ABSTRACT

THE IMPACT OF MULTSENSORY COMPONENTS IN WORSHIP

by

Steven Carl Trewartha

This project surveys how God communicates through the church with multisensory venues in changing cultures. Chapter 2 surveyed how God communicates through the Bible in a changing world.

Chapter 3 formulated a methodology to examine how expanding technologies communicate the gospel today. Focus groups measured the effects of multisensory stimulants in worship. A secondary posttest determined the degree of response on three levels—affective, behavioral, and cognitive.

Major questions addressed include

What are the major streams of communication that have impacted culture?

How has the church effectively used multisensory communication?

Does the use of multimedia technology in worship increase response?

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

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Steven Carl Trewartha

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A Dissertation

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CHAPTER 1

OVERVIEW OF THE STUDY

During some of the more formative years of my Christian upbringing, several distinct experiences stand out. One of the first was when I saw a live production of <u>He Lived the Good Life</u>" (R. Wilson) and, later, <u>Tell It Like It Is</u> (Carmichael and Kaiser) at my home church. Later as a teenager I was wooed by six slide projectors working in concert with appealing music in the background. There in an elementary school, a packed gym full of typically insecure junior high students heard the life-changing message of God's love in a language, context, and culture with which they could identify and readily understand.

After teaching confirmation for several years, and each year talking at length about the exodus of the Israelites, I found myself able to present the story more vividly after having belatedly watched Charlton Heston portray Moses in <u>The Ten Commandments</u> (Heston and Brynner). Never had I so naturally taught on the topic with such passion. More recently I was brought almost to tears upon viewing a powerful video production at Grove City Church of the Nazarene in Grove City, Ohio, in October 2000. I left worship with the vivid image of poor children in China, India, and Africa and found my heart moved in a deep way.

The commonality of these varied experiences fascinated me. The common thread in them all is the heavy influence of multisensory stimulation. Most of the experiences were marked by the dual use of audio and visual projection systems to help get their message across.

My interest in this project stems from my belief that preachers today are years and

perhaps decades behind in developing effective strategies to communicate with a world and culture so enthralled with multisensory communication, especially of the audiovisual variety.

The Problem

A characteristic of most great leaders is their ability to communicate effectively. Despite their differences, Winston Churchill, Martin Luther King, Jr., and Ronald Reagan all shared the ability to communicate their message effectively. The Church and every leader thereof are also called to communicate a message—that of God's love to the world. According to Eugene Nida, usually the messenger impedes non-Christians from hearing the good news more than the message (251).

The decline of Christianity in the Western world is well documented across the board. Europe leads the decline and is now predominantly post-Christian. Towering churches still decorate the skyline, but most stand as relics of a long-dead faith. American Christianity is perhaps only a generation behind. Every week sixty American churches close their doors:

> Rapidly becoming marginalized by the popular culture, the church is increasingly seen as vague and irrelevant to the real issues of life.... There is not one county in America that has a higher percentage of Christians living in it today than were there ten years ago. Not one! (Bannister 21)

George Hunter, who has interviewed an average of two hundred non-Christians a year for the past thirty years, labels 140 million Americans as virtually secular. They have no Christian influence, no Christian memory or vocabulary. Fully 80 percent of churches in America are either stagnating or in decline ("Church for the Unchurched").

The Gallup organization cites further statistics to show the waning influence of the church in America. Only 59 percent of Americans read the Bible at least occasionally,

down from 73 percent in the 1980s (Gallup and Simmons). Only 50 percent of Americans

can name the first book of the Bible. Only 33 percent know who delivered the Sermon on

the Mount, and a scant 25 percent of Americans know what is celebrated at Easter

(Barna, "The Bible"). Some 80 percent of born again Christians think the Bible says,

"God helps those who help themselves," when in fact Ben Franklin said it (Franklin 347;

"Facts and Figures" 11). Periodic Gallup surveys indicate a clear trend. Every so often

Gallup asks Americans, "Do you have any religious training in your background?"

(Hunter, "Church's Mission" The percent of Americans with no religious training follows

a rising trend (see Table 1.1).

Table 1.1. Percentage of Americans with No Religious Training

Percent of Americans with No Religious Training	
1952	6%
1965	9%
1976	9%
1978	17%
1981	21%
1988	28%
1993	35%

Source: Hunter, "Church's Mission"

When people express needs, the Church often is not even on their short list of

whom they think to call. Anfuso, Loveless, and Loveless conducted a study and found 62

percent of unchurched people describe the church as unable to relate to their problems or

needs. The statistics seem clear. Despite the work of some 400,000 churches and

thousands of parachurch organizations, the percentage of Christians active in churches continues to decline while the population grows.

The issue of how Christians best relate the message of the gospel and deliver it on a level that is understood needs to be explored. After all, Christians do not want people to reject the message just because it is not wrapped in a culturally inviting way. Jesus taught that people ought not put new wine into old wineskins. When they do, the new wine bursts the old wineskins. Instead people need to put new wine into new wineskins (Luke 5:37). If the message of the gospel and the mercies of God are always fresh and new every morning (Lam. 3:19), then the medium one uses to transmit the message also ought to be fresh. Translating eighteenth century hymns from Europe into the native language and bringing in used organs is not going to reach unchurched people effectively. Every generation needs to reassess which method of delivery best fits the culture. In order to reach pre-Christians, the Church needs to meld the message into a language that is readily intelligible in the twenty-first century.

Different generations access and receive information differently. Indeed those most influenced by the electronic culture tend to participate in church at a far lower level than those of previous generations (Sample 15). Walter Ong goes further and argues that the senses are historically and socially organized. The five senses gain their shape by the social and historical frameworks and are conditioned and cultured by the whole of life experience. Industrial societies organized around the media constitute a secondary orality in contrast to the orality of preliterate cultures (6, 190). Just as the Industrial Age of a century ago required new mediums of communication, so too has the Age of Information ushered in a whole paradigm of needs. World-renowned leadership trainer, Steven

Covey, recently said the same: "The Industrial Age management control style is becoming obsolete and dysfunctional" (qtd. in Brim C1). In the postmodern world, people are caught between a modern world that is rapidly disappearing and a postmodern world that has not yet fully emerged. The rite of passage between these two eras manifests itself in every aspect of culture, including education, religion, sociology, business, and community. The undeniable trend and plain truth is that people access and process information in a different way than they did even ten years ago.

Whether churches want to embrace the tools of technology to aid in the transmission of the message is a question that needs to be asked. Hardly any sector in American life is unaffected by technology. Recently, I witnessed a young boy playing Gameboy during church. When his mother told him to stop playing, he only turned down the volume. A few minutes later he continued to play while standing in line to receive Holy Communion. It reminded me of when our family first experienced the offer to play Gameboy at a Perkins's restaurant in 1995. The effects of technology are everywhere. If technicians can unlock a car door by remote control satellite transmission, Christians ought to be able to employ similar technology to spread the gospel.

Christians make a grave mistake when they neglect or even shun the potent power of the arts. Church leaders need to redeem the arts for the glory of God instead of letting the forces of evil have sole access to them. Although Luther did not rework bar tunes of his day and change them into contemporary songs, he was interested in clearly communicating the gospel:

> In order to be understood by the people, only the simplest and the most common words should be used for singing; at the same time, however, they should be pure and apt; and further, the sense should be clear and as close as possible to the psalm. (Luther's Works 49: 69).

Luther also lamented when he sensed the full expression of gifts as not being allowed in the realm of the sacred. "How is it that in matters concerning the flesh we have so many fine poems and hymns, but that in those concerning the Spirit we have such sluggish, cold affairs?" (Plass 981).

Ample evidence also suggests that Luther adapted medieval carols (sacred folk song). As many as 20 percent of Luther's hymns are based on, or written in, the form of such religious folk song. One example is *"Gott der Vater wohn uns bei,"* a song where Luther exchanged "Saint Peter attend us" for "God the Father, be our stay" (W. Krueger). Luther wanted music that "flowed freely, gently, and cheerfully, are not forced or cramped by rules, and are like the song of the finch" (W. Krueger). As Luther maximized the tools of his day to spread the gospel, likewise the Church should fully utilize technology available today. Emerging computers and the Internet may be the most powerful educational tools the church has ever experienced (Clemans; Slaughter, Out on the Edge; Childress).

While affirming the power and potential of the microchip and its ability to communicate better, this study acknowledges that the use of multimedia technology also raises the possibility of powerful negative influences. The onslaught of computer hackers causing the near shutdown of companies in the last decade stands as just one ugly example.

Although the use of multimedia technology is relatively new in churches, the use of multisensory worship is not. Often, a practice or tradition would originate to meet a particular need. Stained glass windows introduced into churches in about the twelfth century helped illiterate people see and understand the gospel. Incense was common in

the Middle Ages but has its origin in Israelite worship and even earlier in Canaanite worship somewhere in the sixth century BC. The pleasing odor associated with incense served to enhance worship as it was added to cereal offerings or used to enhance the burning of animal sacrifices propitiatory in nature. During the Middle Ages, it was also used to disguise or conceal less appealing body odors that were often present among peasants and those who came in from the working fields. Loud, booming preaching finds its origin in a day before audio amplification. As crowds at worship grew larger, the characteristics of a good preacher came to include those who had strong enough voices at least to be heard. One surmises that multisensory "smells and bells" are not new. Their contribution in the church has not only been longstanding and significant, but their residual effects are often carried on long after the reason for their origin has run its course.

Good quality worship often appeals to multiple senses. Numerous studies have shown that multisensory teaching and learning are far more effective in almost any discipline on most any topic. One of the first to demonstrate this truth was the Standard Oil of New York Study of "How We Learn." People learn 10 percent of what they read, 25 percent of what they hear, and 50 percent of what they see and hear. A study by Lang and McBeath found similar results (see Appendixes D and E).

Visual stimulation has been common protocol with Hollywood for decades. More and more businesses are tapping into the power of multisensory stimulation. Never in the history of Christendom have more multisensory resources been so readily available and now within the tangible and financial reach of the local parish.

Perhaps no one has a mandate to communicate more than the Church. The

Apostle Paul raises the question of how people will hear and believe the good news unless people are sent and are *heard*. For "faith comes from hearing the message, and the message is heard through the word of Christ" (Rom. 10:17, NIV). The purpose of preaching is to communicate divine truths. The issue is not to say something; the issue is to have something heard. In order to be effective, a message must scratch where people itch (Lowry).

In an era of unprecedented change in the mediums of communication, one witnesses the rapid changes in culture. When the church resists change, Christians are at risk of not reaching the next generation. Defying change is a scary thought when one considers that the church in America could be only a generation or two away from being marginalized. A thumbnail sketch of the history of communication has evolved from oral communication to a "people of the book" to the current era when people are bombarded with multisensory electronic communication. The age of electronic information that started primarily with radio, television, and computers has now sprouted into a whole array of multimedia communication. These devices have changed the way people receive, process, and internalize information. In turn, they have also dramatically changed the people who sit in our pews. Far too often, the style of presentation of the gospel has not made commensurate changes to the culture. In other words, Christians might speak the Word but are not left with a clear indication if it is being heard and by whom.

Background

Whether the use of multimedia technology in the Church is another trend that will come and go or a serious wave of the future that will dramatically transform how moderns hear and respond to the gospel remains to be seen. Almost since the beginning

of time, people have wrangled over how best to worship (Dawn, "Beyond" 550-52). "Worship wars" continue in churches today. Some naively think that all churches should worship the same way they do. Others say that those who hold such a view simply suffer from spiritual and cultural myopia. Lutheran pastor Peter Marty describes the battle this way: "Pigeonholing the manner of praise is more than a disservice to God. It threatens the integrity of the body of Christ" (qtd. in Basden 33).

While some would say the struggle has to do with a resistance to change in general or a resistance to change in music, perhaps the struggle has to do with the intimate nature of worship. Christian worship is a time when people enter the presence of the holy, bear their souls, and commune with One in whom "we live and move and have our being" (Acts 17:28, NIV). In the Old Testament, the Israelites struggled not only over how to worship but whom to worship (e.g., Exod. 32—the worship of the golden calf). In the New Testament, Paul had to quell church fights among the Corinthians about the proper place of gifts in worship. As the Church matured, creeds were formulated to help state the exact nature of belief. In terms of music, the Church has employed just about every type of music imaginable, all the way from Gregorian chants in the sixth century to the hymns of John Wesley, which were written to bar tunes, to Christian rap. Modern technology has put every type of music imaginable only a click away. Personal computers and their increasingly powerful chips able to handle large volumes of data, linked with the Internet, have enabled even small churches to tap into the latest forms of worship. The reach of technology includes but is not limited to movie clips, song retrieval, candid interviews using video camcorders, video editing, PowerPoint presentations, and much more.

Congregational Context

The immediate context of this study was Holy Trinity Lutheran Church, a

congregation with 350 in average attendance in New Prague, Minnesota. This fifty year

old congregation, like most ELCA Lutheran congregations, carries a rich tradition but is

also undergoing various transitions. The congregation first purchased a video projection

system in 1997 and began contemporary "Celebrate" services about the same time. Two

other traditional liturgical services offer worshippers an alternative during weekend

worship.

The larger context of this study bears in mind that thousands of churches in

America struggle to make their mediums of communication more relevant and effective.

Most mainline denominations and their corresponding judicatories have active

discussions over what expressions of worship are most appropriate in the twenty-first

century. Included in those discussions is the question of what level of multimedia one

should use within the worship setting. Any changes decided upon often face an uphill

battle against years of embedded traditions.

The need for a study such as this is imperative. The evidence that multisensory

and, in particular, audiovisual communication are more effective continues to grow. At

the same time, the battle lines in churches and denominational judicatories between what

is and is not appropriate in worship continue to be drawn. Some, like Virginia Owens,

author of <u>The Total Image, or Selling Jesus in the Modern Age</u>, continue to believe that

media and religion belong together like oil and water (see also D. Miller 7-11). Many

others have been successful in intermingling media and religion for years.

One needs to address the issue if culturally relevant worship or "scratching the

consumers' itch" really risks abdicating God from the center of worship. Much debate centers around whether the Church can strive for and achieve cultural relevance without evacuating worship of normative substance. While some would argue it cannot, Calvin Miller, in <u>Marketplace Preaching</u>, argues that it must:

> The Edsel may have been a great car, but it finally went out of existence and quit being manufactured. It lost out not because it was not a fine car, but because it was no longer a car that the world wanted…. Ford lost the Edsel because it kept asking the wrong questions. Every year they asked themselves how they could make the Edsel better. They just never asked, "Do people want Edsels?" (30)

The Church is always in danger of going out of business if it cannot learn to ask the right questions. The question Christians should be asking is not how to make the worship services better or the sermons more interesting. Instead, "the church needs to know what the world *wants* [original emphasis] to hear in a sermon, and yet also find a way to give it what it *needs* [original emphasis] to hear in a sermon" (C. Miller 30-31).

This study sought to measure objectively affective engagement, behavioral response, and cognitive comprehension of seven multisensory messages on "core values." Measurement takes place in two sets of subjects. First, a questionnaire was filled out by those hearing each of the seven messages. Second, a Focus Group convened and met four times over a period of six months to discuss the effectiveness of each message.

While numerous studies, including the well-known Standard Oil in the 1960s that documented increased learning through the use of multisensory stimulation (see Appendix D), no report of which I am aware has tested multisensory stimulation with regard to what affective, behavioral, and cognitive effect it has on listeners during a Sunday morning sermon.

Purpose

The purpose of this study was to determine what effect multisensory worship has on learning at Holy Trinity Lutheran Church, New Prague, Minnesota. Learning is understood to include the whole realm of affective, behavioral, and cognitive response in a person's life. Behavioral change included actual action taken as a result of specific worship services, such as enrolling in a small group or equipping class, frequency of prayer or Bible reading, giving to mission causes, or inviting pre-Christians to worship.

Research Questions

This project begins with a broad survey of how God has communicated with his people throughout the biblical witness, looks at how the church has attempted to communicate this good news to the world, and concludes with an objective look at the best ways to use technology to communicate the gospel today.

What are the major streams of communication that have highly impacted the culture?

What major streams of communication has God used to interact with his people as recorded or alluded to in the Bible?

What are the major streams of communication (multi and unisensory) that have been used in the history of the Christian church to convey the message of the gospel to its culture?

In what ways does the use of multisensory components, particularly multimedia technology, maximize the affective, behavioral, and cognitive response from a message that is shared during weekly worship?

In what ways does multimedia technology contribute to observed changes in

maximizing the affective, behavioral and, cognitive responses to seven messages on

"core values" shared during weekly worship?

Defining Terms

Clarity about certain terms is important to this study. For the purposes of this

study, I define several key words.

Multisensory

Multisensory means that which appeals to or stimulates more than one of the five

senses.

Multimedia

Multimedia means the use of more than one method of media communication to

convey messages from conveyor to receiver, often used interchangeably with the word

"audiovisual."

Audiovisual

Audiovisual means a conflated use of both audio and visual methods to

communicate. While all audiovisual communication is multisensory in nature, the

opposite is not necessarily true.

Although the scope of this study concentrates on the use of multimedia and

audiovisual technology, I have not limited myself to these areas. Because these two areas

represent relatively new phenomenon, I exercise the freedom to include multisensory

communication that may not be audiovisual in nature.

Contemporary Worship versus Traditional Worship

To clear up possible confusion over words that have come to have different

meanings and connotations, this study occasionally uses the terms "contemporary

worship" and "traditional worship." Because of common misunderstandings regarding the use and misuse of these terms, the following definitions suffice.

Contemporary worship means the worship style that is characteristic of the present period and marked by innovation and identification with the current culture (Wright and Wright 23). Contemporary worship employs the mostly recent praise and worship choruses written over the last twenty to thirty years. Contemporary worship is often referred to as "alternative worship."

Traditional worship is a style that is stable, uniform, and follows a preset pattern of ancient liturgical responses, phrases, and identification with the past. Traditional worship typically includes heavy use of church hymnody of the eighteenth and nineteenth centuries. This style typifies worship found in most mainline churches and corresponding hymnals thirty years ago. Traditional worship is not to be confused with traditionalism.

Communication

Communication comes from the Latin word *communis* and means sharing of information or ideas or to have in common (Søgaard 29). Types of communication include verbal, written, numeric, pictorial, audio, kinetic, artifactual, tactile, temporal, spatial, olfactory, and silent (36-38). The question is not which medium of communication is best, but which mix.

Charles Kraft argues that when the Bible uses the word "preach" and the corresponding Greek word *kerusso*, translators would be more accurate to render the contemporary word "communicate" to capture the original meaning:

> I would, therefore, contend that in many (perhaps most) of the places where it is clear that the broad presentation of the gospel is intended by such Greek terms as *kerusso*, it would be more accurate to translate it "communicate." For example Mark 16:15b would read, "Go through the

whole world and communicate the gospel." (43)

Often the problem is not so much the density of the hearers or the content of the message but the dullness of the medium. Thousands of messages are relayed every day begging to be heard. Listeners need to filter the noise because the competition will do almost anything to gain a hearing. Hearing has become distorted and convoluted because of the dominant influence and widespread access to media. The ability to think linearly has decreased because the world of media uses so many short takes and sound bites.

Howard Hendricks argues that preachers need to teach people how to listen again. The average person can listen four to ten times faster than normal conversational speech ("Beeson Series Lectures"). Communicating the gospel happens in many different ways, without any best way. If the only tool to communicate is akin to a hammer, not everyone communicated to, is a nail. Jesus never taught the gospel in the same way to different people. He constantly varied his message according to his audience and context, but he did not compromise the content. Words contain their meanings, but communication depends on who is talking, who is listening, and what they hear, not only on what is said. Listeners are the ones who filter the meaning. How they interpret and translate what is said counts far more than what is said.

Worship

Worship has one idea at the core. True worship expresses the truth that everything comes from God and nothing comes from the participant except confession, thanksgiving, and expressions of praise. Christ and his gracious gifts are the central focus of Christian worship. God is the subject and object of worship. Because of what God has done and is doing, God invites his people to worship. In worship, God is revealed so

people may respond with prayer, praise, and thanksgiving.

Message

While this study concentrates on the sermon, the intent of the message can never be completely dissected from the total worship experience. I assume that the purpose of the sermon is to not only to engage listeners but also to bring about major life changes.

This study measures change in three areas.

Pathos represents affective thought. A person emotes *pathos* with honest, unfabricated feelings and unhindered affective expressions. *Ethos* represents the behavioral response, the actual doing of the behavior. *Ethos* is a volitional will to act or respond. *Logos* represents cognitive thought. Left-brain thinking that relates to comprehension and logic is the *logos*.

The Project

Seven topics were presented over a six-month period to determine the effect, if any, the use of audiovisual stimuli had on worship participants. Holy Trinity uses three distinct forms of worship. One service is traditional in nature and continues minimal use of multisensory means. Another service is contemporary in nature and makes frequent use of audiovisual aids. A third service blends contemporary and traditional elements. Topics to be presented include the core values of the church, which spell out the acronym PEBBLES: prayer, equipping, Bible, belonging, love, excellence, and sharing Christ.

Methodology

Falling under the category of an evaluative study in the descriptive mode, this project begins with a broad survey of some of the highlights of communication in culture, particularly related to the Church. The overview of literature looks at the history of how

God communicated with his people throughout the biblical witness. Finally, this project examines how the Church has attempted to communicate this good news in mediums and to a world that constantly changes.

Outcome of the Project

Two methods were used to measure effective communication. First, an interactive Focus Group was assembled and met four times over a period of six months. Second, questionnaires were distributed after each of the seven multisensory worship services employing a simple Likert scale (see Appendixes A, B, and C). These posttests were administered to determine a change on three levels: affective, behavioral, and cognitive. Chapter 3 and following formulates a methodology to examine the best ways to use the expanding technologies to communicate the gospel today.

Instrumentation and Data Collection

Three separate researcher-modified questionnaires were used to measure the affective, behavioral, and cognitive responses of each sermon on one of the seven core values. The seven core values were presented with avid use of audiovisual or multisensory communication at all services.

The separate Focus Group was assembled and selected based on consistent criteria. In addition to their completing a researcher-modified questionnaire, ample opportunity for written feedback was given to note any additional thoughts, feelings, or behavioral changes that the participant would like to include in the study.

Subjects

A general sampling of subjects was carefully utilized at various points in this study to determine what impact seven multisensory messages had on the core values for

those who participated.

Subjects for the Focus Group

As a second, more in-depth probe into the viability of multisensory communication, a Focus Group of eight members was formed. Participants were selected based on the following criteria: (1) regular attendance in church at least once a month, (2) participation in communion at least five times in the previous calendar year, (3) diverse representation with regard to age, gender, and service of worship they normally attend, and (4) a commitment to attend all seven Sundays of the study.

Subjects for the Questionnaire

On seven designated Sundays, following a multisensory message on one of the core values, all subjects in attendance at one of the three worship services were invited to fill out three researcher-modified questionnaires that were used to measure the affective, behavioral, and cognitive responses to each message. An average of about thirty replies were collected per sermon.

Variables

The independent variables of this study include a sermon series on the core values of Holy Trinity Lutheran Church. Seven messages were delivered to the congregation with a "treatment" of multisensory stimulation. These messages were carefully analyzed by a Focus Group. Dependent variables included scores given in the three-pronged Likert scale results. No control group was used and the respondents who returned questionnaires differed each week.

Delimitations and Generalizability

The parameters of this study were limited to Holy Trinity Lutheran Church in

New Prague, Minnesota, with an average worship attendance of 350 per week. Similar outcomes of this study can be generalized to apply to settings characterized by a similar size, history, exposure to multimedia technology, and demographic makeup. Although the sermon in the worship setting is the chosen independent variable, this study makes no attempt to conjecture if similar results would derive from using other forms of presentations such as lecture, small group settings, or conferences.

Theological Reflection

Given current debates in churches about what is and is not appropriate in worship and the rapidly changing cultural milieu in which Christians live, the theological implications of this study are great. Many authors claim the Church has largely lost a whole generation by failing to present the gospel in a culturally relevant manner. At the very least, many mainline churches are in deep trouble. The average age of a United Methodist is sixty-one and an ELCA Lutheran is fifty-nine; whereas, the average American is only about thirty-nine years of age (Foss). Many other mainline denominations share similar problems of an aging constituency.

If sermons using multimedia technology more effectively teach, engage the emotions, and prompt people toward desirable behavior, then this study would build the case for increased use of multisensory education and stimulation in the worship setting, especially toward reaching young people in the church and those of a more postmodern mind-set.

Overview of Dissertation

Chapter 2 of this study provides the biblical, theological, and rational underpinnings for this research. Documentation of findings and consultation with a wide

range of sources anchor this work within the latest research pertaining to the subject at hand. Chapter 3 develops the design of the study in greater detail. Chapter 4 organizes and displays the findings. Chapter 5 summarizes, interprets, and evaluates the results for display and draws consequential conclusions.

CHAPTER 2

PRECEDENTS IN LITERATURE

Introduction

Most powerful communication is multisensory in nature. The scene was my daughter's dance recital. She was in preschool, but a number of high school seniors had been lifelong participants in the dance studio. Someone put together a special audiovisual presentation on each girl's life—from birth to senior year. Pictures had been carefully culled from a lifetime of collection and honored some of their most outstanding achievements to date. As I watched the half-hour presentation, appropriate music selections were piped into the otherwise dark auditorium. Soon the presentation was over, and the house lights came up to scarcely a dry eye in the crowd. Even though my daughter was too young to be specially honored, I, too, was deeply moved. Something more than an event had transpired. What I had taken in was more than the eyes could see or ears could discern; I had encountered an experience. Somehow, the instructor had put together a presentation that captured the beauty and power of art. The presentation had touched multiple senses. That night, my daughter told me, "Daddy, I want to be in dance again next year." She had not only participated in dance; she had experienced it. I understood why.

Even though the dance experience occurred some ten years ago, several other experiences stand out in my life as having been particularly moving. About halfway through my research for this project, I realized many of them had a common thread. They were multisensory or audiovisual in nature. Most times of exponential learning and deep movements of the spirit have been accompanied by the hearing of music along with the

stimulation of at least one other sense. I believe such occurrences did not happen by chance but rather were intentional efforts by effective communicators to get the message across in as powerful a means as possible.

Experiences like those described above provide the impetus for this study. The powers and secrets behind effective and indelible communication are studied and investigated. More related to Christian ministry, this project examines the impact of the use of multisensory versus uni-sensory stimulation on subjects. Particularly related to worship in modern churches, this study considers the impact of the use of multimedia technology in worship versus that without.

By impact I mean "to better understand what total effect multisensory stimulation potentially holds on people." The question for research attempts to answer how one maximizes the affective, behavioral, and cognitive responses to the message that is shared during weekly worship primarily through the use of multimedia technology.

The parameters of this review of literature encompass four areas that provide the background to this topic:

1. History of communication in the culture,

2. Communication in the Bible,

3. Communication in the history of the Christian Church, and

4. Communication in the Church in the current era.

First, a brief overview of the major streams of communication that have been most important in culture is discussed. Second, this project looks at the variety of ways God communicates with his people as recorded in the Scriptures. Third, this study provides an overview of how the Church has adapted to culture to transmit the message

of the gospel to changing times and cultures. Finally, particular attention is given to how multisensory communication has been used to enhance effective communication of the gospel.

The History of Communication in Culture

French philosopher Voltaire said, "If you would speak to me, you must first learn my language" (qtd. in L. Wilson 9). Since the day of its inception, the Church has struggled to relate to culture. The tension of the Church chasing the moving target of a culture that constantly changes is a daunting but healthy challenge. In fact, one of the most remarkable characteristics of the Christian faith is its uncanny ability to adapt to any culture.

Darrell Whiteman talks of Christianity's incredible ability to traverse between cultures. The many forms of Christianity in a plethora of cultures are evidence that the gospel can penetrate into any culture. In twenty-first century America, one could say, "You should not have to change from Generation X to follow Jesus." Christianity navigates across the oceans because God became incarnate. The gospel traverses from one culture to another, not through computers, tracts in English, or even technology, but rather through people. Everything else is simply a tool to enhance the transmission, though, admittedly, sometimes a very powerful one.

John Naisbitt and Patricia Aburdene concur in stating, "The most exciting breakthrough of the 21st century will occur not because of technology but because of an expanding concept of what it means to be human" (298). Technology is a tool to enhance what the Church is about and to deliver its message better; it is not a replacement. Nothing replaces the power of human interaction and relational ministries.

God the Spirit penetrates through any worldview. Christians ought to refrain from changing the worldview of those they try to reach; rather, they ought to work to understand what the recipient's worldview is and then speak the gospel to it. Many factors contribute to Christians' frequent failing in this endeavor. Often they feel that speaking to a different worldview involves realizing that their own worldview is insufficient, less than ideal, or even in error (Whiteman).

Researchers are learning that the sense of touch is a powerful stimulant, especially among infant growth. Babies that are not touched die. By age two if a child cannot hug or kiss, he/she is either autistic or suffers some form of neurological damage. When neuroscientist Mary Carlson studied the effects of severe maternal deprivation under Harry F. Harlow, a breakthrough American psychologist who studied the social behaviors of monkeys, she learned the importance of touch in children. A child vaccinated while sitting on a mother's lap has a relatively low rise in cortisol (present in drool) compared to an unattended child. In Romania, communist dictator Nicolae Ceausescu clamped down on anything tactile in favor of technology and science. He encouraged higher birth rates and established institutions for orphans whose parents could not care for them. Many years later scientific study confirmed what even the untrained eye could see:

> The children were in the third to tenth percentile for physical growth and "grossly delayed" in motor and mental development. They rocked and grasped themselves like Harlow's monkeys and grew up with weird social values and behavior. As they aged, many of the orphans became homeless, with what Carlson calls "clumsy, sad, all inappropriate" social interactions. (Carlson)

Recent studies show American parents touch their child(ren) about two times per hour; the French touch about six times per hour. Christians need to note that Christianity is a tactile religion; biblical spirituality is a contact sport (Sweet, <u>Post-Modern Pilgrims</u>

14-15).

An initial reading of the literature suggests a lack of unanimous consensus on the pros and cons of multisensory communication, particularly when the issue of using multimedia or audiovisual technologies during services of worship is the specific topic of discussion.

Marva Dawn and Neil Postman are quick to point out the pitfalls of new technologies. They wonder whether these technologies closely relate to Hollywood and the evils of television, borderline blasphemy, or the next logical descendants of stained-glass windows (Dawn, A Royal Waste of Time 73-74; Postman, Amusing 29). Only the course of history will tell the real story, but if the future follows the course of past history, the Church must speak a relevant word to the current cultural milieu. A wrong move by the Church will have serious long-term effects.

Shortly after its debut, the pipe organ became the premiere instrument of choice. When it was first introduced during Medieval times, it had a remarkable ability to reach outside the church. Widespread acceptance into a plurality of cultures did not come about without opposition. Like many other changes when they are first introduced, the pipe organ was at first vigorously opposed. Many years ago Free Methodism fought to keep the piano and organ out of the church; now they are fighting to keep them in (Whiteman).

Communication in the Bible

Throughout history, the Bible records God using multiple streams of communication to interact with his people. Following the invention of movable type, the new printed Bibles displayed cutting-edge technology. Except for some sporadic efforts in the last two decades, the church has been mysteriously absent in demonstrating itself to

be on the cutting edge of the communication frontier.

Clearly God is a communicator. In the beginning, he spoke, and the world came to be. He sought intimate relationships with many, including Adam and Eve, Abraham, Moses, David, and Paul. In the New Testament, God primarily reveals himself through his Son (Søgaard 2, 3, 11).

One of the primary ways God reveals himself is through the senses. The Bible's use of the five senses is extensive. Perhaps for lack of faith or being weak-minded, but "Doubting Thomas" needed to *see* and *touch* his Lord in order to believe (John 20:25). A visual pillar of fire by night and cloud by day led the Israelites for years in the wilderness. This visual presence of God played a dominant role in the life of the Israelites. Multivisual stimulation is one of many means to convey truth. First John 1:1 reads, "That which was from the beginning, which we have *heard*, [emphasis mine], which we have *seen* [emphasis mine] with our own eyes, which we have *looked at* [emphasis mine] and our hands have *touched* [emphasis mine]—this we proclaim concerning the Word of life" (NIV).

God is the ninety-nine to one God, the One who abandons the many in search of the one lost, the Hound of Heaven, and the One who relentlessly pursues the lost without regard to cost. Howard Hendricks sketches some other passages that appeal to the sense of sight: the rainbow for Noah, the burning bush for Moses, lightning for the Psalmist, and the rent veil of the temple for the Jews in Jesus' day (Color outside the Lines 129).

Biblical Passages That Highlight Incarnational Communication

Several Bible passages shed light on how God communicates with humanity. Some bring clarity to this central biblical theme.

John 1:14

"The Word became flesh and made his dwelling among us" (NIV). The incarnation is the distinctive element of the Christian faith. Christianity stands alone among the world's major religions in claiming that the human flesh can be holy. When God became flesh, he became God incarnate. More than at any time prior, he entered the ministry of the flesh. God became a human. On a smaller scale, this historical event is a little like when the first man walked on the moon. Incarnation is the common denominator in Christian worship. In one sense, Jesus the God/man is the ultimate example of the sacred becoming secular.

Luke 8:42-44

A second passage highlights the incarnational nature of Jesus' healing power:

> As Jesus was on his way, the crowds almost crushed him. And a woman was there who had been subject to bleeding for twelve years, but no one could heal her. She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped. (NIV)

Jesus was on his way to another healing, that of Jairus' daughter. Crowds were pressing around him. Jesus the incarnate Son of God heals her, almost without knowing it. What is amazing in this passage for the purposes of this study is that the power of Christ can manifest itself in ordinary things such as clothing. If Jesus were wearing the traditional Jewish prayer shawl, which was common in his day, this woman probably touched one of the tassels. Numbers 15:37-41 and Deuteronomy 22:12 commanded Jewish men to wear "fringes" on their garments. When the woman touches Jesus, the bleeding stopped because she touches God incarnate with faith.

Luke provides the detail that she does not really touch Jesus, she touches "the edge of his cloak" (Luke 8:44, NIV). The bodily Jesus is not only God incarnate; his

divine power apparently also extends through the culture in which he lived, in this case, his clothing. What was considered traditionally impure (an unclean woman touching a Jewish man) does not defile Jesus; rather, when she touches even the hem of his garment, she is miraculously healed.

The sense of touch as a ministry is prominent in the Bible. Mark 6:56 says, "As many as touched him were made whole" (NIV). This woman presses the incarnational nature of Jesus' ministry a step further and demonstrates by her faith in Christ that Jesus' incarnational ministry extends not only to his body but also in things that are culturally specific.

Matthew 9:16-17

A third passage highlights the ongoing nature of change:

> No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, making the tear worse. Neither do [people] pour new wine into old wineskins. If they do, the skins will burst, the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved. (NIV)

Just before this passage, John's disciples ask Jesus about why a rule applies to one group and not another: "How is it that we and the Pharisees fast, but your disciples do not fast?" (Matt. 9:14, NIV). In other words, why do you not do it like people have always done it before? The Gospels record this comparative thinking in numerous places. Jesus is constantly being challenged: "Why do you heal on the Sabbath, when it is unlawful?" (see Luke 13:10-17), "Why do your disciples break the tradition of the elders?" (Matt. 15:2, NIV), "But the Pharisees and the teachers of the law muttered, 'This man welcomes sinners and eats with them'" (Luke 15:2, NIV), "Look, why are they doing what is unlawful on the Sabbath?" (Mark 2:24, NIV).

A theology of communication is about a God who is always doing a new thing, even when it breaks some long-held traditions. The change is not introduced for the sake of being new but for the sake of reaching the lost. Christians can no longer overlook that so much of the Bible is about God doing a new work. "See, I am doing a new thing! Now it springs up; do you not perceive it?" (Isa. 43:19, NIV). Paul reminds those at Corinth that when they are in Christ, they are "a new creation. The old has gone, the new has come" (2 Cor. 5:17, NIV).

Concerning the Old Testament, Michael Slaughter points out the importance of a mobile tabernacle:

> The Tabernacle is a wonderful model of God's presence in the lives of God's people. The design was given to Moses by God. The key factor in the design was its *mobility* [emphasis mine]. God is not a God who stays in one place. God is on the move! (Out on the Edge 55)

He can impact lives anytime and anyplace.

The challenge is to follow in obedience to the places of promise that are as yet untraversed. The people of God are a pilgrim people, God's people on the move. Prophecy is never our doing, but always comes from God, as the people of God are carried along by the Holy Spirit (1 Pet. 1:21).

Moving into uncharted waters is always risky:

> There are giant obstacles that lie in the path that can never be overcome in our own strength or resources. If we are willing to take the risk, God will make a way. But we must never stop and stay where we are. (Slaughter, Out on the Edge 55)

Sin tempts every age to forget that the gospel is always new. Lamentations 3:22-23 reminds the reader that the Lord's love and compassions are new every morning. Too often Christians try to store new wine in old wineskins—outmoded traditions, obsolete

philosophies, creaking institutions, and old habits. With time, old wineskins degenerate to hinder a gospel that is fresh and alive. Then the wineskins must burst and permit the power of the gospel to pour forth anew once more.

Communication in the Church must constantly be in flux to maintain cultural relevance:

> Many times this has happened in the history of the Church. Human nature wants to conserve, but the divine nature is to renew. It seems almost a law that things initially created to aid the gospel eventually become obstacles—old wineskins. (Snyder 15-16)

Christian leaders must understand the culture in which they live. A study of the prophets reveals how they understood their masters. Nathan knew David well enough to confront perhaps his greatest sins of adultery and murder (2 Sam. 12). Moses did not rise to second in command in all of Egypt by chance. The gospel writer Luke records that he "was educated in all the wisdom of the Egyptians and was powerful in speech and action" (Acts 7:22, NIV). This is simply another way of saying that Moses resonated with his culture. Having grown up as an Egyptian, he knew firsthand their way of life. His forty years of wilderness experience is probably not unrelated to why God chose him to be the one to say to Pharaoh, "Let my people go."

Other biblical leaders also show cultural familiarity. Joseph accurately predicted seven years of record harvests followed by seven years of drought not only because God gave the interpretation. Joseph also knew the impact these fourteen years would have on the culture. At the very least, he understood grain was at the very center of a culture that lived along the Nile. Paul's life was unique in that he was fully contextualized into the three dominant cultures of the day (Roman, Greek, and Jewish). His cultural diversification made him more qualified to lead the expansion of the early Church than

probably anyone in his time.

Slaughter is not the first writer to refer to Jesus as having "street theology." When one studies how Jesus communicated, one sees a man who uses metaphors and talks the language of the people on the street. Even the New Testament is written in the more informal *koine* Greek dialect, the equivalent of everyday street talk. This style found high appeal among the common folk.

No wonder Jesus was more interesting than the lawyers and editors (scribes). For some reason he was never able to accomplish much with high officials and authorities in the temple:

> On the very first Easter day the risen Christ could not be found in a temple or church. He was out walking on the Emmaus Road, out walking with two of his disciples who did not yet recognize him. But their eyes would be opened. The Ethiopian had a life-transforming encounter with Jesus on the Gaza Road. Blind Bartemaeus experiences Jesus' healing touch right on the berm of the Jericho Road. Jesus had a market-place theology. He met people where they lived. He walked where they walked. While out in the streets, his message didn't play very well in the temple or the academy. (Slaughter, Out on the Edge 45)

In a similar way, "worship that communicates to persons on the street will produce a throbbing, constant underbelly of tension in the temple" (45).

Seeing the Bible as a collection of divine case studies, further witnesses to God's effective interfacing with common people in different cultures. Early in Scripture, God's interaction with Abraham serves as a prime example. One thousand years later God interacts with David. In the same way, God interacts differently with Jesus of Nazareth than he does with the apostle Paul from Tarsus.

The reason is relatively simple. Nazareth differs from Tarsus just as Paul's letter to Ephesus is radically different than Philippi. When God interacts with different people,

one sees all kinds of new insights. Paul says to Timothy, "Stop drinking only water and use a little wine because of your stomach and your frequent illnesses" (1 Tim 5:23, NIV). If this passage is read in an environment that has a lot of drinking, people of that culture might interpret the passage as "only take a little."

In Paul's culture, drinking wine was common, so "use a little wine" was a message to take care of your health. This passage, properly interpreted within its culture, really has nothing to do with abstinence or consuming alcohol based on religious beliefs. A completely different interpretation can arise out of misconstrued context. The biblical teaching on alcohol is moderation, not abstinence.

Elsewhere in Scripture the incarnational message unfolds wherever the gospel was preached. Isaiah's "woe is me" in Isaiah 6:1-10 arouses every one of the five senses and arguably a sixth when he visits the temple in a powerful way and encounters a holy God.

First Isaiah "saw the Lord" (v. 1, NIV) and all the details of the long train of his robe in the temple. Second, Isaiah heard the seraphs calling to one another: "Holy, holy, holy is the Lord almighty" (v. 3, NIV). Third, Isaiah felt the Lord when at "the sound of their [the seraphs'] voices the doorposts and threshold shook" the temple (v. 4, NIV). Fourth, Isaiah confessed he was a man of unclean lips (v. 5, NIV) and tells how one of the seraphs touched a live coal to his mouth to take away his guilt and atone for his sin. The image of burning coal implies the sense of taste and touch were involved. Fifth, Isaiah describes the temple as filling with smoke (smell) when the seraphs were calling to one another (vv. 3, 4).

Finally, one might conjecture concerning an additional factor, namely events

happening in God's time. "In the year that King Uzziah died" (v. 1, NIV) suggests the time was an opportune time in the life of the Israelites and in the calling of Isaiah. King Uzziah reigned from 792-740 BC and was a godly and powerful king. After such a long reign, the time was ripe for Isaiah to receive such a multisensory call. Such an opportunity had not come for forty-eight years.

When Paul witnessed to the Epicurean and Stoic philosophers in Acts 17:19-28, he was asked to meet them at the Areopagus (Mars Hill in modern-day Athens). His approach was first and foremost to speak to their level and interface with the surrounding culture. To do so, he even quoted some of their secular poets to explain the intimacy God desires with them.

In 1 Corinthians 14, Paul discusses the spiritual gifts of tongues and prophecy. He affirms these gifts but explains that the primary use of tongues is in communication with God, whereas prophecy edifies, comforts, and encourages other persons. Lifeless instruments (such as a flute, trumpet, or harp) might also enhance worship, but their use is measured only insofar as they communicate a clear message, such as a call to battle (1 Cor. 14:8). Paul's point is that worship is a time when an intelligible language is used and the meaning of what is being said is clearly grasped by the hearer. "If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and he is a foreigner to me" (1 Cor. 14:11, NIV).

Jesus' ministry was highly self-differentiated. He was unafraid to break the rules in order to elevate relevant ministry before traditional protocol. The message is the medium in that Jesus did not speak Hebrew or Greek to communicate but a dialect of Western Aramaic, the language of the commoners in his day.

Understanding Worship

A clear understanding of worship will help round out this study. Blaise Pascal

says, "The heart has its reasons of which reason knows nothing.... It is the heart which

perceives God and not the reason. That is what faith is: God perceived by the heart, not

by the reason" (127). James De Jong defines worship as "a prescribed, corporate meeting

between God and his people, in which God is praised and His church is blessed" (13f).

Worship means to give something of ultimate value and worth. People worship only that

which has ultimate significance. In Jesus' encounter with the woman at the well (John 4),

the reader learns that God seeks those who worship him not in a particular place, time, or

style but those who worship him in spirit and in truth. Christian worship, then, is the

faithful people of God gathering together in community giving a positive response to a

miraculous work on the part of God.

Tony Campolo says worship "is loving and adoring God. It is experiencing an

ecstatic intimacy with our heavenly Father. It is expressing gratitude and awe" (24).

Good preaching is not the only decisive factor in bringing people in relationship with

Christ, the act of worship can also have a profound effect, often more deep than a

sermon.

More and more churches are learning that worship does not fit into neat boxes of

logic and reason. A closed system of worship that depends heavily on rational, systemic

thought will deliver increasingly diminishing returns. The importance of emotion in

worship is finally getting some recognition. More and more studies on church health

indicate that only those congregations that offer an inspirational experience at worship

grow (Schwarz 30-31). The type of worship services offered is increasingly linked to church health and growth. "Pouring out one's heart and soul with passionate intensity is what worship is about at its best" (Campolo 24-25).

Just like lovers often communicate through emotion so, too, quality worship allows the deepest exchanges of hearts and minds. Likewise true worship allows spiritual groaning that often cannot be put into words and is beyond systematic theologies (Rom. 8:26-27). If God is Spirit, Christians need to be open to the leading of the Spirit when the wind of the Spirit blows in new expressions (John 3:8). True worship occurs when one's spiritual orientation merges with honest integrity.

Although the spoken word still plays a primary role, worship is a combination of head, hand, heart, and imagination and should involve more than sharing, speaking, and seeing. God is concerned with the whole person; appropriate response involves the full expression of all senses. All of the senses should at one time or another perceive and respond to goodness and beauty. For example, kinesthetic response and movement enhances the total worship experience. It symbolizes spiritual attitude no less than speaking.

In both the Old and New Testaments, worship is linked to action, movement, and direction. The early Christians baptized, devoted themselves to the apostles' teaching (Acts 2:41), laid on hands (Acts 6:6), healed (James 5:14), broke bread together (Acts 2:46), washed feet (John 13), kneeled in prayer, and brought gifts to the altar. Kinetics such as these add important aesthetics to ministry and are likely to increase rather than diminish in the life of the Church (Bailey 352).

Christians dare not forget that one of the major reasons Christianity grew so fast

in the early years was that the early followers mastered one of the most effective means of communication in their day: classical rhetoric, the systematic art of public persuasion that the Greeks and Romans loved and respected (Cameron 20).

Viggo Søgaard and Darrell Whiteman point out that just as changing contexts demand different buildings so, too, changing contexts demand different approaches to communication. Copyright methods, for example, consume and stifle too much creativity. The study of Scripture and cultural anthropology suggests that communicators must adapt to fit the cultural context of the receptor audience (Søgaard 18).

Paul wrote, "I have become all things to all [people] so that by all possible means I might save some" (1 Cor. 9:22b, NIV). At the same time, "We have this treasure in jars of clay" (2 Cor. 4:7b, NIV) reminds readers that a broken and imperfect presentation of the message is part of a broken and imperfect world. Paul's vulnerability to the church at Corinth is yet another reminder that the extraordinary power of communication ultimately belongs to God and does not come from the sender. Embracing worldwide Christian diversity, Christian leaders need to welcome the fact that communication methods will likewise vary.

Søgaard rightly reminds readers that communication is a spiritual work (John 6:44; Tit. 3:5-7). The task of bringing a person from dark to light is the exclusive work of the Spirit (John 3:8). The communicator is the witness and channel, not the power. Transformation is less an issue of personal cooperation and more the indwelling power of Christ at work in the individual (Col. 1:27; Søgaard 18, 22).

Of course, every strategy employed in conveying the message carries with it theological baggage, including one of this generation's all time favorites—print. Most

people fail to realize how powerful a medium print is, largely because it creeps into

nearly every facet of life and this generation has never known any other dominant

medium. Society today is so accustomed to the culture of print, one hardly sees it. The

world of print is like water is to fish. People do not realize the water around them until

they have opportunity to try a different medium.

History of Communication in the Christian Church

The following words are those of an American pastor objecting to new trends in

church music:

> There are several reasons for opposing it. One, it's too new. Two, it's
> often worldly, even blasphemous. The new Christian music is not as
> pleasant as the more established style. Because there are so many new
> songs, you can't learn them all. It puts too much emphasis on instrumental
> music rather than Godly lyrics. This new music creates disturbances
> making people act indecently and disorderly. The preceding generation got
> along without it. It's a moneymaking scene and some of these new music
> upstarts are lewd and loose. (Wagner 161)

The pastor's words attack Isaac Watts in 1723, who is now widely regarded as the

father of American hymnody. Those who oppose the use of multimedia, are not the first

to oppose new trends.

Robert Webber summarizes the history of the Christian Church into six eras in

history.

Biblical Era: AD 0-100

The biblical era draws on the rich heritage of the Israelites, including the

liberating work God did through Moses, the expansion of David's kingdom and the

repeated, largely unheard warnings of the prophets. Philosophically, people understood

that God was intricately at work in the course of history. Jesus came into a world steeped

in tradition, and its rites of worship and rituals were passed down through a strong oral

tradition (Webber, <u>Ancient Future Faith</u> 13).

Ancient Era: AD 100-600

The ancient period of culture (AD 100-600) was characteristic of Plato. Oral

tradition continued as the primary form of communication. Platonic thought emphasized

transcendence to an ideal or "another world." This metaphysical vision of reality caused

the church to stress the mystery of Christ and influenced how Paul's writings were

interpreted: "Now we see but a poor reflection as in a mirror" (1 Cor. 13:12, NIV;

Webber, <u>Ancient Future Faith</u> 14).

The incarnation, for example, was a magnificent demonstration of cognitive

thinking, that is the *logos* becoming God and flesh in one. In John's Gospel, for example,

he writes to Greek-speaking Gentiles in the Roman Empire. Since John was writing to

Gentiles and they were not expecting any Messiah, he found common ground with their

understanding of *logos*. To do so he dipped into the coffers of Greek philosophy and

borrowed a concept thoroughly familiar to his readers—the *logos*, the Word. *Logos* is the

word from which is derived the English word "logic."

John was really going back to a great Greek philosopher named Heraclitus who

put forth a primary principle, that the same effect always follows the same cause. If

someone plants potatoes, the yield is potatoes and not parsnips. Order, dependability,

reliability, and predictability are the norm in the universe. The universe makes sense

because everything happens in accordance with the *logos*. *Logos* is the mind of God,

interpenetrating the universe and giving it ultimate meaning.

A few centuries later, Stoics developed this idea further and said the planets keep

their courses and do not bump into each other. Summer and winter, day and night come

with predictability because the universe is a cosmos and not chaos. All this happens because of the *logos*, the very mind of God (Barclay 49).

John was familiar with this aspect of Greek philosophy and, as a result, sought to reach the Greek mind with the good news of Jesus Christ. Thus he began with what they knew, the *logos*, the mind of God. "In the beginning was the *logos*" (John 1:1, NIV), and he was in the beginning, and indeed this *logos* was God. To this the Greek readers would nod in agreement. In John 1:3, John would go a bit further and say this *logos* was the one who created all things. Again his Greek readers would concur. John would go on to explain the *logos* was the one who was the Creator and Sustainer of all things, the One who brings order, dependability, and reliability to the universe. Again, they would agree.

John spoke to his people at their level and established common ground. Then in John 1:14 he introduces the novel thought that this far out God who is a God of order and reliability has now made a dramatic move. Without breaking stride he says, "The *logos* [the mind of God] became flesh and made his dwelling among us" (John 1:14, NIV). When John's readers first heard this, it must have been a shock. The idea that a far out distant God would become flesh was completely foreign. If pagan mythology (out of which the *logos* originated) had a characteristic, it was a detachment from humanity. This was the pivotal point of John's message about Jesus—the Word became flesh. God became a human being. Never in the history of the world has anything like it ever occurred. God becoming incarnate is an event of unfathomable cultural relevance. He left his heavenly haven and took on the role of a servant, even to death on a cross (Phil. 2:5ff). Not only was Jesus a master communicator, his very coming as the incarnate God elevates him as the most relevant "word made flesh."

William Dyrness ties the cultural relevancy of God's coming to the human response by saying, "If God came all the way down into our situation to redeem us from sin, can we do any less?" (143).

Medieval Era: AD 600-1500

A third era, the medieval world (AD 600-1500) shifted its outlook in the direction of Aristotle, who still continued in the oral tradition. Aristotle saw the universe clearly within the created order. Truth is found in structure and "led to an emphasis on the church as the institution of God on earth" (Webber, <u>Ancient Future Faith</u> 15). The Church rules the world and dispenses salvation through the sacraments. Obviously this period coincides with the dominance of the Roman Catholic Church in all its medieval dressings.

The ordered Church, however, was not without its problems, as when the church leaders in Rome and Constantinople could not agree on who really was the Pope while the Mongols took control of large sectors of Asia and Europe. Even worse, the bloody Crusades and Inquisition near the end of this era stand today as one of the most embarrassing periods of violence and "forced faith." One well-known saying that summarizes the bloodshed of this ugly period was "Mejor un Indio mejado que quemado," which translates, "Better a wet Indian (baptized) than a burned Indian" (Pavasars).

Reformation Era: AD 1500-1750

Webber lists the years 1500-1750 as the period of the Reformation. Martin Luther and those who followed weakened the belief that truth is found in an objective institution. Luther's famous defense on 18 April 1521 and refusal to recant at the Diet of Worms is

one example:

> Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and I will not retract anything, since it is neither safe nor right to go against conscience.
> I cannot do otherwise, here I stand, may God help me, Amen. (Luther's Works 32:112)

Luther's employment of Johannes Gutenberg's movable type brought about a radical reformation of how people learned about God. Like all change, at first, people complained about taking something so holy as the Bible and mass-producing it. This paradigm shift was one of the major catalysts that ignited the Reformation. Movable type was such a powerful technology that it disrupted and dislodged the oral tradition.

When Martin Luther translated the Scriptures from Latin into the common language of his people (German), he was being culturally relevant and capitalizing on a new dawning level of literacy. Luther's utilization of Gutenberg's invention of movable type unlocked the Bible from the pulpit and brought the Word of God to the common peasants.

Soon, the printed word would become the dominant means to communicate and transfer information:

> The age of literacy was a shift from visual imagery, feeling, and contemporary experience to abstract and cerebral thinking. Soon disciplines that grew out of the classroom (systematic theology, biblical criticism, and the emphasis on doctrinal distinctives) would consume the focus of Church leadership. (Slaughter, Out on the Edge 61)

In time, the Bible would become the object of study largely due to the invention of movable type. Individual Bible studies permitted interpretation of Scripture even when it was in conflict with previous institutional understandings.

The Modern Era: AD 1750-1980

The modern era owes its philosophy to the age of reason as put forth by Descartes. "The rise of logic and the empirical methodology insisted that truth be based on observation and derived from the empirical method" (Webber, <u>Ancient Future Faith</u> 15). This was the age that witnessed phenomenal changes in communication, including the rise of telegraph, telephone, photography, radio, television, and cinema. The Church began using microphones, dial-a-prayer, and radio broadcasts to reach the homebound.

Postmodern Era: 1980-present

Lastly, society is currently in transition from the modern era into a postmodern world beginning in about 1980. The revolutionary changes spawned by the shrinking microprocessor have caused a shift in values. The world will never be the same.

Bill Moyers, interviewing the wise old biologist, René Dubos, expressed concern about a recent study of our global plight. Moyers asked, "What hope have we if present trends continue?" "Bill, Bill," counseled the octogenarian, "Present trends never continue" ("Power of Myth").

Marketing the Gospel

Marketing sometimes suffers from a bad reputation. If marketing means responding to people's felt needs, Jesus was a master marketer. Good marketing identifies needs and presents the solution in a manner and language that are intelligible and compelling. Slaughter identifies Nike as a master of reading felt needs of the twenty-first century. The fact that almost everyone recognizes the signature Nike emblem (swoosh) is not by accident. "Nike gives a thirty-second experience. At the end of the commercial people feel something. 'Wow!' People often respond, 'Did you see that?'

Nike suggests that their products offer an experience" (Slaughter, <u>Out on the Edge</u> 37). In fact, Nike has no manufacturing facility of its own. They function purely as a marketing and advertising entity.

Indeed, experience is the buzzword of need. Culture today hungers for experience everywhere. One example is the explosive sprouting of theme parks all over the country. Disney just opened a new park called California Adventure. Other examples are IMAX and 3-D theaters. Restaurants, where the main purpose is not really to eat, are emerging, such as The Rain Forest Café in the Mall of America. Long waiting lines to be seated are common even at three o'clock in the afternoon. Live birds, animated alligators, moving 3-D gorillas, and tropical fish accompany patrons. The food is of secondary importance. People used to go to a mission conference and sit and watch the professionals. Now, people go on a short-term trip to Jamaica or Mexico, and that experience changes them forever.

Perhaps people are not coming to churches because for too long they have heard only linear information and rational thought. People already suffer from information overload. The problem is not that people lack information on what to do. Most already know what they should do; what people lack is the motivation and inspiration to actually do it.

People want someone to show them faith can be lived. They want someone who has actually lived their faith to show them how. They are not looking for *information about* God; they are looking for an *experience of* God. On the road to Damascus, Paul did not gain new information about God. He experienced God's presence "when suddenly a bright light from heaven flashed around [him]" (Acts 22:6, NIV). This was an experience

like none he had ever had before. Present day Americans are not looking so much for evidence. "How can you explain the miracle of the resurrection? You can't! One can only experience its power in everyday living" (Slaughter, Out on the Edge 37-38). People today understand mystery and are comfortable without absolutes; they are not afraid to live out of a sense of the unexplainable.

Webber examines the differences in worship styles and communication styles between "traditional" evangelicals (1950-1975), "pragmatic" evangelicals (1975-2000), and younger evangelicals (2000-). While traditional evangelicals argued for a rational worldview, pragmatic evangelicals contended that Christianity is a therapy that answers needs, theologically. Younger evangelicals return more to ancient Christian and Reformation teachings that emphasize Christianity is a community of faith. This younger generation of believers is highly visual and possesses great technological facility (Webber, The Younger Evangelicals 52).

The history of communicating the message of the gospel ultimately rests with the work of the Holy Spirit and, as such, always carries with it a degree of mystery. That which people communicate with their lips exceeds that which protrudes through the mere mouth. Bernard of Clairvaux stated powerfully in the twelfth century, "Prepare not your ear but your soul; for it is grace that teaches it and not language" (qtd. in Goethals 44).

The history of presenting the Word of God has taken on a plethora of strategies. Multimedia culture should not be any different. When Christians adapt the presentation of the unchanging message, they are only walking in the footsteps of their ancestors who adapted the expression of the message to be culturally relevant. John Wesley and the Methodists were liable to adapt popular folk tunes, ballads and operatic hits:

> [A] few appear in published collections. "Love Divine" was set to a tune by Purcell originally used for a Dryden love poem. Charles Wesley is said to have written a hymn to fit the tune of "Nancy Dawson," sung by London sailors. Thomas Chatterton saw the Methodists as singing in a way that "you'd swear turns bawdy songs godly." Horace Walpole heard children in Bath singing hymns to Scotch ballad tunes. (Rack 415)

Far from introducing heresy, such an approach is more biblical in that it models the same interpretive process that runs freely throughout the Scripture and the broad sweep of the Christian Church.

Although sometimes the Church has interpreted the imagination and the work of the Spirit to be in conflict, the biblical evidence is too overwhelming to the contrary. "The biblical writers themselves display vivid imagination through which the Holy Spirit works to create new strategies for presenting the work of God" (Troeger 10-11).

If for example Christians were to think that the written word is the only or even primary means of communication, they have just effectively excluded millions of believers who are illiterate but who manage to gain a profound faith in Jesus. People in the Middle Ages created and benefited from an astonishing variety of strategies to present the word of God. They carved in stone and traced in glass. They told and heard stories to help their children's children grasp the gospel they believed (Troeger 12). The preliterate church made elaborate use of visual imagery. The medieval churches in Europe featured elaborate woodcarvings, frescoes, stained glass windows, tapestries, and stone icons. Candles and incense stimulated the sense of smell. These multiple and varied stimulants worked hard at invigorating the olfactory senses.

Late medieval preachers were known to use gestures and visual expressions to the point that manuals on how to do gestures have been found (Troeger 12-13). A later development was medieval drama.

From the sixteenth century onward, historians trace multiple, creative ways the message was presented: meditation and spiritual disciplines, cantatas and oratorios, hymnody and the writing of spiritual poetry. African American slaves fused together song, dance, ritual music, testimony, prayer, and preaching in one flowing expression of God's word. Similarly, participatory Bible studies find their origin in base communities in the fight for civil rights (Troeger 13-14).

In this context, one can better see what a radical change it was to print and confine the Bible to a printed mode. If Luther called the printing press the best invention yet, one does not need much of a stretch to call Protestantism a religion of the printing press. In light of the long-enduring presence and influence printing has enjoyed, one better understands why so many today weep its competition. Only thirty-five years ago, this era had never known any other form of communication so dominant. Printing is all many families and resulting traditions have known for generations.

On the brink of changing to new forms of communication, one wonders if the thorough change to literary forms of communication has been too much of a good thing. What is good for one generation and culture may not be ideal for the next. Because of the natural tendency to institutionalize the medium of the message of a given generation, the descendants of Luther, Calvin, and Wesley now hold dear some approaches to Christianity at which the Reformers would likely balk.

Wherever the Christian Church has communicated well, it has communicated through its culture. The oral culture operative in the first century was an era that learned by doing and experiencing. The age of literacy learned more linearly in a classroom or with a book in the corner. The challenge comes when looking at the present culture.

Because culture surrounds the present generation, people forget it is there. Literary culture, like all culture, weaves its way into the fabric of society. Once people realize the presence of their culture, they are better equipped to realize that every age must communicate through its culture. The Church is certainly no different.

Multimedia as Culture

The use of multimedia is merely another expression of culture. Whiteman says that Christians must grasp the concept of the culture in which they minister for at least three reasons.

First, Christians need to be aware of the influence of culture on themselves. Often without their knowing it, culture affects the way people read the Bible, think, and act. Without this awareness, one may confuse the message of the gospel with culture.

Stepping outside one's given cultural context is one of the best ways to better understand it. In a technology-saturated environment, humans have a hard time realizing the impact media has on culture and communication. In the case of multimedia, younger generations have never known any other settings. Older generations have difficultly seeing how profoundly print affects their worldview; they have never known anything different. The new added dimension is that modern technology has just accelerated the rate of change and created cavernous generation gaps.

Second, Christian communicators need to be able to decipher how culture affects the receptors of their message. Otherwise they will be handicapped in forming deep relationships with them. Christians must be able to connect with them at their level, in their world.

Third, Christians need to be able to address precisely how God interacts with and

relates to humanity in the culture in which they are immersed. Jesus is the first 200 percent person—100 percent God and 100 percent Jew. He chose not to play the "God-card" and constrained himself within his physical cultural frame. Christians need to constantly consider how the present-day culture is preparing people to receive the gospel. This perspective begins to unpack today's culture at an entirely different level and projects it in a more positive light.

The Church's Use of Multisensory Communication

While the use of multisensory and multimedia stimulation has great potential for ministry, the tools are not without their dangers.

The Temptation

Dominician Johann Tetzel was the Catholic monk whose selling of indulgences to build St. Peter's Cathedral in Rome helped fuel Martin Luther's writings, triggering the beginning of the Reformation. The common phrase, "As soon as the coin in the coffer rings, the soul from purgatory springs," infuriated Luther (Selections from His Writings 122). Tetzel boasted that he had saved more souls with these spiritual placebos than Peter with his preaching (qtd. in Luther, The Bondage of the Will 23-24). So much money was going into the coffers that new coins actually had to be minted to meet the demand. Luther repudiated indulgences as harmful to the recipient because they impede salvation by inducing a false sense of security and complacency (Selections from His Writings 130).

Some argue that the temptations of the electronic Church are to sell gadgets in the form of modern indulgences. They argue that the Church cannot use multimedia for its intended purposes without appearing to be a traveling salesperson selling snake oil and

that the Christian gospel is not a "product" to be consumed. Bisset and Owens warn how marketing can turn the target audience into objects:

> Vendability and salability have become key questions as the focus of our concern shifts from asking what one shall say, to how one shall say it. Market research, demographics and audience response vie for position in front of calling, conviction and content. (Bisset 34)

Modern indulgences rear their ugly heads when Protestant electronic churches offer special favors, prayers or gifts to those who donate to their ministries. Many preachers, especially those on television, offer their tape and CD albums, even their own Bible translations to those who send in gifts.

Although not the focus of this study, television preachers face an enormous temptation to cross the line in order to attract more and more people to tune in and share their wealth to support the huge cost of television broadcasting. In May 2000, I remember Robert Schuller taking questions from a group of pastors wondering about some of his fundraising "trinkets" and techniques. He responded by saying, "How would you go out and raise a million dollars a week?" In addition to raising new money, electronic preachers need to continually satisfy, appease, and receive financial support from regular viewers. Whether the electronic church has trivialized the gospel message, commercialized evangelism, politicized religion, polarized society, and secularized Christianity remains to be seen.

Most voices, including Christine Johnson and Leonard Sweet, feel that the Church will miss a prime opportunity if it does not seize the panoramic reach of cyberspace. Rather than tread with caution, Christian leaders need to exploit this new medium to the greatest possible benefit for the gospel. Indeed, the cost of publishing paper-based hymns is quickly becoming cost prohibitive and impractical. Print simply cannot compete with

improving projection technology and its instant ability to adapt and project for all. Many who switch from pew hymnals to projection of words on a screen explicitly notice how the change lifts them up and out of books and engages them more in worship. The use of multimedia is not an option for the future; it is now becoming expected. Those who do it best will, for better or for worse, control the next generation (Johnson 47; Sweet, "The Movies").

Fully two-thirds of all adults own a computer. One-half have Internet access. The growth has come like wildfire, from 9 percent in 1996 to 50 percent today (Johnson 47). In the midst of these dramatic changes, the Church at large is not faring well, especially mainline denominations. In terms of time spent on weekday activities, church is among the biggest losers. From 1981 to 1997, girls (age 3-12) decreased their amount of church activity by 25 percent. For boys, the percent loss was even worse, 71 percent (Sweet, Post-Modern Pilgrims 29).

Christians today live in the post-Gutenberg age. Western Europe, home to the Holy Roman Empire and birthplace of the Reformation, is now about the least-churched place on the planet. Many of these institutional and state churches have not a clue why. With the beginning of the twenty-first century, many churchs' way of doing ministry suggests they are not one century behind, but two.

Our electronic age is constructed upon images and visualization, and it must be grasped not in isolation from but in convergence with technology to generate forceful, more compelling messages. In the reading era of preaching, one could reference points and ideas, and the audience would comprehend. Today with shorter attention spans, fed by the ever faster changing camera angles in television and commercials, preachers need

to return to the art of storytelling so prevalent in oral cultures and focus on one imaginative big idea, not several.

If the Modern era tolerated systematic theology and secondary discourse, the current era demands a more effective expression of the gospel in the first order. First order or primary discourse is the direct proclamation of the Word of God: "Thus says the Lord." Secondary discourse is conversing *about* God or discourse *on* primary discourse:

> As primary discourse, proclamation ideally is present-tense, first-to-second person unconditional promise authorized by what occurs in Jesus Christ.... Proclamation is present tense.... Systematic theology, however, belongs to the sphere of secondary discourse. It is not the Word of God, it is words *about* [original emphasis] God. (Forde 2-3)

Good preaching is present-tense proclamation; it is speaking for God. Speaking *about* God is secondary, reflective discourse that lacks passion and urgency.

The Power of Multisensory Communication

The power of multisensory communication is that it often expands one's ability to use metaphors. Metaphors lodge truth much more in a person's imagination than creeds, propositions, or strict linear thinking. Image dictionaries are replacing word dictionaries, and image banks are becoming as important as money banks (Sweet, Post-Modern Pilgrims 89). "Visual language (metaphor evangelism and metaphor preaching) is no longer optional. We are a print-saturated, word-based church in the midst of visual technologies that are creating a whole new visual culture" (93). The web is evolving more into a social medium and less into a source of information. It is becoming the new town square of the global village. The lost art of storytelling is an underused resource in reaching the lost. It utilizes the fundamental instrument of thought (91, 109-11).

Image is probably as important as it has ever been. Whereas verbal images live in

the consciousness and memory of the hearer, people warm to visual images and allow the mind to play and loosen control of interpretation. Today's emerging culture appreciates the free association of image-based learning. At the same time, those who teach must be clear that images are not the reality. They lead to the reality, but they are not one with it (Rochelle 7; Sweet, Post-Modern Pilgrims 86-88).

Few would argue that multimedia communication is a powerful force to persuade and change behaviors (Sweet, SoulTsunami 68). I still remember viewing Scared Straight as a boy, a television show that brought the viewer in the jail cell with dangerous convicts. The impact of this dramatic documentary was the talk in my school for months.

Opposition to Multimedia

If multimedia can effect positive change, it can also destroy. Neil Postman and Marva Dawn try to keep open minds to the possible benefits of media, such as television, but overall describe it more as one of many temptations infecting America today in a destructive way. "Under the governance of the printing press, discourse in America was different from what it is now—generally coherent, serious and rational; and now, under the governance of television, it has become shriveled and absurd" (Postman, Amusing 29).

Christians need to know in what ways the computer alters one's conception of learning and how, in conjunction with television, it undermines the old idea of school. Preachers who confine themselves to considering how a medium can increase their audience will miss the significant question: In what sense do new media alter what is meant by religion, by church, even by God? (Postman, Technopoly 17,18).

Postman goes on to say that if the new media only causes politicians to be most

concerned with the term at hand or getting reelected, then political organizations will be hurt and the concept of responsible citizenship will only decline (Technopoly 19). Only a decade ago Postman's warning was taken much more seriously. As the twenty-first century has dawned, one writer described his fear of technology this way:

> For a professor of communications like Postman to repudiate the chief medium of communications in our culture (the screen) would be like a professor of literature, such as Harold Bloom to repudiate books. Imagine doing ministry in the postmodern world and boasting, "I don't do computers." (Wilson 10)

Indeed video materials continue to replace printed materials and even audio instructional aids. Since at least the early 1980s the literacy levels among the youth continue to decline compared to youth from thirty years ago (Kozol 4,158).

Of course, the challenge and danger of introducing new forms of communication is not new. Such resistance to change goes back to opposition raised against the writing of the Gospels in a culture accustomed to a strong oral tradition. When the Gospels finally put in writing the words of Jesus some thirty to forty years after they were spoken, their writings were not received without opposition. The tradition known as the "oral tradition" was so strong that "some Christians claimed that they preferred 'the living and abiding voice' to written documents" (Clark 129). Some of the earliest Christians opposed the collection of writings that most Christians today consider inspired and highly sacred.

Whether emerging forms of communication are borderline blasphemy or the next best discovery since Luther made superb use of movable type remains to be seen. Many progressive churches are fairly traditional in their theologies but not in the delivery of their message. One way or the other, people need some stability. Often those who do not

have a stable (more conservative) theology find stability in the delivery of that message and get trapped in antiquated methods.

The Experience

Experience is back. Everything is becoming digital and virtual. Digital sound and virtual reality experiences are the new wave. The more senses stimulated simultaneously, the better total response (affective, behavior or psychomotor, and cognitive). The world today is a society quickly becoming accustomed to choosing from many options and instantly getting what one wants with one click of the remote, mouse, or phone. Most television programs never hold one angle of a camera for more than seven seconds. The change of angles is even shorter for commercials. In fact, one of the ways viewers instinctively know they are watching a commercial is that the edits are rarely over three seconds. As Slaughter says, "[W]e shall fail in communicating Jesus to this generation with 60 minutes of literate-linear worship. Watching a 'talking head' for 30 minutes of lecture is a futile exercise" (Out on the Edge 62). Effective messages feature an interactive component at least every eight minutes in order to perk and keep interest and make it visually engaging.

Leonard Sweet argues that the church will continue to look more and more like a "pink Cadillac with the huge tail fins" (Post-Modern Pilgrims 139) if it does not become culturally relevant, a symbol of bygone era. At least in part, the evidence is overwhelming that he is right. Sweet bifurcates twenty-first century churches between the Old and the New.

The Old is book-centric and trapped in a monocular outlook while the New is web-centric. The Old refuses to change its culture to become more accessible; it wants to

live a separated lifestyle. The Old profoundly misunderstands the world, fears change and the unknown, particularly the Internet. The New wants to live a sanctified lifestyle in the world, not separate from it. It is reverent about the gospel message but agnostic about the medium. The New realizes that the Age of Print is waning and uses the web to communicate its message. The New is relational, experiential, image based, and celebratory/communal as opposed to empirical and objective (Sweet, <u>Post-Modern Pilgrims</u> 140).

A person can know a flower in two ways, by critiquing or dissecting it. Another more biblical and Eastern way is to experience it, stand back and enjoy its beauty (Sweet, <u>Post-Modern Pilgrims</u> 146). People know that the world has not been given twice, once in spiritual and the other in material terms. The world has been given once. The distinction between objectivity and subjectivity has been useful but specious.

Sweet taps a vein of the current era when he says EPIC (Experiential, Participatory, Image-based, and Communal) worship does not need to shelve an Enlightenment inheritance of rational, linear worship, nor do people need to embrace anti-rationalism and demonize reason, logic, and rules of evidence. People do not need to embrace the idea that the mind constructs the world on its own terms. People do need to admit the problems inherent in absolutist thinking without giving up the belief in absolutes. "Absolute space" or "absolute time" no longer exist, but this does not mean one should adopt anarchy or relativism (<u>Post-Modern Pilgrims</u> 154-55).

Communication in the Church in the Current Era

"God is hot; church is not" summarized a presenter to our class one hot July afternoon (Childress). The encounter, the experience *is* the message, not merely its

content. Some might say people "feel" their way through life. For worship to be effective, leaders need to have people profusely think *and* feel (not just think as in the modern world) in worship. Total experience is the watchword.

I remember the day when restaurants were rated on the *quality* of food and little else, save maybe a passing grade on cleanliness. Today critics employ two equal criteria: quality of food and ambience or theatre. "The experience" is the buzzword of today. Recently I attended a Kentucky Wildcats basketball game. I went expecting a basketball game; I came home having had an experience.

Successful teams today work hard to create not just a game but a whole multisensory atmosphere with cheerleaders, dancers, light shows, carefully orchestrated dragons blowing smoke and digital sound all combined to make it an experience, adding up to much more than a game. Consider how professional wrestling has changed from thirty years ago. What was once humorous flips, slams, and pounces on a simple platform that no one really took seriously has been transformed into a whole saga, an event with bulk, motorcycles, gadgets, ego, and scantily clad women. The audience is part of the show. Society has changed without asking anyone's permission.

How people listen and watch and what they expect have changed, too. In similar ways, worshippers do not listen to sermons; they *experience* them and bring together a full panoply of senses: sound, sight, touch, taste, and smell.

This is the age of participation. Everything that was fixed and absolute has become fluid and tentative. The current generation perceives and interacts with the world much more than as mere observers but as participants as well. The more digital the culture becomes, the more participatory it will become, shifting from passivity to

interactivity. The percentage of wedding receptions with cameras at *every* table (and not just the professional photographer) continues to increase. People now research their own medical problems on the Internet. Many patients visit the doctor knowing as much or more about a problem than the doctor.

The goal is not to have churches that reach selective generations but to have healthy, biblically functioning churches that reach across all generations. Story is the language of the Bible. The story of the gospels is told most effectively with bread and wine—images and elements of the earth, images and elements one can hear, see, touch, taste, and smell. People need to be able to hear, see, touch, taste, and smell this story of Jesus (Sweet, Post-Modern Pilgrims 124).

Exactly how Christians tell the story matters little. No doubt, healthy churches in the future will incorporate more than one form—audio, video, TV, tapes, multimedia, CD-ROM, print, as well as the place these all funnel into one—the World Wide Web.

The Church as Sacrament

Well before the emergence of the experiential trends of the current era, Edward Schillebeeckx described the model of the Church, the body of Christ, as a sacrament and the unifying ecclesiological motif. The Church serves as a mediator of the divine presence of God. In this sense, a sacrament is an encounter with the living God and not some kind of magical ritual performed by clergy. Partaking of the sacraments is a tangible occurrence, and by its reception people concretely experience (hear, see, taste, touch, and smell) the whole history of God's saving activity. The salvific history begins at creation and comes to a climax with Jesus in the "Word made flesh" (John 1:14, NIV). Jesus is the firstborn sacrament of humanity's encounter with God. "Because the saving

acts of the man Jesus are performed by a divine person, they have a divine power to save, but because this divine power to save appears to us in a visible form, the saving activity of Jesus is *sacramental* [original emphasis]" (Schillebeeckx, Christ the Sacrament 15).

The great mystery of the incarnation is that it stands as the radically distinctive ingredient of the Christian faith. God came in the flesh and dwelt among his people in truth and faith (John 1:14). The incarnation, the basic identifying feature of the Christian faith, ought to be reflected in the practices (sacraments) that are carried out in daily worship.

Jesus as sacrament is tangible, visible, and has historic authenticity. Schillebeeckx describes the sacraments as "the face of redemption turned visibly towards us so that in them, we are truly able to encounter the living Christ. The heavenly saving activity, invisible to us, becomes visible in the sacraments" (Christ the Sacrament 43-44).

Just as Jesus' human acts of love, touch, and action possess a divine, saving power, likewise his coming to earth in human flesh manifests salvation:

> The man Jesus, as the personal visible realization of the divine grace of redemption, is *the* [original emphasis] sacrament, the primordial sacrament, because this man, the Son of God himself, is intended by the Father to be in his humanity the only way to the actuality of redemption. (Schillebeeckx, Christ the Sacrament 15)

Schillebeeckx argues that the ultimate encounter with God is through the tangible and visible presence of Christ. The encounter with Christ continues after the ascension through the divine sacraments:

> For it is not possible to understand this expectation of the ultimate perfect encounter except in virtue of the fact that we have already in some way encountered the glorified Lord, not in the mere commemoration of something that happened ages ago in Palestine, nor even simply by our faith in him as now living, glorified and invisibly active in our lives. This is not all: Christ makes his presence among us actively visible and tangible

too, not directly though his own bodiliness, but by extending among us on earth in visible form the function of his bodily reality which is in heaven. This precisely is what the sacraments are: the earthly extension of the "body of the Lord." This is the Church. (Eph. 1:22; 4:12; Christ the Sacrament 41)

The reason Schillebeeckx holds this concept to be so important is that without it, the incarnation is lost, except as a historical event. For Schillebeeckx, the Church as the gathered people of God is sacrament and is the visible organ on earth of the living Lord (Church: The Sacrament 42-43).

If Schillebeeckx is correct, then the visible community of faith, gathered together as the body of Christ, reaches its ultimate multisensory expression when it assembles together. Nothing could be more multisensory, personal, or powerful than the living, breathing community of believers who are called together by the Spirit and exhibit real Christian community. This community is a sacramental extension of when Jesus first gathered his followers and said, "This is my body, given for you.... This cup is the new covenant in my blood, which is poured out for you" (Luke 22:19-20, NIV). The shocking fulfillment of this promise was realized in his death on the cross, being raised by the Father, and his living in, with, and under communities of faith who gather regularly around the world.

If Christ is the primordial sacrament, then the grace that is received in the sacraments is the grace of Christ. By his incarnation, passion, death, and resurrection, Jesus was/is a person's greatest encounter with God. The redemptive acts of Jesus bestow grace itself in human form (Schillebeeckx, Church: The Human Story 18-20).

Bernard Cooke extrapolates Schillebeeckx's work a step further. Jesus is the sacrament of God's encounter with humanity, and Christ continues to be present in, with,

and through the Christian community, that is, the Church. The incarnate Jesus was and is

a visible sign of one's encounter with the visible God. The community of the faithful

gathered as Church in any age is a visible sign of the encounter with the now invisible

Jesus. When the faithful gather and worship in community, they realize God in human

form:

> [The] sacraments find their origin not so much in a few individual acts of
> institution by Jesus, but in a more profound way in Jesus himself.
> Whoever came into contact with one of these believing communities was
> truly in contact with the presence of the risen Lord. And if this person
> could then accept in faith the reality of this presence the community was
> effectively acting as a sacrament of the risen Christ. While certain actions
> of the community—its Eucharistic gatherings—could be considered
> sacramental in a special way, it was the entire existence and activity of the
> community that was sacramental. (69)

The institution of the Church and the institution of the sacraments go intricately

together. Jesus brings about the sacraments through the sacramental community (Cooke

69). The sacraments reveal a transcendent God. In Palestine, Jesus was a sacramental sign

by revealing to them the mystery of God. After his death and resurrection, he remained a

sacrament to those who believed in him (Schillebeeckx, Church: The Human Story 22-

23). "The perennial element in Christ's historical acts is thus identical with the enduring

character of the incarnation…. For this reason the Epistle to the Hebrews could speak of a

'heavenly altar' and an 'eternal sacrifice'" (58).

The Proclaimed Word as Church

If Schillebeeckx sees the gathered community as the sacramental presence of

Christ, Gerhard Forde offers the perspective that one of the primary channels this

sacramental presence comes to the Church is through first order discourse, that is,

proclamation:

> Proclamation is more like a sacrament than other oral communication such as teaching or informing.... [I]n proclamation one not only explains the Word but also one does the Word to the hearers. Spoken Word is as much a doing as is the sacrament. Preaching to Luther, is pouring Christ into our ears, just as in the sacraments we are baptized into him and he is poured into our mouths.... [T]he proclaimed Word not only explains or informs but it also gives—it ends the old and begins the new, it puts to death and brings to life. (147, 149)

Preaching is the primary speech of the Church, and theologizing only effectively happens when it serves the need for the Church to preach the life-giving Word. When preaching is seen as fostering life, as a sacramental act in the community of faith, the support of theology becomes useful to that chief end:

> A sermon ... must get around to and aim at a doing, an actual pronouncing, declaring, giving of the gift. In proclaiming the Word, our goal is absolution, the doing of the deed that ends the old and begins the new" (Forde 149-50).

Those who are called to the public ministry must proclaim the gospel in the church, to the church, and, if necessary, against the church. This public ministry nurtures and enables the ministry of all Christians and represents Christ's incarnational presence.

The ministry of reconciliation is done as Christians witness the gospel to the world and in their world. This happens sacramentally in the gathered community of faith but also at home, at play, at school, at work, over the back fence, beside sickbeds, and over lunch. The whole church, all its members, are to be involved in the drive to make the claim of God public. It is not a private matter (Forde 182-83).

The proclaimed gospel shows its power over something as basic as sin. The law of sin and death cannot be erased. The consequences of sin linger like an anathema. Nevertheless, if Christ is the end of the law (Rom. 10:4), the only end of sin is Christ and faith *proclaimed* and *received* in Word and Sacrament. In Christ, people are set free from

the law, and that end comes through proclamation. Proclamation is the event in which

that saving act occurs for people. When the preaching is heard as "for you," new creation

breaks in. Systematic theology supports that occurrence, but proclamation makes it

happen. Without God proclaimed and God heard, people try to take matters into their

own hands and attempt to become gods themselves (Forde 100-04):

> Ministry is first and foremost the ministry of proclamation, the concrete
> speaking of the Word of God, doing of the sacramental deed, in the living
> present. The primary paradigm for ministry is absolution-present-tense, I-
> to-you declaration in Word and sacrament authorized by the triune God: "I
> declare unto you the gracious forgiveness of all your sins in the name of
> the Father, the Son, and the Holy Spirit." (178-86)

By virtue of what happened to Jesus, the gospel and the sacraments are given. Ordained

ministry takes the cause of making the mystery public one last step. The sole difference

between clergy and laity is comprehended in the fact that the clergy are called and

ordered to a public exercise of the office. Hearing the Scriptures is not merely about

learning and understanding about the gifts of grace, the complete message is also to know

the promises are offered and conferred to those who hear (35-36).

Preaching as Theology and Theatre

Theology gives preaching content, coherence, relevance, and integrity while

preaching allows theology to come off the page. Theatre has in common many of the

same words used in preaching—creation, incarnation, transformation, epiphany,

annunciation—and can greatly enhance a sermon becoming an event or an experience.

Preaching is more than rational persuasion or a cerebral encounter (Childers 48).

Just as Luther, assisted by enterprising printers, used Gutenberg's invention for a

five to one advantage over his Catholic opponents, those who do not use technology miss

out on a powerful tool. One man can dig a hole with a shovel, but one backhoe and one

man can do the work of one hundred men. At the forefront of the Reformation in the early 1500s, three additional decades passed before the Catholic Church realized that the printing press had opened up a superior way of printing (Edwards 9). Similarly, many churches, especially mainline denominations, resist the Good News when mediated by technology. They confuse substance with style and message with the medium.

New methods of presentation make some traditional churchgoers uneasy. Some may come out of services feeling guilty because the service was not "boring" or did not feel like "church" to them. When a church begins to transition, leaders need to remember that the media, or any use of technology for that matter, is not the message. Quality worship makes the technology as inconspicuous as possible to churchgoers especially when worshiping in a traditional religious sanctuary. Sometimes use of technology might be mysteriously absent. The problem with abruptly buying a $50,000 sound system is that it obligates a congregation to use it. If the message is not relevant and does not resonate with hearers, the technological dress matters little. The tools of technology are meant to complement the message, not supplant it. Using technology only for technology's sake is another form of idolatry.

Signs of the Current Era outside Christianity

Looking at the current trends that operate outside Christianity helps one understand the characteristics operative within the current era. Sufi, for example, is a seventh-century mystical Islamic devotion emphasizing a personal relationship with God. Adherents often express their devotion through poetry, whirling movement, and meditation. The peaceful side of Islam that preaches allegiance to the spiritual world, not the physical one, is working hard to dispel the misconception that Muslims are terrorists.

More importantly, their numbers are growing, "which they attribute to a great longing within people's souls to find more spirituality" (Fernandez C9).

More and more believe alternative Eastern religions such as Sufism embrace what is an intricate part of the current culture. "Because of technology, people are looking for a kind of peace that's different from their material life. When they look inside, they want harmony. They want to move away from stress" (Fernandez C9). Although Sufism makes up less than 20 percent of the world's estimated one billion Muslims, it is starting to make inroads into pockets of U.S. cities like New York, Los Angeles, Santa Fe, and Chapel Hill, North Carolina (C9).

Churches in Flux

More and more churches are trying to reinvent themselves as relevant institutions in a society driven by information and speed. Technology is becoming an increasingly important marketing and worship tool. Many pastors note one of the simple advantages of projector technology is the immediate difference of the congregation being able to look up towards the front instead of having their head buried in a hymn or songbook. Looking up is a much more worshipful stance and suggests an offering of oneself before the Lord (Zielinski 32). People who are visually challenged are able to better see the large words on the screen.

Churches Trying to Change

"Our business in video projection in churches has gone from being a minor part of our business plan to about 25 percent of our overall volume," says Simonson with CCI Systems in Olympia, Washington (qtd. in Zielinski 36).

With the possible exceptions of Dawn and Postman, the new paradigm of

electronic worship done well is not a theological problem. The clarion call for Protestants is that they really believe that the proclamation of the Word supersedes all historical containers. At the same time, proclamation can never be divorced from the historical context. Just as the hiddenness of God is most fully revealed in Christ, in the same way God comes mysteriously and most powerfully in the proclamation of the Word (Rochelle 7).

While some might describe the emerging culture as post-scientific, they do not reject all rationality and reason. To the contrary, they reject the premise that science alone has the means to discover and prove truth. Newbigin clarifies that the era of modernity, now past, said that all truth has its basis in matter and can be determined or measured by the scientific method to test a hypothesis about cause and effect. Only what can be proved is true. In the modern era, theology no longer occupied center stage but was displaced by the sciences of biology, psychology, and physics (25). People today do not so much displace modern rational thinking as they insist that it is not the only way.

Statistics on Church Attendance

Most current practices are not doing a good job of attracting people to church. For the past sixty years, George Gallup has tallied those who go to church. The percentage of those who attend church "every week" or "almost every week" has remained fairly flat. According to surveys done several times a year, attendance fluctuates quite steadily between 39-48 percent for the last ten years. One recent poll in February 2001 says that 42 percent attend church or synagogue "once a week" (30 percent) or "almost every week" (12 percent) ("Attend Church").

George Barna, who does similar studies, says the percentage of those who have

attended church at least once in the last six months slid from 42 percent to 38 percent from 1994 to 1996 ("The Battle for the Hearts of Men" 40). Other studies paint a bleaker picture. One study published in 1994 by the University of Notre Dame found that the national average was a mere 26.7 percent (Reeves 62).

An important factor to keep in mind is that the Gallup and Barna studies are based on how a person *says* they attend and not on actual observation. Most studies show that people tend to answer towards what they would *like* to be true—especially about such things as whether they vote or attend church. Thus if 42 percent say they usually attend church weekly, that may not, in fact, be the case. Religious sociologists C. Kirk Hadaway and Penny Marler studied four representative counties around the U.S. and identified all houses of worship in the area and then counted those who actually came to worship. Their findings conclude that only 22 percent of Protestants and 26 percent of Roman Catholics are in church at least once a month (472-75).

What is astounding about these statistics is that Americans overwhelmingly say they believe in God. In an August 2000 poll by Gallup, 86 percent said they "believed in God." In the same poll, 88 percent say that religion is very important or somewhat important in their lives. These numbers are consistent with other similar polls in previous years. While a huge majority of Americans believe in God and say religion is important in their lives, they apparently do not expect to find God in church ("Believe").

Whatever the milieu, communicating a message from a collection of documents (the Bible) nearly two thousand years old is no easy task. Communicating a message that has passed through centuries of culture and is separated by different customs, idioms, assumptions, and language (to name a few) presents some barriers. Duffet offers help:

> The language, thought and ideas of the Bible may be so foreign to secularized Western culture that contemporary communicators become missionaries in their own culture…. We must find cultural references (connections) that enable the communication of Bible teaching. When the biblical message is communicated in the language and thought forms of the people, it has the highest probability of connecting with listeners. (79)

Our generation tends to think the invention of mass production or movable type as earth shaking, and indeed they were. In a similar way, the ripple effect of the ever-shrinking microprocessor continues to spiral wider and wider circles of dominical influence.

When emerging technology is dovetailed with current trends and thoughts, the old methods fall short. The emerging culture today longs for a fresh presentation of the "old, old story" (Fischer 390), not a reprocessed, outdated one. The Bible is more current than the morning newspaper. People are not tired of the gospel; they are tired of tired presentations of the gospel. Preachers need not to so much *write* sermons but *create* transforming experiences that unleash the full repertoire of resources that stimulate all of the senses.

Christians today live in a postliterate, post-Christian, and postmodern time. Postliterate means that most people communicate with some primary means other than the written text. As Loren Mead says, "[T]he era of Christendom is over. Change is our future. How do we bring it about?" (63). The dawn of the twenty-first century is much more like the days of the early Church when the earliest followers of Jesus were just beginning (Apostolic era). Just as Jesus became God incarnate and lived and walked among the common people, likewise the church today needs to package its unchanging message in the wrappings of the current culture. God emptied himself of divine powers, was born in the context of lowly Bethlehem, and died on a lonely cross. In a similar

manner, the Church of today must embed its message in the present-day cultural context.

The seeds for relevant multimedia ministry can be traced centuries back. Going back to the Reformation, Ogden quotes Luther:

> [E]very Christian should experience two conversions. The first conversion is to respond to God's call to come out of the world. Unfortunately, many of us never hear the second call, which is to be sent back into the world to penetrate it with the message and model of the kingdom of God. (200)

Jesus never bifurcated the disciplines of spiritual and secular, like many often separate the two. In the pie of life, Christianity is not a piece of the pie; it is the fruit that permeates the whole. If a belief affects a quality like character, then who a person is at home is as important as whom that person is at work or play—or within the confines of church.

Christians mistakenly think they only need to act Christian in the latter arena. As Jesus says, when salt has lost its saltiness, it ceases to be useful (Matt. 5:13). Christian witness penetrates influence from *within* society. In the same way that Jesus was sent by the Father, Christians too are sent into the world. "As the Father sent me, so I send you" (John 17:18, NIV). Luther speaks of this second conversion.

Insofar as the church today operates in an increasingly post-Christian age, whatever bridges Christians can build to the indifferent, apathetic, and even hostile Western world will go a long way to reach people at the point of their felt needs (Ogden 202). Just as God sent his Son in the flesh, the ultimate incarnation, so Christians need to take off the cultural wrappings of the message they have received and repackage it according to the cultural demands of their target (Burnett 228).

The Pace of Technological Change

Peter Drucker once described the changes one sees today well:

> Every few hundred years in Western history, there occurs a sharp transition. Within a few short decades, society rearranges itself—its worldview; its basic values; its social and political structures; its arts; its key institutions. Fifty years later, there is a new world. And the people born then cannot imagine the world in which their grandparents lived and to which there own parents were born. We are currently living through just such a transformation. (54)

To say the world has changed is at best an understatement. Zbigniew Brezezinski sums up this era of change well:

> We live in a world that is already in fact very different from the one which we have begun to comprehend, and by the time our comprehension has caught up with the new reality, the world is likely to be even more drastically different in ways that today may seem unthinkable. (x)

Brzezinski knows society is leaving a world of slow incremental change and entering a world of discontinuity and fast revolutionary change. The impact of technology is hard to fathom. The pace of change is not unlike those trying to deal with life without the Berlin Wall. Most did not have a clue how to live without a wall. No one was prepared for a change of that magnitude (xii).

The increasing pace of change is not hard to find. Naisbitt and Aburdene cite that from 1950-1984, information-related jobs skyrocketed from 17 percent to 65 percent. People use their brain and finger more at keyboards to transport them from one place to another far more than large muscles. New inventions to make life easier for handicapped individuals keeps trickling down into mainstream common usage. Changes in how one works and moves has dramatic impact on how people think and live (4).

With information and technology at the forefront of Western living, Americans thrive on entertainment forms of communication. Whereas former generations were preoccupied with the basics of survival and plodding out a basic living, Western living

today enjoys a level of living and degrees of discretionary time unprecedented in history.

Savvy Ross Perot did not announce his bid for the presidency at a political rally, or at a meeting of leaders of an existing political party, or at a press conference. He recognized that media entertainment stands at the center of American culture and announced his bid for the presidency on the call-in television show of entertainer Larry King. Although he lost the election, his announcement tapped the widest appeal possible. He knew the power of the media. In terms of dollars, the entertainment media industry is the number one American export (Schaller, <u>Twenty-One Bridges</u> 86).

The only surprise when looking at the influence of the media is that its reach is not even more pervasive. When one looks at the staggering imbalance of how Americans spend their time, one surmises an accurate assessment of who really influences the culture. Studies show 99 percent of the American population has televisions. That is more than those who have plumbing, at 97 percent (Slaughter, <u>Out on the Edge</u> 23). In any given month, 90 percent of Americans watch television. By the time of graduation, the average student has viewed sixteen thousand hours of television, watched 500,000 commercials and witnessed over one thousand murders. This time in front of television exceeds the time spent in class from kindergarten through the twelfth grade (Fore 17; Schaller, <u>Twenty-One Bridges</u> 18; Barna, "The Battle for the Hearts of Men" 126).

If many churches are failing to communicate in the language of the culture, perhaps it relates more closely to relevancy than Christian leaders realize. If the message is right, maybe the medium is the problem. If the message is not the medium, as Marshall McLuhan first said, it most certainly has a dominating influence. "A society is influenced more by the *form* [emphasis mine] of its media than by the specific content of its

communication" (<u>Understanding Media</u> 23-24). In McLuhan's words, "the formative power of the media are the media themselves" (35). If McLulan is correct in saying that media is merely an extension of the human body, then the exponential increase of electronic communication radically expands a person's relation to space and time in such a way that the planet really is getting smaller relative to our experience (19).

"God is in, Church is out. Spirituality in general is in; a specific type of Christianity or religiosity is out" (Childress). Western culture is not anti-God as much as it is anti-Church or even anti-Christian. No wonder a company like Microsoft refers to its publicist as the "Director of Evangelism" (Childress).

For the first time in American history, more people attend non-denominational than denominationally affiliated churches. About 85 percent of the mainline church is in serious deterioration or comatose. One pastor described the church's problem this way: "[Church] leaders have Alzheimer's disease. We still love them [church leaders]. We remember and pass on their stories, but they are living in another world. They're totally clueless about the world that is actually out there" (Sweet, <u>Post-Modern Pilgrims</u> 29). The problem is many of these church leaders are captaining the ship.

In later chapters, this study gives particular attention to what extent multisensory and multimedia worship more effectively transmits comprehension, engagement, and response.

CHAPTER 3

DESIGN OF THE STUDY

Restatement of Problem and Purpose

A seasoned church consultant once lamented that his greatest single mistake after over three decades of work was to underestimate the pervasive power of the multimedia:

> Television has not only transformed the habits and value systems of most Americans, it has also had a profound impact on the rearing of the children, on people's expectation of anyone who seeks to communicate with them, on the design and organization of the sermon … on our language … on speech patterns, and on how people receive the news of the world. (Schaller, "Reflections on Three Decades" 8)

From a current perspective, if one were to imagine a movie like Titanic without music, one realizes the incredible power of audio and visual put together. Try to imagine Leonardo DiCaprio teaching Kate Winslett how to be free and test her wings on the bow of the ship without the number one song, "My Heart Will Go On," being sung in the background. The effect goes from a profound climax to almost nil.

The impact of audio mixed with visual is no longer seriously debated. The debate over whether television shapes the culture or culture shapes television is less important. The crucial question for the Church is: Can the church become visually orientated in order to live, or will it remain only auditory and die? (Postman, Amusing 79). Many churches fail to harness this dynamic combination. The disparity between the levels of use of multimedia technology in culture to that which is found in the typical church is alarming.

Such has not always been the case. With the inventions of movable type and broadcast radio, the church led the way in their use. Luther capitalized on the power of the printing press for nearly thirty years before his opponents caught on to his advantage.

The first wireless radio broadcast was one sent out on Christmas Eve, 1906. Reginald Fessenden broadcast a program to ships at sea, a program that included "O Holy Night," as well as a reading of the Christmas story from the Gospel of Luke (Søgaard 138).

In today's world, the Church seems to have lost that leading edge. In the world of computers, the Internet, and multimedia projection systems, the Church lags in its use of these tools compared to the rest of society. Even worse, a number of traditional sectors resist the use of multimedia technology altogether. Where multimedia is openly endorsed, most churches are only beginning to harness these powerful tools as means towards better proclamation of the gospel.

This research project objectively evaluates the affective, behavioral and cognitive responses in listeners at Holy Trinity Lutheran Church who participated in seven sermons on the core values of the church. The results and data from this project can be used to learn how to communicate the message of God to contemporary culture more effectively. If the multimedia arts today have more than their fair share of filth, then the Church needs to redeem them from the clutches of evil, not abandon them.

Research and Operational Questions

Falling under the category of an evaluative study in the exploratory mode, this study was a descriptive study and led to grounded theory. The project began with a broad survey of major components of communication in culture and asked how God has communicated with his people throughout the biblical witness. Next, the project investigated what major tools of communication have been used in the church to transmit the good news to subsequent generations. Finally, the study concluded with an objective look at the best ways to use audiovisual technology to communicate the gospel today.

Going from broad to narrow, the five research questions of this study are addressed below.

Research Question #1

What are the major streams of communication that have highly impacted culture?

To know something is one thing; to communicate that knowledge to someone else is a whole different step. From telegraph, to phonograph, to radio, to television, to computers, to the Internet, as culture changes, so do the means of communication that become germane to culture.

The survival of just about any organization or business depends on its ability to communicate effectively with its constituents. If people change, so do the means of communicating with them. Often when a new communication device (such as a cell phone, fax machine, or the Internet) arrives on the scene, it is cursed by at least a small but vocal minority. With time, most come to accept its power and usefulness. Later, it becomes so ingrained with everyday lifestyle that it may impede change to another newer and more powerful means of communication.

Research Question #2

What are the major streams of communication God has used to interact with his people as recorded or alluded to in the Bible?

A survey of the Scriptures reveals that many forms of communication are used by God to communicate with his people. From Moses seeing the burning bush, the holy *Shekinah* guiding the Israelites, the bright lights appearing to Saul, to Jesus drawing lines in the sand at a woman's stoning, the God we worship in Jesus Christ is an avid multisensory communicator. The scope and magnitude of God's reach will stop at

nothing to reach his people.

In the closing verses of Ecclesiastes the Preacher writes that not only was the Teacher wise, "but he also imparted knowledge to the people. He pondered and searched out and set in order many proverbs. The Teacher searched to find just the right words, and what he wrote was upright and true" (Eccles. 12:9-10, NIV). In a literate culture, one would expect a heavy emphasis on words. Notice the Teacher's care in selecting the *right* word. The passage reveals just how hard writers and leaders work to find just the right mode of transmitting the message. The application for the modern mind is not which medium is best but which mix.

Research Question #3

What are the major streams of communication that have been used in the history of the Christian church?

One of the first lessons from church history comes from the Bible. In the Jerusalem Council found in Acts 15, the church had one of its first major fights. Many conclusions can be drawn from this disagreement over whether or not Gentiles needed to be circumcised. The Early Church almost stumbled by continuing to insist on the unnecessary and outdated practices of circumcision, but finally sided with including and accepting an apostate culture. The precedent on melding long-established traditions with new cultures is an important breakthrough. An important resulting lesson is that following Jesus is all about meaning, not about forms.

Later church history would see similar struggles that follow a predictable pattern. When St. Jerome translated the Vulgate Bible from the manuscripts in the fourth century, the Bible was once again put in Latin, but a common, or Vulgate, Latin. "It is no credit to

the church that in a few short centuries street Latin would become the language of church liturgy" (C. Miller 26).

The King James Bible followed a similar predictable pattern. Originally slated as a Bible in the language of the people, it eventually became such a revered English translation that still today whole groups of Christians consider it to be the only inerrant inspired version. This despite the fact that King James I eagerly voted for a new translation of the entire Bible: "I profess I could never yet see a Bible well translated in English" (qtd. in Bruce 96).

What is amazing about both these accounts and many similar ones down through church history is that churches and Christians make the same mistakes over and over again when new communication tools come along. With time, the status quo becomes revered and one day stands in the way of progress. What Calvin Miller says about the revered Latin Vulgate applies to numerous other traditions: "The very language that once put religion in the street later removed worship from the *lingua franca* of the people" (26).

Good relevant communication preaches conversationally and transitions away from culturally outdated Latin liturgy as well as stilted clichés of evangelicalism. Messages today must appeal to those outside the Church with approachable homiletics (C. Miller 26-27).

Research Question #4

In what ways has the church effectively used multisensory communication to convey the message of the gospel to its culture?

In Matthew 9:35-38, Jesus shows compassion on the crowds and villages and then

tells his disciples to "ask the Lord of the harvest, therefore, to send out workers into his harvest field" (NIV). God's plan is that he would raise up workers among Christians to deliver the message to the people. No alternate plans exist. In Matthew 13, following the Parable of the Sower, the disciples ask Jesus why he speaks in parables. Jesus replies that the knowledge of the secrets of the kingdom of heaven has been given to the disciples. "This is why I speak to them in parables: 'though seeing, they do not see; though hearing, they do not hear or understand'" (v. 13, NIV). Today many churches have a difficult time conveying the message of the gospel. Two of the five reasons people list as not coming to church are because they find it boring and the message not relevant to their lives (Sample 15).

Bill Gates, cofounder of Microsoft, says, "I can't think of anything that would be more a waste of time, than spending an hour in church" (56). A recent Gallup Poll said 58 percent of Americans "think religion as a whole is … losing its influence" ("Gallup Poll Topics" 2). Church history is replete with many different forms of multisensory communication. Stained glass windows, liturgical colors and paraments, incense, candles, and Holy Communion are just a few examples. The Bible overflows with examples, as discussed at length in Chapter 2.

The oddity is that the Bible and church history are replete with examples of multisensory communication. The twenty-first century, with all its technology, avails itself much more easily to multisensory stimulation. The Church needs to stop making excuses and plug in their antennae that read the culture. Christians need to take advantage of the new, economically feasible ways to share the good news. As Rick Warren says, "No matter how life-changing our message is, it won't do any good if we're broadcasting

on a different channel from the unchurched" (189).

Sometimes people resist changes simply because they are different. As Dave Zielinski says, "If new delivery methods make some traditional churchgoers nervous, that's not necessarily bad" (35). If some feel guilty because it was not boring and thus did not seem like "church" to them, they might be turned off and start looking for other churches. "That's O.K., because that's not really who we're after" (35).

Research Question #5

In what ways does the use of multisensory components, particularly multimedia technology maximize the comprehension, engaging, and living out of the message that is shared during weekly worship?

This project measured the effectiveness of communication by studying and evaluating multisensory communication. Effectiveness was measured in terms of affective thought, behavioral response, and cognitive belief. After a communication event such as a sermon, these three areas were assessed based on feedback from a large pool of subjects and from a smaller Focus Group. Since characteristics such as spiritual maturity are more difficult to measure, assessments can only be inferred from the brief posttests designed to measure affective, behavioral, and cognitive responses.

The results of these findings carry great importance for institutions such as the Church. Indeed, many suggest that images are starting to replace words and that people will turn increasingly to icons, not words, in communication (Sample 16). For though words are a long way from being eradicated and print is still the primary means of communication for most churches (and will continue to be so for the foreseeable future), they are being increasingly challenged by the electronic media and new emerging forms

of more effective communication. Already less than half the world's population reads

(Søgaard 110).

Population and Sample

Two means were employed to solicit feedback on the sermons. One was a Focus

Group and the second was a series of responses to the Likert Scales.

Sunday morning worship attendance at Holy Trinity Lutheran Church averages

about 350. Using random selections out of the church's Membership Directory who meet

certain criterion, thirty active confirmed people were selected and asked by telephone or

personal contact to participate in the study. Nine persons followed through and agreed to

participate in the study. All were asked to make a special effort to attend on the seven

designated Sundays when a multisensory message was being delivered during weekend

services. Those whose registrations for Holy Communion numbered at least five times in

the last year records have been kept, attend Sunday services at least monthly, are at least

13 years of age at the commencement of the study and were able to commit to attendance

qualified as potential subjects. Frequency of regular attendance was asked to filter out

those unable to commit. Care was taken to select a diverse and equitable representation of

the American population with regard to age, gender, and type of worship service they

normally attended.

Once participants agreed to the study, they participated in a series of four Focus

Group meetings that discussed the seven messages on core values.

A second means to measure multisensory communication was three

questionnaires handed out after each of the seven designated messages. The

questionnaires were designed to measure the effectiveness of communication on three

levels: affective, behavioral, and cognitive response. All who attended worship were invited to fill out forms. Approximately 10 percent responded at each service.

Instrumentation

Four focus group meetings that convened for at least two hours over a period of six months comprised the primary instruments for data collection. Although historically not accepted by academicians as giving accurate or objective analysis, in recent years focus groups have gained wider acceptance (R. Krueger xix; 3). Just because focus groups carry some inherent difficulty in developing a systematic protocol that applies in other situations does not mean they are less useful in research.

Indeed focus groups can offer advantages more analytical research finds hard to substantiate. Instead of precise, careful formulas, the qualitative researcher is free to begin at a different point and be open to alternatives. Key characteristics of focus group analysis include "a disciplined process, systematic steps, a defined protocol, verifiable results and multiple feedback loops" (R. Krueger 4). Such research does not abandon traditional observation but looks to adjust research and feedback according to the natural parameters inherent in the study.

Focus groups afford the researcher the option of generating new hypotheses throughout the period of data collection. "Foreshadowed problems provide the researcher with something to look for. They provide direction, but they should not be considered restrictive" (Wiersma 246). As a result of this flexibility, the researcher is very amenable to introducing new hypotheses and discarding hypotheses that are not supported in the data:

> There are no a priori limits on the number or nature of hypotheses.... The hypothesis modification procedure may become a process of successive

approximations in an attempt to accurately describe the phenomenon under study. (247)

In addition to eight hours of videotaped focus group meetings, a simple researcher-designed questionnaire served as a secondary instrument to measure the effectiveness of messages with multisensory stimulation (primarily audiovisual in nature). One questionnaire with three distinct parts was used for all seven presentations with a simple Likert scale measuring effectiveness. The questionnaire was quantitative in nature and measured for changes in the three areas of this study—affective, behavioral, and cognitive response.

Reliability and Validity

Two members of my Focus Group served as a pilot test for the Focus Group questions and Likert Scales. Pilot testing the questions beforehand helps to ensure that they are understandable and can increase validity in focus groups. All sessions were recorded and transcribed. Clarification was sought when comments were ambiguous. After listening carefully during the two-hour session, participants were asked to verify a summation of written comments to further validate feedback. In summary, accepted protocol for focus groups was followed to ensure that results are trustworthy and reliable (R. Krueger 68).

Data Collection

While the primary responsibility for collection rested with the researcher, the Office Manager at Holy Trinity Lutheran Church assisted with retrieval and compiling of questionnaires to be used as a secondary source. All four sessions of the Focus Groups were videotaped, transcribed, carefully analyzed, and included as part of the study. In this way, a large part of the data was able to be reviewed as often as was necessary. As

primary researcher, I gathered, collected and recorded all relevant information in as unobtrusive manner as possible; consequently, observation followed an unstructured format (Wiersma 248-49).

Independent and Dependent Variables

The independent variables of this study included a sermon series on the core values of Holy Trinity Lutheran Church. One set of sermons were delivered over a six-month period. The messages included intentional multisensory stimulation that is outside the norm of messages typically delivered at Holy Trinity.

The dependent variables of this study are the affective, behavioral and cognitive changes in relation to the differing responses given by the study participants (Wiersma 32-33). Possible intervening variables such as age, income, denominational tradition, and level of exposure to media might also help to explain and influence the outcomes of the study.

Other dependent variables were those that arose out of management of the Focus Group. Certainly the personality, idiosyncrasies, and nuances of style present in the facilitator undoubtedly played some role. Such variables were kept to a minimum by setting up standards and practices akin to those commonly accepted within similar focus groups.

Controlling Extraneous Variables

To further minimize confounding variables, this project involved a sufficient number of participants and selected names that met the active member criteria at random. The setting and demographics of this congregation represented a good cross-section of the community (New Prague, Minnesota). Further, the nature of the topics that were

being studied was not known to affect significantly the confounding variables likely to be present.

CHAPTER 4

FINDINGS OF THE STUDY

At the dawn of the twenty-first century, the church lives in an unprecedented era. For the first time in the history of this 227 year old country, people live in what is an increasingly post-Christian America. For the first two hundred years of American history, this country was, by-and-large, Christian. Not everyone was Christian, but people lived in a culture that had intertwined within it a Christian worldview. Belief in God was interwoven into American culture. Even those who did not believe in God were taught and mostly adopted basic Christian morals and values.

The Church is at least partly to blame for this erosion because the Church has gradually become less and less relevant and has failed to engage the emerging culture adequately. Insofar as the Church becomes disconnected from culture, it is tempted to become isolated and superfluous. Insofar as the Church does not know how people outside the Church act, think and make decisions, it becomes alienated from their worldview and is no longer seen to have a relevant message.

One way for the Church to connect with the culture better is to tap into the forms of communication heavily in use. Art, media, and technology carry enormous influence in culture. These forms of expression influence people's lives far more than most realize. They infiltrate thoughts, values, morals, opinions, decisions, and worldviews.

Thus far in this study, I have briefly summarized how art, visuals, storytelling, and other multisensory tools have impacted world history and, more particularly, the Christian Church. In this chapter, I discuss the results of having delivered seven sermons at Holy Trinity Lutheran Church in New Prague, Minnesota, that make intentional use of

multisensory and multimedia stimulation.

In winter 2003, I preached my last PEBBLES (Prayer, Equip, Bible, Belong, Love, Excellence, and Sharing Christ) sermon that comprised the core values of Holy Trinity Lutheran Church. I was able to incorporate a wide variety of multisensory tools to aid my study. Unanticipated events that transpired in the course of this study included bringing a new associate pastor on board at Holy Trinity sooner than any in the congregation had expected. Her arrival in early January 2003 coupled with previous commitments to outside speakers prompted me to shift the presentation of the last three messages to later in the year.

The primary thrust of this project was an evaluative study in the descriptive mode, which gathered input from nine individuals in four Focus Group meetings. A secondary measuring tool was used to gather quantitative data on the sermons.

A modified Likert scale measured quantitative responses. Participants filled out three sheets designed to measure their affective, behavioral, and cognitive responses to the message during worship (*pathos, ethos and logos*). Although not entirely confined to the message, most multisensory stimulation was administered during the sermon.

Seven messages that form the acronym PEBBLES grew out of core values adopted by the Church Council at Holy Trinity Lutheran Church in the early part of 2002. Each core value was presented to the congregation with a special multisensory or multimedia emphasis. During the seven presentations, the congregation experienced stimulation of all five senses, including movie and television clips, PowerPoint presentations, skits, visual aid props, music, motor activity, eating, drinking, smelling, and tasting (see Table 4.1, p. 92).

Summary of Multisensory Components Used

To better facilitate processing data, a brief summary of the multisensory components used in each of the seven sermons is identified below.

Sermon Number One on "Prayer"

Before giving my opening sermon on Prayer, I introduced the core values of PEBBLES with a series of visual aids by telling a familiar story.

I placed seven large rocks in a jar and asked the congregation, "Can I get any more in?" When they answered, "No," I pulled out some smaller rocks from a bag and fit them in some of the crevices of the larger rocks. Then I asked again if the jar was full. By now they figured I would be able to get still smaller rocks in, which I did.

Finally, I pulled out some smaller stones, sand and water and squished them all in and rhetorically asked some questions:

> What is the lesson? Could it be, "No matter how busy you are, you can always fit more in your schedule?" In fact, the lesson is, "You can fit a lot of things in your life; but it's important to get the big stuff in first—that which is really important."

I extrapolated on this point by saying the same is true with people's lives. A person can pack a lot of things in their life and in their life in the church, but the core values held are what anchors the base. Holy Trinity holds seven core values: Prayer, Equip, Bible, Belong, Love, Excellence, and Sharing Christ.

From later comments I would learn that the demonstration worked effectively in introducing the overall concept of PEBBLES and my opening topic: "Being Too Busy to Pray."

The sermon that followed compared the lives of Mary and Martha in Luke 10:38-42. After briefly describing the differences between these two women, I had people stand

up according to whether they thought they were more like Mary or Martha. The congregation underwent a multisensory and kinesthetic experience. After poking some light humor at the extremes of each woman, I talked about the importance of choosing, in Jesus' words, "what is more important." A video clip on "Billy the Busy Man" created the multimedia component (Crandall). I closed with some words and word pictures of Jesus taking time in his own life for what was most important—prayer.

Sermon Number Two on "Equip"

My second message on Equip was based on Ephesians 4:7, 11-16 and carried the theme that God has gifted each person in unique ways. Everyone excels somewhere. Christians need to discover their gifts and put them to good use in advancing God's kingdom. The primary multisensory tool used was a live skit called, "Awesome Opportunities." The skit involves a man who is asked to help with confirmation at his church but turns down the offer because "he is too busy." Later, he dreams of a number of famous people, including Moses, David, Mother Teresa, and Martin Luther King, Jr., waiting for their number to be called. In the dream, each turns down their calling to do great things. This greatly troubles the dreamer in a humorous way such that he is moved to help with confirmation at his church.

Sermon Number Three on "Bible"

A third message on the Bible was based on John 5:39 and carried the message that Christians do not worship the Bible but the Christ to which the Bible bears witness. I opened with some bizarre, humorous road signs found on American roads and related them to the fact that the Bible is a translation trying to convey a message. Sometimes that message is hard to decipher. Ultimately for Christians, Scripture bears witness to Christ

and its content is judged to the extent that it bears truthful witness to Jesus Christ. To the extent the Bible bears witness to Jesus Christ we revere and submit to its authority.

I challenged people to regularly read the Bible by showing a humorous clip from Jay Leno's "Jaywalking." Mr. Leno asks people trivia questions about the Bible, and through their humorous wrong answers, people pick up on the correct ones. The clip skillfully exposes people's general lack of biblical knowledge ("Jaywalking"). In addition to an accompanying outline, I assembled a handout, "Seven Helps on Reading the Bible," for people to put in their Bibles at home. Finally, I preached on the Bible as "the cradle of Christ" with a visual cradle that said the same.

Sermon Number Four on "Belong"

A fourth sermon extrapolated the importance of Christian community and belonging to one another. Through baptism and responding to God's grace, Christians belong to the family of God and to one another. Everyone has a need to be unconditionally loved and accepted. God created human beings to belong to one another and live in community. Building community and working in teams is hard work. Working in teams requires sacrifice and going out of one's comfort zone. In addition to the PowerPoint slide show on the big screen and a sermon outline in the bulletin, I used several clips from the movie Remember the Titans, where a racially mixed football team and coaching staff learn to come together and work as a team.

Sermon Number Five on "Love"

A fifth sermon on Love emphasized the two great loves of the world: God's love for us and the command God gives to love one another. I used Romans 13:8 as the key verse: "Let no debt remain outstanding, except the continuing debt to love one another"

(NIV). Multisensory tools included a MasterCard held up with reference to the "priceless" ad campaigns on television. Some things money cannot buy, love is one of them. Oftentimes advertisers will try to sell a viewer's own core values back to them—like love. People learn how to love from the purest act of unsullied love in the world—God sending His Son Jesus to die for all on the cross. What people think about God is not nearly as important as knowing what he thinks of humanity. The pure love of God is the power that germinates the ability to love others, even one's enemies.

The main multisensory tool used was a clip from the movie <u>Shiloh II</u>, where a young boy, Marty Preston, was given a hunting dog named Shiloh in exchange for twenty hours of work from a mean, nasty, drunk, and paranoid neighbor named Judd. Judd then wanted Shiloh back, and the two become bitter enemies. When Judd has a drunken driving accident, Marty and his dog Shiloh lead the way in teaching his family how to care and love Judd back to life.

Jesus Christ shows his followers a higher way, the way to love. The sermon closes with soft music playing "Oh How He Loves You and Me" (Kaiser 56) on the piano and the congregation joining by singing words from the video projection screen. A message outline was projected on a large screen using PowerPoint and included in each participant's bulletin.

Sermon Number Six on "Excellence"

I opened the sixth sermon on Excellence by inviting everyone to listen with absolute excellence. I shared a few examples where this world has not known excellence, namely the fake marble present around the Acropolis and the singing group Milli Vinilli who were caught by an audience when lip synching to the music at a "live" concert.

Instead of using multimedia, I chose to demonstrate the importance of excellence by distributing two sets of cookies. Early in the sermon I had poor quality cookies distributed. Near the end of the sermon, excellent homemade cookies were given out. When I challenged the congregation to be excellent in their hospitality to guests and welcome even strangers in our midst, "Jesus" appeared and gave a greeting to the congregation. Next, I led the congregation step-by-step how to progress from changes in our thinking, to beliefs, to attitude, to behavior, and to a changed life. A message outline was projected on a large screen using PowerPoint and included in each participant's bulletin.

<div align="center">

Sermon Number Seven on "Sharing Christ"

</div>

The last message on Sharing Christ challenged participants to share Christ much as Jesus shared himself both with his closest disciples on the Mount of Transfiguration and when he healed a boy in the valley below (Mark 9). I presented a visual story of a box-preacher outside a stadium to whom no one listened and illustrated the function of salt on corn on the cob using Jesus' admonition to Christians to "be the salt of the earth" (Matt. 5:13). Near the end of the message, a PowerPoint slide show on mountains and valleys was shown accompanied by the music, "The Mountain" (Chapman and Moore; Cathey).

The final multisensory tool was the light projected by a flashlight in a dark sanctuary to the simple children's song, "This Little Light of Mine" (Loes 235) with lyrics appearing on the screen. A message outline was projected on a large screen using PowerPoint and included in each participant's bulletin.

Sharing Christ was also incorporated into the distribution of Holy Communion.

Parting from the Lutheran tradition of the pastor playing a key role in distributing the sacrament of Holy Communion, I had participants administer the bread and wine to those next to them at their seats. By this act, congregants were encouraged to share the body and blood of Christ directly with one another.

The setting of all seven sermons took place in the sanctuary of Holy Trinity Lutheran Church, New Prague, Minnesota. A small town of almost five thousand residents, New Prague is home to many descendants of Bohemia, Czechoslovakia and Germany. Newcomers will often hear native Czechoslovakian spoken on the street by an older resident. The picturesque town is home to Saint Wenceslaus, a dominant Roman Catholic Church with 1,400 families. While the demographics of Holy Trinity reflects the ethnic heritage of the town, including many young families with children, attenders at Holy Trinity represent a higher than average number of suburban transplants, people who are not native to New Prague but have moved to the area to make this growing ex-urban town their home.

Identical sermon messages were presented at all three worship services. Sunday morning at 8:45 features a traditional service using the liturgy in the Lutheran Book of Worship. Sunday at 10:15 features the Celebrate Band leading contemporary praise and worship music. Saturday night at 5:00 is a blend of contemporary and traditional music. Built in 1978, the sanctuary has seating in a partial round for about 275 and a discreet nine by twelve foot audiovisual screen that comes down by remote control below beautiful stained glassed windows. Holy Communion is served the first and third Sundays (and corresponding Saturdays) of the month.

Table 4.1. Summary of Seven Sermons on PEBBLES

Theme	Multisensory Tools Used
Prayer	1. Rocks in jar 2. Standing up if more like Mary or Martha 3. Video on "Billy the Busyman" 4. PowerPoint and outline insert
Equip	1. Live skit on "Awesome Opportunities"
Bible	1. PowerPoint and outline insert, road signs 2. Bible in a cradle 3. Jay Leno clip 4. "Seven Helps on Reading the Bible" handout
Belong	1. Movie clip, Remember the Titans 2. PowerPoint
Love	1. MasterCard 2. Movie clip, Shiloh II 3. Soft music, "Oh How He Loves You and Me" 4. PowerPoint and outline insert
Excellence	1. Jesus appears 2. Distributed "Poor" and "Excellent" cookies 3. PowerPoint and outline insert
Share Christ	1. Illustration with salt and corn on the cob 2. PowerPoint and outline insert 3. PowerPoint slide show on Mountains/valleys with music 4. Participants shared body and blood of Christ with each other

Likert Scales

For each of the seven messages, everyone in the congregation was invited to fill out three learning scales. An Affective Learning Scale was designed to tap the emotional response through questions around such key words as impression, emotion, and affective response (see Appendix A). A similar Behavioral Learning Scale was designed to measure behavioral responses through questions around words such as motivation, stimulation, challenge, excitement, usefulness, helpfulness and "want to do" (see Appendix B). Finally, a Cognitive Learning Scale was designed to tie into a person's comprehension of the subject matter at hand through words like understand, study, and

learn (see Appendix C).

Reverse coding was built into each assessment sheet in order to discourage rapid, careless marks, all favoring either the positive or negative side of the sheet. Presumably different people filled out the evaluations each time, and the total number of evaluations received back varied from 26 to 39 (see Table 4.3). The average scores for all seven messages were relatively similar, ranging from about 1.5 to 2.5. Looking at the averages for individual questions, the spread grows considerably, from 1.069 to 3.000. On a scale of 1 to 7, even this latter spread on individual questions is not a large range of differential. It is also a fairly consistent high rating (see Table 4.2).

Affective Learning Scales

Below are the average compiled scores for affective response on seven sermons preached on core values. The table represents seven separate surveys, one after each sermon preached over a six-month period.

Table 4.2. Average Compiled Scores on Affective Learning Scale Response

(Where 1 is the maximum positive and 7 is maximum negative)

	#1 Impres-sions	#2 Rate Content	#3 Affective Response	#4 Likeli-hood to Act	Overall Average	Rank	No. of Returned Evaluations
Prayer	1.632	1.579	1.605	1.681	1.624	5	39
Equip	1.450	1.513	1.598	1.303	1.466	3	33
Bible	1.796	1.727	1.802	1.577	1.726	6	29
Belong	1.479	1.232	1.521	1.381	1.403	1	29
Love	1.810	1.700	1.708	1.874	1.773	7	30
Excellence	1.642	1.670	1.548	1.626	1.622	4	27
Share X	1.500	1.452	1.542	1.364	1.465	2	33

According to the overall average from the Likert scales above, Belong, Share Christ, and Equip were the three most emotionally impacting sermons of the seven, while Love and Bible were the least.

The sermon on Belong may have rated the highest because it picked up on the idea of team ministry, which has received added emphasis at Holy Trinity, and included several short, but emotionally engaging movie clips seamlessly spliced together from the popular movie Remember the Titans. Congregational participants may have readily identified with the heated exchange between two excellent football players trying to work out their differences off the field.

The sermon on Sharing Christ included reflective pictures on mountains and valleys combined with the popular song The Mountain by Steven Curtis Chapman and Geoff Moore. The sanctuary was quiet and the song seemed to connect with the everyday highs and lows people experience in daily life, thus evoking a higher affective response. The sermon on Equip also induced a high emotional response possibly because it featured a live skit that was well done and related to people's busy lives and demands.

In contrast, the sermon on the Bible had the characteristics of a teaching sermon but offered less to engage the emotional senses, which accounts for the lower (higher markings) affective scores. The sermon on Love had high emotional potential with a movie clip about a boy and his dog learning to love a nasty neighbor and a closing song to close out the sermon. Some in the congregation may have found the movie and closing song too sappy for their liking, or the new approach still too novel, resulting in lower affective marks.

Question number 4 on the Prayer evaluation contained a typographical error on

one of the nineteen responses. Instead of "probable" and "improbable" on the two opposing ends, the Likert scale said "probable" on both ends. This error was corrected for all the other sermons, but did prove to be confusing to evaluators. Several people just left this line blank and thus did not misconstrue results. Most people wrote in the correction and marked their scale. The rest just marked in the middle with a 4. As a result of this error, the affective response on question number 4 for Prayer, "What is your affective response to this message?" has the highest average score for a single question.

The modified Likert scales contained no area for people to write comments. Neither were written comments solicited from any subjects outside the Focus Group. Regardless, several people in the congregation volunteered comments. Positive comments outnumbered negative ones by about three to one, but the negative ones provided more learning material. One negative comment was written regarding the Belong sermon on the movie clip, Remember the Titans. "I feel the clip didn't enhance the message, at least not all of it." Another evaluator wrote concerning the third message on the Bible: "I find the constant visuals distracting—hard to concentrate/focus on what was being said. Yet, some were very interesting."

One can find notable variations in responses within a given learning scale. Usually the lower marks (higher numeric score) are found on those specific questions that have the reverse coding compared to the majority of the other questions in that set. So, for example, question number one on the Affective Learning Scale on Excellence has the lowest rating (highest score), 2.182 as compared to an average of 1.5 for all the other subset of questions in that set. Presumably this is due to its setup in the reverse coding compared to the other five questions that basically ask a variation on the same question:

"What overall feelings or impressions did this message leave with you?"

The score that is given also depends on the nature of what is specifically being asked. For example, under question two of the affective response on Equip, the subject matter of the message was rated as "good" much more so than "valuable." This consistency runs through all seven messages. Respondents seem to be saying, "As for their content, the messages are 'good' but not necessarily 'valuable,' or at least less so" (see Appendix A, Equip). Still, an average mark of about a 2 is quite high on a scale of 1 to 7.

In a congregation setting, nothing prevents people with limited mental capacities from filling out evaluations. I received at least one such return from a person who meant the highest praise. Thus a few responses, one can easily tell the evaluator checked the opposite of what was meant. The aberrations in the Affective Learning Scale on Love is one example (see Appendix A, Love, question 4, line 18). Fortunately I had a large enough pool of evaluations returned to absorb and override these errant markings.

Behavioral Learning Scales

The first note to make about the Behavioral Learning Scale is that emotional (affective) response seems to come easier than change of behaviors or habits. Whereas average scores on the Affective Scale hovered between 1.2 and 1.9 (see Appendix N), several Behavioral sections averaged over two.

Below is a compiled summary of the findings on the Behavioral response from the seven PEBBLES sermons that help explain these and other findings (see Appendix O for a full account of the tabulations).

Table 4.3. Average Scores on Behavioral Learning Scale Response

(Where 1 is the maximum positive and 7 is maximum negative)

	Degree of Probable Response	Likelihood to Engage in Behaviors	Overall Average	Rank	Average number of Returned Evaluations
Prayer	2.013	1.761	1.887	6	37
Equip	1.890	1.686	1.788	4	31
Bible	2.250	2.244	2.248	7	31
Belong	1.773	1.571	1.672	2	29
Love	2.111	1.427	1.769	3	30
Excellence	1.779	1.538	1.659	1	26
Share X	2.004	1.707	1.856	5	31

The higher Behavioral responses demonstrates the challenge of moving people into action as opposed to triggering an affective response (emotion) or teaching a cerebral concept (cognitive). Emotional responses appear easier to bring to the surface than actual change in behaviors.

The sermon on Excellence may have scored high because it included a specific call for action (use your gifts for excellence where you are gifted) and included a distributed step-by-step outline on how to move from mediocrity to excellence. Fresh chocolate chip cookies representing excellence were served following a sampling of low quality cookies. Both distributions involved the whole congregation kinesthetically. This kind of movement and positive stimulation of the sense of taste may have compelled people into action.

The sermon on the Bible presented ample information on how to read and understand the Bible but apparently lacked as strong a call to action. The Jay Leno clip was humorous and engaged viewers, but people may have concluded they were more

biblically literate than those on "Jaywalking" and had little need to read the Bible any more regularly. A helpful "How to Read the Bible" sheet was an option to pick up in the narthex but should have been distributed to the congregation in their bulletins.

Like all learning scales, the Behavioral Learning Scale solicited no written responses, but several notes were written. One person's positive comment on *content,* yet their reluctance to *act,* explains the differentiation between Behavioral and the other two learning scales:

> Really an excellent lesson, <u>well presented, very clear and focused</u> [original emphasis]. However, [I am on a] different life-track right now and [am] not motivated to follow thru [sic] in this direction. [I] [n]eed to currently focus on using gifts in a more personal ministry. This message [is] not applicable at this time in my life.

This person's comments came in response to the sermon on Equip and were presumably written in response to the sermon's appeal to action and change of behavior.

Still, even in the Behavioral Learning Scale, many strong "1" marks were received across the board from nearly half of the respondents. I suspect these came from people who were moved by the message towards Prayer or Equipping but were already engaging in the suggested behaviors. The message may have served to reinforce or rejuvenate what they are already doing.

At least one word in the Behavioral Learning Scales seemed to offend a rather large pool of respondents. The word "aroused" under the first question in the Behavioral Response consistently received less favorable marks. I noted several question marks written on the sheets. I suspect this may be due to the word's common sexual connotation.

I was surprised by the best scores coming on the Excellence sermon until I

remembered the amount of interaction in this message, and that many participants went home with a seven-step outline on how to change beliefs and attitudes into new behaviors. Stimulating the sense of taste with cookies may have motivated people to make behavioral changes toward excellence in their lives.

Cognitive Learning Scales

The Cognitive Learning Scale has a whole different feel and setup than the Affective or Behavioral Learning Scales; therefore, this third scale cannot be easily compared with the previous two. It has a more graphic continuum scale feel where there was more freedom to express nuances between two numbers. A 5½ was easily marked instead of either a five or six. For recording purposes, I chose the number closest to the mark.

Table 4.4. Average Scores on Cognitive Learning Scale Response

(Where 1 is the maximum positive and 7 is maximum negative)

	Cognitive Response	Rank	No. of Returned Evaluations
Prayer	2.030	6	39
Equip	1.924	3	34
Bible	2.252	7	30
Belong	1.877	2	29
Love	1.986	5	30
Excellence	1.967	4	26
Share Christ	1.754	1	32

The Cognitive Learning Scales used to compile this table also seemed less daunting and time consuming to fill out. This Scale differs from the previous two scales in that respondents are to read a specific sentence and then record the degree to which

that statement is true in their lives. The scale seems more precise and specific in what it is asking.

The Cognitive Learning Scale also lacks any reverse coding present in the other two instruments. Respondents seemed more thoughtful and gave greater differentiation of marks than in the other scales. Whereas errant responses in the previous two scales seem to come as a result of not taking enough time to understand the question, on the Cognitive Learning Scale, each of the specific questions stands more distinctly on its own. For example, someone might not have gained "a greater understanding of the value of prayer" from the message (because they already pray regularly), but they definitely believe "it is important to spend time praying" and know why they should pray.

Even though the sermon on the Bible was probably designed as a teaching (cognitive) sermon, it scored the lowest in the Likert Scales. The bizarre road signs found along America's highways went over with humor, but apparently did not relate as effectively to the topic at hand. The scholarly nature of the sermon seemed to be appreciated by those relatively well versed in the Bible, such as those in the Focus Group. For the common church member, however, the subject matter may have gone over their head. This may explain why the Focus Group participants (who were required to be active, regular members), rated the sermon as tied for one of the best overall, whereas the congregation as whole gave it much lower ratings.

The highest scoring sermon in the cognitive area was Sharing Christ. Apparently, people learn best by doing. This sermon more actively involved people outside the framework of the message. During the Eucharist, people shared Christ (present in the sacrament) with one another. The experience was nonthreatening and specifically

introduced people to what they are to do in a tangible way. This sermon also benefited from the Focus Group generating multiple ideas on the topic, some of which were used in its presentation.

Finally, one needs to note the individual breakdown of numbers in the Cognitive Learning Scale that comprise the overall average (see Appendix P). Specific markings as to whether "It is important to spend time praying" are noticeably higher than "I better understand the biblical basis for Prayer" as the Cognitive chart on Prayer shows (see Table 4.5).

Table 4.5. Actual Scores on Cognitive Prayer Learning Scale: Synopsis of Full Tables in Appendix P

	I better under-stand prayer	It is important to pray	I will increase my prayer time	I under-stand value of prayer	Message on prayer will help me in daily life	Why prayer important in life of church	I want to learn more about prayer
Average	2.590	1.487	2.000	2.103	1.872	2.231	1.923
Median	3	1	2	2	2	2	1
Mode	3	1	2	1	1	1	1
Count	39	39	39	39	39	39	39

This higher level of differentiation probably relates to the content and presentation on the particular passage and message on Prayer, but it also takes into consideration what a listener brings in *before* experiencing the sermon. Seasoned participants already have a highly developed prayer life or understanding of prayer *prior* to listening to this message. Twenty short minutes of preaching is not a lot of time to augment a prayer warrior's understanding on the topic. The statement, "It is important to

pray," is relatively easy to assent to and believe, and reflects the developed prayer life of those who filled out the Likert Scale. The statement, "I better understand prayer," may be a harder challenge to tackle in twenty short minutes. The intent of this particular sermon and corresponding text (Mark 10:38-42) emphasized the importance of prayer and less on how to do it.

After extensive discussion about each of the sermons, the Focus Group also rated each of the seven sermons they observed on a scale of 1 to 7. Not all subjects were able to listen firsthand and observe all seven sermons and, therefore, were unable to compare the sermons to the whole group of seven. Still, their forced ranking is interesting to compare with the Likert Scales (see Table 4.6).

Table 4.6. Overall, Prorated Score on PEBBLES Sermons

(Where 1 is best; 7 is the weakest.)

	Average Overall Score Given by Focus Group	**Rank**
Prayer	4.20	4
Equip	2.50	1
Bible	2.50	1
Belong	4.29	6
Love	5.00	7
Excellence	4.20	4
Share Christ	3.67	3

The average overall compilation of all the Affective, Behavioral, and Cognitive Learning Scales in Table 4.7 are noticeably better (lower numerically) than in Table 4.6. This is because those in Table 4.6 are comprised from a forced ranking of 1-7. Keeping in mind that the scores in Table 4.7 average many questions on three different surveys helps

explain the rather small differentiation over the seven sermons.

Table 4.7. Average Scores on Affective, Behavioral, and Cognitive Learning Scale

(Where 1 is the maximum positive and 7 is maximum negative)

	Affective, Behavioral and Cognitive - Combined Overall Average	Rank
Prayer	1.847	6
Equip	1.726	3
Bible	2.075	7
Belong	1.651	1
Love	1.843	5
Excellence	1.749	4
Share Christ	1.692	2

No one sermon seems to standout with a noticeable differentiation from the averages of any of the other seven. To have a total spread of less than one half (2.075 minus 1.651 equals .424) on a scale of 1-7 seems rather small. When one studies the mode and medium in the appendixes, the results are similar.

Although these quantitative measurements were not a major thrust of this study, I anticipated a greater differentiation than was received. Though the consistent high marks are encouraging to the level of preaching in general, they are less helpful in determining which multisensory sermons were most effective. With no non-multisensory sermon or sermon evaluations to compare scores against, one cannot know how these messages compare with messages that do not make use of multisensory stimulations. Further, a different body of respondents filled out each set of the evaluations. This makes the evaluations difficult to compare against each other.

Focus Groups

In the summer of 2002, I sent a letter inviting twenty adults to participate in a Focus Group. About half accepted the invitation and responded to my followup phone call. Once assembled, our Focus Groups met a total of four times, two hours each, over a period of about six months. Our meetings were carefully scheduled to dovetail into times when special multisensory sermons were being delivered during the regular worship services at Holy Trinity Lutheran Church. Pilot tests of the Focus Group questions and Likert Scales were conducted with two members of the Focus Group. All four meetings were videotaped, reviewed, and transcribed for careful analysis. Sessions were loosely centered around ten Focus Group questions (see Appendix F) that asked for general impressions of the sermon as well as questions directed to draw out affective, behavioral, and cognitive responses in the listeners.

The Focus Group meetings were immensely helpful. By the third meeting, they spent extra time brainstorming creative ideas on how I could present the next core value. Many helpful suggestions were shared about messages delivered.

General Impressions of the Focus Group

To begin, many helpful comments came in response to questions on the general impression of the message. Often these comments would begin with a reference to the multisensory aspect of the message. For example, in the first session, one of the messages had been presented several weeks earlier. Early in the session, at least two of the subjects did not immediately recall to which sermon another group member was referring, until the multisensory tools were referenced. "When you said the one [message] about Prayer, that didn't click. But when you talked about what you did (standing if you were more like

Mary at one point, or standing if you were more like Martha at another), then it clicked right away." Again the same subject added, "Just saying the one on Prayer, doesn't ring a bell. Unless you say the ['Busyman'] video, then you remember. Saying the one on 'Prayer' doesn't connect, but [when you mention] the video, then it connects."

Several times in other sessions, when general impressions of the sermon message were solicited, subjects almost instinctively referred to the multisensory portion of the service. Whether a clip with humor or a more serious setting was used to make the point, the result was the same: "I think the humor aspect worked great. It really got people involved. People were more engaged and interacting. Other times they just sat back and absorbed it. I mean it's two different approaches, and it's intended to be that way."

Another subject commented on her improved self-understanding through the help of the audiovisual:

> But I thought it was good, and it made me realize it's okay for me not to know it all. You know what I mean?... [B]ecause later on you talked about, "How many people have actually read the whole Bible?" Maybe I'm not the only one who hasn't read the whole Bible and that doesn't know all those answers.

A third and different subject commented about the jar of rocks I used to introduce the acronym of PEBBLES:

> Well, you talk about the first two sermons and snap, I remember them because of the jar—the rocks in the jar. I remember you had a jar and that was very effective. And I have to think a little harder about some of the other stuff you talked about that day,... but if you tell me what the visual was about that day, I'll remember the sermon, the message.

On the same message, another subject commented about the emotional impact of the first two messages:

> I'm Catholic, and I've got to think about the emotions quite a bit. But quite honestly, it hit me to the extent that it really made me think and

prompted me to think that I really want to get more involved around here. It was that powerful, and it has stayed with me.

Another subject gave general impressions that talked at length how one of the earlier videos caused him to reengage and come to terms emotionally with the death of his mother. Still another subject shared how the video brought to the surface his "24 by 7 by 365" days a year life of living by the cell phone, pager, and Palm Pilot. He shared how a recent friend and coworker's death was brought vividly to mind. In January, his friend went to the doctor and was fine. Six months later in July, he was dead at age forty-six. The message on the busy-ness of life and taking time for what is really important challenged his hectic pace of life and hit a vulnerable nerve.

In each of the sessions, hard copies of the sermon manuscripts and outlines were distributed. Despite the available scripts, a high percentage of our conversation centered around the visual or multisensory stimulus (skit, video clip, prop), none of which were readily available for review. While this arrangement was not planned, the course of events and ensuing discussions witness to the power of visualization and how much better people remember concepts when they are seen.

The corollary to the power of seeing messages can also be a larger detriment if the visual is poor or detracts from the message. If the visual stimulation was in any way negative or did not attain the level of its potential, the effects lingered. The Focus Group touched on this aspect of multimedia with the simple example of spelling or typographical errors. When these errors appear on the big screen, they stand out more and are an added detraction.

Several times in the session, I specifically asked, "Did the use of multisensory and multimedia stimulation make a difference? Was it effective? Did it work?" Without

exception, all who responded answered in the affirmative.

Even more convincing was the testimony of one subject who admitted he began this process as a skeptic. No novice at using technology at work or home, near the end of our discussions, he summarized his views:

> To me, the multisensory component leaves a more lasting impression. For me, I mean, I was skeptical. The PowerPoint up on the screen, I don't know for me if that makes as big an impact as when there is something else that is related. But when you are going through something, I think for me, that makes a big impact.

Now he expressed his desire for multimedia technology to be done well and with good purpose (i.e., not to use multimedia just to use multimedia) and to be of high quality. He wanted multimedia to relate to the topic at hand and be woven into the context of what was being said. With those criteria being met, he was more and more beginning to see the value and potential of multimedia and multisensory stimulation.

Affective Impact of the Focus Group

One component of this study looked specifically at the affective impact of multisensory stimulation. Fielding responses in this area, one subject commented on the emotional impact of using soft music near the end of the message:

> The part that I really enjoyed, and I probably picked up on it before anybody else did, is at the end of the sermon where Rita [our organist/pianist] started playing a song in the background near the end of the sermon, at all the services. It would be nice if all the sermons ended like that.... It really put you in this contemplative mood and you're summing up at that point, and then you were introducing the song, and it really gave it that emotional appeal.... I liked it. It was mood setting, and it started getting the hymn going in the back of your mind, and then you were ready to sing it when the time came to sing it. Very well done.

A short time later, another added, "I think people get more out of it when you do [add background music near the end of a sermon]. You're more apt to remember and get

something out of it than if you just kind of sit and listen to someone go on and on."

Sometimes the emotional touch of a message comes out best not in what is directly said, but by what people choose to share in our discussions. As alluded to in the Focus Group discussion, one subject was nearly in tears as he shared about a buddy he had recently lost at work. The "Billy the Busyman" video in the first sermon on Prayer had apparently brought to mind his friend's sudden death. Suddenly his mobile phone, pager, and endless time at the computer seemed pretty insignificant in the big picture in life, especially compared to hugging his sons.

Behavioral Responses of the Focus Group

A second component of this study looked specifically at the behavioral impact of multisensory stimulation. Fielding responses in this area, one subject brought up a recollection of sharing Christ. He recalled a time when he was in the hospital sharing Christ with a fellow who was dying of cancer:

> It's amazing the opportunities that have been presented to me, and I was able to do it comfortably and more spontaneous. I was in the hospital, and he was diagnosed with terminal cancer, and I had a chance to witness to them, and I was surprised at the words coming out of my mouth, and this wasn't what I normally do.

Another subject volunteered his personal reaction to some of the messages:

> Statistically, that's provable [the audiovisual] that you'll retain more and that's the first step. For me, personally, I'm a lot more active now than when I first came in here,… and I think I'm a lot more active since seeing some of those messages. These messages have had an impact. I'm telling ya. So now I think, "How do you bring out the best in others?" or "What does excellence mean to this situation, and how we treat one another?" I think personally, the use of multisensory—I think is a better word [as opposed to multimedia]—has been effective.

One of the Focus questions specifically asked, "Are you inclined towards any changes in behavior as a result of this message? How likely are you to remember this?"

During the sixth message on Excellence I shared a saying I heard attributed to Mark

Twain: I don't like that person; I ought to get to know him better. The phrase was spoken

aloud, put up on the screen via PowerPoint, and printed in the message outline. One

subject commented this way:

> I was reading something in the newspaper that I didn't like, and I thought
> maybe I should go back and read that. I don't like him [newspaper writer],
> and I thought of that Mark Twain quote. It was that Uncle Al [ornery
> newspaper editorial writer]; maybe I should go back and read this Uncle
> Al, and it made me think, that maybe I should get to know this person.
> Maybe I should get to know Uncle Al and see what he's really about. That
> quote popped up in my mind when I was reading the newspaper. So some
> of it does sink in.

Sometimes information is shared that is not solicited but nonetheless, is

invaluable. Such is the case from an "About Holy Trinity Class" I teach at Holy Trinity.

After class, one gentleman could not wait to corner me and tell me how inspired he was

by the use of multimedia in our worship. He shared how his wife and he were tiring of

the rather drab messages they were hearing at churches. He commented, in fact, that they

had not been going to church much lately because it was not connecting with their lives.

When he came to Holy Trinity the first time, it was while multimedia was in use.

His initial response was surprise that multimedia tools would be used in a church setting.

After a short time he sat back and said, "Why not? Why not use it to better get the

message across?" The couple came the next three Sundays and had similar experiences

with other messages:

> You mentioned that you are doing your dissertation on the use of
> multisensory stimulants in worship. Well, I'm a case in point you might
> want to know about. We are in this church today, and back in the church
> in general because of the power of the visuals you used in church. I
> remembered the PowerPoint on the mountain and I remember the song we
> sang, "This Little Light of Mine." I've sung that song a thousand times.
> But when you led it with a flashlight and the lights down, I thought of that

image and experience throughout the week and while I was at work. It was very powerful.

Such straight-forward, unsolicited testimony is hard to discount.

Cognitive Impact of the Focus Group

A third component of this study looks specifically at the cognitive impact of multisensory stimulation. Fewer responses were received about this area in particular, but one important statement came from a quieter member in the group:

> I think for me it just allows me to see things and think differently. To see things in life differently, and when you start to think differently, that's when your life starts to change. You have that mind-set, things start to change, and you have that mindset rolling in motion.… When something happens now, I'm trying to relate back to some of the messages that I've heard in church, and the outcome of my actions are different than they would have been beforehand. And so I'm proud of that. I think that's very positive and influential.

Part of what he said was directly from a previous core value sermon on Excellence. The part he repeated in his learning journey came from the sermon outline and the PowerPoint slides. In essence, he had recapitulated to the group from memory about 40 percent of that section of the message. Whether he had taken the outline home and reviewed it several times is immaterial. The point is he had learned and internalized it for his daily life.

Amid all the trumpeting of the positive affects of multimedia and even multisensory, one subject wondered how watching and listening to a preacher preach, which is both a visual and auditory experience, differed so much from watching and listening to a video, which is also auditory and visual. Certainly both engage both senses but over time, sitting and listening to a "talking head" is usually less visually stimulating than that which can be portrayed in a movie. Likewise, the audio from a single speaker

can be rather drab compared to what can be piped over a sound system via a CD, movie clip, or other means readily available.

The question highlights the finer details of public speaking. Good speakers inflect, alter tone, have good eye contact, pause, and naturally move and gesture when preaching. Such skills help a preacher become vibrant, dynamic, and much more than a "talking head." Having consented on these points, the Focus Group also agreed that the visual world of a movie clip holds enormously more potential than a person standing to preach. One can literally bring in virtually any part of the world through the lens of a camera.

Near the end, after the seven messages had begun to settle and had been discussed, the Focus Group reminisced, looked back, and made some additional observations about sermons previously preached. Working this close with a preacher over a period of time, closely analyzing what works and why, the group talked about the dangers of the church becoming too much like Hollywood. The group reflected on the vital role of the Holy Spirit in preaching and creating an environment of faith.

Familiarity with the tools of the trade behind the scenes that are used to touch people's emotions and help people gain a greater understanding and be moved to action suddenly gave the Focus Group an increased awareness of how one can be manipulated. One member summed up the group's thinking this way: "It's a little like Toto pulling back the curtain in the movie The Wizard of Oz."

Learning by Movement

Over the course of all four Focus Group meetings, a general high level of receptivity to multisensory learning and preaching arose from nearly everyone who

spoke. Positive comments were also fielded with reference to kinesthetic teaching, such as standing up, sitting down, tasting, passing food, or sharing Holy Communion. When the eyes, ears, and hands are engaged, people tend to remember the message better, in part by their increased level of involvement. As one subject summarized, "Anytime you can expand on one of the senses, be it taste, touch, or seeing, hearing, feeling, I think it's just going to help the overall experience. Overall, you can just get more out of it." Another added, "Statistically, more people are visual learners in society than auditory.... That's what storytelling is all about, people [seeing themselves and] internalizing their life."

The Novelty Factor

Having a large number of presentations (seven as opposed to two or three) worked well and provided lasting dividends. Several times in their discussions, the Focus Group acknowledged that the way some experiences were received was affected solely by the fact that they were new and different, the novelty factor. Giving communion to one another, instead of "from the pastor" was, if nothing else, just different.

The way they distributed communion when the topic was Sharing Christ, is not the usual way the elements are usually given out at Holy Trinity or, for that matter, in most Lutheran churches. Part of the reason is theological and involves the concept of the "common cup." I suspect many long-time members simply could not get past the fact that the pastor was not intimately involved in their receiving the sacrament.

In fact, without solicitation, one person from the congregation wrote, "That pass-around communion was the most unreligious, uninspiring thing I've experienced in a church! (Sorry!)." Little does the participant realize that in non-Lutheran circles, this

distribution style is quite common. In doing things differently, some people have a hard time getting past the first time. As a result, they may have never thought about the intended meaning: "This is another way to share Christ with one another."

To a lesser degree, eating cookies, watching a movie clip or PowerPoint presentation were still new experiences for most worshipers at Holy Trinity. Most all had experienced the various media presentations used, but their use in church was still new enough to be suspect. Still, by the latter half of the messages, the novelty of this way of learning was easier to get underneath. People even became accustomed to filling out the sermon evaluations. Some even expected them. The novelty factor may account for why some of the earlier sermons have overall lower ratings than later sermons (on the overall Likert Scales, see Table 4.7, p. 103). This factor had less impact in the Focus Groups, a setting that provided ample time for discussion. Overall, enough multisensory stimulation was presented to decipher their response and effectiveness beyond the novelty. This made the study and Focus Group discussions all the more fruitful.

Other Findings

The Focus Group fielded at least one comment about the multisensory or multimedia component being too long. When one subject commented on a PowerPoint being too long, another openly disagreed by saying how relaxing and peaceful he found the pictures set to music. Both statements were true for them. The multisensory component should be used to make a point, but dwelling upon it is detrimental. A third subject shared that he/she had heard a few talk negatively about the multisensory component that day, but, in the subject's words, "[T]hey complain about everything, and nothing seems to excite them." Certainly one needs to consider the source when

evaluating the effectiveness of a new medium of communication.

Attention to detail in all multisensory presentations is crucial. For starters, extra care needs to be taken so that everyone can hear and see it. One of the subjects in the group wore a hearing aid in each ear. While he did not have any problem hearing the spoken word in sermons, he struggled with at least two multimedia presentations. Clips where people were talking directly into the camera were better but when multiple streams such as music or background noise were added, he found hearing and deciphering the message very difficult if not impossible.

Some simple corrections can be done. Older people, especially, appreciate selection of video clips with minimal background noise, those that have a clear feed and are of high quality. Volume is not as important as quality. Anytime people introduce audio or audiovisual, they need to think of who the audience is.

Another disability discussed was people who are colorblind (one person in the study was). Colorblind people struggle with fancy PowerPoint presentations, especially backgrounds. This needs to be a consideration when doing backgrounds and special effects with PowerPoint slide shows. While the temptation is to load up meaning in certain colors, the simple fact remains that not everyone will see it.

The older the audience, the more likely rapidly changing scenery will cause confusion and even frustration. Just the opposite may be true with younger audiences. Younger audiences tend to like faster multisensory moving presentations, or they will be bored. Generally, the more advanced in age the congregation is, the more challenges people have with multiple forms of input.

Indeed, communicating to both ends of the age spectrum can be a difficult

challenge. Some churches have everyone from birth to those in their eighties or nineties. While the average age of membership at Holy Trinity is quite young, somewhere in the upper 20s, all categories of the age spectrum are represented.

In one discussion about whether to use outlines during sermons and the act of multi-tasking, one subject stated the case this way:

> It depends on who you're shooting at. Your nine and ten year olds in the audience love it. My daughter loves it, and she's writing it down. And she might have gotten more out of writing that down and listening and waiting for you to say it, than just about anything. She just loves filling in those blanks.

Another subject shared about a member of her family who dislikes coming to church. She described his actions that day:

> And so he's just sitting there with his arms crossed and stoically sitting there resisting. He doesn't want to have anything to do with coming to church. But when the video clip came on, he watched intently and later asked to rent the movie. And there he was sitting there filling in the blanks, and I was just sitting there in shock. I couldn't believe it. I mean I just about fell off my chair in shock!

Another subject followed with a comment about the power of the visual:

> That's why I'm a visual person and why I like those kinds of sermons— the ones you are focusing on in your studies—because if I can remember those things like that, it's better. As I think back, I remember them much better. I'm a visual person and I have to write everything down.

Initially the receptivity to multisensory preaching might be age-related, but by the end, everyone agreed people of all ages learn better when more senses are engaged. Nine and ten-year-olds are not the only ones fascinated with "filling in the blanks" and participating in a sermon, adults of all ages also learn and retain the information better. This is especially true when adults are able to break through the novelty of a different approach, which can be an initial hindrance.

Conclusion of Findings

The issue in communication is not to what extent God's truth is explained and exposed but to what degree it is heard, received, and internalized. At the same time, people must never let the medium of the message eclipse its content. People can be so concerned about being culturally relevant that they are spiritually irrelevant.

Major Findings

At least two major findings arise from this study. First, effective communication must relate to people's felt needs and concerns. The use of multisensory and multimedia components increased the effectiveness of sermons. Effective preaching meets people where they are at and relates a relevant message to their everyday lives. The use of multisensory components greatly enhances a preacher's ability to make this happen. The vehicle or medium one chooses to deliver a message needs to cater to the specific audience. Context is paramount. Like all good illustrative material, the resources chosen must tightly relate to the main idea being conveyed. When this is done the message is better received and higher affective, behavioral, and cognitive scores were seen.

Multimedia technology is a highly effective means to communicate, but like any medium, it should not be used for show or to draw attention to itself. A medium is like a window that enables viewers and participants to better see and experience the content of what a communicator is trying to convey, without drawing attention to itself. A window is something people see through, possibly without knowing they are looking through it.

Second, multimedia communication and especially multisensory communication is not age specific. Better retention is not privy to certain age groups. While this study did not target any specific age group, multisensory stimulation works effectively for all ages.

All ages seem to appreciate the powerful impact multisensory preaching and worship can deliver. Younger people may more quickly warm to multimedia presentations, but all ages appreciate good multisensory components in worship when they are done well, including those of the relatively new multimedia variety.

Whatever the medium, preachers must "preach Christ crucified" (1 Cor.1:23, NIV). Style must never supplant the substance of biblical theology. While this is an era when electronic and technological aids in preaching are still unfolding, didactic and exegetical preaching (spurned by the age of Gutenberg) will continue to diminish in effectiveness. Pure didactic and exegetical preaching will probably never fully die in large part because the Scriptures themselves come in this didactic, manuscript form.

If the age of print and "People of the Book" communicated faith primarily by use of left-brain functions, the age of electronic communication makes ample use of both the left and right brain. This in-concert cerebral communication effectively engages heart and feelings **and** intellect and reason. As a result, one's emotional framework is more susceptible and responsive to audiovisual stimulation.

This finding concurs with numerous other studies that have demonstrated the powerful impact of stimulating multiple senses in learning. Drama and other various kinds of multisensory stimulation help people better understand biblical passages and increases overall retention. Wanda Vassallo studied two methods of presenting Scripture in a church service—(a) read as it traditionally is and (b) act it out:

> The study showed a statistically significant effect for drama in the church setting. Those receiving the dramatized version scored significantly higher on measures of recall, understanding, and ability to relate the Scripture to their lives.... Study participants who saw the play answered every question correctly except for one person, who missed one question. Of those who heard the reading, not one scored 100 percent. (21)

Over the course of four Focus Group meetings, virtually every member had positive comments about using multisensory tools in worship. This was a surprise to me. To be certain, some found them more helpful than others, but all found something in them to appreciate. Many found the multisensory messages growing on them over time. At the least, multisensory messages were yet another handle for picking up the theme being communicated. As one Focus Group member said, "There are multiple ways to pick this up. I think the film clips are good. You go through, and you think to yourself, what was this about? And then it clicks, and you know right away."

A good number of the group thought that the best multisensory stimulation of all seven messages was the live skit on Equip. (The message on the Bible received nearly equal high marks from the Focus Group but low marks from the Likert Scales.) This could have been because the quality of this particular skit was superior in content to any other multimedia message used. I suspect that even in this day of incredible technological capabilities, the congregation also appreciated a live audiovisual in which they could see themselves. Emerging preachers need to value and not forget about the power of multisensory stimulation that is not necessarily multimedia in nature.

This means that multimedia is yet another powerful tool to add to the already powerful collection of multisensory stimulation, but it is not a new entity entirely unto itself. Multimedia is a subset of multisensory stimulation. What multimedia can offer more easily than multisensory is a vaster reach; its only requirement is the placement of a camera lens by any person, any time, in virtually any setting. The tiny lenses of today allow a camera to go almost anywhere. Most skits, save monologues, take two or more people; whereas, multimedia presentations can feasibly be pulled off with one person.

Multimedia presentations are also much more easily shown multiple times at multiple services on a weekend and in multiple settings. Their use has clearly come of age in the church.

CHAPTER 5

SUMMARY AND CONCLUSIONS

How people communicate is changing. The church is not exempt from the rapid changes happening in culture. The electronic and technological revolution well afoot in culture is making an increasing impact on the sacred traditions of worship and, more recently, the art of traditional preaching. Just as the sermon metamorphosed from storytelling to exegesis with the dawn of Gutenberg's movable type, so now it will ameliorate and modulate again with the dawn of the technological/electronic age. Exactly how these changes unfold remains to be seen. As culture changes communication will undoubtedly change along with it. Clearly, communication is inextricably caught up with the inevitable paradigm shifts and changes occurring in culture.

Well over thirty years after its publication, Marshall McLuhan's The Medium is the Massage stands truer than when it was first printed. With every technological change or advance in culture, McLuhan's pillar of truth that "the media work us over completely" becomes more evident and plain. He says, "So pervasive are they in their personal, political, economic, aesthetic, psychological, moral, ethical and social consequences that they leave no part of us untouched, unaffected, or unaltered" (26).

Effective Communication Relates to Peoples' Felt Needs

The message of the cross and Christ crucified is scandalous no matter how one dresses it (1 Cor. 1:18, 23, 24). At the same time, effective preaching and worship meets people where they are, addresses the questions they ask, the concerns they carry, and the needs that arise. Multisensory communication is a powerful tool to meets these needs. Good communication contextualizes the gospel to the culture without compromising its

content. Different cultures worship with different styles. Good worship draws upon the cultural morays within its given context.

The Reformers were not afraid to make changes in the services of worship to meet the needs of the people while being careful not to get ahead of the congregation's piety. Luther made many changes but was sensitive that the shepherd not go on ahead of the sheep such that the flock loses sight of its leader. The actual changes Luther made to the mass were not intended to be definitive or once for all. He realized that in time others would need to carry the reforms further than he was able at the time to go with the church of Wittenberg. In the midst of reforms, he remained committed that whenever the people gathered, preaching and prayer would hold center stage (Old 28-29; Ps. 103:21-22).

Ongoing reforms create a dual challenge for the Church today. Multimedia technology offers yet another powerful multisensory tool in the church. Yet as with most any powerful tool come powerful temptations. If multimedia is used indiscriminately or used to draw attention to itself over and above the message, it will reach less than its full potential or even detract from the message.

Effective communication in worship always speaks through the language of the culture in which it finds itself:

> Christian worship relates dynamically to the culture in at least four ways. First, it is transcultural, the same substance for everyone everywhere, beyond culture. Second, it is contextual, varying according to the local situation, (both nature and culture). Third, it is counter-cultural, challenging what is contrary to the Gospel in a given culture. Fourth, it is cross-cultural, making possible sharing between different local cultures. (Lutheran World Federation 1.3)

Because Jesus was born into a specific time and culture, in the mystery of the incarnation one finds the model and mandate for contextualization of Christian worship.

The living God is encountered in a given local culture. The woman touching the edge of Jesus' cloak (not Jesus himself) is just one prominent example (Luke 8:42-44). In a similar way, a given culture's values and practices, insofar as they are consonant with the values of the gospel, are good expressions of the meaning and purpose of Christian worship. When components of a culture are found to be sinful or contrary to the values of the gospel, contextualization includes bringing a word of critique and transformation to them.

No one doubts the widespread impact of multimedia on culture today. Part of the Church's responsibility is to employ this powerful tool for the advancement of the gospel and betterment of society, not its detriment. The principle of dynamic equivalence, or reexpressing components of Christian worship with something from a local culture than has an equal meaning, value, and function of another culture, effectively contextualizes the gospel (Lutheran World Federation 3.1, 3.2, 4.1).

Multimedia Communication Is Not Age Specific

Multimedia is not age specific in two ways. First, multimedia used in worship can appeal to worship participants of every age. Often people think that worship utilizing multimedia appeals more to those who are younger. While this conjecture may hold some truth, when the novelty factor is considered, this study found that people of all ages appreciate multimedia's tremendous reach and potential to enhance communication. In a Focus Group of nine, ranging in age from the mid-twenties to mid-sixties, covering seven PEBBLES sermons, everyone agreed that communication using multisensory and multimedia is more effective than without (no exceptions). Good preaching yearns for a dynamic interactive approach that engages participants in an *experience*. This may

include biblical storytelling that engages multiple senses, live drama, or use of multimedia. These approaches allow the pulpit and manuscript to play secondary roles.

Second, multisensory worship is more effective in the postmodern era, just as it has been more effective in every era that precedes it. The same can be said of multisensory's daughter, multimedia, even though its debut is comparatively new. Admittedly, some eras in the history of the Church have made greater use of multisensory components in worship than others, but good communication and good preaching have always been multisensory in nature. The early Church knew that words alone could not grasp the "Word made flesh" (John 1:14). They used rituals and symbols to play the role that cannot be fully explained with words. That is why the New Testament makes frequent mention of the early followers gathering to baptize, break bread, and sing songs in community (Acts 2:42-47).

In the Reformation era for example, Luther, was a master at multisensory preaching through his remarkable ability to paint word pictures of the work of God in Christ Jesus. In his extensive preaching on the gospel of John, he relates pictorially that the same Christ who has been embraced by the Father is the one who is now in the human flesh and has come as the Great Physician for all who will receive him. Truth is found by worshiping the Word made flesh in Jesus. Clearly Luther was not the only Reformer who knew how to teach and preach doctrine using powerful and imaginative word pictures (Luther, Luther's Works 22: 156-57).

One might say that Schillebeeckx stretches the concept of multisensory worship to include even Christ as sacrament, where sacrament includes not only the traditional body and blood that is received at the Eucharist but also wherever sacramental word is

spoken among the gathered faithful. Though he stops short of naming Christian community as a separate new sacrament (an eighth sacrament in addition to the traditional Catholic seven), Schillebeeckx makes a strong argument that the community of God's people gathered together acts as the sacramental body of Christ. This incarnational encounter surely is a highly multisensory experience. "For where two or three come together in my name, there am I with them" (Matt. 18:20, NIV). In this model, sacraments are not quasi-magical rituals but a tangible grasp of God's incarnate intervention present in Christian community. The role of the pastor is to help the community identify and name its experience together as one of hospitality and grace. In this way the gospel is present in the actual proclamation and how that word is lived out in the community among those who hear it (Church 35-42).

This ultimate form of multisensory worship (God incarnate in Christian community) might be seen as a "given" in times of corporate worship, but its power is also seen in multiple small-group settings, including the Focus Group that gathered in community to discuss the findings of this study.

As a whole, this study lends additional support to McLuhan's remarkable observation that "societies have always been shaped more by the nature of the media by which [people] communicate than by the content of the communication" (The Medium is the Massage 8). At the same time, the Church must never forget the potential negative, alienating effects of the rapidly advancing technological revolution.

Insofar as history says that the *form* of communication is more influential than the actual *data* being communicated, the *structure* of modern discrete bits of information fundamentally will determine the meaning derived by the audience more than the *content*.

Thus the current television portrayal via satellite-phone of the second Gulf War versus previous radio versions of earlier wars will have dramatically different outcomes regarding the events having transpired. War viewed from the lens of a missile guidance system has a vastly different effect than a reporter who talked to a commander in the field and takes notes on a notepad. In a similar way, how people internalize a sermon is greatly affected by the way in which they view, hear, and experience it. In the modern world, sometimes the medium itself is so effective that people forget the medium exists to the point that they become directly engulfed in what is being presented.

I do not discount the theological import or content of a sermon message but recognize the extreme power and importance of the medium in which this message is conveyed. The history of communication suggests that the medium of communication has more power to shape society than its content. Little evidence suggests that modern vehicles of communication will alter this balance of power. While living on the brink of a breath-taking technological revolution and the inevitable rise of electronic communication, never has the mode of communication chosen carried more power or been more important.

At the same time, modern mediums such as television and the Internet combined with the privacy of living rooms facilitate the privatization of Christianity. This comes alongside the historic knowledge that biblical Christianity happens in the context of God becoming incarnate in Christian community. Christianity is personal but never private and finds its full expression only lived out in community.

Because of the qualitative and descriptive nature of this study, substantive quantitative conclusions are hard to draw. Coupled with the more subjective and general

discussions of the Focus Group, these findings stand as yet another witness to the overwhelming positive impact of multisensory and multimedia communication. More in particular, this study delineates the many powerful effects of using multimedia and multisensory components in worship, especially in preaching.

Because of the pluralistic society in which people live, and the multidimensional personalities preachers seek to reach affectively, behaviorally, and cognitively, multisensory sermons provide more pathways to lead people into the unchanging life-giving message of the gospel. Multisensory sermons provide a wider base to reach a more multidimensional and multiage audience.

Preachers today compete against huge odds. The power of common multimedia tools such as television and theatre is enormous. People spend inordinately more time in front of the television than listening to sermons. For a regular church attender, the comparison would break down to approximately four hours a day of television versus twenty minutes a week to a sermon.

During the week, Christians and non-Christians alike are bombarded with hundreds of media messages that are professionally designed to appeal to their emotion, intellect, and will. Preachers and leaders in the church, as humble vessels with a message of eternal impact, need to pay attention to the medium used to communicate. Multimedia technology and multisensory stimulation increase interest, recall and help people better understand the gospel. To neglect and overlook the most powerful and effective methods of communication available in the twenty-first century restrains and inhibits the life-giving message of the gospel from effectively reaching whole sectors of modern culture.

Lessons Learned from the Study

Even though each of the Learning Scales (Affective, Behavioral, and Cognitive) states "in some cases the most positive number is a '1' while in other cases it is a '7,'" and I verbally mentioned the same in introducing the evaluations, a few still came back marked as though they did not understand or pay sufficient attention to the directions. The Likert scales note several times how sometimes a good score is to the right (or a high number) and sometimes to the left (a low number). Despite this relatively minor mishap, the number of scales skewed in this manner did not seem to alter the results.

A good example is the tenth score on Prayer (Affective) on the second question: "Rate the content/subject matter of the message." On at least one evaluation, all questions received a score of seven. That response is fair enough. One finds it highly unlikely, however, that a person would rate a sermon as "good, fair and positive" (the highest possible scores), and then simultaneously in the same question "worthless" (lowest possible score).

A few other Learning Scale evaluations were returned with similar markings that slightly skew the results. In future evaluations, I would work doubly hard to minimize these apparent erroneous markings. I would also offer intentional incentives to increase the total number of evaluations people fill out.

In a similar way, many evaluators seem overly kind in their assessments. While considerable time and effort was carefully put into each message, marks of all or nearly all to the extreme positive side cause me to wonder about their validity. The bipolar scales were intentionally set up to minimize this type of marking by utilizing reverse coding. Sometimes the most positive mark would be a 7, while at other times it would be

a 1. All codes have the reverse coding taken into consideration before summing (see Appendixes A, B, and C).

Partly because other quantitative studies have increasingly borne out the value of multisensory preaching and stimulation in general, the primary aim of this study was not quantitative. Despite that truth, the quantitative argument could have been strengthened by using a control group and follow up evaluations on non-multisensory sermons. These could have been done on alternating Sundays. Consistent evaluation groups would need to be established and maintained over at least fourteen weeks. This would not be an easy task in a congregation of our mobility and activity. The limitations of such studies are among the many variables that are extremely difficult to track.

Another limitation is the Focus Group itself. Most people want to be liked and want others to like them. A Focus Group in an intimate setting is no different. I am aware that a few members of the group may have reserved some of their negative comments for wanting to please me. To minimize this effect, I stressed confidentiality and my desire for their honest, open feedback.

Further Studies

A further study might make ample use of a control group where one group hears and observes a sermon with the audiovisual treatment while another control group hears and observes an identical sermon, less the audiovisual stimulation. For example, if a movie clip is shown, the first group observes the actual movie clip while in the control group, the preacher verbally describes the same clip. Many different sermons and types of multisensory stimulation would be needed to delineate and prove how effective the multimedia approach is.

A major limitation in this approach would be making sure the messages are not "built" or "written" around the movie clip used. If they were, the non-multisensory presentation would be at a distinct disadvantage. Unfortunately, in the end, this judgment is highly subjective.

Most preachers, as well as any speaker or presenter, are going to make the best illustration from the tools (multisensory or non-multisensory) available at the time. The same movie clip that is available to the "treatment" group would not be available to the control group. In the end, nearly identical sermons would be hard to construct, one with the treatment and one without.

At the least, the use of multimedia in worship comprises another resource of illustrative material available to a preacher trying to connect and make a point. Largely by design, the Focus Group of this study provided the lion's share of feedback and evaluation. The subjective nature of open, non-threatening discussions were the best way to get a handle on the emotional impact of a multisensory message. My sense is that people were free to express their views as to what "worked" in the sermon and what did not. Furthermore, Focus Groups provided ample time for informal discussions and nuances that are overlooked in more analytical studies

Over time, I became even more appreciative of invaluable feedback I got from trying new ways of delivering the message of the gospel. The group was able to fine tune the details of sermon outlines and moderate what appeared on the screen so that the congregation experienced minimal distractions while still maximizing what was most helpful. In fact, I have strong interest in assembling some kind of ongoing Focus Group to provide regular feedback on my preaching. By listening to the critiques and strengths

from the Focus Group of previous presentations, I approached the later presentations with more confidence of what was most effective.

Concluding Thoughts on Multisensory Stimulation

One of the challenges the church faces is to acknowledge the advancements in the forms and mediums of communication and design and adapt the style of worship services according to the dominant mediums operative in culture today. Put another way, if the church is going to reach the emerging culture, it needs to reidentify and rehandle the "liturgical baby," bathwater, and blanket. The context in which Christian leaders welcome, nurture, and sustain the baby born into their lives at Christmas has a whole new environment and cultural milieu because society has changed.

To communicate most effectively, the church must recapture and more fully engage all the senses of worshipers. This stimulation of senses does not necessarily need to be multimedia but multisensory in nature. The recent advances, availability, and affordability of multimedia are, at the least, the latest valuable tool in the multisensory tool bag. Christian communicators need to remember that it is not the presenter or tools used that will ultimately change minds and move hearts. Rather, only Christ's Spirit working through the presenters and tools employed and riding bareback on the Word of God effects lasting transformation.

The primary impetus for multisensory stimulation is the growing consensus and power of engaging more than one of the senses, and the key role it plays in attentiveness, understanding, memory, emotional involvement, and behavioral change.

The new wineskin of multimedia communication needs to "come of age" and be put into use while still taking into consideration those who do not operate with a

postmodern mind-set. Postmodernism is well grounded in American mind-set and growing, but many babyboomers find it a strange and foreign way of thinking.

Admittedly, because multimedia is a relatively new phenomenon in most churches, particularly mainline churches, how one introduces the tool is important. I am keenly aware that a small minority of people in this congregation (and probably most congregations) do not like multimedia in the church, no matter what slant is used. Still, this congregation is well on its way to making good use of multisensory and multimedia communication. I often think of Martin Luther King, Jr., who once wisely said, "Whom you would change you must first love, and they must know you love them" (qtd. in Neuhaus 237).

In a similar manner as any change, the change of multimedia must be introduced skillfully, with precision, care, and a truckload of patience. For example, the timing on PowerPoint needs to be properly choreographed so that the music precisely fits the picture. In movie clips, one needs to be aware of the secular content of the material you show. That topic was not an issue in this study, but I was careful to not let it be. Any clip from an R-rated movie might not be appropriate, as one could be construed as endorsing that movie by showing the clip.

Introducing new mediums opens the door to new risks. In the course of this study, not fewer than a dozen new ideas, props, or visual aids were tried. Not every one of them worked as well as I had planned. Some worked better; some worse. Some ideas only worked for a small portion of what I intended. All successful movements involve courageous decisions.

Though the competing forces for people's attention and allegiance is

unimaginably better funded and more organized than in most churches, many in the Church are beginning to unpack the incredible potential of multisensory stimulation and multimedia in preaching.

The power of multisensory communication, particularly the media, cannot be ignored or underestimated. Recent car commercials on television appeal powerfully and masterfully in the three genres of this study: cognitively (ten year Kia warranty, longest of any company), emotionally (sexy women, fast and carefree exploring, or some humorous ploy), and behaviorally (no money down, no hassle, easy credit, instant trade-in, 0 percent financing). In a similar way, the Church needs to appeal intentionally to these three components with content that is far superior, life changing, and eternal in its ramifications. The Church can make this shift, and it must.

Since 1985 American people have rented out more videos than books checked out of the library (Jensen 10). History has repeatedly shown, and the results of this study concur, that culture and communication are inextricably linked. *How* a group (such as the Church) communicates is more influential than *what* it communicates.

From the oral tradition of the prophets and the early Church to movable type that helped launch the Reformation to the Renaissance and the supreme reign of human reason, to the period of the Enlightenment and Rationality, to the end of Modernism in 1980, and now, to the dawn of the postmodern electronic, technological, and digital age, never has the world of preaching been caught in so powerful a vortex of change, opportunity, and impact. Indeed the electronic precipice the Church stands at today may very well compare to the invention of the alphabet and movable type, epochs that introduced a whole new prototype of communication.

APPENDIX A

AFFECTIVE LEARNING SCALE

(Modified)

Instructions:
Please respond to the following scales in terms of the message you just heard during worship. Circle one number on each set of bipolar scales to indicate your judgment, feeling or evaluation of the concept/idea. Note that in some cases, the most positive number is a "1" while in other cases it is a "7."

1. What overall feelings or impressions did this message leave with you?

Good	1	2	3	4	5	6	7	Bad
Worthless	1	2	3	4	5	6	7	Valuable
Fair	1	2	3	4	5	6	7	Unfair
Positive	1	2	3	4	5	6	7	Negative
Worthwhile	1	2	3	4	5	6	7	Useless

2. Rate the content/subject matter of the message:

Bad	1	2	3	4	5	6	7	Good
Valuable	1	2	3	4	5	6	7	Worthless
Unfair	1	2	3	4	5	6	7	Fair
Negative	1	2	3	4	5	6	7	Positive

3. What is your affective (emotional) response to the message?

Receive	1	2	3	4	5	6	7	Reject
Respond	1	2	3	4	5	6	7	Unaffected
Value	1	2	3	4	5	6	7	Valueless
Internalize	1	2	3	4	5	6	7	Dismiss, tune out

4. What is your likelihood of actually attending another worship service of related content if your schedule so permits:

Unlikely	1	2	3	4	5	6	7	Likely
Possible	1	2	3	4	5	6	7	Impossible
Probable	1	2	3	4	5	6	7	Improbable
Would not	1	2	3	4	5	6	7	Would

Modified from Rubin, Palmgreen, and Sypher 84, 85.

APPENDIX B

BEHAVIORAL LEARNING SCALE

(Modified)

Instructions:

1. Please circle the number toward either word which best describes your probable response toward the topic of the message today:

A.	Motivated	1	2	3	4	5	6	7	Unmotivated
B.	Interested	1	2	3	4	5	6	7	Uninterested
C.	Not stimulated	1	2	3	4	5	6	7	Stimulated
D.	Inspired	1	2	3	4	5	6	7	Uninspired
E.	Unchallenged	1	2	3	4	5	6	7	Challenged
F.	Uninvigorated	1	2	3	4	5	6	7	Invigorated
G	Unenthused	1	2	3	4	5	6	7	Enthused
H.	Excited	1	2	3	4	5	6	7	Not excited
I.	Aroused	1	2	3	4	5	6	7	Not aroused
J.	Not fascinated	1	2	3	4	5	6	7	Fascinated
K.	Useful	1	2	3	4	5	6	7	Useless
L.	Helpful	1	2	3	4	5	6	7	Harmful
M.	Deliberate	1	2	3	4	5	6	7	Apathetic
N.	Want to do	1	2	3	4	5	6	7	Do not want to do

2. In "real life" situations, your likelihood of actually attempting to engage in behaviors recommended during this message:

Likely	1	2	3	4	5	6	7	Unlikely
Impossible	1	2	3	4	5	6	7	Possible
Probable	1	2	3	4	5	6	7	Improbable
Would not	1	2	3	4	5	6	7	Would

Adapted from Rubin, Palmgreen, and Sypher 345-46 and 84-85.

APPENDIX C

COGNITIVE LEARNING SCALE

PRAYER

This inventory contains seven items designed to study the way people think about their Christian lives. The items will reflect your understanding of a particular topic with regard to your Christian faith. There are no right or wrong answers. Just answer according to what is true for you on the answer sheet.

1. I better understand the biblical basis for Prayer.

Not True of me |--------|---------|--------|---------|--------|--------| True of me
                          1   2   3   4   5   6   7

2. It is important to spend time praying.

Not True of me |--------|---------|--------|---------|--------|--------| True of me
                          1   2   3   4   5   6   7

3. I will likely increase the amount of time I spend in prayer.

Not True of me |--------|---------|--------|---------|--------|--------| True of me
                          1   2   3   4   5   6   7

4. I have a greater understanding of the value of prayer.

Not True of me |--------|---------|--------|---------|--------|--------| True of me
                          1   2   3   4   5   6   7

5. Today's message on Prayer will help me in my daily life.

Not True of me |--------|---------|--------|---------|--------|--------| True of me
                          1   2   3   4   5   6   7

6. I have a greater understanding why prayer is so important in the life of the church.

Not True of me |--------|---------|--------|---------|--------|--------| True of me
                          1   2   3   4   5   6   7

7. I have a desire to study and learn more about prayer.

Not True of me |--------|---------|--------|---------|--------|--------| True of me
                          1   2   3   4   5   6   7

Adapted from Hill and Hood 194.

EQUIP

This inventory contains seven items designed to study the way people think about their Christian lives. The items will reflect your understanding of a particular topic with regard to your Christian faith. There are no right or wrong answers. Just answer according to what is true for you on the answer sheet.

1. I better understand the biblical basis for equipping people for ministry.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                                       1   2   3   4   5   6   7

2. It is important to spend time Equipping people for ministry.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                                       1   2   3   4   5   6   7

3. I will likely increase the amount of time I spend being equipped.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                                       1   2   3   4   5   6   7

4. I have a greater understanding of the value of equipping.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                                       1   2   3   4   5   6   7

5. Today's message on equipping will help me in my daily life.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                                       1   2   3   4   5   6   7

6. I have a greater understanding why equipping is so important in the church.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                                       1   2   3   4   5   6   7

7. I have a desire to study and learn more about equipping.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                                       1   2   3   4   5   6   7

Adapted from Hill and Hood 194.

BIBLE

This inventory contains seven items designed to study the way people think about their Christian lives. The items will reflect your understanding of a particular topic with regard to your Christian faith. There are no right or wrong answers. Just answer according to what is true for you on the answer sheet.

1. I better understand the biblical basis for regular Bible reading.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                         1   2   3   4   5   6   7

2. It is important to spend time reading the Bible.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                         1   2   3   4   5   6   7

3. I will likely increase the amount of time I spend reading the Bible.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                         1   2   3   4   5   6   7

4. I have a greater understanding of the value of Bible reading.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                         1   2   3   4   5   6   7

5. Today's message on the Bible will help me in my daily life.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                         1   2   3   4   5   6   7

6. I understand why reading the Bible is so important in the life of the church.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                         1   2   3   4   5   6   7

7. I have a desire to study and learn more about the Bible.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                         1   2   3   4   5   6   7

Adapted from Hill and Hood 194.

BELONG

This inventory contains seven items designed to study the way people think about their Christian lives. The items will reflect your understanding of a particular topic with regard to your Christian faith. There are no right or wrong answers. Just answer according to what is true for you on the answer sheet.

1. I better understand the biblical basis for belonging.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                         1   2   3   4   5   6   7

2. It is important to spend time in small groups or teams.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                         1   2   3   4   5   6   7

3. I will likely increase the amount of time I spend belonging to groups or teams.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                         1   2   3   4   5   6   7

4. I have a greater understanding of the value of belonging.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                         1   2   3   4   5   6   7

5. Today's message on belonging will help me in my daily life.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                         1   2   3   4   5   6   7

6. I understand why belonging is so important in the life of the church.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                         1   2   3   4   5   6   7

7. I have a desire to study and learn more about belonging to groups or teams.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                         1   2   3   4   5   6   7

Adapted from Hill and Hood 194.

LOVE

This inventory contains seven items designed to study the way people think about their Christian lives. The items will reflect your understanding of a particular topic with regard to your Christian faith. There are no right or wrong answers. Just answer according to what is true for you on the answer sheet.

1. I better understand the biblical basis for loving God and neighbor.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                                 1   2   3   4   5   6   7

2. It is important to spend time Loving.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                                 1   2   3   4   5   6   7

3. I will likely increase the amount of time I spend loving.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                                 1   2   3   4   5   6   7

4. I have a greater understanding of the value of love.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                                 1   2   3   4   5   6   7

5. Today's message on Love will help me in my daily life.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                                 1   2   3   4   5   6   7

6. I understand why love is so important in the life of the church.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                                 1   2   3   4   5   6   7

7. I have a desire to study and learn more about love.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                                 1   2   3   4   5   6   7

Adapted from Hill and Hood 194.

EXCELLENCE

This inventory contains seven items designed to study the way people think about their Christian lives. The items will reflect your understanding of a particular topic with regard to your Christian faith. There are no right or wrong answers. Just answer according to what is true for you on the answer sheet.

1. I better understand the biblical basis for excellence.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                    1   2   3   4   5   6   7

2. It is important to spend time developing excellence.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                    1   2   3   4   5   6   7

3. I will likely increase the amount of time I spend pursuing excellence.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                    1   2   3   4   5   6   7

4. I have a greater understanding of the value of excellence.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                    1   2   3   4   5   6   7

5. Today's message on excellence will help me in my daily life.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                    1   2   3   4   5   6   7

6. I understand why excellence is so important in the life of the church.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                    1   2   3   4   5   6   7

7. I have a desire to study and learn more about pursuing excellence.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                    1   2   3   4   5   6   7

Adapted from Hill and Hood 194.

SHARING CHRIST

This inventory contains seven items designed to study the way people think about their Christian lives. The items will reflect your understanding of a particular topic with regard to your Christian faith. There are no right or wrong answers. Just answer according to what is true for you on the answer sheet.

1. I better understand the biblical basis for sharing Christ.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                           1   2   3   4   5   6   7

2. It is important to spend time sharing Christ.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                           1   2   3   4   5   6   7

3. I will likely increase the amount of time I spend sharing Christ with others.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                           1   2   3   4   5   6   7

4. I have a greater understanding of the value of sharing Christ.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                           1   2   3   4   5   6   7

5. Today's message on sharing Christ will help me in my daily life.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                           1   2   3   4   5   6   7

6. I understand why sharing Christ is so important in the life of the church.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                           1   2   3   4   5   6   7

7. I have a desire to study and learn more about sharing Christ.

Not True of me |--------|---------|--------|---------|--------|-------| True of me
                           1   2   3   4   5   6   7

Adapted from Hill and Hood 194.

APPENDIX D

STANDARD OIL OF NEW YORK STUDY HOW WE LEARN
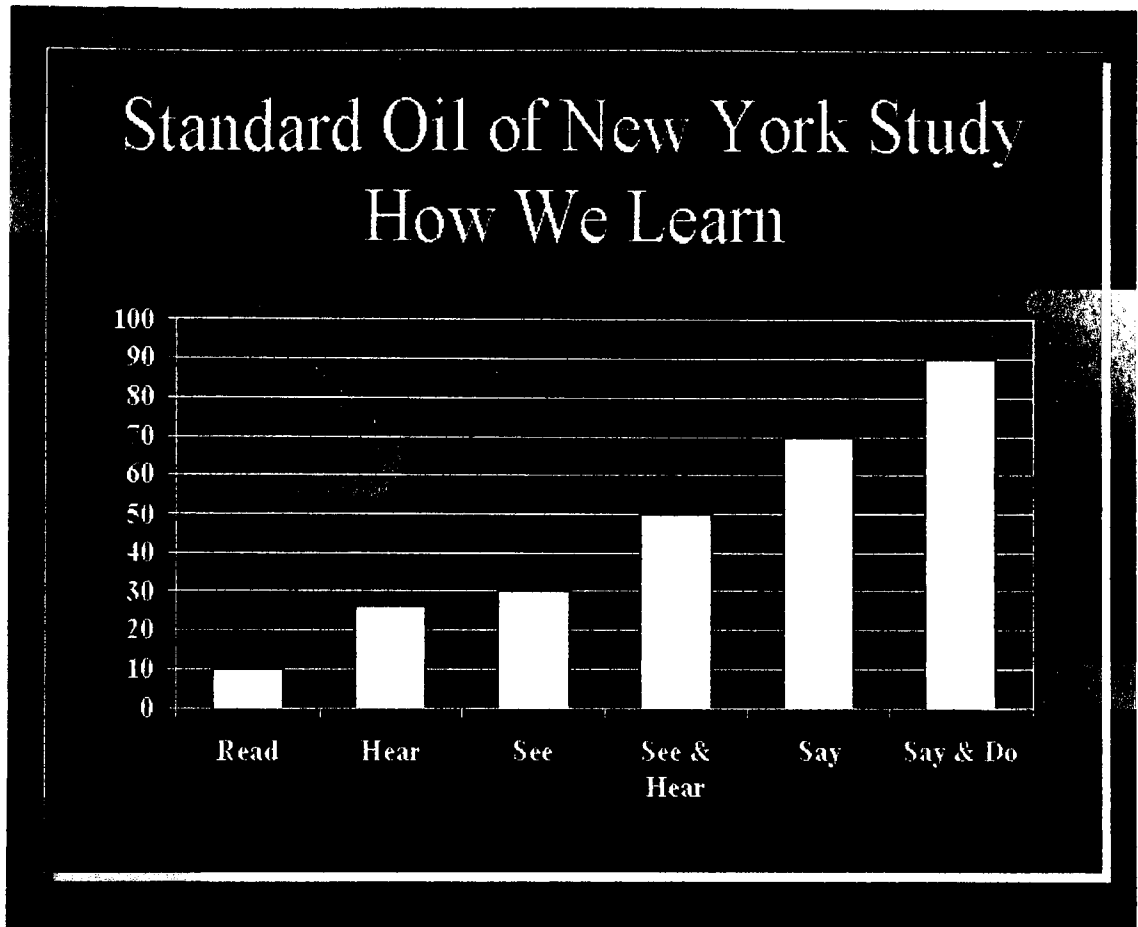
People retain:

10% of what they Read
25% of what they Hear
30% of what they See

50% of what they Hear and See
70% of what they Say
90% of what they Say and Do

<u>Source</u>: Lang and McBeath.

APPENDIX E

HOW WE LEARN
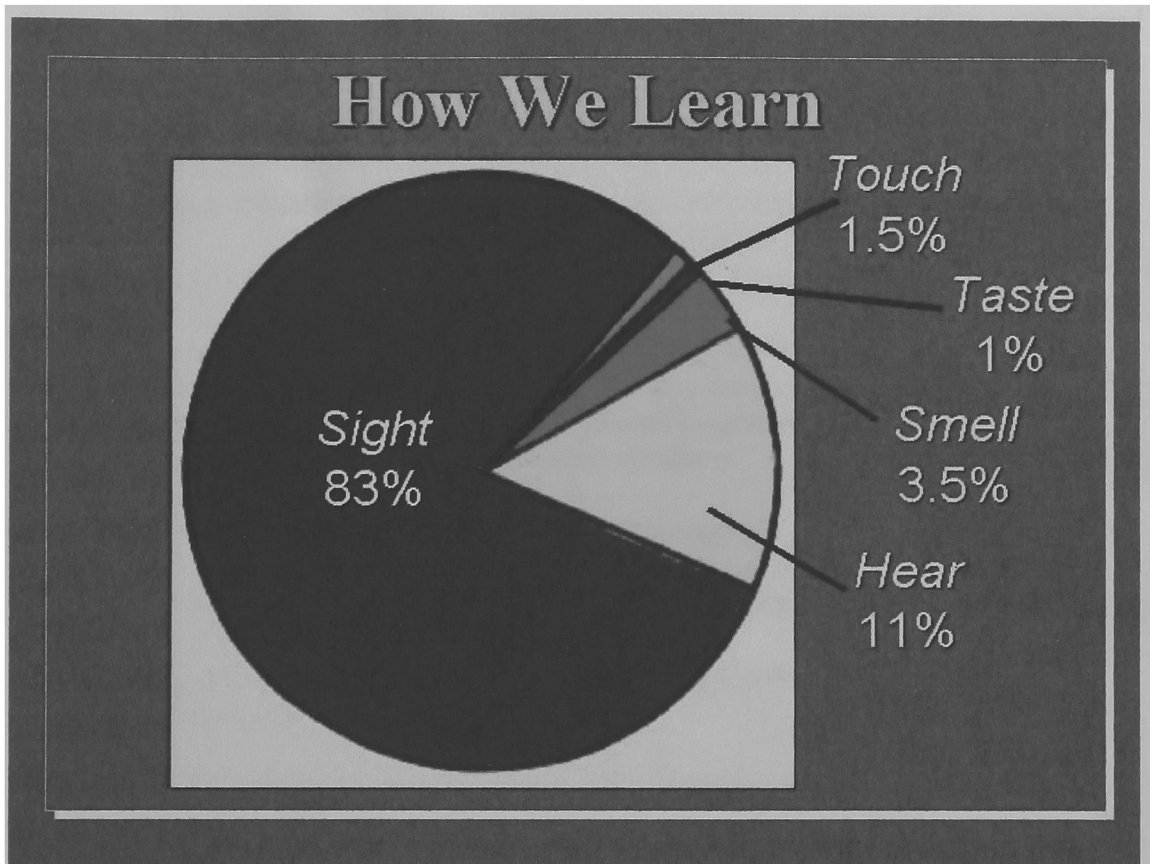
Source: Lewis

APPENDIX F

FOCUS GROUP QUESTIONS

Four meetings, each two hours in length were held over a period of six months. During this time, seven messages on core values using multisensory communication were shared during the services.

The seven core values are:
1. Prayer/Praise
2. Equipping and Edification
3. Bible
4. Belong
5. Love of God and Neighbor
6. Excellence
7. Share Christ

All meetings ran from 7-9 pm. All meetings were video-recorded and used for further study. The goal of each session is to get participants talking about their impressions of the message on three levels: Affective, Behavioral, and Cognitive Response. To that end, outlines of the evenings consist of open-ended questions.

1. Describe your general impression of the message on _____?

2. What kinds of emotions or feelings did the message evoke?

3. Can you recall anything you learned during the message? How likely are you to remember this?

4. Are you inclined towards any changes in your behavior as a result of this message?

5. Did the message cause you to feel any particular sadness or joy? If so, can you share them with the group?

6. Did the message on _____ convince you in any way that this topic is more important than you had previously thought?

7. If Holy Trinity were to offer a course on Prayer, Edification, Bible, Belong, etc., would you be any more likely to enroll as a result of hearing this message?

8. What would you identify as some of the strengths of the message?

9. What would you identify as growth areas?

10. Did the message cause you to recall any events in your past life? If so, would you share them?

APPENDIX G

SERMON 1 ON PRAYER

TAKING TIME FOR WHAT'S MOST IMPORTANT LUKE 10:38-42

Preface to Core Values

A Law Professor took a group of law students. He took a large jar and placed a bunch of large rocks in it and asked, "Can I get anymore in?" "No," said the audience. So the professor took out some smaller rocks and added them in some of the crevices and got them in. Then he asked if he could get anymore in. By now they figured out that he could get some smaller rocks yet in, which he did. Then he put some sand in the jar until it was full. Still he got more in by pouring some water in the jar. Finally the jar was completely full.

Then he asked what was the lesson? **One student said that no matter how busy you are, you can always fit more in your schedule**. No, the professor said, "You can get a lot in your life, but it's important to get the big stuff in first, the base the foundation. The same is true with our lives. You can pack a lot of things in your life, but the values you hold are what anchor the whole thing (your whole life).

The same is true in the church and why we need core values. These are the big 7 you might say. There are others to be sure, but these are the big seven. Prayer/Praise, Equip/Edify, Belong, Bible, Love, Excellence, Share Christ!

Message

Today we begin by talking about the Core Value of Prayer. And what better way is there to begin a message on prayer—than to pray (Prayer).

The act of praying is not a natural human activity. Someone has said that 10 minutes of prayer in the morning will save 1 hour of confession at night.

Apart from the times we are in a panic or desperate situation, prayer is an unnatural activity. From the moment we are born, we move on a gradual spectrum from total dependency to independence. Little by little, children are taught to be self-reliant and self-sufficient. All my kids have screamed, "Dad, I can do it myself!"

And like Cain who asked God, "Am I my brother's keeper?" we have a natural tendency to assert our proud human nature and diminish our need for God.

In fact, a March 2001 poll out of the Gallup Organization and George Barna Research Group said that 80 percent of born-again Christians think the Bible says, "God helps those who help themselves." In fact, the Bible says no such thing. Ben Franklin said that ("Facts and Figures" 9).

Prayer then, flies in the face of those deep-seated values instilled in us from an early age. To suggest that we need to pray assaults our human independence. Stronger among us men, who are stereotyped as being too tough to need to pray, but also prevalent among women, the need to pray can be construed as a sign of weakness and another unnecessary crutch that we just don't need.

Let me begin this morning by asking you a question—a question in which there are no right or wrong answers.

But we have two women in our gospel text today, Mary and Martha? Jesus cared for both of them and respected their differing contributions in life. But think in *your* life. Are you more like Mary, or more like Martha? Martha was the busy-body, always doing something; Mary was the contemplative one, who was just content to sit at the Master's feet and listen.

I'm curious. Are you more like Mary or more like Martha? Stand up if you're

more like Mary, the contemplative one. Okay, thank you. You can sit down.

Now, stand if you are more like Martha, the busybody, the good hostess, the one who busied herself with being a good hostess to her Master, Jesus, and all the disciples. Please stand if you're more like Martha. O.K., all you Marthas can serve and clean up the cinnamon rolls while we Marys will the say the blessing over the cinnamon rolls before we eat them.

As you probably know, Mary is the one who gets the praise from Jesus. But before we put a halo around Mary's head and label Martha as a sourpuss drudge, keep in mind that Martha was the hostess—this takes place in her house. Martha must be the older child—and according to custom, she would have welcomed Jesus by giving him a place to sit and by washing his feet. It was her place to give him a cold drink of water.

Maybe it was about 2 minutes later that Jesus heard the clanging of pots in the kitchen (clang some pots), making the supreme sacrifice of camel stew. While the smells of dinner waft into the room, Mary sits with Jesus, hanging on his every word (kneel prostrate). About when Martha comes in to set the table, she realizes Mary hasn't lifted a finger to help.

If you have ever raised kids, at this point you can almost hear the sibling rivalry. "Dad, so and sos not helping. She's just sitting there, making me do all the work!"

And while Martha's request seems reasonable, Jesus tells Martha she's fussing and worrying too much and that Mary has chosen what is more important, to sit at the feet of Jesus to receive a special blessing.

And we wonder why Martha gets all the criticism from Jesus when she's the one doing all the work. I mean, what if she hadn't done all the work? What if Martha had

behaved like Mary? What if she had spent the last two hours at the feet of Jesus? Who would have fixed dinner? It wasn't like they could call Domino's and have pizza delivered on a camel. Bethany didn't have any Happy Meals for the kids.

It is one thing to say Martha shouldn't worry so much about household tasks but quite another for the work to get done if there are no Marthas there to do it. Keep in mind that Jesus does not say we ought to pray at the expense of not serving. Just the story before, the Good Samaritan, the whole point is to serve the neighbor. But if we had to choose between the two—putting ourselves at the feet of Jesus takes precedence.

In order for us to understand Martha's plight better, we can tap into the good number of you who said you were Marthas. And me, if you know me, I'll tell you straight out, I'm usually more like Martha all the way. I like to be busy—sometimes too much so. If a group of you comes to my house, I like offering you Hot Tomales, Skittles, chocolate for the women!—you know the most important parts of the food pyramid!

On the other hand, if I'm going to sit down and pray and meditate—it's got to be on my calendar, or at least an intentional task. And that insight leads us to our first clue on what Jesus was talking about with Martha. There's nothing wrong with being clean and a good host, but you don't have to be a fanatic about it. And Martha was a fanatic when it came to being a proper hostess.

Sometimes in the church we do so many things in preparation for ministry that we forget to do the ministry. And we forget why we're here in the first place. She wants to do everything just right. We might call her a "pot rattler."

Have things changed in the modern world (long pause)? I think not. If anything, more stresses have been added to our lives. Jesus and his contemporaries didn't have cell

phones, pagers, palm pilots, e-mail, computers, and the Internet to name a few

distractions. Watch this for a look at how we might order our priorities (lights down).

Show video clip "Billy the Busy Man"

G. K. Chesterton said, "Christianity has not been tried and found wanting; it has

been found difficult and left untried" (102). For most of us, we can say the same about

the prayer. Taking time for what's most important …

Early in his ministry, Jesus set an important model for us that we have either

ignored, or found impractical to implement. In the very beginning of Jesus' ministry, we

read in the Gospel of Mark, "Very early in the morning, while it was still dark, Jesus got

up, left the house and went off to a solitary place, where he prayed" (Mark 1:35 NIV).

Simon, just like so many in our day, runs after Jesus and says, "Everyone is

looking for you" (v. 37, NIV)

It is worth noting that Jesus does not drop everything and come running. Instead

he appears to live out the will of God by withdrawing, resting, and re-centering. He does

not need the approval of the crowd and instead paces himself to connect with his Father

and to accomplish his task. We who ARE NOT the Son of God, how do we think we can

do less?

Indeed a closer look at Jesus' life and we see his extraordinary external actions

were matched with internal time for centering with the Father. Before Jesus even starts

his ministry, he journeys to the wilderness where he is tempted by Satan and given a

panoply of options on how he might manipulate his ministry to gratify his ego through

the use of power. Through the struggle, his soul is purged of all selfishness, so that he

might accomplish the will of God unimpeded with extreme focus.

Again on the night before his arrest, Luke says that Jesus prayed so earnestly that "his sweat was like drops of blood falling to the ground" (22:44, NIV). Once again, a quiet time of prayer and re-centering is depicted as a time to clarify his mission and purpose for coming to this earth.

Jesus does God's will but not without great personal struggle in which he pleads with God for an easier route. The intensity of the trial and execution that was before him was matched with an equal internal spiritual intensity of prayer. How else was he to accomplish the task of torture and ridicule, if he was not strong and centered internally to the very core.

And if *Jesus* agonized so much over the will of God, how do we think we can re-center for any less? Down through the history of the Church, the theme is the same. Luther spent hours a day in prayer. How else could he have stood defenseless before the powers that be and reformed the church? Augustine, St. Francis, and St. Thomas Aquinas acted likewise.

In our own era, in part because God is being purged from anything public, few realize that the **Civil Rights Movement** was through and through a movement of Prayer. Though it received insufficient Press, the force behind the movement was prayer. The marches for civil rights were always accompanied by prayer sessions that sometimes lasted twice as long as the marches themselves.

A nonviolent approach was far from the natural tendency of the human spirit. How do you teach people to stay centered when fearsome dogs are snapping at their legs? How do you train people to continue with integrity, dignity, and nonviolence when rebounding racial slurs are being spit in your face? How do you teach people to return big

blows of anger to the face with nonviolent love?

Such things are not imparted through education alone. Such dispositions need to be imparted through the gift of the Holy Spirit.

So what's the challenge?

We all need time to sit at Jesus' feet and listen. And the course of history tells us that such character is established through prayer and being integrally centered in God.

If the Holy Spirit has convicted you to any degree that prayer is essential and why it is one of the core values of this church, how will you augment your prayer life?

Let me give you two simple, easy to remember choices you can use, starting today. I refer you to your outlines.

ACTS and PRAY

A – Adoration
C – Confession
T – Thanksgiving
S – Supplication

P – Praise and Thanksgiving
R – Repentance
A – Asking for others
Y – Yourself, asking for yourself

Let's Pray:

MESSAGE OUTLINE

TAKING TIME FOR WHAT'S MOST IMPORTANT

The act of praying is _____ a natural human activity.

10 Minutes of _____ in the morning will save one _____ of _____ at night.

Are you more like Mary (contemplative) or Martha (Busybody)?

Keep in mind, Jesus does not say we ought to _____ at the expense of not _____.

Sometimes in the church, we do many things in _____ for ministry, that we forget

to ____ the ministry or _____ we do the ministry.

Christianity has not been tried and found _____; it has not been _____. G.K.

Chesterton

"Early in the morning, Jesus got up and went out to a deserted place, and there he

prayed" (Mark 1:35)

Extraordinary external actions were matched with internal time for centering with the

Father.

Two Acroymns to help you pray:

ACTS

A – Adoration

C – Confession

T – Thanksgiving

S – Supplication

PRAY

P – Praise and Thanksgiving

R – Repentance

A – Asking for others

Y – Yourself, asking for yourself

Children's Time

Show the children a cell phone, and extend its antenna. Let them know that the

message they speak into the phone doesn't stay inside but instead goes out of the phone

and into the air. Ask them if they think their message goes directly from their phone antenna to another person's phone antenna.

No, not exactly. Their message first has to go to a large cell phone antenna, one that is located on a tower, or in a high building, or even in a church steeple!

Explain that lots of different phone messages go through one big antenna before they reach their destination. Challenge them to think of Jesus as a kind of big antenna for our prayers: The Bible says He is the "one mediator between God and humankind" (1 Timothy 2:5), the one person who helps us to communicate with God. Encourage them to talk with God as though they were talking with a friend on a cell phone, always trusting Jesus to connect them with their heavenly Father.

APPENDIX H

SERMON 2 ON EQUIP

YOU ARE A TEN

EPHESIANS 4:7, 11-16

Awesome Opportunities Skit

Characters: Debbie, Jason, Moses, David, Sister Teresa, Receptionist

Opening Scene: Jason is sitting down watching TV and Debbie enters talking on the phone.

Debbie: (On telephone) Hello. Oh Hi Jon. Yes, just a minute he's right here. (To Jason) Hey Jason, its Jon Megahan. I forgot to tell you that he called the other day wondering if you would be a confirmation mentor.

Jason: Oh no, no! I can't do that.

Debbie: Why not?!

Jason: Because I can't talk about stuff with kids. I don't even like kids! Besides I practically failed confirmation myself.

Debbie: Oh, all you have to do is talk to them and be a friend.

Jason: Yeah, and have every Wednesday taken up with church. Rushing home from work. I'd barely have time to have dinner and I'd have to give up my bowling league.

Debbie: Yeah, I guess your right. Here you tell him.

Jason: No! No! I don't want ...

Debbie: (interrupts) Take the phone! (Hands Jason the phone and exits)

Jason: (Grabbing the phone in frustration) Hello, oh hey Jon. Yeah Debbie was just

filling me in. Well, I understand, but I work late some Wednesdays so … I know there's a lot of kids involved in the program, but I don't want to make a commitment that I might not be able to keep.… I would just love to work with the youth, but I just don't think it will work out.… Okay, thanks for understanding. Bye. (Hangs up the phone and sits down in the chair) (Talks to himself) Okay, I'm not going to feel guilty. Holy Trinity is a big church. They'll find someone else. I'm not going to feel guilty. I'm not going to feel guilty (Gradually fades out and goes to sleep).

(Rest of cast, except for Debbie, enter. Phone rings and both Jason and receptionist answer.)

Receptionist: (while she talks, Jason jumps up startled) Awesome opportunities office. We give 'em, you live 'em! (laughs). Oh I'm sorry sir, according to our records you passed up that opportunity and we gave it to Noah.… No, I'm sorry sir, we only need one ark. Yep, okay. Bye Bye. (Pause) Okay Number 77. (Moses steps up to the table) Name.

Moses: Moses.

Receptionist: (Keying into the laptop) Moses. Oh yes, Moses. God has an opportunity for you. He wants you to talk to Pharaoh and lead the Israelites out of Egypt. If you accept this opportunity, I need you to sign here, here, and here by the Xs.

Moses: But, that could take 40 years!

Receptionist: Are you turning down the opportunity?

Moses: Yeah, I wasn't really looking for anything in a leadership role. I think I'll wait until something comes along that's more my style.

Receptionist: Fine. We'll find somebody else.

Jason: What! That's it! He HAS to do this. You have to make him do this!

Receptionist: I'm sorry sir, but that's not the way we run things up here. No one is forced to take anything they don't want to do.

Jason: But wait …

Receptionist: (interrupting) Sir, if you would please sit down and wait for your number to be called.

Jason: You have to do this Moses. You know, part the Red Sea, manna from heaven, the Ten Commandments, all that stuff.

Moses: Part the Red Sea?! You want me to part the Red Sea? (To David) He wants me to part the Red Sea. (laughing) Yeah, okay!

Jason: It won't actually be you doing it; it will be God doing it through you. God wants to use you, Moses. Trust me.

Receptionist: Sir, please sit down before I'm forced to call security. (Jason sits) Number 78. (David approaches carrying a slingshot) Name.

David: David.

Receptionist: (keying into the laptop) David. Oh yes, David. God has an opportunity for you. There is this nine-foot giant and he's causing us a lot of grief. God wants you to kill him.

David: Kill a giant?

Receptionist: Right!

David: Yeah, right. I don't think so.

Receptionist: Fine.

Jason: (standing) David, you can do it. Just use this (points to the slingshot).

David: Kill a giant with a slingshot. Are you nuts? I'm a shepherd, not a soldier.

Jason: But God will be with you David! (David shakes his head and sits down. Jason

sits)

Receptionist: Number 79. (Mother Teresa approaches) Excuse me. (answers the phone)

Awesome Opportunities Office. We give 'em, you live 'em. (laughs) Oh, I'm

sorry ma'am, but you passed on that opportunity. You said something about it

being too much work and that you didn't think the program would work out. So

we gave that opportunity to someone else. It says here we gave it to Linda Rahn

and Patty Cole. Okay, thank you. (Hangs up the phone and turns to Mother

Teresa) Okay. Name.

Mother Teresa: Sister Teresa.

Receptionist: (Keying into laptop) Sister Teresa. Oh yes, God has called you to live a life

of servanthood among the ill and poverty stricken in third world countries. Now if

you would like to accept this opportunity, please sign here, here and here on the

Xs.

Mother Teresa: Gosh, that really sounds tempting, but I was thinking of something in

one of the more developed countries.

Receptionist: Fine.

Jason: (standing) Mother Teresa, not you, too. I mean, just think of all the lives you'll

touch.

Mother Teresa: Well, if you want to do it, then you can tell the lady (Mother Teresa &

Jason sit).

Receptionist: Number 80. Number 80. (Moses pokes Jason with his staff, pointing to the

number on his shirt. He reluctantly gets up) Name.

Jason: Jason.

Receptionist: (keying into the laptop) Oh yes, Jason. God wants you to be a confirmation

mentor at Holy Trinity Lutheran Church.

Jason: Oh, I already told Jon, I work late on Wednesday's and …

Receptionist: (interrupting) Umm, excuse me, I don't know how you work things down

there with the Director of Children's Ministries, but up here we deal in the

absolute truth.

Jason: Okay, okay, but I don't work well with youth, and I don't want all my

Wednesdays taken up, and …

Receptionist: Jason, cut to the chase. Are you turning down this opportunity?

Jason: Yes.

Receptionist: Fine. We'll find someone else (Moses, David, and Mother Teresa all rise).

Moses: Oh right! You want me to part the Red Sea, but you won't be a mentor to some

kids in a confirmation program. Come on, God wants to use you, Jason!

David: Here use this (hands him a catechism). God will be with you, Jason.

Mother Teresa: Think of all the lives you'll touch, Jason (Jason sits down in the chair

and begins to fall asleep Cast comes by and says quietly).

Receptionist: It will be an awesome opportunity Jason, an awesome opportunity.

Moses: God will work through you, Jason.

David: Use this Jason; God will be with you, Jason.

Mother Teresa: Think of all the lives you'll touch, Jason.

Jason: (talking in his sleep and repeating over and over) I don't think I can be a mentor, I

don't think I can be a mentor.

Debbie: (enters and gives Jason a little shake) Jason, Jason, wake up. Your talking in

your sleep again.

Jason: (jumps up) Oh great! It was just a dream. Yes! (looks at catechism). Oh wait, I

need to make a phone call.

Debbie: To who?

Jason: To Jon, about being a mentor.

Debbie: Oh good, it could be an awesome opportunity (exits).

Jason: (looks strangely at Debbie and then calls Jon) Hello Jon. Hi. Great, I'm glad I

called you before you went to bed. What? (looks at his watch) Oh you were, oh

sorry. Well, anyway, is that position for confirmation mentor still available. Oh,

good, great, I'll take it. What? Oh, why did I change my mind? We'll let's just say

that Moses and David got to me, but it was Mother Teresa that pushed me over

the edge.

Message (The Awesome Opportunities Skit has just finished)

God has given you and me awesome opportunities to serve. If you don't engage and use your gifts, your gift will be greatly missed. No one can serve quite like you can. Don't for a minute think that your gift, your calling, your contribution is unimportant.

The Master Architect

Each of us is so uniquely designed by the Master Architect.

Once upon a time, the animals in the forest decided they should do something meaningful to meet the problems of the new world. So they organized a school.

They adopted an **Activity Curriculum** of running, climbing, swimming, and flying. All the animals took all the subjects.

(With great animation!)

The **Duck** was excellent in swimming. In fact, he was better than his instructor was! However, he made only a B minus in flying because he lost points for needing such a long runway for takeoff and was very poor in running. Since he was so slow in running, he had to drop swimming and stay after school to practice running. This caused his webbed feet to be badly worn, so he became only average in swimming. But average was quite acceptable therefore, nobody worried about it except the duck.

The **rabbit** started at the top of his class in running but developed massive ear infections because he had so much makeup work to do in swimming.

The **squirrel** was excellent in climbing but encountered constant frustration in flying class because his teacher made him start from the ground up instead of from the treetop down. He developed charley horses from overexertion, so he only got a C in climbing and a D in running.

The **eagle** was a problem child from the beginning. He was severely disciplined for being a non-conformist. In climbing classes, he beat all the others to the top, but insisted on using his own way of getting there—he flew!!

The moral of this story is quite obvious. Each of us has been given our own gifts, capabilities, and passions that we will be inclined to excel in!

EVERYBODY is a ten somewhere!

This passage from Ephesians wants us to know:

1. **The gifts of God are given to all.** Verse 7 says, "But to each one of us grace has been given as Christ apportioned it." Paul makes it clear that God's gifts come to all who put their faith in Jesus. No one is left out. There are two overarching purposes to these gifts.

A. **The FIRST purpose of the gifts is to equip God's people for the works of service.** Somewhere in church history there developed a notion of a Clergy—those paid to do ministry, and laity, those who receive ministry. Or that ministers are paid to do all the ministry and that the common folk in the pew pay them to do it. The only problem with that paradigm is that it isn't found in Scripture, and this passage in Ephesians clearly depicts the role of pastor as **equipping** others to do ministry. The role of the pastor is not primarily to do ministry. Paul doesn't say that. Rather the role of pastor is **to equip others to do ministry**. The word from the Greek, which is translated as pastor, literally means "shepherd" and has the root meaning of "to feed." And while the image of a shepherd evokes many pictures, the chief job and responsibility of the shepherd is to

keep and feed the sheep. Well-fed sheep are productive sheep and healthy sheep.

Hear again. In the old "maintenance style of ministry," the pastor was seen as the one who does ministry and others assist him/her. In the new missionary model, and a model that is much more biblical, the pastor is the **coach** and **equipper** of others to do ministry alongside of him/her. The gifts of ministry have been given in order to equip others to do ministry. Paul says that the most effective evangelism happens through people inviting people. Just remember this: "Shepherds don't make sheep; sheep make sheep." When is the last time you invited someone to church, shared your faith?

B. The second PURPOSE God gives gifts is to Build up the Body of Christ. Much misunderstanding surrounds the purpose for which God distributes spiritual gifts in the church. Some speak of them as **"love gifts,"** as if their main purpose is to enrich the recipient and we are to use them for our own personal benefit. Other times we think of them as **"worship gifts,"** as if their main purpose is the worship of God and their main sphere of operation is the conduct of public worship. But here Paul plainly teaches that gifts are **"service gifts,"** and their primary purpose is to **"edify"** or **"build up"** the church. The purpose of the gifts you've been given is to build up, encourage, and strengthen the body of Christ. That is exciting!

God is not into making clones. We are not the same. He never intended for us to

be. When we operate in our role and realm of gifting, we will have a greater tendency to excel.

And so the question is, how do we find our place in God's plan? What is it that God wants you to do?

As a help in answering that question, we've designed a **Lifekey Seminar** for just that purpose. We also have a listing of many of the ministries at Holy Trinity.

Each of us is like a piece of a jigsaw puzzle, and every piece has its place. Can you imagine how frustrating it would be to put together a 1,000 piece puzzle and then to find one of the pieces missing in the end?

That's how God sees us. Every one of us is like the divine pieces of a puzzle. I firmly believe that everyone is a 10 somewhere.

But much like a puzzle, when you are searching for that right piece, often a piece doesn't fit in on the first try. And so we turn a piece, try another piece—until finally the piece fits.

But when you try a piece and it doesn't fit, you don't throw it in the trash or discard it! NO, you keep it, because all the pieces fit somewhere. And all the pieces are important.

But "Holy Trinity is a large church; they can do without me. There are hundreds of other pieces; I'm just one insignificant little piece."

Please, don't ever think that way! Jesus died on the cross for us all, but did you know He also died for YOU? That's like the enemy speaking to our souls, trying to convince us that we're not really important—that no one will really miss us. Nothing could be further from the truth. Recall Jeremiah 29 here with powerful conviction. "For I

know the plans I have for you," says the Lord, "plans to prosper you and not harm you, plans to give you a future and a hope."

Mailed to your homes, in the narthex, we have placed before you some awesome opportunities in the form of Yellow Sheets. I want to very intentionally encourage you to fill these out and take them with utmost seriousness.

At the very least, as you fill it out, prayerfully answer these questions:

1. What is the gift God has given you?

2. Where is God calling you to serve?

3. What is it that God is calling you to do, to be? Are you employing it for the Kingdom of God?

You are gifted. Your gift is important. God has gifted you for the purpose of building up the Kingdom. Take the time to engage in your area of giftedness. -Amen-

CLOSING PRAYER

Lord Jesus,

You said, "Anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father." John 14:12. Challenge us to believe that. We will do great and mighty works, Not by our own strength or might, but only because You go to the Father and by the grace of God. "Now glory be to God who by His mighty power at work within us, is able to do far more than we would ever dare to ask or even dream of" (Eph. 3:20).

APPENDIX I

SERMON 3 ON BIBLE

THE HOLY BIBLE: THE CRADLE OF CHRIST

JOHN 5:31-40; 2 TIMOTHY 3:14-17

Introduction

The Holy Bible has the widest and deepest influence that has ever been and I suspect, ever will be imparted upon the hearts and minds of humanity. In the Bible, we celebrate the Word of God—the teachings, the truths, the wisdom, the hope, the grace, the salvation, all of which are centered in the person and the mission of Christ.

Having said that, the Bible as we know it is a translation and has words in places that can easily be misread, misunderstood, or hard to derive its intended meaning.

But if you think the Bible is hard to understand, consider some of the signs along the roadway … (Powerpoint screen)

- I chuckled at one sign on an outdoor church sign (show slide "**Don't Let Your Worries Kill You; Let the Church Help**"). I'm sure they didn't mean that.

- Or what does this sign really mean when it says, (show slide "**BRIDGE OUT AHEAD OPEN TO LOCAL TRAFFIC**). I guess they don't like their locals.

- Another road sign warned, "**CAUTION WATER ON ROAD DURING RAIN**. Who'd have guessed?

Nature and Purpose of Scripture

In comparison the message of Scripture is much clearer. What is the nature and purpose of Scripture?

Listen to Paul writing in about AD 57 in Romans 15 explaining how Psalm 69 has been fulfilled. (Read together) "For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope" (Rom. 15:4, NIV). From this we derive five eternal truths about Scripture.

1. The Bible's **CONTEMPORARY INTENTION**. The books of Scripture were, of course, primarily intended for those to whom they were **written in the past**. Yet the apostle Paul says that they were also **written to teach us**.

2. The Bible's **INCLUSIVE VALUE**. Everything written in the past is for us, although obviously not everything is of equal value. Jesus himself spoke of "the more important matters of the law" (Matt. 23:23, NIV). Luther was one of the first to champion this truth and teach it publicly. It helped fashion the Reformation! (more on this later)

3. The Bible's **CHRISTOLOGICAL FOCUS**. New Testament authors frequently take Old Testament texts and apply them to Christ. Paul's application of Psalm 69, "The insults of those who insult you have fallen on me." Or "Surely he took up our infirmities and carried our sorrows" (Isa. 53:4, NIV). Jesus explained to his disciples "what was said in all the Scriptures concerning himself" (Luke 24:27, NIV).

4. The Bible's **PRACTICAL PURPOSE**. Not only is the Bible able to make us "wise for salvation through faith in Christ Jesus" (2 Tim. 3:15, NIV), but it can bring us **encouragement** and **endurance**, so that **we might have hope.**

5. The Bible's **DIVINE HOPE**. God himself encourages us through the living voice of Scripture. "For everything that was written in the past was written

to teach us, so that through endurance and the encouragement of the Scriptures we might have hope." God continues to speak through what he has spoken (adapted from Stott 370).

Authority of the Bible

Jesus also has a lot to say about the role and function of Scripture. Consider a key verse, John 5:39: "You diligently study and search the Scriptures,…but these are the Scriptures that testify about me" (NIV). As central as the Bible is, the Bible is not the most important thing about the church (Pause).

Jesus is! And that distinction is crucial. It is because the Scriptures bear witness to Christ that they are inspired, God-breathed.

Christ is the supreme method of communication between God and humanity. "For there is one God and one mediator between God and [humanity], the man Christ Jesus" (1 Tim. 2:5, NIV).

It is true that we would know little of Christ were it not for the New Testament. But Christ existed before the New Testament. The **Person** is greater than the **Product**. We honor the product but only as it leads us to Christ's feet and to an allegiance to him.

But the Bible is also a human witness and word. How do we hold the two together? The Bible itself attests to is dual origin. The law of circumcision, for instance, is termed by Luke both **"the law of Moses"** and **"the law of the Lord,"** and that in consecutive verses (Luke 2:22-23).

Similarly, the book of Hebrews begins "God spoke … through the prophets," and in 2 Peter 1:21 it says, "because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God" (NRSV). Thus God spoke and

humans spoke. Both statements are true, and neither contradicts the other.

The first and foremost reason why Christians believe in the divine inspiration and authority of Scripture is not because of what the churches teach, the writers claimed or the readers sense but because of what Jesus Christ himself said.

It was the consistent teaching of Jesus that Old Testament Scripture was God's Word bearing witness to him. For example, Jesus said, "Abraham rejoiced at the thought of seeing my day" (John 8:56, NIV). Or in John 5:46 Jesus says, "Moses ... wrote about me." (NIV) At the beginning of his ministry, when he went to worship in the synagogue at Nazareth, recall Jesus read from Isaiah 61, "The Spirit of the Lord is upon me." (NIV)

There Jesus reads about his mission. When he is finished reading, he says, "Today this scripture has been fulfilled in your hearing" (Luke 4:21, NIV). In other words, Jesus was saying, "When the prophet wrote, he was writing about me." Even after the resurrection, Jesus interpreted "to them what was said in all the scriptures concerning himself" (Luke 24:27, NIV). Thus from the beginning to the end of his ministry Jesus declared that the whole prophetic testimony of the Old Testament, in all its rich diversity, converged upon Him. "The scriptures ... bear witness to me" (John 5:39, NIV).

The **double authorship** of the Bible is a great paradox and will affect the way in which we read it. Because **it is the word of humans**, we shall study it like every other book, using our minds, investigating its words and syntax, its historical origins, context and its literary composition. But because it is **also the Word of God**, we shall study it like no other book, on our knees, humbly, crying to God for illumination and for the ministry of the Holy Spirit, without whom we can never understand his Word.

Motivation to Read and Study the Bible

If the Bible is so central to our faith the question remains, why don't we read it?

Princeton Religious Research Center did a Gallup poll for the Bible in American Society and found that 65 percent of adult Bible readers have never read the complete New Testament.

Most of us **REVERE** the Bible, but we don't read it. That doesn't make sense.

Many today on the street can't name one of the ten commandments or why we celebrate Easter. Half of the persons who claim to be Christians cannot name who gave the Sermon on the Mount.

How would you do? Watch this clip (Show Jay Leno Tape Clip Here)

Almost forty years ago Martin Luther King, Jr. used the phrase "let my people go" in his "I Have a Dream" speech, intoning Moses' words to Pharaoh. Today, the majority of people would not understand that phrase because we are much more Bible illiterate. If we let the Bible sit idle, we are impoverished in our faith. We need to read the Bible both as **devotional material**, where we return again and again to those passages that bring us comfort and hope, **AND** we need to **probe the depth of the Scriptures in intensive study**. The Bible is a rich mine of treasure, and it will not always show its nuggets on the surface.

The Bible is more current than this morning's newspaper. People aren't tired of the gospel, they're just tired of tired presentations of the gospel! Or we fall victim to other distractions dressed in more flashy clothes—but are vainly shallow!

In the end, our **primary motivation for studying the Scriptures is that the Lord himself comes to us through the Word**. Our greatest need is to be in fellowship

with our Lord. Whenever we go into the Scriptures, we are in his presence, and his Word speaks to us. God promises in the Bible (Isa. 55) that my word shall return to me empty, but accomplish that for which I sent it.

How to Read and Understand the Bible?

How do we read the Bible? Let me give you seven helps this morning. These are available fully written out in the narthex, along with the red/white/blue evaluation forms. They'll also show up on the screen.

Seven HELPS on Reading the Bible

1. **The Bible is the story of God relating to his people**; it is not an encyclopedia of everything. The Bible is the cradle of Christ. Consider how everything you read relates to Jesus Christ.

2. **Remember that who you are**, your culture, background, life experience. Language will affect how you read the Bible. Reading the Bible is a huge cross-cultural experience. But it also tells the stories of people who had the same basic human needs as we have.

3. **Distinguish between the Bible text and what you say about a text**. What you say about a text may not be exactly what the text says, especially when you fill in gaps, "guessing at what Jesus must have felt," etc. It is not much use speculating as to where Cain got his wife. The Bible just doesn't say.

4. **Much of the Bible is not to be interpreted literally**. Jesus is the "Bread of life," but he isn't a **LOAF OF WONDER BREAD**. He is a rock, but the intended meaning is not that he's rolling down the road in that gravel truck. But at the same time, don't shy away from literal meanings solely because you find them

unappealing. Sometimes the words are meant literally.

5. **Not everything in the Bible actually happened**. Jesus' parables (stories) are fictional stories to illustrate a key point. But the story of the Good Samaritan is true, whether it actually happened on the Jerusalem-Jericho road or not, in that the point it makes about loving the neighbor.

6. **Bible passages do not have authority for our faith and life in isolation from the rest of the Bible.** This is actually how the sixty-six books in the canon came to be! All passages need to radiate from the center and purpose of the Bible—which is Christ. As the gospel of John says, "These words are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (John 5:39, NIV). For example, biblical laws and commands about slavery and women have to be read in the context of Jesus' weightier message about freedom and equality. The more closely a passage connects with the life, death, and resurrection of Jesus, the more important. The best principle of biblical interpretation is to allow Scripture to explain Scripture. The book of **Romans** is a carefully crafted theological treatise. The **Psalms** have a multitude of emotional pleas and yearnings. **Revelation** was written in the context of widespread Christian persecution and martyrdom. These three books should not be used in the same manner.

7. **Some passages are more important for our faith and life than others**. The book of Leviticus is God's Word, but it is not as important to our faith and life as other books. The ten commandments have more force than the command not to wear clothes of linen and wool mixed together. The book of Romans'

statement that there is no condemnation for those who are in Christ Jesus carries more weight than Moses hearing a word from the Lord to stone a man to death for collecting wood on the Sabbath (Num. 15). This is where our creeds and the centrality of Christ help us keep what is most important.

Practical Application

I can't remember all the times the Bible has powerfully spoken to me. But I can tell you it continues to speak. When I have felt overcome and weak, I have read Jesus' words, "Come to me all you who are weary and burdened, and I will give you rest" (Matt. 11:28, NIV). And I have heard again that I need to let God be in charge, not me.

It is when we are most vulnerable, weak, and out of our own strength that God is most free to work and his word can speak most powerfully. When I have felt **inadequate** as a teacher, pastor or preacher, I have read Paul's word in 1 Cor. 2 where he says (paraphrase), when I came to you, I did not come with eloquence or superior wisdom … for I resolved to know nothing, except Jesus Christ and him crucified I came to you with weakness and much trembling. I didn't try to persuade you with persuasive words, but with a demonstration of the Holy Spirit, so that your faith might not rest on human wisdom, but on God's power.

Last week, the famous LOVE CHAPTER in 1 Cor. 13 brought me to tears on how I need to make love supreme over every other talent, gift—even faith. Again, Paul pleaded and prayed to have taken away the **thorn in the flesh**, but God replied, "My grace is sufficient for you; my power is made perfect in weakness."

Don't worship the Bible; **we worship the Christ that the Bible bears witness to!** Treasure the Bible as the Cradle of Christ, as Pastor Dan said so well last week—a

primary means for God to be born anew in your life. My plea is simply this: Make time in your life, carve out time each day to read God's message to you. Make that commitment today! (Pause)   -Amen-

Message Outline

The Holy Bible—Cradle of Christ

January 12, 2003 Pastor Steve Trewartha

Purpose of the Scripture

"For everything that was written in the past was written to teach us, so that through

endurance and the _____ of the Scriptures we might have hope"

(Romans 15:4).

1. **CONTEMPORARY INTENTION** Written to audience then and now

2. **INCLUSIVE VALUE** Jesus spoke of "the more important matters of the law"

   (Matthew 23:23).

3. **CHRISTOLOGICAL FOCUS** Old Testament often applied to Christ.

4. **PRACTICAL PURPOSE**

5. **DIVINE HOPE**

"You diligently study and search the Scriptures, but these are the Scriptures that testify

about me" (John 5:39).

The **Person** is greater than the _____. We honor the product but only as it leads

us to Christ and to an allegiance to Him.

Dual Authorship

"Because no prophecy ever came by human will, but men and women moved by the

_____ _____ spoke from God" (2 Peter 1:21).

Jesus saw Himself as a fulfillment of the Scriptures:

"Abraham rejoiced ... to see my day" (John 8:56).

Jesus says, "Moses ... wrote of me" (John 5:46).

"The Spirit of the Lord is upon me" (Luke 4).

"Today this scripture has been fulfilled in your hearing" (Luke 4:21).

After the resurrection, Jesus "interpreted to them in all the scriptures the things concerning himself" (Luke 24:27).

Our primary motivation for studying the Scriptures is that the Lord himself comes to us through the Word.

7 Practical Tips on Reading the Bible

1. **The Bible is the story of _____ relating to His people;**

   It is not an encyclopedia; it is the cradle of Christ.

2. **Remember that who ___ ___ will _____ how you read the Bible**

3. **Distinguish between the Bible text and what ___ say about a text**

4. **Much of the Bible is not to be interpreted _____**

5. **Not everything in the Bible actually _____, but it's still true**

6. **Bible passages do not have _____ for our faith and life in isolation from the rest of the Bible.**

   All passages need to radiate from Christ. "These words are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." Jesus

7. **Some passages are more _____ for our faith and life than others.**

APPENDIX J

SERMON 4 ON BELONG

THE POWER OF BELONGING

ROMANS 12:3-8; JOHN 1:43-51

Introduction

The fourth of our core values is the word **BELONG**. Our Core values **PEBBLES** acronym you will recall stands for Prayer, Equip, Bible, BELONG, Love, Excellence, and Sharing Christ. So today we are talking about the importance of BELONGING.

What are we saying by the Word BELONG? Well, when we receive Christ, we **BELONG** in the family of God. Grounded in that grace, we also belong to one another. This is a place where we belong together. And because we belong to God and to each other, we function as a TEAM.

And so today, I want to lift up the biblical concept of belonging—whether it be in a team or a small group. We all have an innate need to belong, to feel loved and accepted. These can be Bible Studies, prayer groups, any of the assortment of Teams or groups that function around here.

Ministry happens best in teams. Now it's easy to look at that statement and think, "more people working means more work gets done." But the point is that it isn't about numbers. It's rather about **working together**, using our talents to glorify God.

Romans 12:4-6 says, "Just as our bodies have many parts and each part has a special function, so it is with Christ's body. We are all parts of His one body, and each of us has different work to do. And since we are all one body in Christ, we **belong** [emphasis mine] to each other, and each of us needs all the others. God has given each of

us the ability to do certain things well" (NLT).

Think about that. Each one of us is part of the body of Christ, uniquely gifted to accomplish God's work. **When we minister in teams** (repeat each bullet)

- we see the best in people, and we challenge ourselves to be better

- we feel the strength and encouragement of others and are challenged to be stronger;

- we minister to each other in ways we don't even know about, and we challenge one another to grow;

- ministry is fun and we learn skills from one another that would not otherwise be possible.

In TEAMS means **Together Everyone Achieves More**.

One of my mentors, Dale Galloway, tells how one draft horse can pull about two tons by itself. That means two horses working separately will be able to pull four tons, two tons per horse. But when two horses are **teamed together**, they can pull about eighteen tons. No wonder Scripture has so much to say about giftedness and how we need each other to build the kingdom of God. We **BELONG** together.

People working together can almost always accomplish more than they can alone. This is especially true in ministry because people bring forth their collective energy, strengths, and insights for the benefit of all.

My prayer is that everyone here has deep, meaningful friendships. When you are down and out, there is nothing like a good friend. Even more powerful, there is nothing like a group of people you know who you can trust even when you fall.

Luther said this about friends:

"As for myself, I judge the loss of all one's possessions easier to bear than the loss of a faithful friend" (Luther, <u>Luther's Works</u> 42: 501).

- A friend is someone who knows the song in your heart and can sing it back to you when you have forgotten the words.

- A real friend is one who walks in when the rest of the world walks out.

In a society that emphasizes independence, and in a world where 30 percent say they are lonely, the interdependence of team ministry is powerful and effective. Jesus promised that "where two or three are gathered in my name, there am I in their midst" (Matt 18:20).

Insurance Claim

The story is told of a man injured on the job who filed an insurance claim. The insurance company requested more information, so the man wrote the insurance company the following letter of explanation:

Dear Sirs:

I am writing in response to your request concerning clarification of the information I supplied in block #11 on the insurance form, which asked for the cause of the injury. I answered, "**Trying to do the job alone.**" I trust that the following explanation will be sufficient.

I am a bricklayer by trade. On the date of the injury, I was working alone, laying brick around the top of a three-story building. When I finished the job, I had about five hundred pounds of brick left over. Rather than carry the bricks down by hand, I decided to put them into a barrel, and pushed it over the side. I then went back down to the ground and untied the rope, holding it

securely to insure the slow descent of the barrel. As you will note in block #6 of the insurance form, I weigh 145 pounds. At the shock of being jerked off the ground so swiftly by the five hundred pounds of bricks in the barrel, I lost my presence of mind and forgot to let go of the rope.

Between the second and third floors I met the barrel. This accounts for the bruises and lacerations on my upper body. Fortunately, I retained enough presence of mind to maintain my tight hold on the rope and proceeded rapidly up the side of the building, not stopping until my right hand was jammed in the pulley. This accounts for my broken thumb (see block #4).

Despite the pain, I continued to hold tightly to the rope. Unfortunately, at approximately the same time, the barrel hit the ground and the bottom fell out of the barrel. Devoid of the weight of the bricks, the barrel now weighed about fifty pounds. I again refer you to block #6, where my weight is listed. I began a rapid descent.

In the vicinity of the second floor, I met the barrel coming up. This explains the injury to my legs and lower body. Slowed only slightly, I continued my descent, landing on the pile of bricks. Fortunately, my back was only sprained. I am sorry to report, however, that at this point I again most my presence of mind—and let go of the rope.

I trust that this answers your concern. Please note that I **am finished trying TO DO THE JOB ALONE** (Maxwell, <u>Learning The Seventeen Indisputable Laws</u>).

The Christian life is not meant live "on your own." That's a good thing! We need

people who stand beside us to support and help us be faithful. That's why God created the church. There are no Lone Rangers in the family of God.

Personal

Just in case you think I have everything pretty much figured out in ministry, let me tell you that I regularly call on a **mentor**. Because sometimes I simply need a friend or I simply do not know what to do. I have questions. I need someone to listen or give me advice. I had 2 calls this week from pastors seeking the same. Again and again in the Bible we are referred to as the Body of Christ. Listen to excerpts of Paul's words in I Corinthians 12:

> There are different kinds of gifts, but the same Lord works all of them.... Now to each one the manifestation of the Spirit is given for the common good. The human body, like the Body of Christ, is a unit, though it is made up of many parts. (NIV)

Doing Church as a Team is the only way to go. Let the days of the Lone Ranger be over. It's like the sign that said: "If I had to do it all over again, I'd get help."

The church is **not an organization;** it is an **organism**, with living parts that must work together as a whole. The human body is an amazing amalgam of muscles, joints, tendons, bones, brain functions all working together every time we move—every time we take a step. If I cut off my arm and plant it in dirt, it would not grow; it would die. So it is with the Body of Christ. All the parts have an individual assignment and role, but we belong to each other.

I can't even begin to think of all the times around here a group or TEAM has set out to do a task, and the biggest blessing has not come from the accomplishment of the task itself—important as that is—**but from the bond of fellowship** that has come about by working together on a common calling from God.

Community happens when groups of two or three gather in the name of Christ and there is a sense of celebration and relationship regardless of the activity. That's why I love this place, because it is a place where friends are made and relationships deepen. I see it all the time as I walk these halls. People today are not just looking for friendly people; they are looking for friends—that quality of opening your life to another, and letting others in.

Community

God designed us to be in Community. But in a large church, that can be difficult, to gain a sense of family. That's one of the reasons we have Small Groups—to get people connected where they can grow together in full devotion to him. In the intimate and confidential setting of a small group, we can let our guard down, admit our mistakes and weaknesses, and be open to change. Once we're ready, we can draw on the strength and experience of others in the group who can help lead us down the path to healing and growth. This is the kind of belonging that leads to devotion, encouragement and accountability in the context of grace.

A helpful way to categorize groups is this: (on screen)

1. Mission/Outreach groups,

2. Prayer/Support groups,

3. Bible Study/book study groups.

All three are vitally important. Though each type of group might have a different emphasis, every small group should have a little bit of each element. Think about the groups or teams you are in. Is there an element of each of these three present? If not, your group is being something less than it could be.

Now a spring cleaning group is not going to spend an hour in prayer before they begin to work. But it is important that some component of their time together be dedicated to prayer/support. Suppose one of them just recently lost their mother. Wouldn't it be important to reach out to them and support them in some tangible way—by listening to them and/or praying for them?

On the other hand, those who have the gift of prayer are Prayer Warriors—God bless them. But if they spend all their time in prayer and are never in the Word together, or never take on a mission or outreach component, their small group or team will be less then they could be.

Life change happens best in community. Someone has said, "To the world you might be one person, but to one person you just might be the world."

Intro to Titans Clip

Belonging to one another, working together as a TEAM, is hard work. It often requires going outside our comfort zone, sacrifices, working out our differences, and learning new ways. Consider some of the new things the Titan Football Team had to learn in the movie, <u>Remember the Titans</u>.

For those who haven't seen the movie, let me briefly introduce the true story setting. After forced mixture of black and white students in 1970 in Alexander, Virginia, Coach Herman Boone, a successful football coach from North Carolina, is called as the new head football coach. His coming, in effect, demotes a successful white coach. The movie is about the ensuing racial tensions between blacks and whites. The football team has to learn some hard lessons on how to better understand one another and work together as a team both on and off the field.

Use <u>Remember the Titans</u> (4 minutes)

It's been said, "I don't like that person, I ought to get to know him better"

(Unknown).

This film happens to be about the differences between blacks/whites, but it could

be any difference. Contemporary/Traditional, young/old, new/veteran,

conservative/liberal, republican/democrat, rich/poor, etc.

They wanted to overcome racial tensions; we work to include all and have all feel

a part of the team. Take time to find out about those you don't know.

Conclusion

Most of what we do alone in life is forgotten. But what you do in the **community**

of BELONGING with others, lives on. Ask yourself, "Who am I helping to grow? And

who is helping me to grow?" Jesus said, "Where two or three come together in my name,

there am I with them" (Matt. 18:20, NIV).

Don't miss that. Don't miss out on the **power of Belonging**. You belong to God.

Confident that you BELONG to God, choose to belong to others, and allow them to

belong to you.   -Amen-

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Message Outline

THE POWER OF BELONGING

HOLY TRINITY LUTHERAN CHURCH

JANUARY 18/19, 2003

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P – Prayer

E – Equip

B – Bible

B – Belong

L – Love

E – Excellence

S – Share Christ

"Just as our bodies have many parts and each part has a special function, so it is with Christ's body. We are all parts of His one body, and each of us has different work to do. And since we are all one body in Christ, we **belong** to each other, and each of us needs all the others. God has given each of us the ability to do certain things well" (Rom. 12:4-6, New Living Translation).

When we minister in teams

- see the best in people,

- challenge ourselves,

- we feel the encouragement of others,

- we minister to each other,

- we challenge one another to grow,.

- Have fun and learn.

T – Together

E – Everyone

A – _____

M - More

"As for myself, I judge the loss of all one's possessions easier to bear than the loss of a faithful friend." Martin Luther

There are no _____ _____ in the Kingdom of God.

"There are different kinds of gifts, but the same Lord works all of them…. Now to each one the manifestation of the Spirit is given for the common good. "The body, like the Body of Christ, is a unit, though it is made up of many parts" (1 Cor. 12).

If I had it all to do _____ again, I'd get _____

God designed us to be in _____.

One way to categorize groups

1. Mission/Outreach groups

2. Prayer/Support groups

3. Bible Study/book study groups

All 3 are vitally important. Though each type of group might have a different emphasis, every small group should have a _____ ____ of each element.

Introduction to <u>Remember the Titans</u>

After forced mixture of black and white students in 1970 in Alexander, Virginia, Coach Herman Boone, a successful football coach from North Carolina, is called as the new head football coach. His coming, in effect, demotes a

successful white coach. The movie is about the ensuing racial tensions between blacks and whites. The football team has to learn some hard lessons on how to better understand one another and work together as a team both on and off the field.

"I don't like that _____, I ought to get to know him better." Mark Twain

"Where two or three come together in my name, there I am with them" (Matt. 18:20, NIV).

APPENDIX K

SERMON 5 ON LOVE

CARRY ONLY ONE DEBT: LOVE YOUR NEIGHBOR

ROMANS 13:8; MATTHEW 22:34

We come now to that core value of LOVE. We have chosen it as a Core value as a church in large part because it is widely recognized in the Bible. Indeed one of the most famous passages in the New Testament is Paul's beautiful prose in 1 Corinthians 13, known as the Love Chapter. Jesus, standing face to face with his enemies, sums up the entire law with Love God and Love your Neighbor. Elsewhere the Bible says, "We love because He first loved us" (1 John 4:19, NIV).

And today Paul says, "owe no one anything, except to love one another" (Rom. 13:8a, NLT).

Basically, love wins it all, unless of course, you're playing tennis.

Maybe you've seen the advertisement, "There are some things money can't buy. For everything else, there's" (Have them fill in the blank. Hold up Mastercard).

I'm sure you *were* able to fill in the blank, for such is the power of modern advertising. The so-called "Priceless" ads have been around for years. The format's simple: a short list of goods or services, each of them accompanied by their dollar value. Then there's a final item: something intangible, a baby's first steps, family time at the beach, to which no financial value could possibly be assigned. The value of this item is a weightily intoned by the announcer: "PRICELESS."

It's a pretty slick ad that's made millions for the ad agency, not to mention how much more inclined we are to use Mastercard. I've even had a few suggest we take

Mastercard during the offering! PRICELESS! But we don't take American Express.

One of the executives handling the ad campaign spoke of its slickness: "What really hit home with consumers, is that a company that is fundamentally all about money and paying for things would actually declare the things that really count, are PRICELESS" (Farrell).

Jim Farrell, who teaches Consumerism in America at St. Olaf, wrote:

[The] "Priceless" ads are obviously designed to respond to the American public's worry that everything is being commodified, and that we're becoming too materialistic. So the ads emphasize the things money can't buy, the intangibles that make the good life really good. Most of these intangibles involve relationships, especially family relationships. It's priceless, for example, to read a book to your child, or to watch your children playing joyfully with the cardboard boxes instead of the toys under the Christmas tree.

Advertisers do that to us: trying to sell our own deepest core values back to us, by making us associate them with their products.

In most of these ads ... the "priceless" moment is the direct result of a series of spending decisions that enable the PRICELESS moments. For example, you can't experience the priceless moment with your new puppy without buying it first. You can't show your kids the place in Mexico where you first met until you've paid to take her there, hopefully on MASTERCARD. Truth be told, often, the "priceless" moment has a considerable price.

The subtle undertone of the ad inoffensively says, "There are some things money can't buy, but it sure helps."

In Romans, chapter 13, Paul says that there are some things in life that truly are priceless. He does so using the analogy of DEBT, which is really what credit cards are all about. Have you ever thought about that? Isn't that clever? We call them "credit cards,"

but a rising percentage of Americans struggle with DEBT, on, of all things, their CREDIT CARDS!

Long before hot plastic in our billfolds, Paul pleads, "Owe no one anything, except to love one another." Regardless of our financial situation, there is one debt we will carry all the days of our lives—that to love one another. We could call that good debt!

And the reason is this: The Unsullied Love of God that first loved us. Only one act of pure love, unsullied by any taint of ulterior motive, has ever been performed in the history of the world, and that is the self-giving love of God in Christ on the cross for undeserving sinners. That is why, if we are looking for a definition of love, we should look not in a dictionary, but at Calvary. Look at the cross, meditate on the cross, and you will see the finest definition of love there ever was.

Which is all to say that what you think about God isn't nearly as important as knowing what God thinks about you.

If you're like me, you've had those periods in life when you struggle with a sense of unworthiness, times when you don't consider yourself worthy enough for God. So what do we do? We work hard as we can to be pleasing and acceptable in his sight. We say, "I'm still saved by faith in Christ, but it's up to me to prove." Then come those moments when we pour out our hearts to God and he says, "Nothing you ever do will ever make you good enough for me to love you. I love you because I made you, and because my Son died for you."

Our works don't lead us to Christ as much as our love relationship with Jesus leads us to do works as an expression of gratitude. They are a fruit, a by-product of

loving God more deeply. God doesn't need our love, but our neighbor does. By grace, the good we do is something we can't but help doing. And so rather than showing others a list of dos and don'ts, we show them Christ. That is a love that has the power to warm any cold heart.

The biggest miracles are not legs being lengthened on TV, but cold, bitter hearts being warmed by love and grace.

It's like a guy who helped pull me out of a ditch some years ago. When I tried to give him something, he refused and left me with a phrase I haven't forgotten. "You'd do the same for me wouldn't you?" As he drove off, I hoped I would. I certainly will now.

There's an old Japanese story about an elderly monk who was sitting by the side of the road one day, meditating. His eyes were closed, so he did not see the Samurai warrior steal silently up to him, as expert warriors are trained to do.

"Old man!" the Samurai cried out, in a tone of command. "Teach me about heaven/hell!"

At first, the monk just sat there, as though he had not heard. But then, gradually, he opened his eyes. The faintest hint of a smile played at the corners of his mouth.

"You wish to know the secrets of heaven and hell?" he snapped. "You! You, who are so unkempt! You, whose hands and feet are covered with dirt. You, whose hair is uncombed, whose breath is foul, whose sword is rusty and neglected. You, who are ugly and whose mother dresses you funny. You would ask me of heaven and hell?"

Well, the Samurai responded as you may expect. He uttered a vile curse. He unsheathed his sword and raised it high above his head. His face turned red and the veins on his neck stood out, as he prepared to sever the monk's head from its shoulders in a

single stroke.

Yet before he could bring his blade down in the deadly blow, the monk said, gently but ever-so-quickly, "That is hell."

The sword remained suspended in the air for a moment, ready to strike, until the samurai brought it down slowly, and allowed it to fall to the ground. He was overcome with awe and amazement, at this gentle and compassionate being who had risked his very life so that he might taste a morsel of wisdom. The eyes of the hardened, battle-scarred warrior filled with tears.

"And that," said the monk, looking gently back into those repentant eyes, is heaven (Groff 320-21).

The love of God is an undeserved blessing. It is everything for nothing to anyone who doesn't deserve anything. It flows out of the wonderful love of God.

Video Introduction

In the movie Shiloh II, one of those rare sequels that can stand on its own, the young boy Marty Preston was given a hunting dog named Shiloh in exchange for twenty hours of work from a mean, nasty, drunk, and paranoid neighbor named Judd. Now, Judd wants Shiloh back. The two become bitter enemies. When Judd has a bad drunken driving accident, Grandpa, Marty, and the boy's dog Shiloh teach the Preston family how to really love an enemy back to life

Show Shiloh II Clip

Is there anybody you know who could use some kindness? Maybe God is speaking to you right now to be the one to show some love. You say, "Why should I show so-and-so kindness? All they've ever done is stab me in the back every chance they

get."

I've known some people like that. But Jesus shows us a higher way. If we love only those who love us, what value is that? Even the hypocrites do that. When you throw a party, listen to how Jesus says to do it:

When you have a dinner, do not invite your friends, or your relatives, or rich neighbors. If you do, they might invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous (paraphrase of Luke 14:15-24).

That is love. What kind of parties do you throw? Someone has said, "Love means to love that which is unlovable, forgiving means to pardon that which is unpardonable, or it is no virtue at all."

The point is this: If the power of God lives in us, if God's love has touched our lives, then what about letting his love touch someone else through us."

Or as one bumper sticker put it more crassly: "If the love of God has touched your heart, please inform your face."

Don't leave here today without some deed of love you will commit to doing, right now (Pause).

Love is the very heartbeat of God. When God's children forget about him, God continues to love them even more and I believe he uses the Church to communicate that love to a lost world.

Think about the gifts you were given. Which did you deserve? None. I love that line in the movie, with the boy Marty asking his Grandpa: "Do you believe kindness is

something you've got to learn?... Then why haven't you taught Judd kindness and love?"
The Grandpa answers, "Maybe we should've tried harder."

Start: "Oh How He Loves You and Me" Piano melody ...

Some of us are slow learners. Some of us had little or no kindness or love in our upbringing. This much I do know. Only insofar as we experience love and are loved, can we love others. Love can be learned from others, but love itself originates from God. Today, hear the love of God.... For you. There are some thing money can't buy—LOVE IS ONE OF THEM! —PRICELESS!

-Amen-

Pick up Melody and Sing:

Oh how He loves you and me

Oh How He loves you and me

He gave His life,

What more could He give?

Oh, how He loves you

Oh, how He loves me

Oh, how He loves you and me (Kaiser).

Message Outline

Carry Only One Debt: Love Your Neighbor

P – Prayer

E – Equip

B – Bible

B – Belong

L – Love

E – Excellence

S – Share Christ

"Owe no one anything, except to love one another" (Romans 13:8a).

Only one act of pure love, unsullied by any taint of ulterior motive, has ever been performed in the history of the world, and that is the ____-_____ love of God.

"Nothing you ever do will ever make you good enough for me to love you. I love you because I made you, and because my Son died for you."

Our works don't lead us to Christ as much as our love relationship with Jesus leads us to do works as an expression of gratitude.

They are a _____, a by-product of loving God more deeply.

"God doesn't need our love, but our neighbor does."

The love of God is an undeserved blessing.

It is everything for nothing to _____ who doesn't deserve anything.

Introduction to <u>Shiloh II</u>

In the movie <u>Shiloh II</u>, one of those rare sequels that can stand on its own, the young boy Marty Preston was given a hunting dog named Shiloh in exchange for 20

hours of work from a mean, nasty, drunk and paranoid neighbor named Judd. Now, Judd wants Shiloh back. The two become bitter enemies.

Protecting his boy Marty is his Dad, Ray Preston, who is also Judd's mailman. He has offered the hand of friendship to his neighbor Judd, but it has always been refused. Of greater concern to Dad is that Judd is hunting on posted land out of season. One stray, drunk shot and any one of his three kids could be shot.

Tensions escalate when Mary and his best friend Dave play "spy" on Judd's land and are almost caught when they stop Judd from a shooting a squirrel. Petty vandalism in the town fuels Judd's paranoia, and soon the problems between the families escalate to deep hatred. When Judd has a bad drunken driving accident, Grandpa, Marty, and the boy's dog Shiloh teach the Preston family how to really love an enemy back to life.

But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous (paraphrase of Luke 14:15-24).

"Love means to love that which is _____, forgiving means to pardon that which is unpardonable, or it is no virtue at all."

APPENDIX L

SERMON 6 ON EXCELLENCE

EXCELLENCE IN MINISTRY

PHILIPPIANS 4:4-9

Introduction

Today we continue our series on our core values, **PEBBLES**, Prayer, Excellence, Bible, Belong, Love, today **EXCELLENCE,** and next week, Sharing Christ. Because we are talking about Excellence, I want you to listen with EXCELLENCE supposing that you are going to teach what you hear today to a large audience in the next twenty-four hours. You are going to teach on the topic of Excellence. It is well known that if you learn something and then share that with someone else, you greatly increase the odds of remembering it and applying it to your life.

Imitation vs. Excellence

Tourists throughout the centuries have visited the famous **Acropolis**, the ancient religious citadel in Athens. A few years ago, I had opportunity myself to visit this historic place. Through the years, thousands of sightseers from all over the world have picked up marble chunks as souvenirs from this ancient monumental miracle.

Why hasn't the supply of pieces been exhausted long ago? The answer is simple. Every few months a truckload of marble fragments coming from a quarry miles away is scattered around the whole Acropolis area. Modern tourists go home happy with what they think are authentic pieces of ancient history.

Our world is full of imitations. Remember Milli-Vinilli, a nationally famous rock band that got caught lip-syncing? Even religious language, music, religious objects, and

services may fool us into imagining that we are experiencing a firsthand relationship with God, when in reality we are simply going through empty routines. The Apostle Paul, writing from his jail cell, speaks of a more EXCELLENT way:

- Whatever is true

- whatever is noble

- whatever is right

- whatever is pure

- whatever lovely

- whatever is admirable—if anything is **excellent** or praiseworthy, think about such things (Phil 4:8).

In a world of fakes, charlatans, imposters, imitations, and cubic Zirconium, God calls us to a more EXCELLENT WAY.

Distribute Cookies

To get us started this morning (Ushers start distributing now), I have something for you—all of you, as a matter of fact. I have some cookies that I want you to have. Ushers can you please help distribute them through the isles?

Please take only one, so there are enough for everyone.

Filler

Computers have changed things so drastically now, but one of the reasons we have spell-checkers and grammar-checkers, and secretaries is because Excellence matters. In your bulletin is a letter from one pastor lamenting the recent departure of a longstanding church secretary.

Now that you've had a taste, unless you're really hungry and just not any kind of

cookie connoisseur whatsoever, you're probably glad you only took one.

Accept this as an exercise in poor quality, shoddy workmanship, imitation, cheap flavor.

Kind of like that letter from the pastor who wrote to the congregation about missing the departed secretary, which actually I found pretty humorous. We strive diligently for excellence, but when mistakes are made, often a good laugh is the best remedy. The Bible is filled with examples of poor quality, indifferent, apathetic hearts and service.

During the time of the prophet Isaiah, many of the people of Israel were merely going through the motions. So Isaiah writes, "I desire justice and mercy, not burnt offerings. Bring no more futile sacrifices; incense is an abomination to Me.... Your New Moons and your appointed feasts, My soul hates" (Isa. 1:13-14, NIV).

Hosea 6:6 writes similarly, "I desire mercy, not sacrifice, and acknowledgement of God, rather than burnt offerings" (NIV).

God's warning against religious deception, imitation faith, prompts us to search our soul and make way for the true heartfelt faith that the Lord desires.

Whether we are talking about faith, prayer, worship, or any task we take up, anything worth doing is worth doing well.

One of the ways to effect positive change is to envision it. I believe the power God has given us to vision, to change our lives, is almost limitless.

Like a million other people, **Major James Nesmeth** dreamed of improving his golf game from his usual score-somewhere in the 90s. Circumstances forced him to quit the game completely for seven years. Never teed up, never swung a club, never walked a

green. And yet, the next time he played, he shot an incredible 74.

Nesmeth did think about the game during those seven years, in fact, that's probably what saved his life. You see, Nesmeth spent that time as a POW in North Vietnam, confined in a cage that measured 4.5 feet high and 5 feet long.

For most of his imprisonment, he saw no one, spoke to no one and could barely move in the small space. At first, he spent most of his time praying for release. He also learned to visualize.

He decided to play golf. He pictured his favorite golf course and played eighteen holes every day. He dreamed every detail, from his clothes to his golf clubs and all the sights and smells of the course. He imagined different weather conditions, different cup placements, and different seasons. He held the club and experimented with different grips. He saw his swing improve. He watched the ball sail down the fairway, and rejoiced as he sank every putt.

Nesmeth took his time, every day, to "play" a full round. Four hours a day, seven days a week, for seven years. All this time, his physical condition was deteriorating— many of you have seen the horrible pictures of the POWs as they were freed. But this guy kept his mind in tip-top shape. And the first time he played after his release, he shaved a good twenty strokes off his game all because of the Power of Vision (Mackay B2).

Projecting yourself into positive change for excellence is one of the most powerful means of attaining personal goals. EXCELLENCE is no surprise to visionary people. They know what they want, determine a plan to reach it, and expect positive results.

Suppose we decided to treat every guest here at Holy Trinity Lutheran Church

like he or she was Jesus himself? It's not a bad idea—the Bible even talks about that.

(Jesus walks in)

Jesus: *Hello all my friends at Holy Trinity. God is smiling with the good ministry you carry out here." (Extends the hand of friendship, smiles, and leaves by asking)*

(Jesus starts leaving)

Jesus: "*Where's the bathroom in this place anyway?*

Pastor Steve: *"Just right out that door."*

Jesus: *"Is it clean?"*

Pastor Steve: *"You're a guy, you don't care."*

Jesus: *"Yeah, I know, but I wanted to ask for the ladies."*

(Jesus walks out the door towards our bathrooms)

You get the idea. Contemplate what absolute Excellence in Ministry would look like in your area of involvement in ministry around here. And if you're not involved, what are you waiting for?

Little things, smiles, extending the hand of welcome and friendship, and being there to help are what count. Looking for people who look like they need help, we can do that. Basically, if the local Wal-Mart is friendlier than the local church, the church is in trouble!

When we talk about Excellence, we have to find the balance between those two words we hear in the Bible: Gospel, "God loves you just the way you are" Holiness, or today: Excellence, "But He loves you too much to leave you that way."

This was the brilliance of Jesus' ministry. He didn't try to balance those two extremes as if it had to be either/or. Why can't it be both/and GRACE and

EXCELLENCE? Jesus took them both and brought them together. That's the task we have in the body of Christ. We should reflect that paradox. We shouldn't try to find where we are on the continuum. Rather, we need to go to both ends, both extremes on a daily basis, and say to ourselves,

"You are fully accepted, but compared to the high calling on God on you. You have a long way to go."

There's a temptation to preach a compromise or stay away from high standards on one end because we are afraid we might lose somebody. But God doesn't ask for our leftovers. He asks for our firstfruits, not only in our giving, but in all aspects of our lives. God is the God of high quality, Excellence, and he calls us to the same level of work.

Making the Change

"If anything is excellent or praiseworthy, think about such things." But how do we get there when we are creatures of habit and we fall into ruts, and it's hard to change?

Horace Mann, the great teacher once said, "Habits are like a cable, we weave a strand of it everyday, and soon it can't be broken" (qtd. in Covey 46). I agree wholeheartedly with the first half of that statement. Habits are like grooves or ruts. The more we run in them, the harder it is to get out. But I disagree with the second half of the statement in that habits can't be broken.

Habits are hard to break, but nowhere near impossible. Albert Einstein once said, "The significant problems we face today cannot be solved at the same level of thinking we were at when we created them" (qtd. in Covey 42). Let's break down the process of change into manageable steps.

Consider these seven steps in making changes in your life (Maxwell, "The Seven

Levels of Change").

Step #1: When you change your thinking, you change your beliefs.

Proverbs 23:7 says, "For as you think, so you are." Change begins with thinking, with the mind. Do you realize that beliefs are nothing more than a by-product of what you have been thinking and have bought into? What you believe is a collection of continual thoughts that have formed themselves into a conviction.

Step #2: When you change your beliefs, you change your expectations.

Belief is the knowledge that we can do something. It is the inner feeling that what we undertake, we can accomplish. So, in belief there is power: our eyes are opened; our opportunities become plain; our visions become realities. If we believe we can or we believe we cannot, we are correct. Our beliefs control everything we do. When we put our full belief and trust in Jesus, it changes everything.

What's noteworthy about Jesus' encounter with the blind men is that he wanted to know if they believed he could restore them. We often dwell on the miracle part, the healing part of the story. But Jesus makes an explicit point, "Do you believe I am able?" And "According to your faith it will be done to you" (Matt. 9:27-31).

Step #3: When you change your expectations, you change your attitude.

It has been said, "Blessed is the one who expects nothing, for he shall receive it." Expectations determine attitude. Most people get used to average; they get used to second best. The most important step toward success is the expectation that we can succeed.

Some of you know I was a swimmer in high school. I didn't win any events at State, but I did fairly well, was elected captain, made a lot of friends, and had a great time. One day we had opportunity to watch part of the swimming Olympics as a team.

After one of the events in butterfly, we were all amazed at how the times in 100 meters fly were considerably faster than what we swam them in, and we swam only 100 yards, instead of meters. One of the guys after an event commented, "Man, I could never fly like that."

Immediately, the coach heard the words and said, "That's why you don't. You don't believe you can. And you won't until you change your mind." I will never forget the hard lessons I learned in swimming. Our coach preached, and we practiced: "Hurt, pain, agony = success." They were lessons for life, and they have helped me learn the power of attitude, expectations, and discipline.

Step #4: When you change your attitude, you change your behavior.

William James said, "that which holds our attention determines our action" (qtd. in Maxwell, "The Seven Levels of Change"). When our attitude begins to change, when we become involved with something, our behavior begins to change.

Think about that. No one can lead people to a place they themselves have not been. We must personally change our behavior. John Maxwell says,

> Too many leaders try to be **travel agents** instead of **tour guides**—they try to send people where they have never been. We give them a brochure and say, "Bon Voyage!" And off they go and we wave to them, and we ask them to tell us how it was when they come back. But a tour guide says, "Let me take you where I've been. Let me tell you what I have gone through. Let me tell you what I've experienced." ("The Seven Levels of Change")

Step #5: When you change your behavior, you change your performance.

Someone has said an idiot is someone who repeatedly does the same thing and expects different results. Our behavior is a good indicator of what is in our heart. Jesus said it even more bluntly. "That which comes out of your mouth, comes from the heart" (Matt. 15:18). Too often we choose to live with old problems rather than new solutions.

We would rather be comfortable than correct; we would rather stay in a routine than make changes.

Until we can get used to living with something that is not comfortable, awkward, or pushes us outside our box, we cannot get any better.

Step #6: When you change your performance, you change your life.

Change is not easy. It can be lonely, awkward, and makes us feel isolated. But remember this: It is easier to turn failure into success than an excuse into a possibility. And you'll never know failure, if you don't try. Much better to try and fail, than to make some lame excuse for never trying.

Step #7 Hope is the foundational principle for all change

People change because they have faith and hope. This is not about salvation; this is about excellence and becoming a devoted disciple of Jesus Christ. If you confess Christ, you are a child of God. But if people do not have hope, they will not change. You are response-able for the changes that you make in your life. Faith and hope give you the power to change. Positive change is made intentionally over small increments.

Relationships

Let's take relationships for example. Ministry is all about relationships. Every relationship that we are in is akin to an emotional bank account. Much like a financial bank account, deposits are made in and withdrawals are taken from an emotional bank account. When withdrawals exceed deposits, the account is overdrawn. Human relationship requires continuous small deposits in order to maintain its balance.

Deposits for excellent relationships are made in the form of courtesies, respect, kindness, patience, hospitality, service, and honesty. Withdrawals come in the form of

reactionary behavior, ego trips, aggression, not asking for forgiveness for mistakes, and

neglect of the human relationship. Our motives for making deposits should be sincere and

from the heart or others will feel manipulated and grow cynical and distrustful. By

maintaining a large emotional bank account, we will operate from a high level of trust

with our family, friends, and associates.

Areas of Work

Or how about our areas of work—sometimes we make the mistake of thinking

that excellence means only doing certain things. Not true. Excellence can be practiced in

every avenue on life. Martin Luther King, Jr. said,

> If a man is called to be a street sweeper, he should sweep streets even as
> Michelangelo painted, or Beethoven played music or Shakespeare wrote
> poetry. He should sweep streets so well that all the hosts of heaven and
> earth will pause to say, 'here lived a great street sweeper who did his job
> well. ("The Three Dimensions of a Complete Life" 189)

And if your gift is to make excellent cookies, then BAKE AWAY! With all due

apologies to "Chips Ahoy," I wanted you to taste Sue Harris' and my attempt at

EXCELLENCE in baking. Maybe it's a stretch to call my baking Excellent, but

Excellence also involves just doing your very best—and that will differ for all of us

God calls us to a life of excellent holiness. He sent us his very best, his very own

Son—and he asks the same from us—in our places of work, school, service and giving!

Conclusion

Charles Plumb was a U.S. Navy jet pilot in Vietnam. After seventy-five combat

missions, his plane was destroyed by a surface-to-air missile. Plumb ejected and

parachuted into enemy hands. He was captured and spent six years in a communist

Vietnamese prison. He survived the ordeal and now lectures on lessons learned from that

experience.

One day, when Plumb and his wife were sitting in a restaurant, a man at another table came up and said, "You're Plumb! You flew jet fighters in Vietnam from the aircraft carrier Kitty Hawk. You were shot down!"

"How in the world did you know that?" asked Plumb. (Pause)

"I packed your parachute," the man replied.

Plumb gasped in surprise and gratitude. The man pumped his hand and said, "I guess it worked!" Plumb assured him, "It sure did. If your chute hadn't worked, I wouldn't be here today."

Plumb couldn't sleep that night, thinking about that man. His eyes were filled with gratitude. Plumb says, "I kept wondering what he may have looked like in a navy uniform: a white hat, a bib in the back, and bell-bottom trousers. I wonder how many times I might have seen him and not even said 'Good Morning, how are you?' or anything because, you see, I was a fighter pilot and he was just a sailor."

He thought of the many hours that sailor had spent on a long wooden table in the bowls of the ship, carefully weaving the shrouds and folding the silks of each chute, holding in his hands each time the fate of someone he didn't know" (Maxwell, The Seventeen Indisputable Laws of Teamwork).

Excellence is for every person here. "Everybody can be great ... because anybody can serve. You don't have to have a college degree to serve. You don't have to make your subject and verb agree to serve. You only need a heart full of grace [and] a soul generated by love" (King, "Drum Major" 145).

The time is always right to do what is right.

There is no job too small, no job insignificant in the kingdom of God.

Go and serve with Excellence in Jesus' name!

<center>**Excellence in Ministry**</center>

<center>**Message Outline**</center>

P – Prayer **E** – Equip **B** – Bible **B** – Belong **L** – Love **E** – **Excellence S** – Share Christ

"Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever lovely, whatever is admirable—if anything is **excellent** or praiseworthy, think about such things." Philippians 4:8

"Habits are like a cable, we weave a strand of it everyday, and soon it can't be broken" (qtd. in Covey).

Step #1: When you change your thinking, you change your beliefs.

Proverbs 23:7 says, "For as you think, so you are." Change begins with the mind. What you believe is a collection of continual thoughts that have formed themselves into a conviction.

Step #2: When you change your beliefs, you change your expectations.

Belief is the knowledge that we can do something. Our beliefs control everything we do. When we put our full belief and trust in Jesus, it changes everything. "Do you believe I am able? According to your faith it will be done to you." *Jesus* (Matthew 9).

Step #3: When you change your expectations, you change your attitude.

Expectations determine attitude. The most important step toward success is the expectation that we can succeed.

Step #4: When you change your attitude, you change your behavior.

"That which holds our attention determines our action." William James

When our attitude begins to change, when we become involved with something, our

behavior begins to change.

Step #5: When you change your behavior, you change your performance.

Our behavior indicates what's is in our heart. "That which comes out of your mouth, comes from the heart." *Jesus*

Step #6: When you change your performance, you change your life.

It is easier to turn failure into success than an excuse into a possibility. You'll never know failure, if you don't try.

Step #7 Hope is the foundational principle for all change.

People change because they have faith and hope. This is not about salvation; this is about excellence and becoming a devoted disciple of Jesus Christ. Faith gives you the power to change.

APPENDIX M

SERMON 7 ON SHARING CHRIST

MARK 9:2-29

I had nearly the whole chapter of Mark 9 read, partly because I wanted you to see the context of the Transfiguration, Jesus in dazzling white with Moses and Elijah, accompanied by those disciples he was closest to: Peter, James, and John on the mountain—AND—I wanted you to see what comes **after** the mountain-top experience— THE WORK OF THE KINGDOM.

When Jesus comes down the mountain, he is met by crowds, his other disciples, and a father wanting him to heal his son. We have mountain-top experiences, and we have valley-experiences, and these are the cycles of life. But in all of these, we see Jesus sharing who he was.

Introduction

Today we conclude our series on the Core Values PEBBLES. We, the people of God, are to be people centered on (Have the visual with ROCKS in Jar).

- Fervent **Prayer,**

- **Equipping** people for ministry,

- The Holy **Bible,**

- **Belonging** to God first and then because of that grace, to one another,

- **Love** for God and love for neighbor,

- We are to strive for **Excellence** in who we are and all the ministry we do,

- And finally, God calls us to **SHARE CHRIST** with all whom we encounter.

I see core values similar to guard rails on a road or banks of a river. They are a reminder of when we get out of bounds, and therefore help keep us on track. They don't impede the flow of life and ministry, but they do direct it. They guide us in the way of **prayer**, and being about **equipping** and keeping the **Bible** at the very center of what we do.

Core values stress the importance of this being a place where we really **belong** to one another, a place where we care and **love** one another with **excellence** in all we do. And finally, we invite people to join us in our fellowship. This is not a closed church. All who believe are welcome at our table. We are an open, welcoming church and this is a place where Jesus is Lord and **Christ is shared**—because we really believe the change he effects in our lives!

Questions

Let me begin today with a question, and it's a simple one.

Are you sharing Christ?

When is the last time you have spoken to someone about the love that Jesus has for them—particularly to someone who does not know it.

When is the last time, you have shared of the joy that Jesus has brought to your life? Or when is the last time you have shared how God has given you direction, prompted you to be bold for his name?

Or to put it this way. If you were on trial today for being a Christian, a follower of Jesus Christ, a disciple of the living Lord, would there be enough evidence to convict you?

Would there be any events, any acts in your life, to convict you of being

unabashedly Christian?

Are you sharing Christ with your neighbor? Are you sharing Christ through who you are and how you act?

We've read the passage from Mark 9, the mountain-top, Transfiguration experience and Jesus' healing of a boy with an evil spirit. But I want to point you to another verse that also encapsulates the theme for today, 1 Peter 3:15: "But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect" (NIV).

Let's say that verse together (Powerpoint)

When you think about sharing your faith with others, what do you think about? Do you think about "in your face" type people who shove a Bible in your face, or preachy, pushy types who may come off as self-righteous or judgmental?

The last Twins game I went to with my kids, as we were walking towards the Metrodome, there was a box-preacher, a man standing on a box, yelling, ranting, and raving. I think he was talking about the end of the world. I, of course, being a preacher listened. But what I noticed most was that I didn't see anybody listening and, therefore I highly doubt his message was getting across. Everybody was ignoring him.

There are many ways to share Christ, but **in order to communicate**, the message has to be **heard**. Basic communication theory says there is a sender, a medium, and a receiver. All must work in tandem if a message is going to be communicated.

"But in your hearts, set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do

this with gentleness and respect."

How do we best share our faith in Christ? Basically, there are two answers. And they are really very simple. Number 1 is, if you want to best know how to share your faith in Christ, simply reflect:

- How it was that you came to faith in Christ?

- What worked for you?

- What convinced you?

The same is likely to work for others. Chances are it wasn't someone beating you over the head with a 20 pound Scofield Reference Bible. It maybe had more to do with someone you saw or knew who lived the faith and then also told you why they lived a life of faith, integrity, love, and generosity.

When you figure out how it was that you came to faith, you'll have a much better idea on how you can share. Simple enough? (repeat)

We've already looked at what 1 Peter 3:15 says. Jesus so often spoke in parables and stories. He used analogies and metaphors from everyday life that help us remember. Those word-pictures are still helpful today.

Recall two simple WORDS that speak to Sharing Christ

SALT

In the Sermon on the Mount, Jesus said, "You are the SALT [emphasis mine] of the earth, but what good is Salt if it has lost its flavor?" (Matthew 5:13).

The Function of Salt (Keller)

The job of salt was to make something taste good. I don't know about you, but I can hardly eat corn on the cob without salt on it.

But think about the last time you had one of our summer favorites. When you finished the ear of corn, with salt, did you put down the cob and say,

"Man, that was great SALT?"

No.

You said, that was great corn on the cob.

Why?

Because the job of the salt is not to make you think how great the salt is but to enhance and enrich whatever it is that SALT is working with.

What if you are salt in your small group Bible study? If you're truly salt, people won't go away saying, "That person really knows the Bible and had all the answers— showed me up!"

No.

What happens when you go away from a small group in which you have been the salt, people don't say how great you were. They say, "What a great group. They really care about me. What a fascinating truth."

That's because the purpose of salt is not to draw attention to itself, but to bring out the best in a given food, like corn on the cob … or popcorn.

When Jesus calls us the "Salt of the Earth," our purpose in sharing Christ is not to draw attention to ourselves, but to point to Christ.

That's why a good Christian is like a window, he or she is transparent. We have nothing to hide, and through them you see Christ. You and I are like stained glass windows, we just get brighter and better when the light of Christ shines in us.

This is pretty simple. Jesus said you and I are to be SALT of the earth.

Christianity isn't about being "Religious"—it's about the Relationship—the Relationship with Jesus Christ and with others.

PEARL

A second word is PEARL. The kingdom of heaven or the "Reign of God in your life" is like a treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field. (Matt. 13:44)

Have you ever found something so valuable that you went out and sold everything you had to buy it? That's the picture Jesus creates for us about the **value** of the kingdom of God.

Surely something that is that valuable, you would want to share it. I don't know about you, but I'm a bargain hunter. I love good deals and actually kind of like to barter. The good deal I got on an old Waffle Iron made for good fodder at many-a-social gathering when friends or family would come over to our house for waffles. It was in Minot, North Dakota, that Debbie and I decided one day on a whim to stop at a SWAP shop of sorts, not really looking for anything in particular. There it was on the shelf, an old, beat up, but large and in good working condition waffle iron. With one child on the way and dreams of a larger family someday, I bantered a bit for the price and came out with a perfectly working old, large, cast iron waffle maker. It had a broken handle, but I already had in mind a way to fix that. Fifteen years, two trips to my downstairs repair shop and a good many tasty waffles later, I finally retired the "electrical-disaster waiting to happen" machine, much to the delight of my wife!

Jesus says the Kingdom of God isn't something you bargain, barter, or bid on. It's so valuable that you sell everything to buy it.

Mountian Powerpoint

Recall our Gospel reading from Mark has Jesus on a mountain with his best buddies, Peter, James, and John. Moses and Elijah appear, and it is a mountain-top experience all the way. Peter, in fact, wants to build three booths, or three houses, if you will, to savor in and preserve the moment for eternity. On the mountains,

- Our troubles seem small,

- It is easy to love Jesus,

- Our faith is strengthened,

- It is easy to believe.

Who wouldn't want to live on "the mountain"? Away from the all the pains and realities of life. Someday, God will take all of us in Christ with him to the mountain forever. But until that day, we'll go to the mountain to rest, learn and grow—but we'll also return to the valley, and when we follow Christ, we will go wherever Christ leads us.

Sit back, relax, and watch this presentation on the mountain:

Show Mountain Powerpoint—Make Sure the Lights are off!

Song after the Message

Another powerful image Jesus used to demonstrate the importance of SHARING OUR FAITH is that of LIGHT.

A city set on a hill cannot be hid. No one lights a candle and puts it under a bushel, no, no (Matt 5:14). Jesus said, "I am the light of the world. Whoever follows me will never walk in darkness, but in the light of life" (John 8:12, NIV).

When we abide in Christ, the powerful light of Christ (turn on flashlight) abides in us and shines through us. Let's stand and sing about that light of Christ that shines

through all who believe. Whip out your little old light and let's let it shine, all around the neighborhood.

This Little Light of Mine

This little light of mine, I'm gonna let is shine

This little light of mine, I'm gonna let is shine

This little light of mine, I'm gonna let is shine

Everyday, Everyday, Everyday, Everyday

I'm Gonna let my little light shine (Loes 235)

Communion Introduction

Another powerful way we share Christ with one another is through the sacrament of Holy Communion.

We will be doing communion different today. We'll be receiving communion at your seats, and you will be sharing Christ with one another by giving communion to your neighbor.

Ushers and communion assistants will hand a tray with bread and wine to about every other aisle and give communion to the aisle chair, saying

"The Body of Christ given for you. The Blood of Christ shed for you."

After the person on the end has received, he or she will give communion with those words to the next person with the same words and so on down through the aisle until everyone in that area has received.

When you come to children who have not yet received instruction in Holy Communion, please pronounce a blessing: "The Lord bless you and keep you in his grace now and forever."

In the free time and while you are waiting before and after communion, we encourage you to sit and pray and meditate on the words "Given and Shed for You."

Sharing Christ

Holy Trinity Lutheran Church

Message Outline, Pastor Steve Trewartha

P – Prayer

E – Equip

B – Bible

B – Belong

L – Love

E – Excellence

S – Share Christ

Are you sharing Christ?

Would there be any events, any acts in your life to _____ you of being unabashedly

Christian?

"But in your hearts set apart Christ as Lord. Always be prepared to give an answer to

everyone who asks you to give the reason for the hope that you have. But do this with

gentleness and respect." (1 Peter 3:15)

There are many ways to share Christ, but in order to _____, the message has

to be heard.

Basic communication theory says there is a sender, a medium and a receiver. All must

work in tandem if a message is going to be communicated.

SALT

"You are the _____ of the earth, but what good is salt if it has lost its flavor?" (Matt.

5:13).

The job of salt was to make something taste good. When Jesus calls us the "Salt of the Earth," our purpose in sharing Christ is not to draw attention to _____, but to point to Christ.

PEARLS

A second word is PEARL. The kingdom of heaven or the "Reign of God in your life" is like a treasure hidden in a field.

When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field (Matt. 13:44).

Jesus says the kingdom of God is so _____ that you see sell everything to buy it.

Communion Distribution

Another Powerful way we share Christ with one another is through the Holy Communion. We will be doing communion different today. We'll be receiving communion at your seats, and you will be sharing Christ with one another by giving communion to your neighbor. Ushers and communion assistants will hand a tray with bread and wine to about every other aisle and give communion to the aisle chair, saying: **"The Body of Christ given for you. The Blood of Christ shed for you."**

After the person on the end has received, he or she will give communion with those words to the next person with the same words and so on down through the aisle until everyone in that area has received. When you come to children who have not yet received instruction in Holy Communion, please pronounce a blessing: "The Lord bless you and keep you in his grace now and forever."

In the free time and while you are waiting before and after communion, we encourage you to sit and pray and meditate on the words "Given and Shed for you."

APPENDIX N

COMPILATION ON AFFECTIVE (PRAYER #1)

	Good	Valuable	Fair	Positive	Worthwhile	Overall Average
	2	2	1	1	2	
	2	2	2	2	2	
	3	2	2	2	2	
	2	3	1	1	2	
	1	1	1	1	1	
	1	1	2	2	2	
	2	2	4	2	2	
	2	2	1	1	1	
	1	1	1	1	1	
	1	2	1	1	1	
	2	3	3	2	2	
	1	1	1	1	1	
	2	2	2	1	1	
	2	2	1	1	1	
	1	3	1	1	1	
	1	1	1	1	1	
	2	2	2	2	2	
	1	1	1	1	1	
	3	1	1	3	2	
	1	1	1	1	1	
	2	2	2	1	1	
	1	1	1	1	1	
	2	2	4	2	2	
	3	3	3	3	3	
	1	1	1	1	1	
	2	1	2	1	1	
	1	1	1	1	1	
	3	3	3	3	3	
	1	1	1	1	1	
	2	3	3	2	2	
	2	2	1	1	2	
	4	3	4	2	1	
	2	2	2	2	2	
	2	2	3	2	2	
	1	1	1	1	1	
	2	2	2	1	1	
	1	1	1	1	1	
	1	1	1	1	1	
Average	1.737	1.763	1.737	1.447	1.474	1.632
Median	2	2	1	1	1	
Mode	2	2	1	1	1	
Count	39	39	39	39	39	

COMPILATION ON AFFECTIVE (PRAYER #2)

	Good	Valuable	Fair	Positive	Overall Average
	1	2	2	2	
	3	3	3	2	
	2	2	2	2	
	3	3	2	3	
	1	1	1	1	
	1	1	2	2	
	3	2	4	2	
	1	1	1	1	
	1	1	1	1	
	1	7	1	1	
	2	2	2	2	
	1	1	1	1	
	1	1	2	1	
	1	1	1	1	
	1	2	1	1	
	1	1	1	1	
	2	2	2	2	
	1	1	1	1	
	3	3	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	2	4	2	
	2	2	6	2	
	1	1	1	1	
	1	1	1	1	
	1	1	2	1	
	3	3	3	3	
	1	1	1	1	
	1	1	2	2	
	1	1	2	2	
	1	2	1	2	
	3	2	2	2	
	1	2	2	2	
	1	1	1	1	
	1	2	2	1	
	1	1	1	1	
	1	1	1	1	
Average	1.421	1.684	1.737	1.474	1.579
Median	1	1	1	1	
Mode	1	1	1	1	
Count	38	38	38	38	

COMPILATION ON AFFECTIVE (PRAYER #3)

	Receive	Respond	Value	Internalize	Overall Average
	1	2	1	2	
	2	2	2	2	
	1	1	4	2	
	2	1	3	2	
	1	1	1	4	
	1	2	1	3	
	2	3	2	2	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	2	2	2	3	
	1	1	1	1	
	2	2	1	2	
	2	1	1	2	
	1	2	1	2	
	1	1	1	1	
	1	2	2	2	
	1	1	1	1	
	3	4	1	3	
	1	1	1	1	
	1	1	1	2	
	1	1	1	1	
	1	2	2	2	
	2	2	2	2	
	2	2	2	2	
	1	1	1	1	
	1	2	1	1	
	2	2	2	2	
	1	1	1	1	
	2	3	2	3	
	2	2	1	2	
	2	4	1	3	
	2	3	2	3	
	1	2	2	3	
	1	1	1	1	
	1	2	2	2	
	1	1	1	1	
	1	1	1	1	
Average	1.395	1.711	1.447	1.868	1.605
Median	1	2	1	2	
Mode	1	1	1	2	
Count	38	38	38	38	

COMPILATION ON AFFECTIVE (PRAYER # 4)

	Likely	Possible	Probable	Would	Overall Average
	2	2	4	2	
	2	2	4	2	
	1	1	4	1	
	1	1	4	1	
	1	1	1	1	
	1	1	1	1	
	2	2	2	2	
	1	1	4	1	
	1	1	4	1	
	1	2	1	7	
	1	1	1	1	
	1	1	4	1	
	1	1	4	1	
	1	1	1	1	
	1	1	4	1	
	1	1	4	1	
	1	1	1	2	
	1	1	4	1	
	1	1	4	1	
	1	1	4	1	
	1	1	2	1	
	1	1	4	1	
	1	1	4	1	
	1				
	2	2	2		
	1	1	1	1	
	1	1		1	
	1	2		1	
	1	1	4	1	
	1	3	2	1	
	1	1		1	
	2	1	4	1	
	2	2		2	
	1	1		1	
	1	1		1	
	1				
	1	1	4	1	
	1	1		1	
Average	1.158	1.250	3.000	1.314	1.681
Median	1	1	4	1	
Mode	1	1	4	1	
Count	38	36	29	35	

COMPILATION ON AFFECTIVE (EQUIP #1)

	Good	Valuable	Fair	Positive	Worthwhile	Average
	2	1	1	2	2	
	1	1	1	1	1	
	2	1	1	1	1	
	1	1	1	1	2	
	4	2	4	2	2	
	1	2	2	2	2	
	1	2	1	2	1	
	2	1	1	1	1	
	3	3	3	3	3	
	1	1	1	1	1	
	2	2	2	2	2	
	2	1	1	1	1	
	2	2	2	2	2	
	1	1	1	1	1	
	2	2	4	2	2	
	1	1	1	7	1	
	1	2	1	1	2	
	1	2	2	1	2	
	1	1	1	1	1	
	2	1	1	1	1	
	1	1	1	1	1	
	1	1	1	1	2	
	2	2	1	2	1	
	1	1	1	1	1	
	1	1	1	1	1	
	1					
	1	1	1	1	1	
	1	1	1	1	1	
	1	1	2	1	1	
	1	2	1	1	1	
	1	2	1	2	1	
	2	1	1	1	1	
	1	2	2	1	1	
Average	1.455	1.438	1.438	1.531	1.375	1.447
Median	1	1	1	1	1	
Mode	1	1	1	1	1	
Count	33	32	32	32	32	

COMPILATION ON AFFECTIVE (EQUIP #2)

	Good	Valuable	Fair	Positive	Overall Average
	1	2	1	2	
	1	1	1	1	
	1	1	1	1	
	1	1	2	2	
	2	2	4	2	
	1	2	2	2	
	1	1	2	1	
	1	2	1	1	
	3	3	3	3	
	1	1	1	1	
	2	2	2	2	
	1	1	2	2	
	2	2	2	2	
	1	1	1	1	
	3	5	3	3	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	7	1	1	
	1	7	1	1	
	1		2	2	
	1	7	1	1	
	1	1	1	1	
	1	1	1	1	
	1				
	1	1	1	1	
	1	1	1	1	
	1	1	2	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	2	1	1	1	
Average	1.242	1.968	1.469	1.375	1.513
Median	1	1	1	1	
Mode	1	1	1	1	
Count	33	31	32	32	

COMPILATION ON AFFECTIVE (EQUIP #3)

	Receive	Respond	Value	Internalize	Overall Average
	1	2	2	2	
	2	2	2	1	
	2	2	1	1	
	1	1	1	1	
	2	3	2	2	
	2	3	2	3	
	2	2	2	1	
	1	2			
	3	3	3	3	
	2	3	2	2	
	3	3	2	2	
	1	1	2	1	
	3	3	3	3	
	1	1	1	1	
	2	2	2	2	
	1	1	1	1	
	1	1	2	1	
	1	1	2	3	
	1	1	1	4	
	1	1	1	1	
	1	1	1	1	
	1	2	1	2	
	2	3	2	2	
	1	1	1	1	
	1	1	2	2	
		1			
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	2	2	1	
	2	2	1	2	
Average	1.469	1.697	1.581	1.645	1.598
Median	1	1	2	1	
Mode	1	1	1	1	
Count	32	33	31	31	

COMPILATION ON AFFECTIVE (EQUIP #4)

	Likely	Possible	Probable	Would	Overall Average
	1	1	1	1	
	1	1	1	1	
	1				
	2	1	1	1	
	2	2	2	2	
	2	2	2	2	
	1	2	2	1	
	1	1	1	1	
	2	2	2	2	
	1		1	1	
	1	1	1	1	
	1	1	1	1	
	4	4	4	4	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	2	1	2	3	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	2	1	2	1	
	2	1	2	2	
	1	1	1	1	
	1	2	1	1	
	1				
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	2	1	1	1	
Average	1.333	1.267	1.323	1.290	1.303
Median	1	1	1	1	
Mode	1	1	1	1	
Count	33	30	31	31	

COMPILATION ON AFFECTIVE (BIBLE #1)

	Good	Valuable	Fair	Positive	Worthwhile	Overall Average
	2	2	2	2	1	
	1	1	1	1	1	
	2	2	2	2	2	
	2	1	1	2	1	
	1	1	1	1	1	
	1	1	2	1	1	
	2	2	3	1	1	
				1		
	3	2	1	2	2	
	1	1	1	1	1	
	2	2	2	2	2	
	2	2	2	2	2	
	1	1	1	1	1	
	2	2	2	2	2	
	3	4	3	2	3	
	2	2	3	2	2	
	1	1	1	1	1	
	1	2	1	1	1	
	2	2	2	2	2	
	1	1	4	1	1	
	2	3	2	2	2	
	1	1	1	1	1	
	4	2	3	3	2	
	1	1	1	1	1	
	1	2	2	1	1	
	2	3	4	4	4	
	2	2	2	2	2	
	4	2	4	1	1	
	2	6	3	2	3	
	2	3	1	1	1	
Average	1.828	1.966	2.000	1.600	1.586	1.796
Median	2	2	2	1.5	1	
Mode	2	2	1	1	1	
Count	29	29	29	30	29	

COMPILATION ON AFFECTIVE (BIBLE #2)

	Good	Valuable	Fair	Positive	Overall Average
	1	1	2	2	
	1	1	1	1	
	1	1	2	2	
	2	2	1	2	
	1	1	1	1	
	1	1	2	1	
	2	2	3	1	
				1	
	2	2	2	2	
	1	1	1	1	
	2	2	2	2	
	2	2	4	2	
	1	1	1	1	
	2	2	2	2	
	4	3	3	2	
	2	6	2	2	
	1	1	1	1	
	1	1	1	1	
	2	2	2	2	
	1	1	4	1	
	2	2	2	2	
	1	1	1	1	
	2	2	2	2	
	1	1	1	1	
	1	1	1	1	
	3	3	4	4	
	1	1	2	2	
	1	7	1	1	
	1	2	2	4	
	1	2	1	1	
Average	1.517	1.897	1.862	1.633	1.727
Median	1	2	2	1.5	
Mode	1	1	2	1	
Count	29	29	29	30	

COMPILATION ON AFFECTIVE (BIBLE #3)

	Receive	Respond	Value	Internalize	Overall Average
	2	2	2	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	2	
	1	1	1	1	
	1	1	1	1	
	1	2	1	2	
		1			
	2	2	2	3	
	1	1	1	1	
	1	1	1	1	
	2	3	3	4	
	1	3	1	3	
	1	2	2	1	
	3	3	3	3	
	3	3	3	2	
	1	2	1	1	
	1	1	1	2	
	2	3	3	3	
	1	1	1	1	
	2	2	2	2	
	1	1	1	1	
	2	2	2	2	
	1	2	2	2	
	2	2	2	2	
	3	3	2	1	
	2	2	2	2	
	1	2	1	1	
	2	3	2	3	
	4	4	5	5	
Average	1.621	1.933	1.759	1.897	1.802
Median	1	2	2	2	
Mode	1	2	1	1	
Count	29	30	29	29	

COMPILATION ON AFFECTIVE (BIBLE #4)

	Likely	Possible	Probable	Would	Overall Average
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	2	2	2	1	
	1	1	1	1	
	3				
	1	2	2	1	
	1	1	1	1	
	1	2	2	1	
	4	3	3	3	
	1	1	1	1	
	1	1	1	1	
	3	2	2	2	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	2	2	2	2	
	1	1	1	1	
	3	3	4	3	
	1	1	1	1	
	5	5	4	3	
	1			1	
	1	1	1	1	
	1	1	1	1	
	2	2	3	2	
	1	1	1	1	
	1	1	1	1	
	1	7	7	1	
Average	1.533	1.714	1.750	1.310	1.577
Median	1	1	1	1	
Mode	1	1	1	1	
Count	30	28	28	29	

COMPILATION ON AFFECTIVE (BELONG #1)

	Good	Valuable	Fair	Positive	Worthwhile	Overall Average
	1	1	1	2	1	
	1	1	1	1	1	
	2	1	2	2	2	
				1		
	1	1	1	1	1	
	3	3	1	2	2	
	1	6	1	1	1	
	1	1	1	1	1	
	2	1	2	1	1	
	1	1	1	1	1	
	1	1	1	1	1	
	2	2	2	2	2	
	2	2	1	2	1	
	2	2	3	2	2	
	1	2	2	1	1	
	1	2	2	2	2	
	1	3	1		2	
	1	2	2	1	1	
	1	1	1	1	1	
	1	1	1	1	1	
	1	1	1	1	2	
	2	4	3	2	1	
	1	1	1	1	1	
	1	1	1	1	1	
	2	2	2	1	1	
	1	1	2	1	1	
	2	1	2	2	2	
	2	2	1	2	1	
	2	2	2	2	2	
Average	1.429	1.750	1.500	1.393	1.321	1.479
Median	1	1	1	1	1	
Mode	1	1	1	1	1	
Count	28	28	28	28	28	

COMPILATION ON AFFECTIVE (BELONG #2)

	Good	Valuable	Fair	Positive	Overall Average
	1	1	1	1	
	1	1	1	1	
	1	2	1	1	
	1				
	1	1	1	1	
	1	2	2	2	
	1	7	1	1	
	1	1	1	1	
	1	1	2	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	3	1	1	
	2	2	3	2	
	1	1	1	1	
	1	1	2	2	
	1	1	1	1	
	1	1	2	2	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	2	1	
	2	2	2	1	
	1	1	1	1	
	1	1	1	1	
Average	1.069	1.429	1.286	1.143	1.232
Median	1	1	1	1	
Mode	1	1	1	1	
Count	29	28	28	28	

COMPILATION ON AFFECTIVE (BELONG #3)

	Receive	Respond	Value	Internalize	Overall Average
	1	1	1	2	
	1	1	1	1	
	2	2	2	2	
				1	
	1	1	1	1	
	1	2	2	1	
	1	1	1	2	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	2	2	2	2	
	1	1	1	2	
	2	3	2	3	
	1	2	2	1	
	2	2	2	2	
	1	1	2	1	
	1	1	1	3	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	2	1	2	2	
	4	4	4	4	
	1	1	1	1	
	2	2	2	2	
	1	2	1	2	
	3	3	2	3	
	1	1	1	1	
	1	2	2	2	
Average	1.393	1.536	1.500	1.655	1.521
Median	1	1	1	1	
Mode	1	1	1	1	
Count	28	28	28	29	

COMPILATION ON AFFECTIVE (BELONG #4)

	Likely	Possible	Probable	Would	Overall Average
	2	1	1	2	
	1	1	1	1	
	1	2	2	2	
				1	
	1	1	1	1	
	1	1	2	1	
	1	2	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	2	2	1	1	
	2	3	3	2	
	1	1	1	1	
	2	2	2	2	
	1	1	2	2	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	2	2	2	
	1	1	2	2	
	4	4	4	4	
	1	1	1	1	
	1	1	1	1	
	2	1	1	1	
	2	2	2	2	
	1	1	1	1	
	1	1	1	1	
Average	1.321	1.393	1.429	1.379	1.381
Median	1	1	1	1	
Mode	1	1	1	1	
Count	28	28	28	29	

COMPILATION ON AFFECTIVE (LOVE #1)

	Good	Valuable	Fair	Positive	Worthwhile	Overall Average
	1	1	1	1	1	
	1	1	2	1	1	
	1	1	1	1	1	
	1	1	4	1	1	
	2	1	2	2	2	
	5	1	1	4	1	
	2	2	3	2	2	
	1	1	1	1	1	
	1	1	1	1	1	
	2	2	2	1	2	
	1	1	1	1	1	
	2	3	4	4	4	
	1			1	1	
	1	2	1	1	1	
	2	2	2	2	2	
	3	2	3	3	3	
	1	1	1	1	1	
	3	7	3	6	1	
	1	1	1	1	1	
	1	1	1	1	1	
	1	1	1	1	1	
	2	3	3	1	2	
	3	2	4	3	2	
	1			1		
	1	1	1	1	1	
	1	1	1	1	1	
	5	5	4	5	5	
	2	3	2	2	1	
	1	5	2	2	2	
	1	3	1	2	2	
Average	1.700	2.000	1.929	1.833	1.586	1.810
Median	1	1	1.5	1	1	
Mode	1	1	1	1	1	
Count	30	28	28	30	29	

COMPILATION ON AFFECTIVE (LOVE #2)

	Good	Valuable	Fair	Positive	Overall Average
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	2	2	4	2	
	1	1	1	1	
	1	1	1	1	
	2	1	3	2	
	1	1	1	1	
	1	1	1	1	
	2	2	2	2	
	1	1	1	1	
	3	3	4	4	
	1	1	2	1	
	2	7	1	1	
	2	2	2	2	
	3	1	2	2	
	1	1	1	1	
	3	4	5	6	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	2	1	
	2	2	3	2	
	2	1	2	1	
	1	1	1	1	
	2	2	2	2	
	2	2	3	4	
	1	2	3	2	
	1	2	3	2	
	2	1	2	2	
Average	1.533	1.633	1.933	1.700	1.700
Median	1	1	2	1	
Mode	1	1	1	1	
Count	30	30	30	30	

COMPILATION ON AFFECTIVE (LOVE #3)

	Receive	Respond	Value	Internalize	Overall Average
	1	1	1	1	
	1	1	1	1	
	1	2	1	2	
	2	2	2	2	
	2	2	2	2	
	1	1	1	1	
	2	2	2	2	
	1	1	1	1	
	1	1	1	1	
	2	2	2	1	
	1	1	1	1	
	4	3	4	4	
	1	1	1	1	
	1	1	1	1	
	1	2	1	1	
	3	3	3	3	
	1	1	1	2	
	7	4	4	7	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	2	2	1	
	3	3	2	3	
	1	1	1	1	
	1	1	1	1	
	1	1	1	3	
	3	3	4	4	
	1	2	3	2	
	2	2	2	2	
	1	1	1	1	
Average	1.667	1.667	1.667	1.833	1.708
Median	1	1	1	1	
Mode	1	1	1	1	
Count	30	30	30	30	

COMPILATION ON AFFECTIVE (LOVE #4)

	Likely	Possible	Probable	Would	Overall Average
	1	1	1	1	
	3	2	2	2	
	1	2	2	1	
	2	2	2	2	
	2	2	2	2	
	4	4	4	4	
	3	2	3	2	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
		1			
	1			1	
	1	2	2	2	
	1	1	1	1	
	3	5	5	3	
	1	1	1	1	
	7	7	7	7	
	1	1	1	1	
	2	2	2	2	
	1	1	1	1	
	1	2	2	1	
	1	1	1	1	
	1	1	1	1	
	2	2	1	2	
	2	1	1	2	
	3	3	2	4	
	3	2	2	2	
	1	1	2	1	
Average	1.857	1.893	1.926	1.821	1.874
Median	1	1.5	2	1	
Mode	1	1	1	1	
Count	28	28	27	28	

COMPILATION ON AFFECTIVE (EXCELLENCE #1)

	Good	Valuable	Fair	Positive	Worthwhile	Overall Average
	1	2	2	2	2	
	2	1	2	1	1	
	2	2	2	2	2	
	1	1	1	1	1	
	1	7	1	1	1	
	1	1	1	1	1	
	1	1	1	1	1	
	1	1	1	1	1	
	5	3	4	3	3	
	1		2	2	1	
	1	1	1	1	1	
	1	1	1	1	1	
	1	6	2	2	2	
	1	1	1	1	1	
	1	1	2	2	2	
					7	
	1	1	1	1	1	
	2	2	3	1	1	
	1	2	1	1	1	
	1					
	1	1	1	1	1	
	1			1	1	
	1	1	1	1	1	
	2	3	3	2	3	
	1	6	2	2	2	
	1	3	2	2	2	
Average	1.320	2.182	1.652	1.417	1.640	1.642
Median	1	1	1	1	1	
Mode	1	1	1	1	1	
Count	25	22	23	24	25	

COMPILATION ON AFFECTIVE (EXCELLENCE #2)

	Good	Valuable	Fair	Positive	Overall Average
	1	2	2	2	
	1	2	1	1	
	2	2	2	2	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	3	3	4	3	
	1	1	2	2	
	1	1	1	1	
	1	1	1	1	
	7	7	2	1	
	1	7	1	1	
	1	1	1	1	
				7	
	1	1	1	1	
	1	1	2	2	
	1	2	3	3	
	1				
	1	1	1	1	
	1	1		1	
	1	1	1	1	
	3	4	4	4	
	1	1	1	2	
	1	2	1	2	
Average	1.440	1.917	1.565	1.760	1.670
Median	1	1	1	1	
Mode	1	1	1	1	
Count	25	24	23	25	

COMPILATION ON AFFECTIVE (EXCELLENCE #3)

	Receive	Respond	Value	Internalize	Overall Average
	2	2	2	3	
	1	1	1	1	
	3	3	3	2	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	2	2	2	2	
	2	1	2	2	
	1	1	1	1	
	1	1	1	1	
	2	2	2	2	
	1	1	1	1	
	1	1	1	1	
				7	
	1	1	1	1	
	1	2	1	2	
	1	1	1	1	
	1				
	1	2	2	2	
	1	1	1		
	2	2	2	1	
	4	5	4	5	
	1	1	1	1	
	1	2	1	2	
Average	1.400	1.542	1.458	1.792	1.548
Median	1	1	1	1	
Mode	1	1	1	1	
Count	25	24	24	24	

COMPILATION ON AFFECTIVE (ECELLENCE #4)

	Likely	Possible	Probable	Would	Overall Average
	2	1	1	1	
	2	2	2	2	
	3	2	2	2	---
	1	1	1	1	
	1	1	1	1	
	1	1		1	
	1	1	1	1	
	1	1	1	1	
	2	2	2	2	
	2	2	1	3	
	1	1	1	1	
	1	1	1	1	
	1	2	1	1	
	1	1	1	1	
	1	1	1	1	
				1	
	1	4	4	4	
	1	1	1	1	
	1	1	1	1	
	1				
	1	1	1	1	
	1	1	1		
	1	1	1	1	
	4	3	4	3	
	4	5	6	1	
	3	1	3	7	
Average	1.560	1.583	1.696	1.667	1.626
Median	1	1	1	1	
Mode	1	1	1	1	
Count	25	24	23	24	

COMPILATION ON AFFECTIVE (SHARING CHRIST #1)

	Good	Valuable	Fair	Positive	Worthwhile	Overall Average
	1		1	1	2	
	2	2	2	2	2	
	1	1	1	1	1	
	1		1	1	1	
	2	2	2	2	2	
	1	1	1	1	1	
	3	3	4	2	2	
	1	1	1	1	1	
	1	1	1	1	2	
	1	1	2	1	1	
	1	1	1	1	2	
	1	2	1	1	2	
	2	2	2	2	3	
	2	2	2	2	2	
	1	1	1	1	1	
	1	1	1	1	1	
				1		
	1	1	1	1	1	
	1	1	1	1	2	
	2	1	2	2	2	
	1		1	1	2	
	5	2	1	1	2	
	1	1	2	1	1	
	4	4	4	3	4	
	2	1	2	1	1	
	1	2	2	1	2	
	1	1	1	2	2	
	1	1	1	1	1	
	2	2	1	1	2	
	1	1	1	1	1	
	1	1	1	1	1	
	1	4	1	1	1	
Average	1.516	1.571	1.484	1.281	1.645	1.500
Median	1	1	1	1	2	
Mode	1	1	1	1	2	
Count	31	28	31	32	31	

COMPILATION ON AFFECTIVE (SHARING CHRIST #2)

	Good	Valuable	Fair	Positive	Overall Average
	1		3	1	
	3	3	3	3	
	1	1	1	1	
	1	1			
	1	2	1	1	
	1	1	1	1	
	1	1	4	2	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	2	
	1	1	1	1	
	2	2	2	2	
	1	2	2	1	
	1	1	1	1	
	1	1	1	1	
				1	
	1	1	1	1	
	3	2	1	1	
	1	1	1	1	
	1	2	2	2	
	1	1	1	1	
	2	1	2	2	
	4	5	3	4	
	1	1	2	1	
	1	1	1	1	
	1	2	1	2	
	1	1	3	2	
	1	2	2	2	
	1	1	1	1	
	2	1	2	2	
	1	1	1	1	
Average	1.323	1.433	1.600	1.452	1.452
Median	1	1	1	1	
Mode	1	1	1	1	
Count	31	30	30	31	

COMPILATION ON AFFECTIVE (SHARING CHRIST #3)

	Receive	Respond	Value	Internalize	Overall Average
	2	1	1	2	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	3	4	3	2	
	1	1	1	1	
	1	2	1	1	
	1	2	1	1	
	1	3	1	1	
	1	1	1	1	
	1	2	1	2	
	1	2	2	2	
	1	1	1	1	
	1	1	1	1	
		1			
	2	2	2	1	
	1	2	1	2	
	1	1	1	2	
	1	2	1	3	
	1	3	2	1	
	1	2	2	1	
	5	6	6	6	
	1	2	1	2	
	1	1	1	1	
	2	2	1	1	
	2	2	1	1	
	2	3	2	3	
	1	1	1	1	
	1	2	2	3	
	1	1	1	1	
Average	1.355	1.813	1.419	1.581	1.542
Median	1	2	1	1	
Mode	1	1	1	1	
Count	31	32	31	31	

COMPILATION ON AFFECTIVE (SHARING CHRIST #4)

	Likely	Possible	Probable	Would	Overall Average
	1	1	1	2	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	2	3	2	2	
	1	1	1	7	
	1	1	1	1	
	1	1	1	1	
	2	1	1	1	
	1	2	1	2	
	2	2	2	2	
	1	1	1	1	
	1	1	1	1	
				1	
				7	
	2	1	1	2	
	2	1	1	2	
	1	1	1	1	
	1	1	2	1	
	2	1	2	3	
	1	1	1	1	
	2	2	2	2	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	2	1	
	2	2	2	2	
	1	1	1	1	
	2	1	2	1	
	1	1	1	1	
Average	1.300	1.200	1.267	1.688	1.364
Median	1	1	1	1	
Mode	1	1	1	1	
Count	30	30	30	32	

APPENDIX O

COMPILATION ON BEHAVIORAL (PRAYER #1)

	Degree of Probable Response														
	Motivated	Interested	Stimul	Inspired	Chall	Invigorg	Enthused	Excited	Aroused	Fascin	Useful	Helpful	Delib	Want	Ave
	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
	2	1	2	1	2	2	2	2	2	2	1	1	1	2	
	1	1	2	2	2	2	1	1	2	2	1	1	1	1	
	2	2	3	2	3	2	2	2	3	3	2	2	2	2	
	1	2	2	1	1	3	3	3	4	3	1	1	3	1	
	2	2	3	2	3	3	2	2	3	2	2	2	2	2	
	4	3	3	3	4	5	5	4	3	4	3	4	5	2	
	2	1	3	2	2	2	3	2	3	2	2	1	3	2	
	1	1	3	3	2	3	2	2	4	2	1	1	4	2	
	1	1	1	2	1	3	2	2	2	2	2	2	2	2	
	3	3	3	3	3	3	3	3	4	4	2	2	4	2	
	1	1	2	1	1	3	1	3	3	2	1	1	1	1	
	1	1	1	1	1	1	1	1	1	2	1	1	1	1	
	3	3	3	2	2	2	2	4	4	2	2	2	3	3	
	4	3	3	3	4	4	3	3	2	3	3	3	3	3	
	2	1	2	2	2	2	2	2	2	2	2	2	2	2	
	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
	2	1	2	2	2	3	2	2	2	4	2	2	1	1	
	3	3	3	4	3	3	3	4	4	4	1	1	3	1	
	1	1	1	1	1	1	1	1	1	2	1	1	1	1	
	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
	2	2	3	3	3	3	3	4	4	3	2	2	4	3	
	3	2	3	3	2	3	4	4	4	3	2	2	3	2	
	1	1	1	1	1	1	1	1		4	1	1	1	1	
	2	2	2	2	2	2	2	4	4	4	2	2	2	2	
	2	2	2	2	1	2	2	2	4	3	2	2	2	1	
	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
	1	1		1	1	2	2	2	2	1	1	2	1	1	
	2	1	2	3	3	3	3	3	3	4	3	3	3	1	
	3	1	3	3	2	3	3	4	3	3	2	3	3	3	
	2	2	2	1	1	2	1	3	3	1	1	1	2	1	
	4	2	4	4	4	3	3	3	4	3	2	2	3	2	
	3	3	2	3	2	3	3	3	4	3	2	2	2	2	
	3	3	3	3	2	3	3	3	3	1	2	2	2	2	
	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
	1	1	2	2	1	3	3	2	2	3	2	2	3	2	
	1	1	1	1	1	1	1	1	1	1	1	1	4	1	
	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Average	1.89	1.61	2.11	1.97	1.9	2.29	2.11	2.32	2.59	2.4	1.6	1.7	2.2	1.6	2.01
Median	2	1	2	2	2	2	2	2	3	2	2	2	2	1.5	
Mode	1	1	3	1	1	3	1	1	4	2	1	1	1	1	
Count	38	38	37	38	38	38	38	38	37	38	38	38	38	38	

COMPILATION ON BEHAVIORAL (PRAYER #2)

Degree of Probable Response				
	Likely	Possible	Probable	Would	Overall Average
	1	1	1	1	
	1	1	1	2	
	2	2	2	2	
	2	2	2	2	
	2	1	2	1	
	1	1	1	1	
	2	5	3	5	
	2	2	2	1	
	3	2	2	2	
	2	2	2	1	
	2	2	2	2	
	1	1	1	1	
	1	1	1	1	
	2	2	2	2	
	3	3	3	3	
	1	1	7	1	
	1	1	1	1	
	1	1	1	1	
	3	3	4	2	
	1	1	1	1	
	2	1	2	2	
	3	2	2	3	
	2	2	2	1	
	1	1	1	1	
	2				
	2	2	2	1	
	1	1	1	1	
	1	1	1	1	
	2	2	2	2	
	2	2	3	3	
	2	1	2	1	
	1	1	1	1	
	2	3	2	2	
	2	2	3	2	
	1		1		
	3	3	2	2	
	3	2	2	2	
	1	1	1	1	
Average	1.763	1.722	1.919	1.639	1.761
Median	2	2	2	1	
Mode	2	1	2	1	
Count	38	36	37	36	

COMPILATION ON BEHAVIORAL (EQUIP #1)

	Degree of Probable Response														
	Motivated	Interested	Stimul	Inspired	Chall	Invigor	Enthused	Excited	Aroused	Fasc.	Useful	Helpful	Delib	Want	Ave
	2	1	1	1	3	3	2	2	2	2	1	1	1	3	
	4	3	4	4	3	4	4	4	5	4	4	4	4	4	
	2	2	2	2	2	2	2	2	2	3	2	2	2	3	
	2	1	1	1	2	2	2	2	1	3	1	1	2	2	
	2	1		2	1	1	1	3	2	1	1	1	1	1	
	1	1	1		1	1	1	4	3	2	1	2	1	1	
	5	5	5	4	5	5	5	4	4	5	5	5	5	4	
	1	1	1	1	1	1	1	1	2	3	1	1	1	1	
	2	2	2	2	2	2	2	2	2	3	3	3	3	2	
	1	1	2	3	2	4	3	4	6	2	2	1	1	1	
	1	1	4	1	5	4	1	1	4	1	1	1	4	1	
	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
	1	1	1	1	1	1	1	1	2	2	1	1	1	1	
	2	2	2	3	2	3	3	3	4	4	3	3	3	3	
	3	3	3	3	4	4	2	3	3	3	2	2	2	2	
	1	1	1	1	1	1	2	1	1	2	1	1	1	1	
	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
	2	2	2	3	3	3	3	2	2	4	2	2	2	2	
	2	2	2	1	2	2	2	1	2	3	2	2	2	2	
	1	1	1	1	1	1	1	1	4	1	1	1	1	1	
	1	1	1	1	1	1	1	1	3	2	1	1	1	1	
	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
	1	1	1	2	1	2	2	2	2	3	1	1	1	1	
	1	1	1	1	1	2	2	2	2	1	2	1	1	1	
	2	1	2		1	1	1	2	4	2	2	2	2	1	
	1	1	1	1	1	2	3	4	4	1	1	2	1	1	
	1	1	1	2	2	2	1	2	1	1	2	3	1	2	
	2	1	2	2	2	2	1	2	1	1	2	1	2	1	
	1	2	1	4	2	1		2	2	2	1	2	1	2	
	2	2	2	2	2	2	2	4	4	3	3	3	3	3	
	2	2	2	1	1	2	2	2	2	2	1	1	3	2	
Average	1.68	1.52	1.7	1.83	1.9	2.06	1.87	2.16	2.55	2.2	1.7	1.74	1.8	1.71	1.89
Median	1	1	1	1	2	2	2	2	2	2	1	1	1	1	
Mode	1	1	1	1	1	1	1	2	2	1	1	1	1	1	
Count	31	31	30	29	31	31	30	31	31	31	31	31	31	31	

COMPILATION ON BEHAVIORAL (EQUIP #2)

Actual Scores					
	Likely	Possible	Probable	Would	Overall Average
	1	1	1	1	
	3	3	3	4	
	3	2	3	3	
	1	1	2	1	
	1	1	1	1	
	1	2	1	1	
	6	4	6	6	
	1	1	1	1	
	2	2	2	2	
	1	1	1	1	
	1	1	1	1	
	1	2	2	2	
	1	1	1	1	
	2	2	2	2	
	3	3	3	3	
	1	1	2	1	
	1	1	1	1	
	2	1	2	1	
	2	2	2	3	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	2	2	
	1	1	1	1	
	1	2	1	1	
	1	1	1	1	
	1	2	1	1	
	1	1	1	1	
	1	2	2	2	
	4	4	4	4	
	2	1	2	2	
Average	1.613	1.613	1.774	1.742	1.685
Median	1	1	1	1	
Mode	1	1	1	1	
Count	31	31	31	31	

COMPILATION ON BEHAVIORAL (BIBLE #1)

Degree of Probable Response														
Motivated	Interested	Stimul	Inspired	Chall	Invigor	Enthused	Excited	Aroused	Fasc.	Useful	Helpful	Delib	Want	Ave
1	1	1	1	1	1	1	1	1	1	1	1	1	1	
2	2	3	3	2	3	3	3	4	3	2	2	2	2	
2	1	1	1	1	2	2	2	3	2	1	1	4	2	
2	2	1	1	3			1		3	1	1	2	2	
3	2	2	2	4	2	3	4	2	2	2	2	4	4	
1	1	1	1	1	1	1	1	1	1	1	1	4	1	
1								7					2	
1	2	2	2	2	2	2	2	2	2	1	1	2	1	
2	2	2	2	2	2	2	3	3	2	2	2	2	2	
2	2	2		2	2	1	1	2	2	2	2	2	2	
4	3	3	3	3	4	3	3	3	3	2	2	3	2	
1	1	1	1	1	1	1	1	3	3	1	1	1	1	
2	2	2	2	2	3	2	3	4	2	2	2	2	2	
4	3	3	4	4	4	4	4	3	4	3	3	3	3	
2	1	2	3	2	3	2	3	3	4	2	2	3	2	
2	2	1	2	1	2	2	2	4	3	2	2	3	3	
1	1	1	1	1	1	2	2	2	4	4	2	1	2	
1	1	2	2	1	2	2	2	2	1	1	1	2	2	
3	3	3	3	3	3	3	3	3	3	3	2	4	3	
2	1	2	2	3	2	2	1	1	4	1	1	1	1	
2	2	2	2	2	2	2	3	3	3	2	2	3	2	
2	2	1	2	3	3	2	2	2	2	2	2	2	2	
1	1	1	1	1	1	1	1	1	1	1	1		1	
2	2	2	2	2	3	2	3	3	3	2	2	2	2	
3	1	3	2	2	1	1	2	2	3	1	1	1	2	
2	1	3	2	1	3	3	3	3	3	2	2	3	3	
3	1	2	2	3	4	4	4	3	4	2	2	3	1	
4	5	4	2	4	4	4	2	4	3	3	3	4	3	
2	2	2	2	2	2	2	3	3	3	2	2	2	2	
4	2	4	4	3	2	2	2	2	2	3	3	2	2	
3	2	4	5	4	3	4	5	5	3	4	3	2	4	
3	3	5	3	3	3	3	3	3	3	4	3	4	3	
Average 2.19	1.84	2.2	2.17	2.2	2.37	2.27	2.42	2.81	2.6	2	1.84	2.5	2.1	2.25
Median 2	2	2	2	2	2	2	2	3	3	2	2	2	2	
Mode 2	2	2	2	2	2	2	3	3	3	2	2	2	2	
Count 32	31	31	30	31	30	30	31	31	31	31	31	30	32	

COMPILATION ON BEHAVIORAL (BIBLE #2)

Actual Scores	Likely	Possible	Probable	Would	Overall Average
	1	1	1	1	
	4	4	4	4	
	2	2	2	1	
	2	2	1	2	
	3	2	2	3	
	1	1	1	1	
	1	2	2	2	
	1	1	1	1	
	2	2	2	2	
	2	2	2	2	
	2	2	3	3	
	3	1	3	1	
	2	2	2	2	
	3	3	3	3	
	2	2	2	2	
	3	2	2	2	
	2	2	2	2	
	2	2	2	2	
	3	3	3	3	
	1	1	1	1	
	3	2	3	2	
	1	1	1		
	1	1	1	1	
	2	2	2	2	
	4	3	4	4	
	2	3	3	3	
	2	1	2	2	
	4	3	3	3	
	3	3	3	3	
	3	3	3	3	
	4	2	3	3	
	4	4	4	4	
Average	2.344	2.094	2.281	2.258	2.244
Median	2	2	2	2	
Mode	2	2	2	2	
Count	32	32	32	31	

COMPILATION ON BEHAVIORAL (BELONG #1)

Degree of Probable Response														
Motivated	Interested	Stimul	Inspired	Chall	Invigor	Enthused	Excited	Aroused	Fasc.	Useful	Helpful	Delib	Want	Ave
1	1	1	1	2	1	1	1	1	1	2	2	1	1	
1	1	1	1	1	1	1	1	1	1	1	1	1	1	
		1		1	1	3	1	2	1	1	2	1	3	
2	2	2		2	2	2	2	3	3	1	1	3	1	
1	1	1	1	3	2	2	2	2	4	1	1	4	3	
1	2	1	1	2	3	3	2	2	3	1	1	2	2	
1	2	1	1	2	2	2	1	1	3	1	2	3	2	
1	1	1	1	1	1	1	1	1	1	1	1	1	1	
2	1	2	1	1	1	1	2	3	1	1	1	3	1	
1	1	1	1	1	1	1	1	1	1	1	1	1	1	
1	1	1	1	1	1	1	1	1	1	1	1	1	1	
2	1	3	2	2	2	3	3	3	2	7	7	7	2	
1	2	1	1	1	2	2	3	3	2	7	7	1	2	
3	3	3	3	2	3	2	5	4	3	2	3	3	3	
1	1	1	1	1	1	1	1	2	2	1	1	1	1	
2	2	2	2	2	2	2	2	3	2	2	2	2	2	
1	2	2	1	1	1	1	1	1	2	1	1	2	2	
2	2	2	1	2	3	2	2	2	1	1	1	3	2	
1	1	1	1	1	1	1	1	1	1	1	1	1	1	
1	1	1	1	1	1	1	1	1	2	1	1	1	1	
1	2	2	1		1	2	1			1	2	1	1	
1	2	1	1	1	1		1	1	1	1	2	1	1	
4	4	4	4	1	4	5	3	3	7	1	1	5	4	
1	1	1	1	1	1	1	1	4	1	1	1	1	1	
2	2	2	2	2	2	2	2	2	2	1	1	2	1	
2	1	2	2	3	3	2	3	3	3	1	1	3	2	
3	2	3	3	2	3	2	3	3	4	2	2	3	2	
1	1	2	1	2	3	3	3	3	2	1	2	1	1	
2	2	3	2	3	2	3	4	4	3	1	1	2	1	
Ave 1.54	1.61	1.69	1.44	1.6	1.79	1.89	1.9	2.18	2.1	1.55	1.76	2.1	1.6	1.77
Med 1	1.5	1	1	1.5	2	2	2	2	2	1	1	2	1	
Mode 1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Count 28	28	29	27	28	29	28	29	28	28	29	29	29	29	

COMPILATION ON BEHAVIORAL (BELONG #2)

Actual Scores					
	Likely	Possible	Probable	Would	Overall Average
	1	1	1	1	
	1	1	1	1	
	1	2	2	2	
	1	2	2	1	
	1	3	2	3	
	1	1	1	2	
	2	2	2	1	
	1	1	1	1	
	2	1	2	2	
	1	1	1	1	
	1	1	7	1	
	1	2	2	1	
	3	3	3	3	
	1	1	1	1	
	2	2	2	2	
	1	1	1	1	
	1	2	1	2	
	1	1	1	1	
	2	1	2	2	
	1	1	2	1	
	1	1	1	1	
	4	1	5	4	
	1	1	1	1	
	1	1	1	1	
	2	1	2	1	
	2	2	2	2	
	1	1	2	1	
	2	2	2	2	
Average	1.429	1.429	1.893	1.536	1.571
Median	1	1	2	1	
Mode	1	1	2	1	
Count	28	28	28	28	

COMPILATION ON BEHAVIORAL (LOVE #1)

Degree of Probable Response														
Motivat	Interest	Stimul	Inspired	Chall	Invigor	Enthus	Excited	Arous	Fasc.	Useful	Helpful	Delib	Want	Ave
1	1	1	1	1	1	1	1	1	1	1	1	1	1	
1	1	2	1	1	2	2	2	2	2	1	2	2	2	
2	1	2	1	1	2	2	2	2	4	2	2	4	2	
2	2	2	2	1	4	3	3	3	4	2	2	3	2	
2	2	3	3	2	3	3	4	3	4	4	4	4	1	
1	1	1	1	2	2	2	2	3	1	1	1	2	2	
1	2	2	1	2	2	2	2	3	2	1	2	2	1	
1	1	2	1	3	3	3	1	1	2	1	1	3	1	
1	1	1	1	2	2	2	2	2	2	1	1	1	1	
1	1	1	1	2	2	2	3		1	2	1	2	1	
1	1	1	1	1	1	1	1	1	1	1	1	1	1	
4	3	4	3	3	4	4	4	4	4	4	3	4	4	
3	3	2	2	1	2	2	3	3	2	2	2	2	2	
1	2	2	2	2	1	1	2	2	2	2	2	2	2	
2	2	2	2	1	1	.	2	2	3	2	2	2	2	
4	3	3	3	6	6	5	2	6	6	2	2	2	2	
1	1	1	1	1	1	1	2	1	2	1	1	2	1	
7	7	1	7	1	1	1	7	7	1	7	7	7	7	
1	1	1	1	1	1	1	1	1	1	1	1	1		
1	1	1	1	1	1	1	1	1	1	1	1	1		
1	1	1	1	1	1	1	1	1	1	1	1	1		
2	1	2	2	1	2	2	1	2	3	2	2	3	1	.
3	3	3	3	2	3	3	4	3	4	2	2	4	3	
1	2	1	3	1	2	1		4	1	2	2	3	2	
1	1	2	2	2	2	1	4	4	4	1	1	1	1	
2	1	1	1	2	2	2	2	3	3	2	2	3	3	
4	3	4	5	1	5	5	5	5	5	4	4	5	5	
2	2	1	2	1	1	3	4	4	2	1	2	3	2	
1	2	1	2	1	3	4	5	4	1	1	2	1	1	
1	2	2	3	2	2	4	2	4	3	2	2	1	1	
Ave. 1.87	1.83	1.77	2	1.6	2.17	2.241	2.59	2.83	2.4	1.9	1.97	2.4	1.9	2.11
Med. 1	1.5	2	2	1	2	2	2	3	2	2	2	2	1.5	
Mode 1	1	1	1	1	2	1	2	1	1	1	2	1	1	
Count 30	30	30	30	30	30	29	29	29	30	30	30	30	30	

COMPILATION ON BEHAVIORAL (LOVE #2)

Actual Scores					
	Likely	Possible	Probable	Would	Overall Average
	1	1	1	1	
	1	1	1	1	
	2	2	2	2	
	3	4	3	2	
	1	1	1	2	
	1	1	1	1	
	1	1	1	1	
	2	1	1	2	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	3	3	3	3	
	1			1	
	1	1	2	1	
	2	2	2	2	
	2	1	1	2	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	1	1	1	1	
	2	1	1	1	
	1	1	1	1	
	2	2	2	1	
	1	1	1	1	
	2	2	1	1	
	1	1	1	1	
	5	4	4	3	
	1	1	1	2	
	1	2	1		
	1	1	1	1	
Average	1.500	1.448	1.379	1.379	1.427
Median	1	1	1	1	
Mode	1	1	1	1	
Count	30	29	29	29	

COMPILATION ON BEHAVIORAL (EXCELLENCE #1)

Degree of Probable Response														
Motivated	Interested	Stimul	Inspired	Chall	Invigogr	Enthused	Excited	Aroused	Fasc.	Useful	Helpful	Delib	Want	Ave
2	2	3	3	3	3	3	3	4	4	2	2	3	2	
1	1	1	1	1	2	1	2	1	3	1	1	2	1	
3	2	2	3	2	3	2	3	3	3	3	3	3	3	
1	1	1	1	1	1	1	1	1	1	1	1	1	1	
1	2	2	1	2	2	1	1	2	2	1	1	2	1	
1	1	1	1	1	1	1	1	1	1	1	1	1	1	
1	1	1	1	1	1	1	1	1	1	1	1	1	1	
1	1	1	1	1	1	1	1	1	1	1	1	1	1	
2	2	2	3	1	3	3	4	4	4	2	3	4	1	
2	1	1	1	2		3	3	3	1	2	2	3	2	
2	1	1	1	2	2	1	2	2	1	1	1	1	1	
1	1	1	1	1	1	1	1	1	1	1	1		1	
2	2	2	2	2	2	2	2	3	3	2	2	2	2	
1	1	1	1	1	1	1	1	1	1	1	1	1	1	
2	2	1	1	2	2	2	2	2	2	1	2	2	2	
		1												
2	2	2	2	1	1	1	3	3	1	1	1	2	2	
2	2	2	2	1	3	2	3	4	4	1	1	2	1	
3	2	3	2	2	2	1	2	2	2	2	2	2	2	
1	1	1	1	1	1	1	1	1	1	1	1	1	1	
2	2	2	2	3	3	2	3	4	4	2	2	3	2	
1	1		1	1		1	1	1		1				
1	2	1	2	2	2	2	3	2	1	1	1	2	1	
4	3	3	4	3	4	5	5	5	4	4	4	5	4	
2	2	2	2	1	1	1	4	3	3	2	1	2	1	
1	1		1	1	1	2	2	3	2	1	2	3	1	
Ave 1.68	1.56	1.58	1.64	1.56	1.87	1.68	2.2	2.32	2.1	1.5	1.58	2.1	1.5	1.78
Med 2	2	1	1	1	2	1	2	2	2	1	1	2	1	
Mode 1	2	1	1	1	1	1	1	1	1	1	1	2	1	
Count 25	25	24	25	25	23	25	25	25	24	25	24	23	24	

Trewartha 260

COMPILATION ON BEHAVIORAL (EXCELLENCE #2)

Degree of Probable Response				
Likely	**Possible**	**Probable**	**Would**	**Overall Average**
1	1	1	1	
1	1	1	1	
3	3	3	3	
1	1	1	1	
1	1	1	1	
1	1		1	
1	1	1	1	
1	1	1	1	
2	2	3	2	
1	2	1	2	
1	1	1	1	
1	1	1	1	
1	2	1	1	
1	1	1	1	
2	1	2	2	
			1	
1	1	2	1	
2	1	2	1	
3	2	2	2	
1	1	1	1	
2	1	2	2	
2	2	2	2	
1	1	1	1	
3	3	3	3	
1	2	2	3	
1	3	1	7	
Average 1.440	1.480	1.542	1.692	1.538
Median 1	1	1	1	
Mode 1	1	1	1	
Count 25	25	24	26	

COMPILATION ON BEHAVIORAL (SHARING CHRIST #1)

Degree of Probable Response														
Motivated	Interest	Stimul	Inspired	Chall	Invigor	Enthus	Excited	Aroused	Fasc	Useful	Helpful	Delib	Want	Ave
2	2	2	1	1	1	1	1	3	2	1	1	2	1	
7	6	6	1	1	2	1	6	4	3	6	7	6	7	
1	1	1	1	1	1	1	2	2	2	1	2	2	1	
1	1	1				2	2	3	3	2	2	2	1	
2	1	3	2	2	2	2	2	2	4	1	1	1	1	
1	1	1	1	1	1	1	1	1	1	1	1	1	1	
3	2	4	3	1	4	4	3	3	3	1	2	4	2	
1	1	1	1	1	1	1	1	2	1	1	1	1	1	
2	1	2	2	3	2	2	2	2	2	2	2	2	2	
1	1	1	2	1	1	1	3	2	1	1	1	1	1	
2	1	1	1	2	1	1	4	4	1	1	2	1	1	
2	1	1	1	2	2	2	2	2	2	2	1	1	1	
2	2	3	2	2	2	1	1	2	3	1	2	2	2	
2	2	2	2	3	2	2	2	2	3	2	2	2	2	
2	2	2	2	2	3	3	3	3	4	2	2	1	1	
1	1	1	1	1	1	1	1	1	1	1	1	1	1	
1														
3	1	4	1	1	3	1	3	3	1	5	7	1	3	
2	1	1	1	1	1	1	4	4	1	2	1	1	1	
1	1	1	1	1	1	4	4	2	1	1	2	1	1	
1	2	5	4	3	2	1	7	7	4	2	1	1	1	
2	1	1	2	1	2	1	4	3		2	2	1	1	.
1	1	1	1	2	1	1	1	1	1	1	1	2	2	
6	5	6	6	6	6	6	6	7	3	5	4	5	4	
1	1	1	1	1	1	2	2	1	2	1	2	1	2	
2	1	2	2	1	3	2	2	2	1	1	1	2	2	
1	2	1	1	1	2	2	4	4		2	1	2	1	
2	3	3	2	3	1	3	2	3	1	1	1	1	3	
3	2	3	3	3	3	3	3	3	3	2	2	3	2	
1	1	1	1	1	1	1	1	1	1	1	1	1	1	
2	1	3	3	2	3	2	3	3	3	2	2	3	2	
2	2	2	2	2	2	2	2	3	3	2	2	3	2	
Ave 1.97	1.65	2.16	1.8	1.8	1.93	1.87	2.71	2.74	2.1	1.8	1.94	1.9	1.74	2
Med 2	1	2	1.5	1	2	2	2	3	2	1	2	1	1	
Mode 2	1	1	1	1	1	1	2	3	1	1	1	1	1	
Count 32	31	31	30	30	30	31	31	31	29	31	31	31	31	

COMPILATION ON BEHAVIORAL (SHARING CHRIST #2)

Actual Scores					
	Likely	Possible	Probable	Would	Overall Average
	1	1	1	1	
	1	1	1	2	
	1	1	2	1	
	1	1	1	1	
	3	2	2	2	
	1	1	1	1	
	3	3	3	3	
	1	1	1	1	
	1	2	2	2	
	1	3	1	2	
	1	1	7	1	
	1	2	2	2	
	2	2	1	2	
	2	2	2	2	
	2	1	1	1	
				1	
	1				
	2	2	2	2	
	1	2	1	1	
	1	1	1	1	
	1	2	1	2	
	1	1	1	1	
	1	4	4	1	
	4	4	5	5	
	1	2	1	1	
	3	2	3	2	
	1	1	1	1	
	1	1	1	1	
	2	2	2	2	
	1	1	1	1	
	1	1	1	1	
	4	3	4	3	
Average	1.548	1.767	1.900	1.613	1.707
Median	1	2	1	1	
Mode	1	1	1	1	
Count	31	30	30	31	

APPENDIX P

COMPILATION ON COGNITIVE (PRAYER)

	Better Under-stand Prayer	Important to Pray	Will Increase Prayer Time	Value Prayer	Will Help in Daily Life	Prayer important in Life of Church	Want to Learn more on Prayer	Average
	3	1	2	1	1	3	3	
	1	1	1	1	1	1	1	
	2	1	2	2	2	2	1	
	2	2	2	2	2	2	2	
	3	4	2	3	1	3	1	
	2	1	1	2	2	2	1	
	4	1	2	1	1	1	1	
	4	2	3	4	3	4	2	
	3	1	1	1	1	1	1	
	1	1	1	1	1	1	1	
	6	1	1	2	2	2	4	
	3	1	5	3	3	3	3	
	3	1	1	2	1	3	3	
	1	1	1	3	1	3	2	
	1	1	1	1	1	1	1	
	3	1	2	2	2	3	2	
	4	2	3	2	1	2	2	
	4	1	2	3	3	4	3	
	3	5	4	4	4	3	1	
	1	1	1	1	1	1	1	
	1	1	1	1	1	1	1	
	2	1	1	1	1	2	1	
	4	4	2	3	3	3	5	
	2	1	3	3	3	3	3	
	1	1	1	1	1	1	1	
	4	2	2	3	2	2	4	
	3	2	2	2	2	1	1	
	2	1	2	2	2	1	1	
	1	1	1	1	1	1	1	
	6	2	2	4	3	4	1	
	3	2	3	4	3	4	4	
	2	1	2	3	2	3	2	
	4	1	6	1	4	4	1	
	3	1	2	3	3	4	4	
	2	2	2	2	2	2	3	
	1	1	1	1	1	1	1	
	3	2	3	3	3	3	3	
	2	1	3	2	1	1	1	
	1	1	1	1	1	1	1	
Ave	2.590	1.487	2.000	2.103	1.872	2.231	1.923	2.029
Median	3	1	2	2	2	2	1	
Mode	3	1	2	1	1	1	1	
Count	39	39	39	39	39	39	39	

COMPILATION ON COGNITIVE (EQUIP)

	Better Understand Equip	Important to Equip	Increase Equip Time	Value Equipping	Equip Daily Life	Equip in Life of Church	Learn about Equip	Overall Average
	2	2	2	1	1	1	2	
	4	3	4	3	3	4	4	
	3	2	4	2	2	1	2	
	3	3	4	2	4	3	4	
	1	2	1	2	1	1	2	
	2	2	2	2	2	3	3	
	1	1	2	1	2	1	2	
	4	4	4	4	5	3	6	
	1	2	1	2	1	2	1	
	1	2	2	1	2	1	2	
	1	1	1	1	1	1	1	
	1	2	3	2	1	2	1	
	3	2	2	2	2	2	2	
	1	1	1	2	1	2	2	
	1	1	1	1	1	1	1	
	1	2	2	1	2	1	1	
	1	1	2	2	1	1	3	
	3	2	2	1	1	1	1	
	1	2	3	1	1	1	1	
	1	1	1	1	1	1	1	
	4	3	2	2	2	3	2	
	1	1	3	2	1	2	1	
	1	1	1	1	1	1	1	
	1	2	2	1	1	1	2	
	1	1	1	2	1	1	2	
	1	1	3	1	3	1	3	
	2	2	2	2	2	2	3	
	1	1	3	1	1	1	1	
	5	4	5	4	4	3	4	
	3	1	2	1	1	2	1	
	3	2	3	3	2	2	4	
	3	2	3	2	3	2	3	
	3	1	2	3	3	3	4	
	1	1	2	1	1	1	1	
Ave.	1.941	1.794	2.294	1.765	1.794	1.706	2.176	1.924
Med.	1	2	2	2	1	1	2	
Mode	1	2	2	1	1	1	1	
Count	34	34	34	34	34	34	34	

COMPILATION ON COGNITIVE (BIBLE)

	Better Understand Bible	Important to Read Bible	Increase Bible Time	Value of Reading Bible	Bible in Daily Life	Bible in Life of Church	Learn about Bible	Overall Average
	1	1	1	1	1	1	1	
	3	3	3	3	2	1	2	
	2	1	3	2	1	1	1	
	3	2	2	4	3	3	3	
	2	2	4	2	2	2	4	
	1	1	1	4	1	1	1	
	3	2	3	3	3	2	3	
	2	1	7	4	2	2	4	
	3	2	3	2	2	3	2	
	1	1	4	1	1	1	1	
	2	3	3	2	2	2	2	
	4	4	4	4	4	4	3	
	2	3	3	3	3	3	3	
	1	3	4	1	1	1	3	
	1	2	2	2	2	1	3	
	2	5	4	4	3	3	4	
	1	1	3	1	1	1	1	
	4	4	3	3	4	3	2	
	1	1	1	1	1	1	1	
	3	2	2	3	2	2	2	
	3	1	4	2	2	2	2	
	3	2	3	3	3	2	3	
	5	1	1	1	4	1	1	
	3	3	2	2	1	1	1	
	2	1	3	4	5	2	1	
	3	2	3	4	5	3	2	
	3	2	3	4	3	3	2	
	2	1	1	1	2	2	1	
	1	1	1	2	2	2	1	
	3	1	2	1	1	1	1	
Ave	2.333	1.967	2.767	2.467	2.300	1.900	2.033	2.252
Median	2	2	3	2	2	2	2	
Mode	3	1	3	1	2	1	1	
Count	30	30	30	30	30	30	30	

COMPILATION ON COGNITIVE (BELONG)

	Better Understand Belong	Importance of Small Groups	Increase Belong Time	Value of Belong	Belong in Daily Life	Belong in Church	Learn about Belong	Overall Average
	1	1	1	1	1	1	2	
	1	1	1	1	1	1	1	
	2	2	1	2	1	2	1	
	2	2	3	1	1	1	1	
	3	2	3	3	1	2	2	
	1	2	4	2	1	1	2	
	2	3	3	2	2	2	2	
	1	2	2	1	1	1	1	
	6	4	1	2	1	2	1	
	1	2	2	1	1	1	2	
	1	3	1	2	1	1	1	
	1	1	7	1	3	1	7	
	2	2	1	2	2	1	1	
	2	2	4	4	4	3	4	
	3	2	2	2	2	2	3	
	1	2	3	2	2	2	3	
	1	1	1	1	1	2	1	
	2	2	1	2	3	2	3	
	1	1	1	1	1	1	1	
	2	2	1	1	1	1	1	
	2	1	1	1	1	1	2	
	1	1	1	1	2	1	1	
	1	7	5	1	5	1	7	
	1	2	1	1	1	1	1	
	2	1	1	2	2	2	1	
	2	3	3	2	2	2	2	
	2	3	3	3	2	2	3	
	2	1	1	2	1	1	2	
	3	3	6	2	2	1	4	
Ave	1.793	2.103	2.241	1.690	1.690	1.448	2.172	1.877
Median	2	2	1	2	1	1	2	
Mode	1	2	1	1	1	1	1	
Count	29	29	29	29	29	29	29	

COMPILATION ON COGNITIVE (LOVE)

	Better Unders-tand Love	Importance of Love	Increase Love Time	Value of Love	Love in Daily Life	Love in Life of Church	Learn about Love	Overall Average
	1	1	1	1	1	1	1	
	3	1	2	2	1	2	3	
	2	1	2	2	1	2	2	
	2	2	2	2	2	2	3	
	2	2	3	3	3	2	3	
	2	1	3	2	2	2	2	
	1	1	2	3	3	2	3	
	2	1	1	4	2	3	2	
	2	1	1	2	1	2	1	
	2	2	2	2	2	2	1	
	2	1	2	1	2	2	2	
	3	2	3	3	3	3	4	
	1	1	2	2	2	2	1	
	3	1	2	3	2	2	3	
	3	1	2	2	2	2	2	
	3	1	3	5	4	3	2	
	2	1	1	2	2	1	1	
	7	1	1	1	1	1	1	
	1	1	1	1	1	1	1	
	2	1	2	1	1	1	2	
	2	1	1	1	2	1	1	
	3	1	2	2	1	1	2	
	3	2	3	3	2	2	2	
	3	1	3	3	3	3	1	
	3	1	2	2	2	1	2	
	2	1	3	3	2	2	3	
	3	2	5	4	4	3	5	
	2	1	3	2	2	1	1	
	2	2	4	1	1	2	1	
	1	3	4	2	1	1	2	
Ave	2.333	1.300	2.267	2.233	1.933	1.833	2.000	1.986
Median	2	1	2	2	2	2	2	
Mode	2	1	2	2	2	2	1	
Count	30	30	30	30	30	30	30	

COMPILATION ON COGNITIVE (EXCELLENCE)

	Better Unders-tand Excell.	Impor-tance of Excell.	Pursue Excel-lenc	Value of Excel-lence	Excel-lence in Daily Life	Excel-lence in Life of Church	Learn about Excel-lence	Overall Average
	4	3	3	3	3	3	3	
	2	2	2	2	2	2	2	
	3	3	3	3	3	2	3	
	1	1	1	1	1	1	1	
	2	1	2	2	2	2	2	
	3	1	1	1	1	1	1	
	4	2	2	1	1	1	1	
	2	1	1	1	1	1	1	
	4	4	3	3	3	3	4	
	2	2	1	1	1	2	2	
	2	1	1	1	1	1	1	
	2	2	2	2	2	1	2	
	3	2	2	3	3	3	3	
	1	1	1	1	1	1	1	
	3	3	3	2	2	2	3	
	1	1	1	1	1	1	1	
	2	1	1	2	1	2	3	
	2	2	3	3	1	3	3	
	3	2	2	2	3	3	3	
	1	1	1	1	1	1	1	
	2	2	4	2	2	1	3	
	4	2	3	2	2	3	2	
	2	2	2	1	1	2	2	
	3	4	4	3	4	3	5	
	1	1	2	2	1	2	1	
	1	1	3	1	1	1	2	
Ave	2.308	1.846	2.077	1.808	1.731	1.846	2.154	1.967
Median	2	2	2	2	1	2	2	
Mode	2	1	1	1	1	1	1	
Count	26	26	26	26	26	26	26	

COMPILATION ON COGNITIVE (SHARING CHRIST)

	Better Understand Sharing Christ	Impor-tance of Sharing Christ	Increase Sharing w/others	Value of Share Christ	Sharing Christ in Daily Life	Sharing Christ in Life of Church	Learn about Sharing Christ	Overall Average
	1	1	4	2	1	1	2	
	1	1	2	2	1	2	3	
	1	1	2	2	2	1	3	
	2	1	2	1	2	1	1	
	3	1	3	3	2	2	1	
	2	1	1	1	1	1	1	
	3	3	3	2	3	5	3	
	1	1	1	1	1	1	1	
	2	2	3	2	2	2	1	
	2	1	1	2	1	2	1	
	1	2	1	2	2	1	1	
	1	2	4	1	2	1	1	
	2	1	1	2	2	2	1	
	2	2	2	3	3	2	2	
	1	1	1	1	1	2	1	
	2	2	1	1	1	1	1	
	1	1	1	1	1	1	1	
	1	1	3	2	1	2	1	
	1	2	2	1	2	2	1	
	1	2	4	1	2	2	1	
	1	1	3	1	2	1	1	
	2	1	2	1	2	2	1	
	1	2	6	1	1	3	2	
	6	3	5	5	5	4	3	
	1	1	2	3	3	3	1	
	2	2	3	2	2	1	1	
	1	1	1	2	1	2	1	
	2	1	5	1	2	1	1	
	2	2	3	2	3	3	3	
	1	1	1	1	1	1	1	
	2	2	2	2	2	2	2	
	1	1	1	1	1	1	1	
Ave	1.656	1.469	2.375	1.719	1.813	1.813	1.438	1.754
Median	1	1	2	2	2	2	1	
Mode	1	1	1	1	2	1	1	
Count	32	32	32	32	32	32	32	

APPENDIX Q

LETTER TO INVITE FOCUS GROUP

September 13, 2002

Dear Field Name

As you may be aware, I am working towards my Doctor of Ministry, "The Impact of Multimedia Technology in Worship," at Asbury Theological Seminary, Lexington, KY. During the first year of study (2000-2001), I completed writing my first three chapters of my dissertation and am now ready to begin my field work.

This process includes collecting data from our setting here at Holy Trinity Lutheran Church. I am writing to ask for your assistance.

Your name has been chosen at random from a list of active members of Holy Trinity. As such, I am inviting you to be part of a **Focus Group** that will meet four times over a period of about 5 months for two hours each session on Monday nights. I've set our first session for Monday, October 7, from 7-9 pm. We will schedule our others session on Monday nights after Christmas. The total time commitment is about nine hours, plus attendance at the designated Saturday or Sunday worship services (you choose any of the three on a given weekend or watch a tape of the sermon). During this five-month period, a group of about 8 persons will engage in discussing the effectiveness of seven sermons delivered by me at Holy Trinity Lutheran Church.

I will be calling you about the details and any questions you may have about the study, but I wanted to alert you to the invitation. Or, if you know of your ability to participate in the Focus Group and prefer, you can call or leave a message on my voicemail (758-3513, or email me at prsteve@bevcomm.net).

Thanks for your consideration in helping me improve and study the effectiveness of preaching at Holy Trinity.

Your prayerful consideration in this study is greatly appreciated.

Because of Jesus,

Pastor Steve Trewartha

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