	0.572	-0.026	-0.503	-0.333
C59	0.089	-0.014	0.278	0.189	0.132	0.138	-0.040	0.172	0.199
C60	0.531	-0.278	-0.225	-0.410	0.119	0.034	0.172	-0.280	-0.511
C61	-0.334	-0.117	0.011	0.269	0.276	0.128	0.052	-0.015	0.288
C62	0.089	-0.326	0.155	0.189	0.291	0.028	-0.225	-0.149	-0.042
C63	0.024	-0.262	-0.059	-0.141	-0.359	0.308	0.142	-0.159	-0.145
C64	0.396	-0.082	0.329	0.141	0.359	-0.068	-0.345	-0.195	0.145
C65	-0.069	0.104	-0.128	0.029	0.060	0.305	-0.046	0.013	-0.025
C66	0.260	-0.040	0.238	0.308	0.293	-0.045	-0.226	0.066	0.302
C67	0.313	-0.048	0.113	0.172	-0.098	-0.054	-0.273	0.382	0.193
C68	-0.168	0.349	0.353	0.334	0.295	-0.066	-0.175	0.190	0.342
C69	-0.141	0.051	-0.120	0.133	0.343	-0.025	-0.127	-0.486	0.067
C70	0.141	0.366	-0.167	0.177	0.182	-0.534	0.034	0.370	0.190
C72	-0.297	-0.409	0.077	0.117	-0.067	0.330	0.199	-0.444	0.092
C73	0.480	0.295	0.231	0.264	0.150	-0.411	-0.174	0.706	0.227
C74	0.120	0.147	0.116	-0.132	0.150	-0.103	-0.348	0.000	-0.227
C76	0.396	0.090	-0.076	-0.013	0.359	-0.068	-0.345	0.041	0.145
C77	0.083	0.085	0.106	0.220	0.371	-0.312	-0.439	0.127	0.411
C78	0.076	0.110	0.504	0.477	0.422	-0.365	-0.479	0.139	0.339
C79	0.047	0.048	0.408	0.422	0.549	-0.563	-0.511	0.375	0.490
C80	0.241	0.279	-0.352	-0.129	-0.026	-0.041	0.250	0.127	-0.189
C81	0.096	-0.035	0.334	0.412	0.583	-0.039	-0.387	0.057	0.264
C82	0.150	0.154	-0.177	-0.339	-0.647	0.171	0.314	-0.252	-0.435
C83	-0.027	-0.009	0.275	-0.063	0.309	0.094	-0.028	-0.322	-0.029
C84	-0.116	0.082	0.076	-0.141	-0.359	0.188	-0.062	-0.159	-0.012
C85	0.083	0.279	-0.046	0.045	0.569	-0.448	-0.439	0.127	0.261
C86	0.203	0.124	0.195	0.000	0.381	-0.174	-0.147	-0.171	0.096
C88	-0.039	-0.040	0.094	-0.021	0.480	-0.173	-0.226	-0.186	0.018
C89	-0.291	0.018	0.122	0.313	0.683	-0.186	-0.195	0.057	0.382
C90	-0.172	0.123	0.114	0.250	0.511	-0.078	-0.092	0.114	0.378
C91	0.719	0.295	0.116	-0.000	-0.000	-0.616	-0.174	0.303	0.000
C92	-0.197	-0.117	-0.121	-0.033	-0.239	0.010	0.450	0.100	-0.102
C93	-0.314	0.071	0.260	0.233	0.329	-0.148	-0.326	-0.092	0.359
C94	-0.039	0.144	0.238	0.308	0.293	-0.045	-0.226	0.317	0.160
C95	0.234	-0.279	0.199	0.303	0.224	0.177	-0.250	0.139	0.189
C96	0.000	0.000	0.106	0.000	-0.274	0.188	0.159	-0.092	-0.104
C97	0.036	-0.134	0.114	0.250	0.511	-0.078	-0.395	0.114	0.181
C98	-0.063	-0.214	0.036	0.233	0.628	-0.281	-0.192	0.107	0.260
C99	-0.358	-0.066	0.265	0.238	0.289	0.428	0.050	-0.157	0.223
C100	-0.029	-0.097	-0.249	-0.016	-0.197	0.202	0.312	0.048	0.014
C102	0.201	0.095	-0.091	-0.339	-0.319	-0.081	-0.017	-0.110	-0.354
C103	0.224	0.195	0.181	0.215	0.606	-0.266	-0.387	0.322	0.130
C104	-0.120	0.018	0.288	0.502	0.683	-0.333	-0.195	0.201	0.382
C105	0.090	-0.136	0.167	0.137	0.521	-0.125	-0.171	-0.152	0.033
C106	0.225	-0.035	0.394	0.302	0.538	-0.205	-0.337	0.166	0.200
C107	-0.334	-0.117	0.011	0.269	0.276	0.010	0.052	-0.130	0.028
C108	-0.093	-0.072	0.061	0.135	-0.147	0.344	-0.050	0.062	-0.009
C109	-0.051	-0.034	-0.269	-0.078	0.157	0.380	0.097	-0.218	-0.104
C110	0.034	-0.244	0.200	0.126	0.233	0.594	0.196	-0.302	-0.108
C111	-0.333	-0.193	0.315	0.374	0.150	0.032	-0.046	-0.169	0.227
C112	-0.310	-0.380	-0.448	-0.341	0.000	0.398	0.225	-0.391	-0.294
C113	-0.250	-0.060	0.294	0.389	0.478	-0.285	-0.060	0.018	0.118

C114	0.423	0.234	-0.082	-0.124	0.476	-0.489	-0.368	0.107	-0.047
C116	0.124	-0.123	0.028	-0.156	-0.081	0.141	0.128	0.134	-0.123
C118	0.042	0.082	-0.008	0.128	0.407	-0.171	-0.314	0.091	0.071
C119	0.391	0.119	-0.279	-0.076	0.242	-0.157	-0.187	0.321	-0.135
C120	-0.047	-0.048	-0.234	-0.224	-0.324	0.255	0.250	0.079	-0.148
C121	-0.043	-0.300	0.225	-0.024	0.170	-0.014	-0.071	-0.137	0.021
C122	0.083	-0.304	-0.199	-0.129	0.371	-0.041	-0.210	-0.139	-0.039
C123	0.392	0.499	0.046	-0.045	0.224	-0.365	-0.250	0.139	0.039
C124	-0.010	0.306	0.023	0.116	0.348	-0.452	-0.216	0.109	0.318
C125	0.224	0.441	0.122	0.123	0.253	-0.333	-0.694	0.346	0.220
C126	0.342	0.389	0.008	-0.128	-0.407	0.007	0.036	-0.091	-0.253
C127	0.158	-0.369	0.452	0.182	-0.103	0.328	-0.087	-0.120	0.089
C128	-0.193	-0.141	0.064	0.199	-0.113	-0.300	-0.315	0.091	0.354
C129	0.069	0.136	0.140	0.214	0.478	-0.422	-0.523	0.286	0.421
C130	0.352	0.485	0.142	0.261	0.382	-0.599	-0.237	0.527	0.234
C131	-0.090	-0.256	0.140	0.038	0.278	-0.149	-0.060	0.018	-0.033
C132	0.229	-0.060	-0.013	-0.137	-0.321	0.261	-0.060	-0.117	-0.184
C133	0.334	0.117	-0.276	-0.118	0.239	-0.245	-0.052	0.476	-0.028

	C19	C20	C21	C22	C23	C24	C26	C27	C28
C20	0.437								
C21	0.375	0.367							
C22	0.305	0.351	0.279						
C23	0.242	0.225	0.375	0.159					
C24	-0.026	0.033	0.067	-0.143	-0.325				
C26	-0.197	0.075	-0.055	0.228	-0.094	0.387			
C27	0.077	0.272	-0.064	-0.089	-0.364	0.181	0.117		
C28	-0.326	0.250	-0.492	-0.211	0.055	-0.020	0.162	0.058	
C29	0.021	0.014	-0.131	-0.139	0.219	0.051	0.224	0.366	-0.108
C30	0.124	0.158	0.341	0.203	0.572	-0.238	-0.223	-0.340	-0.170
C31	-0.079	-0.053	0.260	0.091	0.284	-0.187	0.064	-0.083	-0.334
C32	-0.310	0.038	-0.348	0.116	-0.205	0.632	0.680	0.151	0.399
C33	-0.115	0.092	-0.375	-0.159	-0.115	0.325	0.403	0.144	0.199
C34	-0.047	-0.231	0.047	-0.174	-0.246	0.122	-0.042	-0.015	-0.061
C35	-0.079	-0.053	0.112	-0.049	0.406	-0.187	-0.133	-0.294	0.032
C36	0.056	0.290	-0.146	0.309	0.056	0.133	0.657	-0.204	0.368
C37	0.115	-0.209	0.058	0.047	0.271	-0.280	0.033	-0.530	-0.265
C38	0.371	0.135	0.107	0.255	-0.051	-0.321	-0.508	0.211	-0.251
C39	-0.333	-0.172	-0.243	-0.314	0.070	0.166	0.025	-0.137	0.256
C40	0.065	-0.138	0.266	0.239	0.472	-0.167	0.058	-0.216	-0.053
C41	0.206	0.223	0.383	0.501	0.206	-0.270	0.249	-0.097	-0.134
C42	0.333	0.437	0.227	0.353	0.461	-0.421	0.041	-0.097	0.251
C43	0.115	0.442	0.153	0.227	0.271	-0.280	0.033	0.012	0.361
C44	-0.052	0.128	0.227	-0.026	0.248	0.320	0.287	0.102	-0.039
C45	0.115	0.051	0.247	0.407	0.115	-0.649	-0.221	-0.259	-0.109
C46	-0.058	0.135	-0.189	-0.276	-0.058	0.389	0.410	0.146	0.292
C47	-0.413	0.085	-0.009	-0.321	-0.154	0.453	0.548	0.020	0.426
C48	-0.090	-0.011	0.279	-0.067	0.058	0.137	-0.047	0.112	0.006
C49	-0.176	0.158	0.158	0.203	0.273	-0.238	-0.223	-0.079	0.131
C50	-0.145	-0.243	-0.265	-0.000	-0.290	0.172	0.237	0.253	-0.146
C51	0.271	-0.079	-0.132	0.047	-0.041	0.272	0.160	0.012	-0.109
C52	0.041	-0.051	0.037	0.313	0.196	-0.456	-0.540	-0.012	-0.204
C53	0.286	0.135	0.004	-0.331	-0.051	0.278	0.179	0.358	0.089
C54	0.176	0.068	-0.170	0.025	-0.021	0.533	0.500	0.150	0.108
C55	0.363	0.243	0.371	0.323	0.363	-0.357	-0.296	-0.068	-0.146
C56	-0.355	0.011	-0.098	0.239	0.090	-0.313	-0.074	-0.112	0.292
C57	-0.225	0.000	-0.206	0.000	0.000	0.133	0.092	0.000	0.113
C58	-0.621	-0.331	-0.298	-0.159	0.137	0.176	0.300	-0.077	0.199
C59	0.057	0.178	0.161	0.072	-0.062	-0.147	-0.047	-0.190	0.193
C60	0.353	-0.121	0.088	0.185	0.268	-0.075	-0.218	-0.078	-0.228
C61	-0.279	0.136	0.136	0.026	0.106	-0.509	-0.087	-0.068	0.112
C62	-0.062	-0.122	0.089	0.210	0.654	-0.430	-0.047	-0.190	0.073
C63	0.246	0.077	0.024	-0.132	-0.017	0.426	0.336	-0.110	-0.178

C64	0.149	0.144	-0.024	0.132	0.543	0.041	-0.014	-0.349	0.311
C65	-0.323	0.071	-0.052	-0.023	0.134	0.182	0.357	0.061	0.130
C66	-0.043	-0.005	0.260	0.049	0.518	-0.267	-0.422	-0.191	-0.067
C67	0.117	0.276	0.519	0.059	0.117	0.078	-0.233	-0.230	-0.081
C68	-0.167	-0.008	0.069	0.313	-0.167	0.096	0.221	0.079	0.005
C69	0.055	0.156	-0.114	0.144	0.323	-0.083	-0.044	0.088	-0.094
C70	0.239	0.231	0.296	0.115	0.070	-0.435	-0.540	0.103	-0.181
C72	-0.054	0.268	-0.312	-0.159	-0.054	0.098	0.200	0.210	0.272
C73	0.450	0.282	0.548	0.520	0.225	-0.266	-0.275	-0.196	-0.113
C74	-0.112	-0.376	-0.000	-0.000	0.112	-0.000	0.183	0.000	-0.000
C76	0.412	0.144	0.296	0.284	0.543	-0.115	-0.014	-0.349	-0.219
C77	0.239	0.259	0.263	0.067	0.387	-0.489	-0.195	-0.371	-0.006
C78	-0.090	0.113	0.279	0.104	0.355	-0.038	0.074	-0.146	0.156
C79	0.051	0.147	0.098	0.331	0.220	-0.278	0.096	-0.064	0.251
C80	0.239	0.383	0.263	0.239	-0.058	0.214	0.047	0.405	-0.305
C81	-0.037	0.098	0.227	0.468	0.452	-0.233	0.030	-0.167	-0.059
C82	-0.016	0.020	-0.124	-0.398	-0.195	0.601	0.159	0.422	0.079
C83	-0.125	-0.083	-0.438	0.239	-0.125	0.093	0.168	-0.130	0.379
C84	-0.149	0.187	-0.216	0.020	-0.280	0.582	0.336	0.120	0.351
C85	0.387	0.011	-0.008	0.410	0.239	-0.313	-0.195	-0.371	-0.156
C86	0.190	0.159	-0.116	0.220	0.190	0.112	0.155	-0.165	0.287
C88	-0.183	-0.005	-0.253	0.211	0.097	-0.101	0.149	-0.191	0.214
C89	-0.077	-0.105	-0.021	0.275	0.084	-0.564	-0.200	-0.305	-0.099
C90	-0.026	0.114	0.036	0.482	0.170	-0.523	-0.139	-0.503	-0.068
C91	0.450	0.282	0.343	0.130	0.112	0.266	-0.275	0.196	-0.000
C92	-0.151	-0.079	-0.099	-0.123	-0.536	0.403	0.018	0.603	-0.146
C93	-0.367	0.055	-0.462	0.104	0.186	-0.050	0.299	-0.094	0.592
C94	-0.323	-0.005	0.260	0.211	0.238	-0.101	0.149	-0.191	0.074
C95	-0.090	0.113	0.460	0.104	0.503	-0.214	-0.168	-0.405	0.006
C96	-0.308	-0.086	0.063	-0.237	-0.000	0.121	-0.000	0.000	-0.000
C97	-0.026	-0.050	0.155	0.030	0.366	-0.523	-0.139	-0.163	0.128
C98	0.158	-0.008	0.006	0.212	0.386	-0.838	-0.315	-0.311	0.005
C99	-0.303	-0.327	-0.213	-0.016	0.014	-0.218	0.075	-0.096	0.037
C100	0.174	0.168	0.065	-0.023	0.020	0.048	-0.142	0.129	-0.256
C102	0.306	0.098	-0.071	-0.058	-0.206	0.572	0.376	0.319	0.006
C103	0.271	-0.079	0.342	0.407	0.271	-0.280	0.033	-0.259	-0.265
C104	0.084	0.029	0.175	0.275	0.406	-0.754	-0.069	-0.024	-0.099
C105	-0.026	0.158	0.067	0.203	0.423	-0.238	0.265	-0.079	0.281
C106	-0.007	0.072	0.318	0.183	0.449	-0.375	0.129	-0.219	0.186
C107	-0.279	0.028	0.215	0.026	0.106	-0.357	-0.087	0.156	-0.146
C108	-0.014	0.150	0.213	-0.106	0.092	0.092	0.442	-0.088	-0.143
C109	0.099	0.265	0.013	0.179	0.184	0.135	0.471	0.045	-0.074
C110	-0.206	0.030	0.034	0.133	0.067	0.375	0.465	0.007	-0.064
C111	-0.342	-0.138	0.018	-0.075	0.336	-0.488	-0.163	-0.216	0.219
C112	-0.290	-0.121	-0.265	0.000	0.000	0.172	0.473	0.000	-0.146
C113	-0.273	-0.158	0.024	0.143	0.176	-0.469	-0.021	0.079	0.020
C114	0.462	-0.072	0.145	0.344	0.158	0.016	-0.005	-0.046	-0.339
C116	0.072	-0.037	-0.051	-0.083	-0.182	0.020	0.356	-0.058	0.150
C118	0.016	0.281	0.233	0.398	0.375	-0.601	-0.013	-0.109	0.102
C119	0.345	-0.018	0.496	0.289	0.146	-0.357	-0.442	-0.158	-0.537
C120	-0.220	-0.289	0.004	-0.331	-0.220	0.278	-0.096	0.064	-0.251
C121	-0.204	-0.038	-0.329	0.100	0.031	-0.066	0.261	-0.213	0.553
C122	0.090	-0.238	-0.008	0.239	0.535	-0.664	-0.315	-0.371	-0.156
C123	0.503	0.362	0.098	0.276	0.058	-0.038	0.074	0.112	0.006
C124	0.162	0.056	0.022	0.052	0.058	-0.596	-0.553	-0.227	0.018
C125	0.245	0.164	0.371	0.462	0.245	0.008	0.063	-0.305	-0.099
C126	0.164	0.170	0.095	-0.398	-0.016	0.388	0.159	0.422	0.079
C127	0.011	0.156	0.034	-0.012	0.253	0.216	0.123	-0.355	0.354
C128	-0.124	0.156	-0.114	-0.007	0.396	-0.294	-0.217	-0.266	0.364
C129	0.026	0.092	0.115	0.143	0.475	-0.646	-0.143	-0.442	0.170
C130	0.291	0.157	0.370	0.319	0.291	-0.519	-0.237	-0.052	-0.094
C131	-0.273	-0.283	-0.067	0.143	0.176	-0.292	-0.021	-0.442	0.020
C132	0.026	0.092	-0.067	-0.203	0.026	0.592	0.344	0.079	0.020

C133	0.408	-0.028	0.334	0.420	0.022	-0.403	-0.437	-0.156	-0.371
	C29	C30	C31	C32	C33	C34	C35	C36	C37
C30	0.051								
C31	0.580	0.243							
C32	0.196	-0.113	-0.118						
C33	0.472	-0.273	0.079	0.520					
C34	-0.178	-0.229	-0.198	-0.021	-0.151				
C35	0.107	0.243	0.303	-0.219	-0.042	-0.198			
C36	0.059	-0.122	0.094	0.424	0.375	-0.011	0.094		
C37	-0.042	0.456	0.156	-0.242	-0.115	-0.297	0.006	0.208	
C38	-0.229	-0.022	-0.127	-0.539	-0.455	0.176	-0.208	-0.313	-0.190
C39	-0.058	-0.073	-0.076	0.222	0.333	-0.251	0.408	0.071	-0.113
C40	-0.074	0.154	0.271	0.029	-0.201	0.014	-0.119	0.015	0.073
C41	-0.052	0.033	0.192	-0.244	-0.333	-0.065	-0.053	0.365	0.287
C42	-0.152	0.184	-0.176	-0.138	-0.078	-0.065	0.069	0.256	-0.027
C43	-0.286	0.088	-0.292	-0.112	0.041	-0.053	0.006	0.208	-0.150
C44	0.454	-0.124	0.488	0.271	0.427	-0.166	0.416	0.203	-0.285
C45	-0.407	0.272	0.156	-0.500	-0.582	-0.053	0.156	0.075	0.233
C46	0.171	-0.313	-0.204	0.455	0.652	0.040	-0.204	0.297	-0.215
C47	-0.070	-0.058	0.011	0.530	0.154	-0.021	-0.238	0.272	-0.037
C48	-0.171	-0.214	-0.223	-0.086	-0.058	-0.040	0.062	-0.297	-0.334
C49	0.051	0.646	0.243	0.011	-0.124	-0.229	0.243	0.006	0.272
C50	0.113	-0.000	-0.000	0.361	0.145	0.114	-0.139	-0.000	-0.179
C51	-0.042	-0.096	-0.292	0.275	0.041	0.069	-0.292	-0.058	-0.150
C52	-0.079	0.280	0.292	-0.405	-0.507	-0.313	0.292	-0.341	-0.042
C53	0.298	-0.321	-0.127	0.091	0.220	0.374	-0.127	0.119	-0.190
C54	0.466	-0.285	-0.012	0.624	0.614	-0.054	-0.107	0.278	-0.201
C55	-0.057	0.099	0.209	-0.418	-0.235	0.004	0.209	0.005	-0.083
C56	-0.176	0.214	0.223	0.086	-0.090	-0.192	0.080	0.171	0.151
C57	0.264	-0.266	0.323	0.187	0.225	-0.088	0.431	0.192	-0.415
C58	0.275	-0.124	0.079	0.415	0.242	-0.151	-0.042	0.052	0.041
C59	-0.625	-0.147	-0.448	-0.271	-0.296	0.199	-0.219	0.217	0.064
C60	0.078	0.026	-0.043	-0.182	0.074	0.216	-0.207	0.016	0.146
C61	-0.157	-0.053	0.209	-0.418	-0.106	-0.096	0.086	0.114	0.076
C62	0.215	0.135	0.239	-0.172	-0.057	-0.362	0.353	-0.089	0.211
C63	0.291	-0.196	0.066	0.280	0.675	-0.022	-0.060	0.200	-0.063
C64	0.018	0.507	-0.066	0.266	0.114	-0.287	0.186	0.249	0.225
C65	0.319	0.182	0.143	0.277	0.095	-0.004	0.253	0.191	-0.067
C66	-0.081	0.728	-0.105	-0.273	-0.378	-0.019	0.298	-0.380	0.188
C67	-0.361	0.278	-0.127	-0.329	-0.455	-0.023	0.035	-0.025	0.226
C68	-0.444	-0.149	-0.156	0.112	-0.248	-0.028	0.043	0.058	-0.106
C69	0.454	0.129	0.392	0.052	0.304	-0.538	0.392	0.027	-0.019
C70	-0.037	0.165	0.381	-0.626	-0.493	-0.063	0.219	-0.286	-0.159
C72	0.292	-0.128	-0.251	0.300	0.723	-0.345	0.024	0.195	0.036
C73	-0.439	0.133	0.000	-0.373	-0.562	0.088	0.108	-0.096	-0.138
C74	-0.000	0.133	0.000	0.280	-0.225	0.441	0.000	-0.000	0.000
C76	0.121	0.352	0.313	-0.171	-0.017	-0.287	0.186	0.249	0.387
C77	-0.176	0.389	0.223	-0.407	-0.090	-0.076	0.365	0.297	0.334
C78	-0.171	0.489	0.204	0.161	-0.206	-0.040	0.204	0.083	0.032
C79	-0.166	0.321	0.127	0.049	-0.220	-0.242	0.450	0.313	0.190
C80	0.287	0.038	0.223	0.086	0.206	0.040	0.080	0.044	-0.397
C81	-0.262	0.346	-0.092	-0.137	-0.330	-0.209	0.378	0.086	0.164
C82	0.311	-0.462	-0.112	0.305	0.375	0.355	-0.285	-0.073	-0.500
C83	-0.364	-0.004	-0.542	0.425	0.043	0.073	-0.307	0.288	0.145
C84	-0.018	-0.196	-0.313	0.717	0.412	0.184	-0.186	0.312	-0.225
C85	-0.176	0.389	0.223	-0.161	-0.387	-0.192	0.080	0.171	0.334
C86	-0.074	0.225	0.000	0.394	0.190	0.000	-0.273	0.405	0.117
C88	-0.190	0.397	-0.105	0.192	-0.097	-0.239	-0.105	0.338	0.533
C89	-0.290	0.390	0.141	-0.302	-0.406	-0.143	0.141	-0.018	0.311
C90	-0.332	0.402	0.098	-0.233	-0.170	-0.033	0.285	0.131	0.147
C91	-0.088	0.133	0.000	-0.093	-0.225	0.088	0.108	0.000	-0.138
C92	0.044	-0.205	-0.161	0.223	0.151	0.004	-0.284	-0.324	-0.241

C93	0.014	0.277	-0.052	0.439	-0.048	-0.335	0.081	0.344	0.178
C94	-0.190	0.397	0.298	0.192	-0.238	-0.239	0.164	-0.021	0.015
C95	-0.055	0.489	0.204	-0.209	-0.206	-0.273	0.346	-0.044	0.215
C96	0.080	0.121	0.000	0.170	0.308	0.402	0.295	-0.175	-0.379
C97	-0.179	0.171	0.098	-0.395	-0.366	-0.187	0.285	0.131	0.387
C98	-0.132	0.375	0.157	-0.539	-0.272	-0.210	0.266	0.063	0.445
C99	-0.234	0.033	-0.357	0.038	-0.120	0.267	-0.053	-0.161	-0.079
C100	0.142	0.048	-0.077	-0.201	-0.020	-0.095	-0.225	-0.235	-0.116
C102	0.152	-0.335	-0.192	0.457	0.333	0.366	-0.437	0.289	-0.130
C103	-0.286	0.272	0.156	-0.242	-0.582	0.069	0.006	0.075	0.233
C104	-0.038	0.390	0.141	-0.436	-0.406	-0.143	0.141	-0.155	0.311
C105	0.168	0.292	0.243	0.135	0.026	0.005	-0.187	0.388	0.272
C106	-0.165	0.344	0.171	-0.060	-0.145	0.150	0.171	0.293	0.163
C107	-0.057	0.099	0.209	-0.311	-0.235	0.004	-0.161	-0.215	0.076
C108	0.068	-0.158	0.053	-0.038	0.225	-0.350	0.053	0.161	0.209
C109	0.500	-0.065	0.349	0.275	0.493	-0.268	0.025	0.430	-0.050
C110	0.118	0.159	-0.171	0.464	0.388	-0.174	-0.084	0.122	0.024
C111	-0.074	-0.007	0.271	-0.196	-0.065	-0.199	-0.141	-0.216	-0.094
C112	0.567	-0.000	0.417	0.361	0.726	-0.228	0.139	0.371	0.179
C113	-0.051	0.238	0.187	-0.135	-0.325	-0.122	0.044	-0.261	0.096
C114	0.046	0.195	0.266	-0.066	-0.158	-0.031	0.266	0.225	0.211
C116	0.108	-0.281	-0.032	0.128	0.309	0.260	0.090	0.391	-0.048
C118	-0.031	0.250	0.112	-0.305	-0.375	0.067	0.112	0.227	0.279
C119	-0.131	0.229	0.198	-0.637	-0.543	-0.068	0.293	-0.243	0.297
C120	-0.098	0.078	-0.127	-0.049	-0.117	0.242	-0.289	-0.313	0.018
C121	-0.060	-0.066	-0.117	0.279	0.087	-0.144	-0.117	0.443	0.257
C122	0.171	0.389	0.223	-0.407	-0.239	-0.192	0.223	-0.083	0.516
C123	-0.171	-0.038	-0.223	-0.086	-0.206	0.076	-0.080	0.336	0.032
C124	-0.316	0.383	-0.026	-0.496	-0.472	0.293	0.073	-0.123	0.216
C125	-0.290	0.199	0.141	-0.035	-0.567	0.110	0.141	0.257	0.112
C126	0.311	-0.250	-0.112	0.156	0.195	0.214	-0.112	-0.073	-0.279
C127	-0.305	0.121	-0.506	0.231	0.070	0.014	-0.351	0.153	0.139
C128	0.040	0.167	0.228	-0.164	-0.136	-0.332	0.352	0.082	0.021
C129	-0.168	0.592	0.187	-0.383	-0.475	-0.005	0.330	0.250	0.464
C130	-0.081	0.286	0.298	-0.450	-0.631	-0.035	0.298	-0.135	-0.043
C131	-0.168	0.415	0.187	-0.011	-0.176	-0.005	0.044	-0.006	0.280
C132	0.300	0.062	-0.243	0.362	0.273	-0.122	0.044	0.122	0.096
C133	-0.245	0.053	0.161	-0.543	-0.536	-0.004	0.161	-0.114	0.083

	C38	C39	C40	C41	C42	C43	C44	C45	C46
C39	-0.345								
C40	0.032	0.127							
C41	0.278	-0.394	0.227						
C42	0.193	0.115	0.364	0.483					
C43	0.330	0.135	0.073	0.287	0.759				
C44	-0.495	0.453	0.228	-0.238	-0.086	-0.193			
C45	0.434	-0.113	0.240	0.445	0.445	0.425	-0.285		
C46	-0.371	0.371	0.104	-0.339	0.111	0.151	0.429	-0.397	
C47	-0.547	0.087	0.028	-0.133	-0.220	-0.037	0.140	-0.250	0.353
C48	0.073	0.103	-0.104	-0.111	0.039	0.397	0.100	0.032	0.045
C49	-0.122	-0.073	-0.007	0.033	0.033	0.088	-0.035	0.272	-0.313
C50	-0.097	0.347	0.156	-0.440	-0.147	-0.179	0.259	0.000	0.341
C51	0.018	0.011	0.240	-0.342	-0.027	-0.150	0.084	-0.150	0.516
C52	0.502	0.113	0.261	0.027	0.027	-0.042	0.008	0.533	-0.516
C53	-0.240	-0.076	-0.150	-0.319	-0.148	-0.190	0.357	-0.398	0.422
C54	-0.562	-0.021	-0.032	-0.247	-0.148	-0.323	0.485	-0.687	0.524
C55	0.582	0.040	0.270	0.418	0.548	0.550	-0.030	0.550	-0.269
C56	-0.073	0.252	0.263	0.111	0.111	0.151	-0.011	0.334	-0.394
C57	-0.150	0.269	0.000	-0.227	-0.227	-0.277	0.601	-0.138	0.264
C58	-0.455	0.333	0.206	-0.078	-0.206	-0.271	0.277	-0.426	0.206
C59	0.347	0.112	0.111	0.441	0.562	0.652	-0.367	0.505	0.091
C60	0.337	-0.071	0.439	0.180	0.267	0.146	0.002	0.041	0.209
C61	0.239	0.245	0.132	0.418	0.418	0.550	-0.030	0.550	-0.118

C62	-0.132	0.017	0.368	0.199	0.199	0.064	0.200	0.064	-0.189
C63	-0.344	0.109	-0.110	-0.145	-0.012	-0.063	0.309	-0.549	0.450
C64	-0.271	0.415	0.393	-0.121	0.411	0.225	0.238	0.063	0.322
C65	-0.136	-0.036	-0.363	-0.141	-0.257	0.074	0.163	-0.067	0.105
C66	0.081	0.049	0.026	-0.123	0.160	0.188	-0.119	0.188	-0.308
C67	0.211	-0.211	-0.150	0.534	0.193	0.226	-0.344	0.226	-0.371
C68	0.051	0.238	0.150	0.027	-0.078	0.022	0.070	0.150	-0.212
C69	-0.044	0.510	0.159	-0.114	0.067	-0.130	0.525	-0.130	0.078
C70	0.666	-0.311	-0.004	0.275	0.104	0.154	-0.170	0.571	-0.475
C72	-0.444	0.345	-0.451	-0.294	0.092	0.154	0.197	-0.435	0.444
C73	0.375	-0.448	0.241	0.341	0.341	0.277	-0.134	0.554	-0.396
C74	-0.225	0.000	0.483	-0.114	-0.000	-0.277	0.067	0.000	-0.000
C76	-0.095	0.205	0.393	0.145	0.278	0.063	0.394	0.225	0.013
C77	0.026	0.252	0.263	0.261	0.561	0.334	0.077	0.516	-0.045
C78	-0.026	0.221	0.533	0.189	0.339	0.215	0.011	0.215	-0.129
C79	-0.098	0.076	0.150	0.319	0.319	0.190	-0.057	0.398	-0.422
C80	0.125	0.015	-0.055	-0.189	-0.039	-0.032	0.517	-0.032	0.303
C81	0.235	0.238	0.286	0.387	0.387	0.315	-0.032	0.315	-0.269
C82	-0.073	-0.044	-0.101	-0.435	-0.435	-0.279	0.353	-0.722	0.550
C83	-0.036	0.207	0.164	-0.112	0.137	0.145	-0.251	0.044	0.255
C84	-0.519	0.109	-0.252	-0.411	-0.278	-0.225	0.231	-0.549	0.295
C85	0.323	0.015	0.422	0.261	0.261	-0.032	-0.188	0.516	-0.394
C86	-0.063	0.227	0.510	-0.096	0.288	0.234	0.113	0.117	0.335
C88	-0.012	0.049	0.177	0.160	0.018	0.015	-0.286	0.188	0.021
C89	0.393	0.106	0.195	0.382	0.382	0.311	-0.462	0.707	-0.502
C90	0.273	0.007	0.046	0.181	0.378	0.387	-0.237	0.628	-0.250
C91	0.300	-0.179	0.121	0.114	0.000	-0.000	0.067	-0.000	-0.132
C92	0.067	-0.165	-0.420	-0.362	-0.621	-0.241	-0.106	-0.399	-0.118
C93	-0.237	0.134	0.013	-0.061	-0.061	0.007	-0.100	0.007	-0.071
C94	-0.293	0.160	0.477	-0.123	0.018	0.015	0.297	0.360	0.021
C95	-0.125	0.221	0.215	0.339	0.489	0.397	0.100	0.397	-0.129
C96	-0.274	0.164	-0.110	-0.519	-0.104	-0.000	0.305	-0.253	0.361
C97	0.142	0.163	0.256	0.378	0.378	0.387	-0.121	0.628	-0.250
C98	0.361	-0.103	0.165	0.376	0.491	0.445	-0.397	0.726	-0.366
C99	0.064	0.334	0.089	-0.205	0.223	0.311	-0.186	0.181	0.011
C100	0.300	-0.128	-0.202	0.014	0.014	0.074	-0.088	-0.116	0.016
C102	-0.108	-0.217	0.048	-0.096	-0.225	-0.287	0.086	-0.602	0.339
C103	0.434	-0.113	0.574	0.602	0.445	0.233	-0.285	0.617	-0.397
C104	0.285	-0.279	0.195	0.382	0.382	0.311	-0.366	0.509	-0.502
C105	0.078	-0.073	0.474	0.486	0.486	0.456	-0.124	0.272	0.038
C106	-0.031	0.163	0.610	0.354	0.661	0.537	0.059	0.537	0.054
C107	0.410	-0.062	0.270	0.418	0.158	0.234	-0.259	0.234	-0.269
C108	-0.418	0.088	-0.089	0.098	-0.009	-0.051	0.311	-0.181	0.362
C109	-0.214	0.311	0.095	0.067	0.238	0.159	0.572	-0.050	0.475
C110	-0.294	0.442	0.043	-0.108	0.168	0.249	0.266	-0.200	0.516
C111	-0.059	0.343	0.563	0.089	0.364	0.240	0.147	0.240	-0.055
C112	-0.388	0.232	-0.156	-0.147	-0.294	-0.179	0.431	-0.357	0.341
C113	0.221	-0.166	0.328	0.270	0.118	0.096	-0.320	0.280	-0.389
C114	0.234	0.079	0.369	0.260	0.107	-0.163	0.122	0.211	-0.233
C116	-0.258	-0.053	-0.219	0.134	0.263	0.265	0.039	0.109	0.305
C118	0.193	-0.386	0.101	0.616	0.435	0.279	-0.246	0.500	-0.339
C119	0.354	-0.302	-0.014	0.366	0.065	-0.069	-0.128	0.541	-0.506
C120	0.098	-0.076	-0.150	-0.319	-0.490	-0.190	-0.144	-0.190	0.026
C121	-0.170	-0.008	0.071	0.376	0.257	0.257	-0.272	0.113	0.024
C122	0.026	-0.103	0.263	0.261	0.261	-0.032	-0.100	0.334	-0.394
C123	0.172	-0.015	0.215	0.189	0.339	0.032	0.100	0.215	0.220
C124	0.480	-0.290	-0.068	0.109	0.214	0.216	-0.582	0.598	-0.480
C125	0.178	-0.151	0.368	0.545	0.220	-0.086	-0.079	0.311	-0.502
C126	-0.313	-0.044	-0.101	-0.435	-0.253	-0.279	0.459	-0.500	0.550
C127	-0.113	0.062	0.155	0.171	0.416	0.438	-0.286	-0.160	0.293
C128	0.026	-0.036	0.036	0.223	0.091	0.021	-0.050	0.021	-0.352
C129	0.122	-0.166	0.167	0.421	0.421	0.280	-0.320	0.649	-0.389
C130	0.300	-0.319	0.291	0.349	0.349	0.097	-0.032	0.656	-0.394

C131	0.122	-0.166	0.328	0.270	0.118	0.096	-0.409	0.280	-0.214
C132	-0.378	-0.047	-0.474	-0.184	-0.335	-0.272	0.124	-0.641	0.313
C133	0.448	-0.245	0.144	0.362	0.232	0.083	-0.123	0.716	-0.485
	C47	C48	C49	C50	C51	C52	C53	C54	C55
C48	0.053								
C49	-0.058	-0.038							
C50	0.099	-0.170	-0.172						
C51	0.069	0.032	-0.464	0.536					
C52	-0.495	-0.032	0.280	0.179	-0.042				
C53	0.145	-0.026	-0.321	0.194	0.226	-0.434			
C54	0.205	-0.061	-0.285	0.113	0.407	-0.529	0.493		
C55	-0.489	0.269	0.099	-0.295	-0.241	0.399	-0.276	-0.445	
C56	0.048	-0.129	0.565	0.000	-0.580	0.397	-0.371	-0.403	0.184
C57	0.000	0.000	-0.133	0.258	0.277	0.277	0.000	0.264	-0.114
C58	0.240	0.090	0.026	0.145	0.041	-0.041	-0.117	0.219	-0.363
C59	0.025	0.189	-0.147	-0.137	-0.083	-0.064	-0.132	-0.495	0.359
C60	-0.515	-0.109	0.026	0.000	0.146	0.064	0.109	0.055	0.283
C61	-0.050	0.118	0.099	-0.148	-0.557	0.241	-0.276	-0.646	0.477
C62	-0.301	0.189	0.276	-0.411	-0.230	0.230	-0.132	0.065	0.237
C63	0.164	0.013	-0.507	-0.000	0.261	-0.585	0.183	0.635	-0.169
C64	0.016	-0.168	0.352	0.151	0.225	0.099	-0.008	0.188	0.035
C65	0.279	0.298	0.182	0.131	0.074	-0.074	0.093	0.039	-0.076
C66	-0.262	0.143	0.562	-0.000	-0.158	0.330	-0.106	-0.357	0.056
C67	0.030	0.172	0.278	-0.582	-0.398	-0.018	-0.353	-0.430	0.239
C68	0.108	-0.032	-0.149	0.238	-0.106	0.233	-0.018	-0.204	-0.023
C69	-0.338	-0.288	0.023	0.206	-0.019	0.461	-0.104	0.107	0.202
C70	-0.322	-0.022	0.165	-0.292	-0.263	0.575	-0.295	-0.558	0.572
C72	-0.006	0.117	0.098	-0.000	-0.082	-0.389	0.194	0.380	-0.207
C73	-0.230	0.264	0.133	-0.387	0.000	0.277	-0.150	-0.176	0.457
C74	0.077	-0.132	0.133	0.387	0.277	0.000	0.150	0.088	-0.114
C76	-0.164	-0.168	0.041	0.151	0.063	0.261	0.168	0.085	0.169
C77	-0.154	-0.303	0.214	0.000	-0.215	0.215	-0.172	-0.403	0.335
C78	0.256	-0.220	0.313	-0.000	-0.151	0.151	-0.422	-0.292	0.269
C79	-0.030	-0.172	0.521	-0.194	-0.434	0.226	-0.324	-0.229	0.276
C80	-0.154	0.045	0.038	0.511	0.334	0.215	0.224	0.176	0.033
C81	-0.313	-0.019	0.202	-0.000	-0.138	0.439	-0.419	-0.408	0.298
C82	0.272	0.083	-0.462	0.206	0.385	-0.385	0.647	0.531	-0.397
C83	0.017	-0.255	0.093	0.282	0.245	-0.044	0.019	0.044	-0.170
C84	0.344	0.013	0.115	0.151	0.099	-0.423	0.359	0.532	-0.436
C85	-0.256	-0.477	0.038	0.170	0.151	0.580	-0.371	-0.287	0.335
C86	0.195	-0.335	0.112	0.327	0.234	0.000	0.127	0.148	0.097
C88	0.121	-0.515	0.397	0.161	0.015	0.158	-0.293	-0.248	-0.229
C89	-0.254	-0.255	0.199	0.000	-0.285	0.483	-0.683	-0.717	0.499
C90	-0.290	-0.210	0.171	0.000	-0.094	0.335	-0.511	-0.432	0.346
C91	-0.154	-0.132	0.266	-0.258	-0.138	0.138	0.150	0.000	0.229
C92	0.126	0.269	0.099	0.148	-0.083	-0.076	0.067	0.057	-0.307
C93	0.390	-0.254	0.277	0.159	0.007	0.163	-0.145	-0.014	-0.324
C94	0.408	0.143	0.397	0.322	0.188	0.330	-0.293	-0.138	-0.087
C95	-0.048	0.303	0.489	-0.341	-0.334	0.151	-0.422	-0.292	0.420
C96	0.070	0.120	0.121	0.236	0.126	-0.253	0.137	0.160	-0.209
C97	-0.157	0.250	0.402	-0.225	-0.335	0.335	-0.250	-0.585	0.545
C98	-0.426	-0.035	0.375	-0.262	-0.256	0.396	-0.476	-0.581	0.554
C99	-0.060	0.238	-0.218	0.486	0.181	0.079	-0.006	-0.262	0.028
C100	-0.087	0.165	-0.318	0.177	0.264	0.116	-0.009	-0.021	-0.116
C102	0.220	-0.189	-0.335	0.147	0.342	-0.499	0.490	0.547	-0.288
C103	-0.143	-0.151	-0.096	0.000	0.042	0.342	-0.398	-0.444	0.550
C104	-0.254	-0.066	0.199	-0.185	-0.285	0.285	-0.253	-0.465	0.335
C105	0.147	-0.214	0.292	-0.172	-0.280	-0.088	-0.122	-0.168	0.403
C106	0.063	-0.054	0.344	0.000	-0.211	0.024	-0.132	-0.310	0.450
C107	-0.050	-0.033	0.099	-0.148	-0.399	0.241	-0.448	-0.646	0.347
C108	0.349	0.135	-0.408	-0.000	0.209	-0.340	0.147	0.262	-0.351
C109	0.090	0.022	-0.266	0.389	0.263	-0.054	0.182	0.359	0.116

C110	0.165	0.126	-0.056	0.419	0.249	-0.249	0.011	0.238	-0.141
C111	0.028	0.055	-0.007	-0.156	-0.261	0.261	-0.331	-0.244	0.270
C112	0.099	-0.170	-0.000	0.333	-0.000	-0.179	0.000	0.340	-0.295
C113	-0.044	-0.137	0.238	-0.172	-0.272	0.272	-0.478	-0.417	0.205
C114	-0.374	-0.481	0.016	0.174	0.024	0.350	-0.071	-0.046	0.322
C116	0.094	0.143	-0.131	-0.146	-0.048	-0.578	0.251	0.289	0.146
C118	-0.272	-0.083	0.462	-0.413	-0.385	0.164	-0.167	-0.391	0.397
C119	-0.589	0.157	0.347	-0.341	-0.191	0.435	-0.242	-0.411	0.499
C120	0.261	0.172	-0.122	0.388	0.226	-0.018	0.098	-0.166	-0.448
C121	0.188	-0.161	0.211	-0.403	-0.320	-0.257	-0.170	0.060	0.062
C122	-0.560	-0.129	0.389	-0.170	-0.215	0.397	-0.172	-0.171	0.184
C123	-0.150	-0.394	-0.214	0.341	0.397	0.151	0.371	0.055	-0.033
C124	-0.347	-0.248	0.383	-0.237	-0.293	0.293	-0.210	-0.653	0.434
C125	-0.033	-0.255	0.008	-0.185	-0.086	0.285	-0.253	-0.213	0.335
C126	0.272	0.083	-0.250	0.206	0.385	-0.385	0.887	0.531	-0.397
C127	0.286	0.182	-0.071	-0.279	0.139	-0.438	-0.113	0.115	-0.061
C128	0.035	-0.106	0.167	-0.448	-0.299	0.299	-0.408	-0.141	0.011
C129	-0.044	-0.313	0.415	-0.172	-0.272	0.272	-0.278	-0.533	0.205
C130	-0.226	-0.139	0.152	-0.130	-0.043	0.461	-0.079	-0.274	0.361
C131	0.058	-0.313	0.238	-0.172	-0.088	0.088	-0.677	-0.300	0.053
C132	0.262	0.038	-0.115	-0.000	0.280	-0.464	0.321	0.518	-0.555
C133	-0.565	0.184	0.205	-0.148	-0.076	0.550	-0.239	-0.358	0.568

	C56	C57	C58	C59	C60	C61	C62	C63	C64
C57	-0.132								
C58	0.206	0.337							
C59	0.091	-0.319	-0.176						
C60	-0.092	-0.152	-0.011	0.225					
C61	0.485	-0.114	0.022	0.602	0.023				
C62	0.232	0.000	0.301	-0.240	0.225	0.116			
C63	-0.477	0.117	0.017	-0.221	-0.027	-0.302	-0.221		
C64	0.168	0.000	0.114	0.097	0.383	-0.099	0.221	-0.042	
C65	-0.164	0.305	0.209	-0.211	-0.330	-0.076	0.005	-0.088	-0.031
C66	0.186	-0.249	0.043	0.023	0.185	0.056	0.288	-0.431	0.431
C67	0.026	-0.300	-0.117	0.506	-0.005	0.239	-0.132	-0.168	-0.008
C68	0.397	-0.092	-0.041	0.132	-0.217	0.188	0.034	-0.315	-0.117
C69	0.183	0.399	0.214	-0.368	0.066	0.111	0.309	0.085	0.288
C70	0.022	0.075	-0.578	0.076	-0.042	0.314	-0.003	-0.375	-0.241
C72	-0.005	0.000	0.245	-0.126	-0.107	-0.013	0.055	0.363	0.134
C73	-0.000	-0.100	-0.562	0.212	0.076	0.000	0.212	-0.234	0.000
C74	0.132	0.000	0.225	-0.212	0.076	-0.343	0.106	-0.234	0.117
C76	0.168	0.000	-0.017	0.097	0.383	0.169	0.221	0.095	0.589
C77	0.303	0.000	-0.239	0.372	0.109	0.485	-0.049	-0.013	0.322
C78	0.394	-0.132	-0.058	0.049	-0.109	0.118	0.049	-0.141	0.295
C79	0.569	-0.150	-0.220	-0.028	-0.223	0.104	0.291	-0.359	0.183
C80	-0.220	0.528	-0.090	-0.189	0.109	-0.118	-0.329	0.141	0.013
C81	0.306	0.000	0.160	0.251	0.162	0.298	0.367	-0.377	0.249
C82	-0.505	0.320	0.195	-0.258	0.137	-0.397	-0.258	0.350	-0.163
C83	0.255	-0.218	0.125	0.299	0.320	-0.087	-0.010	-0.322	0.493
C84	0.141	0.117	0.280	-0.221	-0.205	-0.436	-0.221	0.179	0.095
C85	0.303	0.000	-0.239	0.091	0.109	0.033	-0.049	-0.168	0.322
C86	0.335	-0.169	-0.095	0.179	0.385	0.000	-0.090	0.000	0.692
C88	0.351	-0.125	0.183	0.155	0.185	0.056	0.023	-0.431	0.431
C89	0.444	-0.287	-0.245	0.324	-0.085	0.499	0.020	-0.372	0.036
C90	0.210	0.000	-0.366	0.225	-0.040	0.346	0.040	-0.142	0.142
C91	-0.000	-0.100	-0.450	-0.000	0.380	-0.229	-0.000	-0.234	0.234
C92	0.033	-0.114	0.022	-0.369	-0.238	-0.307	-0.248	-0.035	-0.500
C93	0.417	0.123	0.367	-0.119	-0.329	-0.043	0.142	-0.357	0.357
C94	0.351	0.249	0.183	-0.109	-0.288	0.056	0.155	-0.285	0.285
C95	0.220	-0.132	0.090	0.329	0.092	0.420	0.329	-0.141	0.450
C96	-0.241	0.274	-0.000	-0.291	-0.069	-0.209	-0.097	0.214	0.000
C97	0.439	-0.174	0.026	0.410	0.092	0.545	0.410	-0.549	0.142
C98	0.302	-0.203	-0.272	0.253	0.147	0.438	0.360	-0.345	0.108

C99	0.135	-0.188	0.198	0.278	-0.050	0.243	-0.022	-0.144	0.033
C100	-0.347	0.137	0.134	0.114	0.032	0.041	-0.323	0.272	-0.112
C102	-0.261	0.000	0.078	-0.199	0.165	-0.548	-0.320	0.411	-0.145
C103	0.151	-0.277	-0.271	0.358	0.146	0.234	0.064	-0.225	0.063
C104	0.255	-0.430	-0.245	0.020	-0.085	0.335	0.476	-0.372	-0.131
C105	0.389	-0.399	0.026	0.276	0.330	0.403	0.276	-0.196	0.352
C106	0.411	-0.270	-0.145	0.393	0.263	0.450	0.249	-0.247	0.406
C107	0.335	-0.229	0.151	0.237	0.023	0.608	0.116	-0.302	-0.366
C108	-0.383	0.188	0.225	0.022	-0.308	0.079	0.022	0.474	-0.144
C109	-0.121	0.376	0.239	0.003	0.042	0.202	-0.076	0.463	0.241
C110	-0.126	-0.081	0.297	0.123	0.147	0.044	-0.049	0.247	0.417
C111	0.422	0.000	0.206	0.111	-0.020	0.546	0.496	-0.110	0.110
C112	-0.000	0.387	0.435	-0.411	0.000	-0.000	-0.000	0.453	0.000
C113	0.313	-0.266	-0.026	-0.135	-0.127	0.205	0.430	-0.426	-0.196
C114	0.124	0.000	-0.310	-0.106	0.353	-0.141	0.037	-0.069	0.227
C116	-0.292	-0.113	-0.326	0.167	-0.030	0.017	-0.073	0.311	-0.046
C118	0.294	-0.160	-0.016	0.258	0.106	0.397	0.428	-0.537	-0.024
C119	-0.040	-0.088	-0.345	0.081	0.186	0.096	0.269	-0.390	-0.126
C120	-0.172	0.000	0.220	0.028	-0.005	-0.104	-0.451	0.008	-0.183
C121	0.299	-0.312	0.087	0.284	0.127	0.181	0.284	-0.196	0.318
C122	0.303	-0.132	0.206	-0.049	0.410	0.184	0.652	-0.322	0.322
C123	-0.129	0.132	-0.206	0.329	0.292	-0.033	-0.232	-0.141	0.295
C124	0.248	-0.368	-0.575	0.233	0.046	0.224	-0.059	-0.501	-0.037
C125	0.255	0.000	-0.084	0.172	-0.085	0.007	0.020	-0.204	0.036
C126	-0.505	0.160	0.016	-0.258	0.016	-0.397	-0.089	0.163	0.024
C127	-0.087	-0.360	0.232	0.518	0.236	0.021	-0.017	0.227	0.447
C128	0.259	0.347	0.254	-0.091	-0.225	0.144	0.278	-0.059	0.059
C129	0.313	-0.133	-0.176	0.289	-0.026	0.357	0.147	-0.426	0.271
C130	0.006	0.000	-0.518	0.042	-0.027	0.130	0.256	-0.431	0.077
C131	0.137	-0.133	-0.026	0.006	0.075	0.053	0.147	-0.115	0.115
C132	-0.565	0.133	0.273	-0.276	-0.127	-0.555	-0.135	0.352	0.115
C133	0.118	0.000	-0.408	0.248	0.238	0.176	0.127	-0.366	-0.035

	C65	C66	C67	C68	C69	C70	C72	C73	C74
C66	0.204								
C67	-0.060	0.269							
C68	-0.074	-0.015	-0.157						
C69	-0.018	0.013	-0.343	0.166					
C70	-0.050	0.037	0.270	-0.085	0.073				
C72	0.098	-0.051	-0.189	-0.232	0.268	-0.520			
C73	-0.204	0.125	0.300	0.092	-0.319	0.527	-0.510		
C74	-0.000	0.125	-0.300	0.092	-0.159	-0.301	-0.255	-0.000	
C76	-0.150	0.285	-0.008	0.099	0.381	-0.065	-0.065	0.117	-0.117
C77	-0.298	0.186	0.224	-0.090	0.183	0.220	-0.005	0.132	-0.000
C78	-0.105	0.143	0.172	0.212	0.133	0.177	-0.332	0.132	0.396
C79	-0.093	0.106	0.127	0.295	0.104	0.182	-0.067	0.300	0.300
C80	0.240	0.021	-0.172	-0.090	0.288	0.121	0.107	-0.000	-0.000
C81	0.067	0.466	0.235	0.489	0.358	0.032	-0.137	0.109	0.109
C82	0.191	-0.260	-0.313	-0.090	-0.050	-0.262	0.059	-0.320	0.000
C83	-0.071	0.107	-0.200	0.359	-0.020	-0.441	0.100	-0.146	0.218
C84	0.150	-0.140	-0.168	0.117	-0.101	-0.639	0.463	-0.234	0.234
C85	-0.298	0.021	0.026	0.154	0.288	0.320	-0.454	0.264	0.132
C86	-0.172	0.000	-0.254	0.156	0.135	-0.191	-0.072	0.000	0.169
C88	0.077	0.223	0.081	0.215	0.112	-0.151	-0.051	-0.249	0.125
C89	-0.152	0.148	0.178	0.219	0.154	0.436	-0.318	0.143	0.000
C90	0.046	0.226	0.011	0.175	0.127	0.359	-0.199	0.348	-0.174
C91	-0.204	0.125	0.300	0.092	-0.000	0.376	-0.340	0.400	0.000
C92	0.157	-0.087	-0.104	0.188	-0.162	-0.116	0.182	-0.229	-0.000
C93	0.414	0.187	-0.145	0.276	0.153	-0.213	0.027	-0.246	0.123
C94	0.204	0.223	-0.106	0.215	0.013	0.037	-0.263	0.249	0.374
C95	0.029	0.472	0.569	-0.275	0.027	0.177	0.005	0.264	-0.132
C96	0.279	0.228	-0.274	-0.169	-0.073	-0.137	0.155	-0.091	0.274
C97	0.046	0.226	0.273	0.014	-0.012	0.228	-0.051	0.174	0.174

C98	-0.081	0.236	0.132	-0.211	0.021	0.441	-0.082	0.304	0.000
C99	0.166	0.347	-0.289	0.340	-0.068	-0.335	0.028	-0.188	0.282
C100	0.103	0.164	0.197	-0.264	0.010	0.027	0.041	-0.137	-0.412
C102	-0.091	-0.444	-0.193	-0.027	-0.158	-0.446	0.101	-0.227	0.341
C103	-0.208	0.015	0.226	0.278	-0.019	0.362	-0.671	0.415	0.277
C104	-0.006	0.326	-0.037	0.219	0.040	0.328	-0.196	0.287	0.143
C105	0.047	0.065	0.078	-0.027	0.023	0.065	-0.128	0.000	0.133
C106	-0.126	0.227	0.071	0.087	-0.075	0.093	-0.205	0.270	0.405
C107	-0.076	0.056	0.239	0.188	0.111	0.314	-0.207	-0.114	-0.000
C108	0.121	-0.229	0.006	0.008	0.068	-0.302	0.292	-0.188	-0.282
C109	0.280	-0.224	-0.270	-0.124	0.467	-0.207	0.328	-0.301	-0.226
C110	0.291	0.211	-0.111	0.163	0.247	-0.520	0.366	-0.405	-0.081
C111	-0.363	0.026	-0.150	0.150	0.255	0.178	-0.143	0.121	0.000
C112	0.394	-0.161	-0.388	-0.119	0.412	-0.389	0.439	-0.645	-0.129
C113	-0.047	0.101	-0.078	0.272	0.083	0.335	-0.325	0.133	0.266
C114	-0.287	-0.059	-0.071	0.287	0.398	0.212	-0.370	0.135	0.270
C116	0.100	-0.355	-0.089	-0.318	-0.356	-0.074	0.209	0.113	0.000
C118	0.134	0.260	0.313	-0.058	-0.078	0.262	-0.059	0.320	0.160
C119	-0.086	0.239	0.420	-0.134	-0.024	0.528	-0.254	0.529	0.000
C120	0.246	0.269	0.098	-0.018	-0.343	-0.182	-0.189	-0.300	-0.000
C121	-0.055	-0.141	0.143	-0.017	-0.152	-0.116	0.062	0.000	-0.104
C122	-0.164	0.515	0.026	-0.212	0.183	0.022	-0.005	0.132	0.132
C123	-0.240	-0.021	-0.026	0.212	0.133	-0.022	-0.107	0.132	0.132
C124	-0.106	0.284	0.204	-0.089	-0.217	0.563	-0.299	0.368	0.092
C125	-0.152	-0.031	0.393	0.351	0.040	0.220	-0.562	0.430	0.287
C126	0.191	-0.061	-0.313	-0.090	-0.050	-0.262	0.195	-0.160	0.160
C127	-0.092	0.176	0.428	-0.205	-0.339	-0.419	0.144	-0.000	-0.144
C128	-0.010	0.094	0.287	-0.181	0.156	0.269	-0.120	0.116	-0.231
C129	0.088	0.433	0.321	-0.096	-0.129	0.335	-0.325	0.266	0.133
C130	-0.116	0.186	0.072	0.089	0.003	0.693	-0.586	0.706	0.101
C131	-0.047	0.101	0.122	-0.096	-0.129	0.235	-0.438	0.133	0.133
C132	0.494	0.101	0.122	-0.219	-0.023	-0.466	0.354	-0.399	-0.133
C133	-0.273	0.087	0.276	-0.083	-0.111	0.546	-0.376	0.686	0.000

	C76	C77	C78	C79	C80	C81	C82	C83	C84
C77	0.477								
C78	-0.013	0.394							
C79	0.008	0.371	0.621						
C80	0.168	0.129	-0.129	-0.224					
C81	0.249	0.306	0.412	0.419	0.019				
C82	-0.163	-0.505	-0.339	-0.647	0.339	-0.401			
C83	0.067	-0.130	0.033	0.090	-0.226	0.252	-0.061		
C84	-0.179	-0.322	-0.141	-0.008	0.141	-0.249	0.350	0.359	
C85	0.477	0.477	0.394	0.371	-0.045	0.306	-0.505	0.159	-0.322
C86	0.494	0.223	0.335	0.127	0.000	0.000	0.000	0.615	0.198
C88	0.140	0.186	0.308	0.293	-0.143	0.466	-0.260	0.651	0.006
C89	0.036	0.444	0.502	0.468	-0.313	0.441	-0.797	0.118	-0.539
C90	0.142	0.439	0.250	0.250	-0.020	0.387	-0.592	0.154	-0.345
C91	0.117	-0.000	0.264	0.300	0.132	0.109	0.160	0.073	-0.000
C92	-0.500	-0.571	-0.184	-0.067	0.184	-0.200	0.334	-0.087	0.366
C93	0.069	-0.071	0.233	0.329	-0.233	0.297	-0.128	0.456	0.219
C94	0.140	0.186	0.472	0.293	0.186	0.195	-0.260	0.016	0.006
C95	0.295	0.394	0.303	0.224	-0.129	0.269	-0.550	-0.159	-0.295
C96	-0.320	-0.000	0.120	-0.137	0.361	-0.099	0.292	-0.133	0.214
C97	0.142	0.439	0.250	0.511	-0.250	0.387	-0.592	0.028	-0.345
C98	0.108	0.570	0.233	0.476	-0.233	0.317	-0.747	-0.048	-0.583
C99	0.033	0.011	-0.011	-0.135	-0.113	0.303	-0.131	0.327	-0.033
C100	0.210	0.016	-0.378	-0.610	0.378	-0.007	0.248	-0.322	-0.210
C102	-0.145	-0.261	-0.039	-0.148	0.189	-0.264	0.616	0.112	0.544
C103	0.225	0.334	0.580	0.398	-0.215	0.465	-0.500	0.044	-0.549
C104	0.036	0.255	0.313	0.468	-0.313	0.441	-0.568	-0.091	-0.539
C105	0.196	0.214	0.489	0.321	-0.313	0.202	-0.250	0.286	-0.196
C106	0.247	0.589	0.659	0.538	-0.124	0.345	-0.441	0.171	-0.247

C107	-0.233	0.184	0.420	0.104	-0.118	0.422	-0.215	-0.170	-0.436
C108	0.187	0.113	-0.238	-0.289	0.113	0.004	0.131	-0.327	-0.077
C109	0.505	0.177	-0.177	-0.295	0.475	-0.032	0.141	-0.107	0.023
C110	0.227	-0.126	0.019	-0.254	0.195	0.272	0.096	0.380	0.153
C111	0.110	0.263	0.374	0.150	-0.374	0.154	-0.294	-0.099	-0.393
C112	0.151	0.000	-0.170	-0.194	0.341	-0.000	0.206	-0.094	0.151
C113	-0.352	-0.038	0.565	0.478	-0.389	0.378	-0.388	0.004	-0.426
C114	0.385	0.302	0.411	0.476	0.124	0.390	-0.207	0.124	-0.227
C116	-0.178	0.006	-0.156	0.089	-0.143	-0.433	-0.079	-0.050	0.046
C118	-0.024	0.294	0.128	0.407	-0.128	0.401	-0.489	0.061	-0.163
C119	0.081	0.192	-0.076	0.242	0.076	0.209	-0.496	-0.265	-0.390
C120	-0.008	-0.172	-0.224	-0.549	0.224	-0.092	0.407	-0.090	0.008
C121	-0.048	-0.114	0.114	0.326	-0.664	-0.010	-0.290	0.498	0.048
C122	0.477	0.303	-0.129	0.172	-0.220	0.306	-0.505	0.063	-0.322
C123	0.450	0.394	-0.045	0.026	0.394	0.269	0.083	0.322	0.013
C124	-0.145	0.369	0.237	0.348	-0.237	0.048	-0.505	0.093	-0.285
C125	0.204	0.255	0.502	0.468	-0.123	0.441	-0.339	0.014	-0.036
C126	0.024	-0.294	-0.339	-0.407	0.339	-0.401	0.744	-0.061	0.350
C127	0.110	0.008	0.087	-0.211	-0.372	0.075	0.015	0.355	0.143
C128	0.059	0.259	0.199	0.234	-0.199	0.208	-0.177	-0.315	-0.194
C129	0.271	0.664	0.389	0.478	-0.214	0.378	-0.601	0.004	-0.426
C130	0.195	0.272	0.261	0.382	0.006	0.162	-0.393	-0.192	-0.549
C131	-0.196	0.137	0.565	0.278	-0.389	0.233	-0.388	0.101	-0.426
C132	-0.041	-0.389	-0.313	-0.321	0.137	-0.057	0.462	0.004	0.352
C133	0.233	0.269	-0.118	0.239	0.118	0.076	-0.516	-0.163	-0.366

	C85	C86	C88	C89	C90	C91	C92	C93	C94
C86	0.446								
C88	0.351	0.421							
C89	0.633	0.121	0.326						
C90	0.439	0.147	0.226	0.694					
C91	0.132	0.254	0.125	-0.143	-0.174				
C92	-0.420	-0.290	-0.087	-0.321	-0.450	0.114			
C93	0.254	0.312	0.647	0.161	0.112	-0.123	-0.043		
C94	0.186	0.211	0.223	0.148	0.226	-0.125	-0.087	0.340	
C95	0.045	0.000	-0.021	0.313	0.250	-0.000	-0.485	-0.092	0.308
C96	-0.482	-0.154	-0.228	-0.262	0.159	-0.091	0.104	-0.225	0.228
C97	0.210	0.000	0.226	0.444	0.092	-0.000	-0.251	0.112	0.226
C98	0.436	0.000	0.236	0.676	0.544	-0.101	-0.373	0.054	0.110
C99	0.011	0.079	-0.005	0.299	0.277	-0.564	-0.079	0.171	0.112
C100	0.016	-0.232	-0.179	-0.154	-0.073	-0.275	0.041	-0.088	-0.179
C102	-0.111	0.192	-0.018	-0.545	-0.576	0.227	0.362	-0.079	-0.302
C103	0.699	0.234	0.188	0.707	0.387	0.138	-0.399	0.007	0.188
C104	0.255	-0.121	0.148	0.589	0.444	-0.143	-0.157	0.161	0.148
C105	0.214	0.562	0.397	0.390	0.171	0.133	-0.357	0.277	0.065
C106	0.233	0.457	0.227	0.438	0.337	0.135	-0.477	0.029	0.395
C107	0.033	-0.193	0.198	0.499	0.147	-0.114	0.085	-0.043	0.056
C108	-0.259	-0.318	-0.112	-0.299	-0.114	-0.470	-0.136	-0.055	0.122
C109	0.078	0.254	-0.131	-0.113	0.034	-0.376	-0.314	0.028	0.057
C110	-0.233	0.274	0.211	-0.051	0.086	-0.243	-0.048	0.104	0.110
C111	0.104	0.102	-0.124	0.368	0.256	-0.241	-0.420	0.013	0.327
C112	-0.170	0.000	0.161	-0.185	-0.000	-0.387	0.148	0.159	0.000
C113	0.137	-0.112	0.267	0.564	0.292	0.000	0.053	0.213	0.267
C114	0.659	0.343	0.278	0.337	0.133	0.540	-0.141	-0.029	-0.059
C116	-0.292	0.000	-0.355	-0.063	0.068	-0.113	-0.242	-0.314	-0.214
C118	0.083	-0.135	0.260	0.339	0.314	-0.000	-0.334	0.128	0.061
C119	0.192	-0.372	-0.091	0.269	0.187	0.264	-0.105	-0.424	0.019
C120	-0.172	-0.127	0.081	-0.253	-0.250	-0.150	0.410	0.040	0.081
C121	0.024	0.352	0.378	0.214	0.071	0.104	-0.295	0.379	-0.141
C122	0.303	0.000	0.186	0.255	0.210	-0.132	-0.420	0.092	0.021
C123	0.394	0.335	0.308	-0.066	0.020	0.264	-0.335	0.071	-0.021
C124	0.369	0.078	0.169	0.607	0.536	0.184	-0.197	-0.030	-0.060
C125	0.633	0.121	0.148	0.384	0.195	0.287	-0.321	0.161	0.148

C126	-0.505	0.000	-0.260	-0.797	-0.592	0.160	0.151	-0.128	-0.061
C127	-0.087	0.304	0.176	-0.081	-0.038	-0.072	-0.308	0.131	-0.094
C128	0.259	-0.195	0.094	0.122	0.114	0.000	-0.253	0.402	0.094
C129	0.489	0.112	0.433	0.564	0.523	-0.000	-0.555	0.377	0.267
C130	0.405	0.000	-0.066	0.377	0.412	0.303	-0.446	-0.032	0.312
C131	0.313	0.112	0.433	0.564	0.523	-0.000	-0.251	0.213	0.267
C132	-0.389	-0.225	0.101	-0.580	-0.402	-0.000	0.205	0.213	-0.231
C133	0.420	-0.097	-0.198	0.321	0.251	0.229	-0.216	-0.379	0.087

	C95	C96	C97	C98	C99	C100	C102	C103	C104
C96	0.000								
C97	0.479	-0.318							
C98	0.366	-0.185	0.720						
C99	-0.011	0.172	0.114	0.087					
C100	-0.016	-0.125	-0.312	-0.151	0.168				
C102	-0.639	0.000	-0.378	-0.491	-0.223	-0.014			
C103	0.215	-0.379	0.387	0.445	0.181	-0.116	-0.130		
C104	0.123	-0.131	0.444	0.676	0.299	-0.154	-0.382	0.509	
C105	0.313	-0.243	0.402	0.375	0.033	-0.318	-0.033	0.456	0.390
C106	0.481	0.123	0.572	0.506	0.199	-0.452	-0.200	0.537	0.438
C107	0.118	-0.104	0.346	0.322	0.136	0.041	-0.158	0.392	0.499
C108	0.011	-0.000	-0.114	-0.182	-0.027	0.348	0.009	-0.181	-0.029
C109	0.121	-0.069	-0.097	-0.136	0.123	0.386	0.019	-0.050	-0.220
C110	0.233	0.222	-0.196	-0.314	0.411	0.155	-0.076	-0.088	-0.167
C111	0.374	0.000	0.256	0.287	0.202	-0.202	-0.501	0.240	0.368
C112	-0.170	0.236	-0.225	-0.131	0.000	0.177	0.147	-0.357	-0.185
C113	0.038	0.000	0.292	0.434	0.092	-0.413	-0.270	0.464	0.754
C114	-0.124	-0.247	0.133	0.179	-0.199	-0.290	0.200	0.586	0.143
C116	0.143	0.206	0.068	0.110	-0.037	-0.364	-0.006	-0.048	-0.063
C118	0.339	-0.146	0.592	0.585	-0.020	-0.248	-0.253	0.279	0.568
C119	0.390	-0.161	0.493	0.478	-0.267	-0.147	-0.366	0.297	0.269
C120	-0.224	0.137	-0.250	-0.324	0.276	0.610	0.148	-0.190	-0.253
C121	0.251	-0.380	0.252	0.193	-0.136	-0.485	-0.139	0.113	0.065
C122	0.394	-0.241	0.439	0.570	0.135	0.016	-0.411	0.151	0.444
C123	-0.220	-0.241	0.020	-0.035	-0.011	0.165	0.261	0.215	-0.066
C124	0.116	0.000	0.376	0.648	0.056	-0.296	-0.318	0.343	0.476
C125	0.123	-0.392	0.195	0.095	-0.105	-0.154	0.106	0.707	0.179
C126	-0.339	0.292	-0.314	-0.585	-0.131	0.029	0.435	-0.500	-0.339
C127	0.372	-0.131	-0.038	-0.079	0.156	0.228	0.075	0.039	-0.184
C128	0.199	-0.211	0.114	0.270	-0.279	0.228	-0.223	0.021	0.122
C129	0.389	-0.121	0.523	0.703	0.092	-0.048	-0.421	0.464	0.564
C130	0.261	-0.092	0.237	0.404	-0.128	-0.187	-0.464	0.516	0.522
C131	0.214	0.121	0.060	0.434	-0.033	-0.230	-0.270	0.464	0.373
C132	-0.137	0.121	-0.402	-0.510	-0.158	0.318	0.335	-0.456	-0.390
C133	0.335	-0.313	0.450	0.489	-0.136	-0.041	-0.362	0.399	0.157

	C105	C106	C107	C108	C109	C110	C111	C112	C113
C106	0.703								
C107	0.403	0.295							
C108	-0.283	-0.199	-0.028						
C109	0.135	0.009	-0.142	0.443					
C110	0.159	0.095	-0.048	0.275	0.520				
C111	0.314	0.447	0.408	0.025	0.004	-0.055			
C112	-0.000	-0.174	-0.000	0.364	0.583	0.419	-0.156		
C113	0.415	0.375	0.661	-0.218	-0.435	-0.159	0.488	-0.172	
C114	0.195	0.278	0.013	-0.309	-0.009	-0.095	-0.120	-0.000	0.164
C116	0.170	0.272	-0.371	0.037	0.159	0.064	-0.083	0.000	-0.170
C118	0.462	0.441	0.397	-0.131	-0.141	-0.225	0.101	-0.206	0.388
C119	-0.122	0.088	0.096	-0.148	-0.263	-0.326	-0.120	-0.341	0.122
C120	-0.321	-0.335	0.067	0.147	-0.044	0.132	-0.331	0.194	-0.278
C121	0.626	0.300	-0.057	-0.256	-0.119	0.066	0.197	-0.134	0.205
C122	0.214	0.233	0.033	-0.135	-0.022	-0.126	0.263	-0.000	0.137
C123	-0.038	0.124	-0.184	0.135	0.220	0.019	-0.263	-0.170	-0.313

C124	0.261	0.346	0.224	-0.575	-0.494	-0.470	0.043	-0.475	0.351
C125	0.199	0.244	0.171	-0.164	-0.113	-0.283	0.023	-0.370	0.182
C126	-0.250	-0.225	-0.397	0.281	0.141	0.096	-0.294	-0.000	-0.388
C127	0.312	0.152	-0.061	0.115	0.040	0.373	0.068	-0.186	-0.216
C128	0.013	-0.075	0.144	0.061	-0.095	-0.456	0.315	-0.000	0.140
C129	0.415	0.555	0.205	-0.092	-0.135	-0.267	0.167	-0.172	0.292
C130	0.152	0.379	0.015	-0.157	-0.162	-0.352	0.291	-0.521	0.385
C131	0.415	0.375	0.357	-0.218	-0.335	-0.052	0.328	0.000	0.646
C132	-0.292	-0.524	-0.403	0.408	0.165	0.380	-0.635	0.343	-0.415
C133	-0.099	0.168	-0.085	-0.295	-0.116	-0.415	0.006	-0.443	-0.053

	C114	C116	C118	C119	C120	C121	C122	C123	C124
C116	-0.120								
C118	-0.009	0.079							
C119	0.269	0.039	0.496						
C120	-0.273	-0.428	-0.407	-0.242					
C121	-0.018	0.389	0.290	-0.132	-0.483				
C122	0.124	-0.143	0.505	0.425	-0.172	0.161			
C123	0.411	-0.156	0.128	0.040	-0.026	-0.161	0.045		
C124	0.151	0.086	0.505	0.437	-0.210	0.125	0.248	-0.005	
C125	0.530	-0.225	0.339	0.269	-0.253	0.065	0.066	0.313	0.212
C126	-0.207	0.102	-0.233	-0.214	0.167	-0.290	-0.294	0.294	-0.358
C127	-0.347	0.053	-0.015	-0.331	0.103	0.420	0.008	-0.008	-0.155
C128	-0.082	-0.364	0.177	-0.075	-0.060	0.105	0.259	-0.106	0.023
C129	0.164	-0.020	0.601	0.240	-0.078	0.205	0.489	0.214	0.596
C130	0.302	0.094	0.393	0.479	-0.382	0.032	0.272	0.261	0.448
C131	0.164	-0.020	0.176	0.005	-0.078	0.343	0.137	-0.313	0.351
C132	-0.195	-0.020	-0.250	-0.229	0.321	-0.072	-0.214	0.038	-0.505
C133	0.295	0.112	0.334	0.811	-0.239	-0.062	0.420	0.184	0.407

	C125	C126	C127	C128	C129	C130	C131	C132
C126	-0.339							
C127	0.022	-0.100						
C128	0.288	-0.362	0.119					
C129	0.373	-0.388	0.071	0.448				
C130	0.377	-0.070	-0.316	0.142	0.519			
C131	0.182	-0.601	0.166	0.294	0.469	0.251		
C132	-0.199	0.462	0.262	-0.013	-0.238	-0.420	-0.238	
C133	0.321	-0.334	-0.268	-0.011	0.251	0.562	-0.053	-0.509

Cell Contents: Pearson correlation

Item and Total Statistics

Variable	Total Count	Mean	StDev
C1	23	3.43	0.79
C2	23	1.13	0.34
C3	23	2.52	0.99
C4	23	1.78	0.74
C5	23	2.39	0.66
C6	23	1.87	0.63
C7	23	3.74	0.45
C8	23	3.78	0.42
C9	23	3.91	0.29
C10	23	2.04	0.56
C11	23	1.87	0.46
C12	23	3.39	0.58
C13	23	3.52	0.51
C14	23	3.74	0.45
C15	23	2.39	0.66
C16	23	1.17	0.39

C17	23	2.91	0.67
C18	23	3.48	0.59
C19	23	2.22	0.60
C20	23	3.17	0.72
C21	23	2.83	0.98
C22	23	3.78	0.52
C23	23	3.22	0.60
C24	23	1.43	0.51
C26	23	2.78	0.74
C27	23	1.13	0.34
C28	23	2.91	0.60
C29	23	1.96	0.77
C30	23	3.43	0.51
C31	23	1.13	0.63
C32	23	2.39	0.72
C33	23	1.78	0.60
C34	23	1.70	0.76
C35	23	3.13	0.63
C36	23	2.70	0.70
C37	23	3.65	0.49
C38	23	2.52	0.90
C39	23	1.26	0.75
C40	23	3.30	0.56
C41	23	3.48	0.59
C42	23	3.48	0.59
C43	23	3.65	0.49
C44	23	1.74	1.01
C45	23	3.65	0.49
C46	23	1.48	0.51
C47	23	1.96	0.88
C48	23	2.52	0.51
C49	23	3.43	0.51
C50	23	2.00	0.52
C51	23	1.65	0.49
C52	23	3.35	0.49
C53	23	1.26	0.45
C54	23	2.04	0.77
C55	23	3.43	0.59
C56	23	3.48	0.51
C57	23	2.00	0.67
C58	23	1.78	0.60
C59	23	3.30	0.63
C60	23	2.17	0.89
C61	23	3.43	0.59
C62	23	3.30	0.63
C63	23	1.83	0.58
C64	23	3.17	0.58
C65	23	2.57	0.66
C66	23	3.26	0.54
C67	23	3.26	0.45
C68	23	2.52	0.73
C69	23	2.48	0.85
C70	23	2.43	0.90
C72	23	1.91	0.79
C73	23	3.00	0.67
C74	23	2.00	0.67
C76	23	3.17	0.58
C77	23	3.48	0.51
C78	23	3.52	0.51
C79	23	3.74	0.45
C80	23	1.48	0.51
C81	23	3.26	0.62
C82	23	1.22	0.42

C83	23	3.30	0.93
C84	23	1.83	0.58
C85	23	3.48	0.51
C86	23	3.00	0.80
C88	23	3.26	0.54
C89	23	3.70	0.47
C90	23	3.83	0.39
C91	23	2.00	0.67
C92	23	1.43	0.59
C93	23	3.13	0.55
C94	23	3.26	0.54
C95	23	3.52	0.51
C96	23	2.00	0.74
C97	23	3.83	0.39
C98	23	3.52	0.67
C99	23	3.17	0.72
C100	23	1.17	0.49
C102	23	1.52	0.59
C103	23	3.65	0.49
C104	23	3.70	0.47
C105	23	3.43	0.51
C106	23	3.61	0.50
C107	23	3.43	0.59
C108	23	2.83	0.72
C109	23	2.57	0.90
C110	23	2.65	0.83
C111	23	3.30	0.56
C112	23	2.00	0.52
C113	23	3.57	0.51
C114	23	3.39	0.50
C116	23	2.09	0.60
C118	23	3.78	0.42
C119	23	3.30	0.76
C120	23	1.26	0.45
C121	23	3.35	0.65
C122	23	3.48	0.51
C123	23	2.52	0.51
C124	23	3.09	0.73
C125	23	3.70	0.47
C126	23	1.22	0.42
C127	23	3.17	0.94
C128	23	3.39	0.58
C129	23	3.57	0.51
C130	23	3.09	0.67
C131	23	3.57	0.51
C132	23	1.57	0.51
C133	23	3.57	0.59
Total	23	347.22	15.77

Cronbach's Alpha = 0.8124

Omitted Item Statistics

Omitted Variable	Adj. Total Mean	Adj. Total StDev	Item-Adj. Total Corr	Squared Multiple Corr	Cronbach's Alpha
C1	343.78	15.56	0.24541	*	0.80965
C2	346.09	15.79	-0.05236	*	0.81327
C3	344.70	15.50	0.24385	*	0.80966
C4	345.43	15.52	0.32312	*	0.80827
C5	344.83	15.82	-0.08947	*	0.81529

C6	345.35	15.99	-0.36341	*	0.81924
C7	343.48	15.58	0.42162	*	0.80835
C8	343.43	15.58	0.45096	*	0.80825
C9	343.30	15.68	0.29787	*	0.81057
C10	345.17	15.60	0.28929	*	0.80941
C11	345.35	15.73	0.06971	*	0.81233
C12	343.83	15.57	0.33337	*	0.80869
C13	343.70	15.56	0.39257	*	0.80827
C14	343.48	15.48	0.64008	*	0.80585
C15	344.83	15.85	-0.13736	*	0.81605
C16	346.04	15.95	-0.47916	*	0.81747
C17	344.30	15.68	0.11978	*	0.81191
C18	343.74	15.60	0.26458	*	0.80967
C19	345.00	15.71	0.08685	*	0.81232
C20	344.04	15.50	0.35932	*	0.80767
C21	344.39	15.44	0.31291	*	0.80793
C22	343.43	15.53	0.44692	*	0.80750
C23	344.00	15.39	0.62548	*	0.80413
C24	345.78	15.85	-0.18002	*	0.81552
C26	344.43	15.56	0.27071	*	0.80924
C27	346.09	15.85	-0.24367	*	0.81489
C28	344.30	15.67	0.14396	*	0.81147
C29	345.26	15.81	-0.07022	*	0.81568
C30	343.78	15.54	0.43953	*	0.80769
C31	346.09	15.66	0.15188	*	0.81136
C32	344.83	15.70	0.07843	*	0.81274
C33	345.43	15.83	-0.11885	*	0.81536
C34	345.52	15.94	-0.23996	*	0.81881
C35	344.09	15.59	0.26910	*	0.80952
C36	344.52	15.44	0.44656	*	0.80616
C37	343.57	15.72	0.09813	*	0.81202
C38	344.70	15.83	-0.09067	*	0.81706
C39	345.96	15.60	0.20644	*	0.81043
C40	343.91	15.50	0.46491	*	0.80693
C41	343.74	15.55	0.36417	*	0.80818
C42	343.74	15.38	0.64710	*	0.80388
C43	343.57	15.50	0.53898	*	0.80661
C44	345.48	15.51	0.22596	*	0.81012
C45	343.57	15.56	0.41092	*	0.80820
C46	345.74	15.72	0.08986	*	0.81215
C47	345.26	15.74	0.01073	*	0.81473
C48	344.70	15.78	-0.04143	*	0.81381
C49	343.78	15.63	0.25915	*	0.81000
C50	345.22	15.74	0.04978	*	0.81268
C51	345.57	15.78	-0.03831	*	0.81367
C52	343.87	15.69	0.14897	*	0.81141
C53	345.96	15.84	-0.17724	*	0.81505
C54	345.17	15.89	-0.17587	*	0.81765
C55	343.78	15.52	0.40804	*	0.80754
C56	343.74	15.63	0.26118	*	0.80996
C57	345.22	15.77	-0.01283	*	0.81413
C58	345.43	15.78	-0.03758	*	0.81417
C59	343.91	15.58	0.28309	*	0.80927
C60	345.04	15.64	0.12068	*	0.81237
C61	343.78	15.58	0.31258	*	0.80897
C62	343.91	15.62	0.22282	*	0.81023
C63	345.39	15.87	-0.18116	*	0.81608
C64	344.04	15.42	0.59244	*	0.80491
C65	344.65	15.64	0.17780	*	0.81094
C66	343.96	15.61	0.27594	*	0.80967
C67	343.96	15.72	0.10474	*	0.81193
C68	344.70	15.65	0.14175	*	0.81161
C69	344.74	15.56	0.22055	*	0.81014

C70	344.78	15.76	-0.01876	*	0.81547
C72	345.30	15.86	-0.13878	*	0.81718
C73	344.22	15.63	0.18546	*	0.81082
C74	345.22	15.69	0.09883	*	0.81227
C76	344.04	15.47	0.50385	*	0.80622
C77	343.74	15.52	0.48678	*	0.80704
C78	343.70	15.50	0.52636	*	0.80653
C79	343.48	15.58	0.41505	*	0.80843
C80	345.74	15.69	0.13536	*	0.81157
C81	343.96	15.40	0.58272	*	0.80458
C82	346.00	15.92	-0.37228	*	0.81686
C83	343.91	15.60	0.15290	*	0.81174
C84	345.39	15.87	-0.18116	*	0.81608
C85	343.74	15.59	0.33024	*	0.80907
C86	344.22	15.39	0.45535	*	0.80538
C88	343.96	15.59	0.31403	*	0.80915
C89	343.52	15.62	0.30087	*	0.80963
C90	343.39	15.62	0.37211	*	0.80932
C91	345.22	15.69	0.09452	*	0.81234
C92	345.78	16.10	-0.56418	*	0.82161
C93	344.09	15.61	0.28559	*	0.80951
C94	343.96	15.54	0.41245	*	0.80780
C95	343.70	15.51	0.49135	*	0.80698
C96	345.22	15.82	-0.08560	*	0.81577
C97	343.39	15.61	0.41003	*	0.80895
C98	343.70	15.57	0.28813	*	0.80910
C99	344.04	15.67	0.11664	*	0.81205
C100	346.04	15.84	-0.14716	*	0.81500
C102	345.70	15.91	-0.24738	*	0.81717
C103	343.57	15.54	0.46567	*	0.80752
C104	343.52	15.64	0.26347	*	0.81007
C105	343.78	15.47	0.58064	*	0.80586
C106	343.61	15.41	0.71207	*	0.80426
C107	343.78	15.70	0.09410	*	0.81220
C108	344.39	15.76	-0.00577	*	0.81422
C109	344.65	15.42	0.37036	*	0.80676
C110	344.57	15.46	0.34464	*	0.80753
C111	343.91	15.66	0.17976	*	0.81096
C112	345.22	15.75	0.01657	*	0.81311
C113	343.65	15.72	0.09428	*	0.81209
C114	343.83	15.62	0.29494	*	0.80958
C116	345.13	15.76	-0.00610	*	0.81369
C118	343.43	15.61	0.36711	*	0.80915
C119	343.91	15.77	-0.02032	*	0.81473
C120	345.96	15.91	-0.31656	*	0.81658
C121	343.87	15.65	0.16170	*	0.81121
C122	343.74	15.68	0.15816	*	0.81128
C123	344.70	15.61	0.30593	*	0.80939
C124	344.13	15.76	-0.01282	*	0.81442
C125	343.52	15.59	0.36339	*	0.80888
C126	346.00	15.85	-0.19721	*	0.81506
C127	344.04	15.57	0.18331	*	0.81106
C128	343.83	15.73	0.05237	*	0.81279
C129	343.65	15.52	0.47673	*	0.80721
C130	344.13	15.57	0.28282	*	0.80918
C131	343.65	15.69	0.14588	*	0.81144
C132	345.65	15.84	-0.15555	*	0.81521
C133	343.65	15.73	0.04665	*	0.81289

* NOTE * Not enough data to calculate squared multiple correlation.

APPENDIX F

Reliability Analysis for WESLI, Version 2.0—58 questions

Cronbach's Alpha Reliability Coefficient

Data: Trav Wilson's Pastor Data
 Analyst: Thomas W. Woolley, Ph.D.
 Software: Minitab, Release 15.1.30.0
 Date: November 6, 2008

Item Analysis of Final 58 Items

* NOTE * 25 cases used, 10 cases contain missing values

Correlation Matrix

	1	4	7	8	9	12	13	14	17
4	0.440								
7	-0.430	-0.211							
8	0.109	0.206	0.067						
9	0.072	-0.125	0.318	0.369					
12	0.065	0.219	0.243	0.363	0.239				
13	-0.025	0.127	0.471	0.210	0.384	0.765			
14	-0.263	-0.058	0.693	0.123	0.081	0.195	0.397		
17	-0.080	0.043	0.316	-0.201	0.136	0.179	0.354	0.071	
18	0.114	0.087	0.521	-0.020	0.309	0.585	0.803	0.307	0.401
20	0.191	0.295	-0.020	0.227	0.235	0.295	0.387	0.095	0.101
21	-0.193	0.244	0.182	0.217	0.266	0.181	0.291	0.030	0.490
22	-0.173	-0.023	0.291	-0.038	0.101	-0.029	0.098	0.535	0.308
26	0.312	0.211	-0.048	-0.025	0.230	0.077	0.064	0.100	0.202
30	-0.137	0.073	0.553	0.121	0.079	0.150	0.368	0.498	0.220
35	0.007	-0.004	0.309	0.147	0.298	0.066	0.251	0.147	0.220
36	0.507	0.197	0.005	0.045	0.215	-0.052	-0.164	0.186	0.038
37	-0.132	0.010	0.336	0.016	0.011	-0.172	-0.144	0.418	-0.080
40	0.016	-0.112	0.202	0.158	-0.009	0.147	0.123	0.330	0.068
41	0.070	-0.185	0.254	0.020	0.120	-0.085	0.033	0.346	0.308
42	0.162	0.012	0.410	0.183	0.120	0.415	0.452	0.509	0.105
43	0.146	0.099	0.460	0.164	0.492	0.485	0.614	0.359	0.276
44	0.241	0.372	-0.367	0.226	0.021	-0.111	-0.113	-0.164	-0.155
45	-0.296	-0.136	0.831	-0.031	0.236	0.036	0.280	0.554	0.518
49	-0.137	-0.041	0.373	-0.257	0.079	0.006	0.206	0.309	0.220
52	-0.256	-0.099	0.282	0.031	-0.236	-0.185	0.053	0.421	-0.034
55	-0.119	-0.332	0.480	0.105	0.500	0.005	0.320	0.433	0.191
56	0.081	-0.099	0.292	-0.352	-0.108	0.046	0.199	0.397	0.005
57	0.151	0.207	-0.202	0.207	0.136	-0.238	-0.228	-0.338	-0.098
59	0.312	0.195	0.217	0.024	0.016	0.202	0.169	0.174	0.160
61	0.019	0.040	0.441	0.066	0.261	0.051	0.255	0.232	-0.021
64	0.337	0.219	0.220	0.199	0.131	0.279	0.198	0.364	-0.062
68	-0.133	0.152	0.173	-0.016	0.077	0.378	0.316	0.252	0.163
69	-0.050	-0.008	0.040	0.218	0.067	-0.118	0.075	0.335	-0.508
73	-0.251	-0.178	0.282	0.148	0.195	0.227	0.253	0.148	0.643
77	-0.030	0.186	0.553	0.121	0.079	0.150	0.206	0.309	0.103
78	-0.025	-0.099	0.471	0.210	0.138	0.477	0.519	0.397	0.237
81	-0.080	0.235	0.408	0.230	0.151	0.348	0.394	0.551	0.048
85	-0.081	-0.239	0.599	-0.022	0.108	-0.046	0.122	0.540	0.228
86	0.310	0.018	0.147	0.029	0.019	0.152	0.050	0.392	-0.069

88	0.012	0.159	0.292	0.080	-0.067	0.118	-0.019	0.446	-0.172
89	-0.359	-0.353	0.909	0.016	0.274	0.135	0.371	0.618	0.169
90	-0.301	-0.148	0.700	0.266	0.175	0.086	0.236	0.521	0.108
91	0.000	-0.178	-0.141	0.000	0.000	0.114	0.000	0.000	0.276
93	0.431	0.120	0.063	0.033	-0.087	0.152	0.198	0.364	-0.062
94	-0.091	0.379	0.292	0.263	-0.067	0.258	0.294	0.263	0.281
95	0.025	0.212	0.421	0.352	0.355	0.241	0.282	0.165	0.112
97	-0.012	0.006	0.457	0.010	0.175	0.086	0.236	0.521	0.108
98	-0.351	-0.342	0.785	0.018	0.300	0.036	0.280	0.603	0.185
104	-0.473	-0.353	0.718	0.016	0.274	0.289	0.542	0.618	0.294
105	0.184	-0.268	0.373	0.121	0.327	0.150	0.206	0.498	-0.014
107	-0.212	-0.233	0.324	-0.059	0.069	0.005	0.320	0.269	-0.012
109	0.339	0.447	-0.135	0.325	0.077	-0.214	-0.157	0.117	-0.320
111	-0.082	-0.319	0.366	0.158	0.217	0.279	0.417	0.158	-0.038
118	-0.139	-0.190	0.484	-0.096	0.369	0.027	0.210	0.342	0.207
121	0.186	-0.283	0.180	0.140	0.393	0.248	-0.021	0.140	-0.129
127	0.510	0.265	-0.060	0.230	0.220	0.417	0.215	-0.084	-0.039
133	-0.345	-0.261	0.455	-0.269	0.147	-0.256	-0.039	0.223	0.521

	18	20	21	22	26	30	35	36	37
20	0.349								
21	0.095	0.384							
22	0.057	0.299	0.212						
26	-0.056	-0.030	-0.021	0.218					
30	0.382	0.077	0.329	0.197	-0.086				
35	0.351	-0.136	0.073	-0.027	-0.017	0.295			
36	0.038	0.240	-0.178	0.319	0.611	-0.112	0.110		
37	-0.024	-0.246	-0.021	0.070	0.046	0.435	0.039	0.227	
40	-0.107	-0.202	0.237	0.239	0.157	0.219	-0.034	0.026	0.088
41	-0.029	0.141	0.253	0.512	0.242	0.039	-0.009	0.382	0.323
42	0.335	0.337	0.114	0.370	0.056	0.180	0.105	0.277	0.024
43	0.482	0.361	0.207	0.204	0.134	0.161	0.060	0.186	-0.157
44	-0.192	0.166	0.210	-0.034	0.200	-0.161	0.349	0.191	-0.289
45	0.337	0.009	0.290	0.374	-0.089	0.329	0.196	0.060	0.200
49	0.241	0.077	0.167	0.197	-0.086	0.675	0.295	0.010	0.263
52	0.099	-0.009	-0.040	0.306	-0.579	0.175	0.212	-0.311	-0.021
55	0.210	0.165	0.355	0.314	-0.168	0.164	0.256	0.008	-0.072
56	0.385	-0.063	-0.189	0.261	-0.043	0.206	0.120	0.198	0.199
57	-0.207	0.101	-0.033	-0.047	0.047	-0.248	0.315	0.126	-0.454
59	0.187	0.083	0.033	0.105	-0.017	-0.124	-0.151	0.243	0.121
61	0.271	0.179	0.198	-0.000	-0.094	-0.057	0.046	0.085	0.030
64	0.197	0.040	-0.042	0.144	0.094	0.541	0.254	0.255	0.243
68	0.323	0.045	0.135	0.280	0.183	-0.147	0.007	0.031	-0.142
69	0.021	0.179	-0.131	0.142	-0.106	0.072	0.331	0.027	-0.017
73	0.220	0.267	0.506	0.516	-0.254	0.127	0.103	-0.095	-0.136
77	0.382	0.304	0.329	0.033	-0.194	0.351	0.295	0.252	0.263
78	0.385	0.050	0.291	0.098	0.171	0.529	0.251	0.077	0.027
81	0.252	0.123	0.251	0.447	0.018	0.325	0.340	0.070	0.135
85	0.312	-0.050	0.029	0.392	-0.064	0.439	0.141	0.164	0.316
86	0.137	0.064	-0.141	0.232	0.221	0.267	-0.183	0.411	0.146
88	0.016	0.031	-0.181	0.191	0.125	0.371	-0.123	0.315	0.489
89	0.424	-0.125	0.065	0.245	-0.069	0.435	0.179	-0.031	0.265
90	0.365	0.074	-0.013	0.490	-0.117	0.387	0.292	0.144	0.168
91	0.000	0.267	0.316	0.129	-0.254	0.127	0.103	0.000	-0.136
93	0.320	-0.060	-0.537	0.144	0.283	0.256	0.139	0.362	0.243
94	0.152	0.031	0.287	0.191	0.125	0.371	0.133	-0.038	-0.013
95	0.173	0.176	0.509	0.065	-0.171	0.439	0.272	-0.077	0.144
97	0.175	-0.080	0.096	0.045	-0.117	0.167	0.292	0.144	0.402
98	0.300	-0.049	0.040	0.204	-0.200	0.413	0.298	0.060	0.423
104	0.424	-0.005	0.236	0.245	0.046	0.435	0.179	-0.160	0.265
105	0.101	0.077	0.087	0.197	0.345	0.351	-0.100	0.373	0.263
107	0.088	-0.032	0.215	0.029	0.019	0.164	-0.087	-0.202	0.078
109	-0.173	0.340	0.028	0.145	0.273	-0.154	-0.078	0.377	-0.080

111	0.276	-0.202	0.018	-0.060	-0.039	0.071	0.206	-0.194	-0.069
118	0.144	0.227	0.311	0.344	0.100	0.309	0.147	0.186	0.217
121	0.018	0.004	-0.245	0.080	0.226	-0.068	-0.136	0.415	0.218
127	0.125	0.088	0.018	0.000	0.179	0.162	-0.278	0.162	0.153
133	0.034	-0.067	0.344	0.400	-0.299	0.118	0.201	-0.114	0.072

	40	41	42	43	44	45	49	52	55
41	0.235								
42	0.363	0.515							
43	0.134	0.244	0.679						
44	0.171	-0.244	-0.099	-0.219					
45	0.287	0.389	0.389	0.479	-0.306				
49	0.071	0.039	0.039	0.161	-0.077	0.329			
52	0.171	0.046	0.046	-0.132	0.045	0.389	0.175		
55	0.318	0.400	0.522	0.578	-0.067	0.578	0.164	0.298	
56	0.270	0.173	0.173	0.113	-0.030	0.280	0.529	0.387	0.179
57	-0.038	-0.300	-0.300	-0.208	0.572	-0.087	-0.131	0.208	-0.114
59	0.131	0.482	0.593	0.565	-0.365	0.432	-0.124	-0.032	0.341
61	0.104	0.345	0.345	0.530	-0.015	0.530	0.085	0.206	0.446
64	0.441	-0.074	0.419	0.265	0.177	0.118	0.399	0.029	0.099
68	0.122	-0.024	-0.123	0.038	0.081	0.157	-0.147	0.200	-0.028
69	0.106	-0.107	0.066	-0.174	0.536	-0.174	-0.028	0.484	0.149
73	0.232	0.330	0.330	0.264	-0.132	0.527	0.127	0.264	0.443
77	0.219	0.180	0.460	0.329	0.091	0.497	0.188	0.175	0.305
78	0.564	0.173	0.312	0.280	-0.030	0.280	0.368	0.053	0.320
81	0.261	0.343	0.343	0.308	-0.023	0.308	0.187	0.404	0.282
85	0.464	0.245	0.245	0.053	-0.220	0.554	0.116	0.447	0.381
86	0.538	-0.047	0.313	0.254	0.069	0.147	0.163	-0.039	0.141
88	0.155	0.120	-0.016	0.026	-0.270	0.189	0.371	0.137	-0.224
89	0.245	0.323	0.323	0.379	-0.468	0.736	0.263	0.336	0.528
90	0.056	0.205	0.395	0.355	-0.241	0.582	0.167	0.327	0.336
91	0.116	0.110	0.000	0.000	0.066	0.000	0.255	0.132	0.221
93	0.052	0.049	0.049	-0.029	-0.118	-0.029	0.256	0.177	-0.272
94	0.441	-0.152	-0.016	0.026	0.299	0.351	0.371	0.299	-0.087
95	0.170	0.245	0.385	0.387	0.113	0.387	0.439	0.113	0.381
97	0.256	0.395	0.395	0.355	-0.127	0.582	0.387	0.327	0.527
98	0.211	0.353	0.462	0.479	-0.414	0.740	0.413	0.302	0.578
104	0.245	0.323	0.323	0.379	-0.379	0.557	0.263	0.157	0.378
105	0.514	0.460	0.460	0.497	-0.161	0.329	0.351	-0.161	0.446
107	0.318	0.400	0.156	0.286	-0.286	0.286	0.164	0.152	0.387
109	-0.013	0.019	0.173	0.063	0.585	-0.122	-0.333	0.030	0.022
111	0.597	0.107	0.363	0.287	0.095	0.287	0.071	0.171	0.318
118	0.158	0.509	0.346	0.359	-0.261	0.554	0.498	0.031	0.433
121	0.053	0.322	0.209	0.255	-0.255	0.119	0.194	-0.255	0.055
127	0.197	0.187	0.421	0.447	-0.307	-0.112	-0.018	-0.447	-0.016
133	0.195	0.332	0.210	0.152	-0.152	0.735	0.260	0.432	0.593

	56	57	59	61	64	68	69	73	77
57	-0.228								
59	0.169	-0.398							
61	0.396	-0.021	0.498						
64	0.198	-0.062	0.136	-0.125					
68	0.316	-0.003	0.062	0.222	-0.141				
69	0.175	0.358	-0.343	0.105	0.228	0.159			
73	0.000	-0.092	0.202	0.000	0.000	0.090	-0.314		
77	0.206	0.103	0.263	0.513	0.256	-0.032	0.172	0.127	
78	0.359	-0.112	0.041	0.113	0.340	0.201	0.075	0.127	0.368
81	0.257	0.048	0.201	0.314	0.218	0.500	0.349	0.108	0.325
85	0.282	-0.005	0.087	0.028	0.368	0.142	0.223	0.253	0.439
86	0.360	-0.219	0.218	-0.037	0.713	0.112	0.098	0.000	0.163
88	0.294	-0.059	0.105	0.083	0.387	0.237	0.109	-0.247	0.214
89	0.371	-0.204	0.258	0.485	0.091	0.225	0.089	0.136	0.435
90	0.236	-0.051	0.251	0.309	0.154	0.143	0.125	0.345	0.387

91	0.000	-0.092	0.000	-0.224	0.224	0.090	0.000	0.400	0.000
93	0.481	-0.062	0.023	-0.125	0.375	0.162	0.140	-0.224	-0.171
94	0.294	0.281	-0.145	0.083	0.248	0.237	0.012	0.247	0.214
95	0.122	-0.005	0.215	0.453	0.368	-0.201	0.024	0.253	0.439
97	0.454	-0.209	0.426	0.501	0.154	-0.012	-0.011	0.173	0.387
98	0.280	-0.178	0.232	0.420	0.155	-0.200	-0.019	0.296	0.539
104	0.199	-0.329	-0.016	0.333	-0.061	0.225	-0.017	0.271	0.263
105	0.368	-0.365	0.263	0.370	0.399	-0.032	-0.028	0.000	0.188
107	0.320	-0.216	0.229	0.569	-0.272	0.172	0.063	-0.111	0.164
109	-0.157	0.390	-0.048	0.220	0.110	-0.079	0.483	-0.281	0.204
111	0.417	-0.038	0.131	0.493	0.181	0.122	0.197	0.116	0.219
118	0.210	-0.065	0.174	0.397	0.033	-0.016	-0.130	0.296	0.309
121	0.240	-0.223	0.221	0.207	0.276	0.015	-0.149	0.000	-0.068
127	-0.054	-0.364	0.515	0.000	0.474	-0.217	-0.355	0.000	-0.018
133	0.101	0.012	0.220	0.173	0.025	-0.072	-0.149	0.664	0.260

	78	81	85	86	88	89	90	91	93
81	0.394								
85	0.442	0.290							
86	0.360	-0.021	0.468						
88	0.294	0.475	0.331	0.380					
89	0.542	0.428	0.659	0.146	0.321				
90	0.236	0.365	0.419	0.164	0.204	0.636			
91	0.253	0.108	0.127	0.245	0.123	-0.136	-0.173		
93	0.198	0.218	0.226	0.347	0.525	0.091	0.154	-0.112	
94	0.450	0.208	0.175	0.178	0.238	0.154	0.204	-0.123	0.248
95	0.282	0.290	0.038	-0.050	0.019	0.316	0.201	0.000	-0.198
97	0.236	0.365	0.201	0.023	0.204	0.402	0.107	0.000	0.154
98	0.280	0.308	0.470	0.039	0.229	0.691	0.525	-0.099	0.044
104	0.371	0.428	0.316	-0.075	0.154	0.632	0.402	-0.136	0.091
105	0.529	0.187	0.277	0.579	0.371	0.435	0.167	0.127	0.256
107	0.460	0.402	0.101	-0.130	0.186	0.528	0.145	-0.111	-0.025
109	-0.246	-0.009	-0.021	0.143	-0.097	-0.175	0.010	-0.351	-0.047
111	0.417	0.135	0.170	0.159	-0.132	0.402	0.256	-0.232	0.052
118	0.210	0.391	0.165	-0.092	0.263	0.418	0.266	0.000	0.033
121	0.109	0.009	0.021	0.310	0.391	0.218	0.050	0.103	0.276
127	0.125	0.061	-0.036	0.335	0.157	-0.038	-0.024	-0.071	0.158
133	-0.039	0.077	0.460	-0.051	-0.186	0.372	0.237	0.221	-0.347

	94	95	97	98	104	105	107	109	111
95	0.331								
97	0.204	0.419							
98	0.107	0.345	0.696						
104	0.154	0.144	0.402	0.691					
105	0.057	0.277	0.387	0.413	0.435				
107	0.049	0.101	0.336	0.359	0.528	0.446			
109	0.076	0.157	-0.112	-0.192	-0.271	0.025	-0.212		
111	0.298	0.317	0.256	0.325	0.402	0.366	0.447	-0.095	
118	0.080	0.352	0.521	0.603	0.618	0.498	0.433	-0.196	0.158
121	-0.117	0.281	0.227	0.187	0.078	0.587	-0.059	-0.084	0.172
127	-0.105	0.322	-0.024	-0.042	-0.134	0.342	-0.016	-0.030	0.115
133	0.087	0.320	0.428	0.516	0.222	-0.023	-0.020	-0.177	0.067

	118	121	127
121	0.293		
127	0.021	0.393	
133	0.387	-0.055	-0.219

Cell Contents: Pearson correlation

Item and Total Statistics

Variable	Total Count	Mean	StDev
1	25	3.48	0.77
4	25	1.76	0.72
7	25	3.72	0.46
8	25	3.76	0.44
9	25	3.88	0.33
12	25	3.36	0.57
13	25	3.52	0.51
14	25	3.76	0.44
17	25	2.92	0.70
18	25	3.48	0.59
20	25	3.12	0.73
21	25	2.72	1.02
22	25	3.80	0.50
26	25	2.80	0.76
30	25	3.44	0.51
35	25	3.16	0.62
36	25	2.72	0.68
37	25	3.68	0.48
40	25	3.32	0.56
41	25	3.52	0.59
42	25	3.52	0.59
43	25	3.64	0.49
44	25	1.72	0.98
45	25	3.64	0.49
49	25	3.44	0.51
52	25	3.36	0.49
55	25	3.44	0.58
56	25	3.52	0.51
57	25	1.92	0.70
59	25	3.36	0.64
61	25	3.40	0.58
64	25	3.20	0.58
68	25	2.48	0.71
69	25	2.48	0.82
73	25	3.00	0.65
77	25	3.44	0.51
78	25	3.52	0.51
81	25	3.24	0.60
85	25	3.48	0.51
86	25	3.04	0.79
88	25	3.24	0.52
89	25	3.68	0.48
90	25	3.84	0.37
91	25	2.00	0.65
93	25	3.20	0.58
94	25	3.24	0.52
95	25	3.48	0.51
97	25	3.84	0.37
98	25	3.52	0.65
104	25	3.68	0.48
105	25	3.44	0.51
107	25	3.44	0.58
109	25	2.52	0.92
111	25	3.32	0.56
118	25	3.76	0.44
121	25	3.32	0.63
127	25	3.20	0.91
133	25	3.56	0.58
Total	25	189.04	13.23

Cronbach's Alpha = 0.8916

Omitted Item Statistics

Omitted Variable	Adj. Total Mean	Adj. Total StDev	Item-Adj. Total Corr	Squared Multiple Corr	Cronbach's Alpha
1	185.56	13.16	0.0669	*	0.8940
4	187.28	13.15	0.0906	*	0.8934
7	185.32	12.93	0.6487	*	0.8873
8	185.28	13.11	0.2528	*	0.8908
9	185.16	13.09	0.3980	*	0.8900
12	185.68	13.02	0.3539	*	0.8897
13	185.52	12.95	0.5379	*	0.8880
14	185.28	12.94	0.6626	*	0.8873
17	186.12	13.03	0.2652	*	0.8909
18	185.56	12.94	0.4741	*	0.8883
20	185.92	13.00	0.2881	*	0.8907
21	186.32	12.88	0.3080	*	0.8914
22	185.24	12.99	0.4631	*	0.8888
26	186.24	13.12	0.1215	*	0.8932
30	185.60	12.98	0.4777	*	0.8886
35	185.88	13.04	0.2891	*	0.8905
36	186.32	13.00	0.3226	*	0.8901
37	185.36	13.14	0.1724	*	0.8915
40	185.72	12.96	0.4691	*	0.8885
41	185.52	12.97	0.4346	*	0.8888
42	185.52	12.86	0.6264	*	0.8866
43	185.40	12.93	0.6026	*	0.8875
44	187.32	13.22	-0.0218	*	0.8972
45	185.40	12.91	0.6362	*	0.8871
49	185.60	13.03	0.3749	*	0.8896
52	185.68	13.11	0.2197	*	0.8911
55	185.60	12.91	0.5393	*	0.8876
56	185.52	13.01	0.4160	*	0.8892
57	187.12	13.29	-0.1150	*	0.8959
59	185.68	13.00	0.3412	*	0.8899
61	185.64	12.95	0.4715	*	0.8884
64	185.84	12.93	0.4955	*	0.8881
68	186.56	13.07	0.2022	*	0.8918
69	186.56	13.09	0.1365	*	0.8933
73	186.04	13.01	0.3175	*	0.8902
77	185.60	12.94	0.5619	*	0.8877
78	185.52	12.92	0.5896	*	0.8875
81	185.80	12.86	0.5976	*	0.8869
85	185.56	12.97	0.4996	*	0.8884
86	186.00	12.91	0.3802	*	0.8894
88	185.80	13.05	0.3249	*	0.8901
89	185.36	12.96	0.5598	*	0.8879
90	185.20	13.05	0.4762	*	0.8892
91	187.04	13.16	0.0834	*	0.8930
93	185.84	13.09	0.2194	*	0.8912
94	185.80	13.01	0.3993	*	0.8893
95	185.56	12.95	0.5317	*	0.8880
97	185.20	13.03	0.5282	*	0.8888
98	185.52	12.88	0.5162	*	0.8876
104	185.36	13.01	0.4499	*	0.8890
105	185.60	12.93	0.5879	*	0.8875
107	185.60	13.06	0.2703	*	0.8907
109	186.52	13.13	0.0734	*	0.8950
111	185.72	13.01	0.3752	*	0.8895

118	185.28	13.01	0.4973	*	0.8887
121	185.72	13.07	0.2299	*	0.8912
127	185.84	13.05	0.1637	*	0.8934
133	185.48	13.06	0.2641	*	0.8907

* NOTE * Not enough data to calculate squared multiple correlation.

APPENDIX G

Attendance Data for the Churches of SSMs in the Study (Random Order)

	SSM Status	SSM Tenure (years)	Size	2005 Attendance	N. Ala. Conference Journal 2005 page no.	2006 Attendance	N. Ala. Conference Journal 2006 page no.	% inc.
1	FE	5	S	60	551	65	324	8.3
2	FE	3	VL	1062	532	1148	325	8.1
3	FE	4	M	120	531	130	338	8.3
4	FE	10	VL	1492	531	1636	338	9.7
5	FE	6	S	8	512	10	338	25.0
6	FE	5	S	81	512	93	339	14.8
7	FE	3	M	108	512	116	339	7.4
8	FE	3	M	170	511	187	339	10.0
9	FE	4	S	58	512	66	339	13.8
10	FE	6	S	60	512	65	339	8.3
11	FE	3	S	92	482	158	348	71.7
12	FE	4	L	609	482	646	349	6.1
13	FE	15	M	368	641	405	368	10.1
14	FE	10	VL	864	641	921	368	6.6
15	FE	7	M	131	641	154	368	17.6
16	FE	5	S	45	641	51	368	13.3
17	FE	3	M	180	641	195	368	8.3
18	FE	4	VL	831	641	881	368	6.0
19	FE	8	S	20	642	22	369	10.0
20	FE	5	S	76	573	80	379	5.3
21	FE	3	M	204	573	226	380	10.8
22	FE	3	L	410	601	448	380	9.3
23	FE	6	M	142	531	157	393	10.6
24	FE	4	VL	1120	531	1245	393	11.2
25	FE	3	M	139	531	170	393	22.3
26	FE	8	M	179	721	198	393	10.6
27	FE	6	M	130	552	157	393	20.8
28	FE	7	M	140	721	155	393	10.7
29	FE	8	S	95	531	131	393	37.9
30	FE	5	M	105	721	115	393	9.5
31	FE	5	M	324	App	345	393	6.5
32	FE	4	M	320	721	370	405	15.6
33	FE	8	M	218	739	237	418	8.7
34	FE	5	L	482	740	510	419	5.8

APPENDIX H

North Alabama Conference—Four Priorities



New Congregations

Natural Church Development

Effective Leadership

Empowering a New Generation

Conference Priorities

- New Congregations
- Natural Church Development
- Effective Leadership
- Empowering a New Generation of Christians

The Church of Jesus Christ is asked to do so much to be part of Christ's ministry to a suffering world, to demonstrate his love and to call all to his Kingdom.

Sometimes, our efforts to be faithful, we take on too much, become unfocused and our mission becomes weakened in the process. Therefore, to help guide us, we have devised *Four Priorities*.

I asked some of the members of our Cabinet to reflect on our *Four Priorities*. We asked every congregation and every pastor to join us in this effort to revitalize and to focus our Conference ministry and mission. How does your church's work align with the *Four Priorities*?

William H. Miller

An Introduction

Ten to twenty years from now, what will be different about the United Methodist Church? Will the reports of our efforts at ministry and service result in further decrease? Yes, if we continue to work at maintaining the status quo.

Our Conference Mission Statement:

Every church challenged and equipped to grow more disciples of Jesus Christ by taking risks and changing lives.

At the 2007 Session of the North Alabama Conference, four priorities were presented to provide each of us with a clearer focus and a plan to "grow more disciples of Jesus Christ by taking risks and changing lives." The following articles focus on four priorities: *Establishing New Congregations; Natural Church Development; Effective Leadership for the 21st Century; and Empowering a New Generation of Christians in our Church.*

I challenge you to cultivate the habit of asking yourself and others with whom you are in ministry, mission and service, "How does what we are doing relate to our *Four Priorities*?" If you have become sidetracked, have the courage to stop what you are doing. Most importantly, we must remind ourselves and others, these *Four Priorities* are not even ours, they are what God has called us to do through Christ, "go and make disciples."

Hal Noble — Dean of the Cabinet

Establishing New Congregations



Over recent years, the North Alabama Conference has become a leader in United Methodist establishment of new Congregations. Population growth taking place in areas throughout the conference creates an opportunity to bring others to Christ and grow more disciples. We have proven that the greatest growth in church membership occurs in new congregations. Dick Freeman, Director of the Center for Congregational Development, has given us inspired leadership in this area and has made our Conference the model for others to follow.

The challenge before us is to boldly identify those areas where a new congregation can be established and to identify and to equip lay leadership needed to do this work.

For example, the Northeast District has established a satellite or "parent" model for the new church start. At both Latham UMC and Good Shepherd UMC, the associate pastors are working in their churches as a base to begin a new community of faith. The parent church provides members and financial resources (in conjunction with the Conference financial support)

to support the associate (new church pastor) and new congregation. The Northwest District is pioneering in the formation of "house churches" that will grow from a living room to a thriving congregation.

What can we do to make a difference?

- Be an encourager through your prayers and financial support of our new church development.
- Identify areas where the potential exists for a new Congregation of Faith.
- Identify laity and clergy with potential for leadership at the new church. Is God calling you to ministry?
- Should your congregation be a "parent" for a new community of faith?
- Contact your District Office with suggestions of potential growth areas for a new church.

With God's help, the challenges and opportunities will be a reality in the building of the Kingdom here on earth.

D. Thomason Bell
Northeast District Superintendent

Natural Church Development Growing Healthy Churches



Not long ago the North Alabama Conference challenged each local church to increase worship attendance by 5%. Healthy churches are growing churches. In 2005, the Conference introduced *Natural Church Development (NCD)* to help churches grow in terms of health and numbers. NCD works on the premise that each church already possess the tools it needs to grow, but needs to help discern how to use them. Using a Conference-trained coach, churches identify for themselves which of eight quality characteristics is their minimum factor and which is their maximum. The churches then focus on strengthening their minimum factor while playing to their maximum. This process not only holds promise for growing the local church, but also provides great potential for the church to help plant new churches.

The Rev. Dale Cohen, Director of Congregational Development, leads us in this effort.

At the end of 2005, average worship attendance for the Conference was 70,506. In 2006, average worship attendance was up 2,359 to 72,865, or 3.34% increase. Currently more than 100 congregations in the Conference are participating in NCD, which may explain the increase in worship attendance. Nevertheless, individual churches are encouraged to participate in NCD to increase their worship attendance and overall health, because healthy churches are growing churches.

Charles Lee
Southwest District Superintendent

Effective Leadership for the 21st Century



The North Alabama Conference is blessed to have a growing group of people who will lead the United Methodist Church into the future. God has blessed us with thousands of new converts to Christ as well as persons finding a new home in congregations within the Conference bounds. We have a great opportunity to shape and strengthen new leaders for the church. And we are not letting this opportunity pass us by.

Providing effective leadership is tied to providing effective accountability which brings strength. This accountability is necessary for both the laity and clergy. Let me lift up three examples of how we are meeting this challenge:

1) We have entered into a new program called *Residence in Ministry* for those newly commissioned persons entering ordained ministry. This will be a time of close mentoring for persons at the pivotal time setting lifelong practices and patterns for effective ministry.

2) We are also entering into a renewed time of lay ministry which is far more expansive than just lay speaking. In these training times the laity will be given opportunities to sharpen skills and use their gifts to lead in many different areas in their local churches. In the coming years, the laity will lead us in a Conference-wide study of United Methodist beliefs.

3) We are initially, under the direction of the Revs. Amelia Sims and Thomas Muhomba, pursuing an active program of clergy recruitment and calling to the pastoral ministry in our Conference.

We are convinced that God is leading us to a great new day when laity and clergy will minister from the strengths of calling, training, and effectiveness.

Glenn Conner
Central District Superintendent

Empowering a New Generation of Christians



The average age of the appointed clergy in the North Alabama Conference is 52.3. There will be a massive number of retirements in the next 13 years. In our conference there are only 16 Full Elders under the age of 35 and 15 Probationary Elders under the age of 35. The picture is clear: there are not enough younger clergy to replace those who are nearing retirement. We must find ways to passionately communicate God's call to a new generation.

Pastors, teachers, leaders of children and youth in local churches as well as at the conference level should be intentional about offering opportunities for young people to hear and respond to God's call. Pastors should pay special attention to the youth in their care who appear to have a heart for ministry and then challenge them to listen for God's call. Our Sunday school teachers and leaders must once again hold

before our younger people the options for ministry that our church offers. Sumatanga must again be a source for vocations. Campus ministries at colleges and universities have a great opportunity to appeal to our younger men and women at a pivotal, career choosing time in their lives. So, our campus ministers should be appointed with the expectation that helping younger people hear and clarify God's call is a major part of their job description.

Encouragement is vital. Granting permission for a new generation of clergy to take the reigns of leadership will open the door for a new generation of laity to relate to God and to one another in the health and wealth of Wesleyan theology.

T. Michael Morgan
South Central District Superintendent



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APPENDIX I

Corrected Reliability Calculations for WESLI, Version 2

Select Elder Data (I would recommend removing the highlighted questions, since they will increase your reliability if deleted)

Cronbach's Alpha	N of Items
.867	58

	Cronbach's Alpha if Item Deleted		Cronbach's Alpha if Item Deleted		Cronbach's Alpha if Item Deleted		Cronbach's Alpha if Item Deleted
v1	.864	v21	.860	v42	.863	v29recode	.869
v3	.864	v22	.862	v43	.864	v33recode	.873
v4	.866	v24	.860	v45	.863	v44recode	.872
v5	.869	v25	.862	v46	.866	v53recode	.875
	v6	.865	v26	.860	v47	.865	
	v7	.863	v27	.863	v48	.866	
	v8	.864	v28	.868	v49	.863	
	v9	.868	v30	.868	v50	.861	
	v10	.860	v31	.862	v51	.863	
	v11	.862	v32	.863	v52	.860	
	v13	.866	v34	.873	v54	.862	
	v14	.863	v35	.865	v55	.863	
	v15	.862	v36	.864	v56	.864	
	v16	.860	v37	.865	v57	.861	
	v17	.862	v38	.861	v58	.862	
	v18	.866	v39	.862	v2recode	.867	
	v19	.863	v40	.874	v12recode	.877	
	v20	.866	v41	.864	v23recode	.869	

Statistics											
	N		Mean	Std. Error of Mean	Median	Mode	Std. Deviation	Variance	Range	Minimum	Maximum
	Valid	Missing									
v1s	32	0	3.56	.127	4.00	4	.716	.512	3	1	4
v3s	32	0	3.88	.059	4.00	4	.336	.113	1	3	4
v4s	32	0	3.84	.065	4.00	4	.369	.136	1	3	4
v5s	32	0	3.81	.105	4.00	4	.592	.351	3	1	4
v6s	32	0	3.84	.065	4.00	4	.369	.136	1	3	4
v7s	32	0	3.75	.110	4.00	4	.622	.387	3	1	4
v8s	32	0	3.88	.059	4.00	4	.336	.113	1	3	4
v9s	32	0	3.06	.142	3.00	3	.801	.641	3	1	4
v10s	32	0	3.75	.090	4.00	4	.508	.258	2	2	4
v11s	32	0	3.59	.099	4.00	4	.560	.314	2	2	4
v13s	32	0	3.91	.052	4.00	4	.296	.088	1	3	4
v14s	32	0	2.94	.162	3.00	3	.914	.835	3	1	4
v15s	32	0	3.81	.070	4.00	4	.397	.157	1	3	4
v16s	32	0	3.47	.110	4.00	4	.621	.386	2	2	4
v17s	32	0	3.22	.125	3.00	3	.706	.499	2	2	4
v18s	32	0	3.59	.099	4.00	4	.560	.314	2	2	4
v19s	32	0	3.34	.139	3.50	4	.787	.620	3	1	4
v20s	32	0	3.47	.100	3.50	4	.567	.322	2	2	4
v21s	32	0	3.56	.134	4.00	4	.759	.577	3	1	4
v22s	32	0	3.69	.105	4.00	4	.592	.351	2	2	4
v24s	32	0	3.59	.088	4.00	4	.499	.249	1	3	4
v25s	32	0	3.69	.095	4.00	4	.535	.286	2	2	4
v26s	32	0	3.78	.087	4.00	4	.491	.241	2	2	4
v27s	32	0	3.69	.130	4.00	4	.738	.544	3	1	4
v28s	32	0	3.63	.087	4.00	4	.492	.242	1	3	4
v30s	32	0	3.16	.128	3.00	3	.723	.523	3	1	4
v31s	32	0	3.78	.074	4.00	4	.420	.176	1	3	4
v32s	32	0	3.25	.110	3.00	3	.622	.387	2	2	4
v34s	32	0	2.47	.162	3.00	3	.915	.838	3	1	4
v35s	32	0	3.28	.150	3.50	4	.851	.725	3	1	4

v36s	32	0	3.78	.074	4.00	4	.420	.176	1	3	4
v37s	32	0	3.88	.059	4.00	4	.336	.113	1	3	4
v38s	32	0	3.50	.119	4.00	4	.672	.452	2	2	4
v39s	32	0	3.63	.087	4.00	4	.492	.242	1	3	4
v40s	32	0	2.53	.201	3.00	3	1.135	1.289	3	1	4
v41s	32	0	3.13	.147	3.00	3	.833	.694	3	1	4
v42s	32	0	3.75	.078	4.00	4	.440	.194	1	3	4
v43s	32	0	3.91	.052	4.00	4	.296	.088	1	3	4
v45s	32	0	3.28	.112	3.00	3	.634	.402	2	2	4
v46s	32	0	3.25	.110	3.00	3	.622	.387	2	2	4
v47s	32	0	3.38	.125	3.00	3 ^a	.707	.500	3	1	4
v48s	32	0	3.91	.052	4.00	4	.296	.088	1	3	4
v49s	32	0	3.50	.127	4.00	4	.718	.516	3	1	4
v50s	32	0	3.75	.078	4.00	4	.440	.194	1	3	4
v51s	32	0	3.88	.059	4.00	4	.336	.113	1	3	4
v52s	32	0	3.16	.143	3.00	3	.808	.652	3	1	4
v54s	32	0	3.34	.085	3.00	3	.483	.233	1	3	4
v55s	32	0	3.88	.059	4.00	4	.336	.113	1	3	4
v56s	32	0	3.16	.156	3.00	3 ^a	.884	.781	3	1	4
v57s	32	0	3.66	.096	4.00	4	.545	.297	2	2	4
v58s	32	0	3.72	.103	4.00	4	.581	.338	2	2	4
v2recode	32	0	3.28	.163	4.00	4	.924	.854	3	1	4
v12recode	32	0	1.84	.163	2.00	2	.920	.846	3	1	4
v23recode	32	0	3.19	.198	4.00	4	1.120	1.254	3	1	4
v29recode	32	0	3.13	.184	3.00	4	1.040	1.081	3	1	4
v33recode	32	0	2.66	.183	3.00	3	1.035	1.072	3	1	4
v44recode	32	0	2.94	.162	3.00	3	.914	.835	3	1	4
v53recode	32	0	2.38	.194	2.00	1 ^a	1.100	1.210	3	1	4

a. Multiple modes exist. The smallest value is shown

APPENDIX J

Demographic Data for the SSMs and Their Churches

SSM	SSM Gender	SSM Age	SSM Ethnicity	Year SSM Earned M. Div.	SSM Complete Doctoral Studies?	SSM Doctorate Type	Year Doctoral Work Completed	SSM Age at Ordination
X001	M	50	E	1982	N	---	---	1983
X002	M	51	E	1986	Y	D.Min	2001	1989
X003	M	54	E	1986	N	---	---	1988
X004	M	46	E	1999	N	---	---	2003
X005	M	56	E	1978	Y	D.Min	1988	1978
X006	M	55	E	1987	N	---	---	1990
X007	M	47	E	1990	Y	D.Min	2008	1994
X008	M	58	E	1986	Y	D.Min	1993	1988
X009	M	66	E	1976	N	---	---	1978
X010	M	43	E	1992	Y	D.Min	1998	1994
X011	M	47	AF	1990	Y	D.Min	1998	2005
X012	M	44	E	1989	Y	D.Min	1996	1991
X013	M	46	E	1989	N	---	---	1991
X014	M	47	E	1990	N	---	---	1992
X015	M	50	E	1983	Y	JD	1994	1986
X016	M	61	E	1975	N	---	---	1976
X017	M	53	E	1985	Y	D.Min	1991	1987
X018	M	63	E	1992	N	---	---	1995
X019	M	47	E	1988	N	---	---	1990
X020	M	59	E	1992	N	---	---	1994
X021	M	47	E	1987	N	---	---	1990
X022	M	62	E	1990	N	---	---	1992
X023	M	51	E	1985	Y	D.Min	2000	1987
X024	M	54	E	1986	N	---	---	1991
X025	M	47	E	1989	N	---	---	1992
X026	M	54	E	1989	N	---	---	1991
X027	M	46	E	1992	N	---	---	1994
X028	M	45	E	1995	N	---	---	1998
X029	M	41	E	2000	N	---	---	2001
X030	M	59	E	1975	N	---	---	2004
X031	M	64	E	2000	Y	Ed.D.	1982	2002
X032	M	62	E	1980	N	---	---	1982

* - www.census.gov - data taken on January 15, 2009

** - www.zip-codes.com - estimate taken on January 15, 2009

SSM Church Size	SSM Age at Seminary Graduation	SSM Age at Ordination	SSM Age at Doctoral Work Completion	SSM Church Zip Code	Pop. Census 2000*	Pop. Jan 2009 (Est.)**	percent Growth Pop. Growth
M	24	25	na	35243	16,535	20,114	21.64
L	29	32	44	35976	15,961	17,262	8.15
M	32	34	na	35115	14,941	12,955	-13.29
M	37	41	na	35004	6,998	10,427	49.00
VL	26	26	36	35216	31,417	34,907	11.11
M	34	37	na	35040	7,157	14,499	102.58
M	29	33	47	35215	46,541	47,935	3.00
M	36	38	43	36272	14,148	13,476	-4.75
M	34	36	na	35801	22,425	21,203	-5.45
M	27	29	33	35150	18,592	18,687	0.51
S	29	44	37	36201	22,079	20,524	-7.04
VL	25	27	32	35173	18,789	26,887	43.10
S	27	29	na	35748	5,447	6,519	19.68
M	29	31	na	35080	11,735	14,979	27.64
M	25	28	36	35124	16,781	23,530	40.22
L	28	29	na	35476	7,715	7,722	0.09
VL	30	32	36	35242	32,244	50,430	56.40
S	47	50	na	35648	3,917	3,868	-1.25
M	27	29	na	35811	23,833	27,546	15.58
S	43	45	na	35904	15,322	14,357	-6.30
M	26	29	na	35749	13,186	21,137	60.30
S	44	46	na	35096	6,736	6,788	0.77
M	28	30	43	35475	10,932	15,455	41.37
S	32	37	na	35242	32,244	50,430	56.40
VL	28	31	na	35763	7,204	14,277	98.18
L	35	37	na	35674	18,361	19,215	4.65
S	30	32	na	35750	11,890	14,165	19.13
M	32	35	na	35243	16,535	20,114	21.64
M	33	34	na	35603	26,125	32,020	22.56
M	26	55	na	35211	30,310	30,226	-0.28
S	56	58	38	35650	13,710	14,136	3.11
VL	34	36	na	35801	22,425	21,203	-5.45

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