ABSTRACT

HEALTHIER OFFICERS, HEALTHIER CORPS:

A STUDY OF SALVATION ARMY CORPS OFFICERS' SPIRITUAL RENEWAL

AS A MEANS OF CONGREGATIONAL RENEWAL

by

Grant Sandercock-Brown

The Salvation Army Australian Eastern Territory has many unhealthy and declining congregations, a significant percentage of which have leaders who are struggling with congregational ministry because of the complexity of the task, because of the multiplicity of expectations, and because of their place in their own spiritual journey.

In this study I sought to test if the application of systems theory thinking and practices could help corps officers understand their role and primary responsibilities in the context of self-differentiation and thus improve their spiritual well-being and the health of their corps.

I assessed the corps and the corps officers at the commencement of the study. Corps officers then attended a retreat to explore the concept and implications of self-differentiation. I assessed the well-being of the corps officer and the health of the corps a second time five months later to measure the impact of an improvement in well-being from adopting a systems approach to ministry.

The positive impact of the retreat on the participants led to some significant findings, particularly as regards the improvement in the spiritual well-being of the participants. These findings have implications for congregational ministry in a Salvation Army context and for congregational ministry in general.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

HEALTHIER OFFICERS, HEALTHIER CORPS:

A STUDY OF SALVATION ARMY CORPS OFFICERS' SPIRITUAL RENEWAL

AS A MEANS OF CONGREGATIONAL RENEWAL

presented by

Grant Sandercock-Brown

has been accepted towards fulfillment

of the requirements for the

DOCTOR OF MINISTRY degree at

Asbury Theological Seminary

	April 25, 2012
Mentor	Date
	April 25, 2012
Internal Reader	Date
	April 25, 2012
Representative, Doctor of Ministry Program	Date
	April 25, 2012
Dean of the Beeson Center	Date

HEALTHIER OFFICERS, HEALTHIER CORPS:

A STUDY OF SALVATION ARMY CORPS OFFICERS' SPIRITUAL RENEWAL

AS A MEANS OF CONGREGATIONAL RENEWAL

A Dissertation

Presented to the Faculty of

Asbury Theological Seminary

In Partial Fulfillment

Of the Requirements for the Degree

Doctor of Ministry

by

Grant Sandercock-Brown

May 2012

TABLE OF CONTENTS

iii

iv

APPENDIXES

LIST OF TABLES

LIST OF FIGURES

ACKNOWLEDGEMENTS

CHAPTER 1

PROBLEM

Introduction

The congregational life of The Salvation Army (TSA) in Australia is in severe decline. The "2020 Final Action Plan" produced by Australian Eastern Territory (AUE) in 2009 reveals that in the last twenty years the number of people attending Sunday morning worship in the AUE has fallen from twenty-four thousand in 1991 to just over ten thousand. According to the same report, AUE congregations are also getting older. Data from the Australian Census indicates that the median age of the Australian population is thirty-seven while the median age of Salvation Army attendees is fifty-one.

TSA has tried to deal with this downward trend via a number of strategies. For example, at a wider leadership level, it connected with the church growth movement in the 1980s. TSA has continued to engage with church growth consultants, although without any apparent widespread grassroots impact. At a local level, many corps have attempted to be more relevant and have embraced contemporary worship, some while retaining traditional Salvation Army forms such as choirs and brass bands and the use of its own hymnbook, others by a wholesale adoption of contemporary worship models. These reactionary changes do not seem to have had a significant impact on congregational attendance.

The indications are that congregational leadership has had a corresponding crisis. Changes to worship style and Sunday program, growing expectations from the wider community, the multifaceted demands of twenty-first century ministry, and perhaps a lack of theological clarity regarding officership itself have made the role of the

congregational leader more and more complex. Within five years of starting their ministry, many corps officers ask to be given non-congregational appointments. Organizational demands also mean that many capable leaders are directed to areas of Salvation Army ministry other than congregational, which has led to a severe shortage of quality congregational leaders. Many smaller corps have no leaders at all. Out of necessity, leaders who really wish to be in some other type of ministry lead some AUE corps. Other corps have leaders who are not spiritually healthy. The anecdotal evidence is that many corps officers have no regular personal devotional life.

Many corps are not healthy, either. The AUE held a workshop on congregational life in 2008. The leaders of seven of the territory's healthiest corps gathered to hear each other's stories and to trace similarities in their corps. The Natural Church Development (NCD) consultant presented a chart plotting the health of the fifty plus corps who use NCD. In NCD a score of 65, one standard deviation above the mean, is regarded as the *healthy* number where numeric growth occurs. TSA scored a very average result of 50. Unfortunately, this data includes the results from all of the AUE's healthiest corps and none from its unhealthiest, as the AUE's most dysfunctional corps do not participate in NCD.

In summary, the problem is that TSA has many unhealthy and declining congregations, many of which have leaders who are struggling with congregational ministry because of the complexity of the task, because of the multiplicity of expectations, and because of their place in their own spiritual journey.

The corps at which I grew up as a teenager, and where many of my family still worship, illustrates this dilemma. The former corps officer, a good man whom I have

known for many years, and the corps leadership decided to use the NCD program as a way of assessing and redressing the health of their congregation and helping them to get some sort of agreement about priorities and purpose. When they received the results, they were not good and, in fact, were so personally confronting and depressing for the officer that he put the results in the filing cabinet and did not use the information or present it to his leadership team. A year or so later, he was appointed to a new, non-congregational appointment.

Two years later, the congregation is still in decline numerically and, apparently, spiritually. The former officer was not able, or helped, to reflect on his ministry and his own spiritual health, nor was the corps able to reflect on its own functioning, objectives, and strategies. This result was unfortunate. He is a good officer who has gone on to successful ministry in another field. The corps is over one hundred years old. Its current way of being could not possibly be all the fault of the corps officer. The corps needed to share the anxiety with their congregational leader to have the least possibility of real change.

Purpose

TSA has proposed solutions for its congregational decline, mainly from the top down via territory-wide visions, offering optional resources, coaching, or setting goals and objectives for all of its corps. This intervention seeks to do the opposite and to measure the impact that can be made by intervening at a grassroots level and focusing principally on the congregational leader. In the context of family systems theory, Edwin H. Friedman states, "[T]he overall health and functioning of any organization depend primarily on one or two people at the top, and that is true whether the relationship system

is a personal family,… a congregation, a religious hierarchy" (221). Therefore, part of the solution to congregational decline in the AUE may well be spiritual renewal among current congregational leaders via addressing their healthier functioning within their congregational system.

The dependence of any system on one or two key people at the top was a key pillar of the proposed intervention. If a congregation is to be spiritually healthy, its congregational leaders need to be spiritually healthy. If the officer from my example had been helped to improve his spiritual well-being and functioning, that is, to understand his ministry and his role in the corps family system and to deepen his relationship with God, he may well have emerged from the NCD assessment process as a better pastor of a healthier congregation. This study sought to test that proposition.

For leaders to be spiritually healthy, several things are necessary. In the language of system theory, the leader must be *self-differentiated*. If Australian Salvationist congregational leaders can have a clear understanding of themselves, their ministry, and their purpose built on an ever-deepening, personal relationship with God, they can focus their personal energies and resources on what is most necessary for them to do. Such *self-differentiation* is vital in a multifaceted ministry within TSA.

Thus, this self-differentiation has three components. Firstly, leaders need a biblically defined understanding of pastoral ministry, what it is, and what it is not. In the context of Christian leadership, leaders need to understand that they, like all believers, continue the ministry of the Son, to the Father, through the Spirit. Through study and contemplation, congregational leaders need to recognize who they are as servants of God

in full-time ministry. They are God's servants in their corps; they are not the servants of their corps.

The second vital component of spiritual health is that of an ever-deepening relationship with God. Centuries of Christian tradition have shown that, in the context of spiritual formation, the followers of Christ achieve such a relationship via the classical Christian spiritual disciplines of prayer, solitude, fasting, and reading Scripture. As M. Robert Mulholland says, "Spiritual formation is not an option" (*Shaped by the Word* 25). People are either being "shaped towards wholeness in the image of Christ or shaped towards un-wholeness, a caricature of our true selves" (25). Therefore, the participants in this study practiced and learned about the spiritual disciplines and their vital role in spiritual formation to help them understand and experience that an investment in appropriate spiritual practices was a means of sustaining intimacy with God and openness to being formed by God.

System theory suggests that "wherever the head goes the body will follow" (Cox 1). This principle leads to the third key component of this study. If the congregational leader is spiritually healthy, the congregation is much more likely to be spiritually healthy. Christian A. Schwarz's premise is that church growth does not happen without church health. My intervention took this premise a step further and posited that a church or congregation will be healthy and fruitful only when its pastor is a spiritually healthy and authentic self. A church's improvement in spiritual health will improve with the pastor's improvement in spiritual health.

Thus, the logic of this study was as follows: If an officer can improve their spiritual well-being and functioning, his or her corps will improve in terms of its health as

a relational system. The healthier any corps is, the more likely it is to experience spiritual and numerical growth.

The purpose of this study was to assess the impact of the improved spiritual well-being and better differentiated sense of self of selected congregational leaders on the leader's ministry and the health of their corps over a five-month period resulting from a spiritual retreat.

Research Questions

This study sought to track and to quantify improvements in the spiritual health of congregations because of improvements in the spiritual well-being of their congregational leader. Therefore, this study had three key questions.

Research Question #1

What was the spiritual health of the participating AUE Salvation Army officers and of their congregations prior to the leaders' spiritual retreat?

Research Question #2

What was the spiritual health of the participating AUE Salvation Army officers and of The Salvation Army congregations represented five months after the spiritual retreat for the leaders?

Research Question #3

What aspects of the intervention had a positive impact on the spiritual well-being and functioning of the leaders and the health of their congregations?

Definition of Terms

I use several key terms in this study that relate to Salvation Army jargon as well as technical terms from systems theory and church health theory that need defining.

For the purposes of this study, *individual spiritual well-being* is defined as a clear sense of one being a child of God, loved and valued by their Father and a willingness to work for his kingdom in the context of loving obedience and trust in him. Such faith is evidenced by a sense of God's presence, a commitment to appropriate spiritual disciplines, a personal prayer life, a readiness to talk about one's faith with others, and an openness to the leading of Word and Spirit.

The communal version of well-being, *congregational health*, is a church characterized by loving relationships with each other, a loving attitude to newcomers, a desire to share the gospel, generosity in financial giving and time commitment, and openness to the leading of Word and Spirit in corporate worship and small group settings. These characteristics while qualitative rather than quantitative can nevertheless be measured by behaviors and attitudes.

Murray Bowen developed *family systems theory* in the 1960s from general system theory. Bowen's colleague Michael Kerr further developed Bowen's theories and Bowen's student Friedman applied these developments to congregational systems. In systems theory a corps or congregation is understood as a relational system, and each person in it not as an autonomous individual but as a *person-in-relation*.

According to Friedman, *self-differentiation* in a family systems approach is "the capacity of a family member to define his or her own life's goals and values apart from surrounding togetherness pressures" (27). This capacity is important for all family members but vital for leaders. Self-differentiation is also qualitative rather than quantitative. It refers to a way of being as one ministers within a congregation. It also is measurable by behaviors and attitudes.

In the Australian context, Salvation Army *corps* ministry consists mainly of congregational ministry. In this study I use the Salvation Army term *corps* interchangeably with congregation and local church. I will also use the terms *corps officer* interchangeably with congregational leader.

Ministry Intervention

In consultation with the leadership of the Salvation Army AUE, a selected pool of twelve Salvation Army congregational leaders were asked to, and agreed to, participate in this study. At the beginning of the intervention, I measured each corps officer's personal spiritual well-being via Ellison's Spiritual Well-Being Scale (SWBS). This assessment took place one-on-one prior to the retreat. I also assessed the spiritual health of their congregations via the Beeson Church Health Questionnaire (BCHQ).

I asked the participants to attend a four-day retreat where they practiced the spiritual disciplines and heard teaching on spiritual formation, system theory, and a biblical understanding of ministry. I asked them to create their own spiritual discipline plan and to commit to the incorporation of personally appropriate spiritual disciplines in their lives as well as being mentored in self-differentiated leadership as a means to improving their spiritual health.

After five months, I assessed the congregations' health again via the BCHQ. I assessed the participants once more via the SWBS. In a short semi-structured interview, I also assessed the participants' commitment to the spiritual disciplines and practices and any personal benefit they had derived from them. I invited the leaders to talk about their perceptions of the helpfulness of intervention and any subsequent changes they had experienced in their own Christian walk because of the practice of the spiritual

disciplines as well as any perceived change in their congregations. I interpreted the combined results to assess the impact of the spiritual well-being of the leader on the health of the congregation.

<div align="center">

Context

</div>

The Salvation Army is an international movement, with unique characteristics and practices. However, there are contextual factors that contribute to noticeable differences between each nation's expression of those characteristics and practices. Language, local culture, ethnicity, colonial influences, or the lack of them, and socio-economic development all contribute to differences in The Salvation Army's regional end national expressions.

Australia

As a nation, Australia, founded as a convict settlement, has never had the same sense of destiny, of being a "A city upon a hill" (Witham 1), that has pervaded American sensibilities—or "civil religion" as Larry Witham also calls this sense of destiny (30)— and has a far more secular culture with much lower church attendance per capita. Nevertheless, the two countries have many cultural similarities. Australia and America, like England and America, are, to quote George Bernard Shaw, "two countries separated by a common language." Australia, too, is a transplanted European culture. It, too, is a Western, developed economy that has often been touched by the same world forces that have impacted America, particularly in the twentieth century. As a small country, Australia's popular culture is dominated by American popular culture. However, with far more recent roots in British colonialism and a far different reason for its founding, the differences in worldviews between Australia and America are real and substantial. For

example, in Australia there is little sense of the nation being a city upon a hill and its politics are much further to the left. As a much more secular culture, the evangelical Christian lobby is almost inconsequential.

The Salvation Army

The Salvation Army is an unusual movement in that it combines extensive social work with congregational ministry. TSA was born out of evangelical Methodism in the 1860s in England. It began as an evangelical mission that was countercultural, post-millennial, and optimistic, with a clear desire to win the world for God. It now has an amazingly high profile in Australia; however, this profile is driven by TSA's social work rather than any evangelical or congregational work. While TSA's 56 percent drop in attendance is disturbing; conversely, its public profile and approval has never been stronger. A 2005 Newspoll survey revealed that 93 percent of people "describe their feelings towards the Salvos as being 'favorable' or 'very favorable.'" TSA is also regarded as trustworthy: "A trust rating scale used in a 2004 study found The Salvos to be the most trusted organization in the country" (Corporate Support). This trust is remarkable when one considers that TSA's attendance figures demonstrate that it has experienced an effective decline from 0.31 percent of the Australian population to 0.06 percent.

Like many Christian denominations, changes in Western culture and changing attendance patterns among believers have significantly affected TSA. Congregationally, the impact of the most recent wave of the Pentecostal revival in Australia has been enormous. High profile churches such as Hillsong have changed the face of worship, and changes in worship styles have had a significant impact in many congregations.

The Salvation Army in Australia differs in some ways to TSA in the United States. While Salvation Army corps in Australia carry out substantial community and charity work, many corps are stand-alone ministries with no structured community or welfare work attached. Therefore, the corps officer's role is primarily that of pastor to a congregation rather than manager of a welfare center with a small congregational ministry on the side.

Leadership Structures

The Salvation Army is an Episcopal structure clothed in military language. All officers are appointed to positions in the Salvation Army except for the office of the General, which is an elected position. In the AUE, appointments are announced in the middle of October, and new appointments are taken up in the first week of January, the summer break for those in the Southern hemisphere.

The twelve participants in this study were all corps officers/pastors. Some had been in congregational ministry for many years; some were just starting their ministry. All served in corps that seemed to have potential for growth.

Methodology

This study used an explanatory mixed-method design. It consisted of pretest inventories for leaders and congregations, followed by a spiritual retreat for the corps officers, then, five months later, posttest inventories for leaders and congregations. I also interviewed the leaders to conclude the study.

I chose two pre-developed instruments to assess the health of the leaders and of the congregations quantitatively. I used a qualitative, researcher-designed, semi-structured interview to assess the congregational leaders at the conclusion of the study.

Participants

In consultation with the AUE personnel department and divisional commanders,[1] I invited twelve Salvationist congregational leaders and their congregations to participate in the study. This selected sample was necessary as it needed the cooperation of the AUE leaders, the corps officers, and the congregations themselves. Time constraints around changing appointments also required input from AUE leadership.

Instrumentation

I assessed the individual spiritual well-being of the corps officers as a pretest and posttest using the pre-developed Ellison's Spiritual Well-Being Scale.

I measured congregational health on a pretest and posttest using the pre-developed Beeson Church Health Questionnaire (BCHQ). This instrument was administered to the congregations' leadership teams.

Corps officers were also assessed via the researcher-developed participants' personal response assessment (PPR), which was a series of open-ended interview questions about their posttest practice of, and personal response to, the spiritual disciplines.

Variables

The independent variable in this study was the four-day spiritual retreat for the congregational leaders. The dependent variables in this study were the changes in spiritual well-being and church health as measured by the pretest and posttest inventories for both corps and officers. However, congregations are large and complex systems and, quite possibly, intervening variables, other forces not apparent to me, operating within or

---

[1] In the Salvation Army episcopal structure, a divisional commander holds an appointed position similar to that of district superintendent.

on the system affected the results for particular congregations. Examples of such intervening variables are family tragedies, family crises, or changing work situations for key personnel.

Data Collection

This study occurred over a five-month period. The pretest of leaders and their congregations occurred at the start of the process followed immediately by the intervention, which was a spiritual retreat for the congregational leaders. The final data collection took place at the end of the five-month period and consisted of the administration of the posttest BCHQ and the SWBS for the leaders plus the PPR interview.

Data Analysis

I compared the summed scores from pretest and posttest SWBS for the congregational leaders and assessed the impact of the intervention via a net-difference score. I compared the net-difference score to the individual corps officers' posttest PPR interviews to evaluate the correlation between their changed practice and understanding of ministry and their spiritual health. I also conducted descriptive analysis on the combined results of the pretest for congregations and officers as well as the posttests for congregations and officers.

Generalizability

This study was carried out on a small number of Salvation Army corps officers and corps in the Australian Eastern Territory and has significance in that context. It also tested a core tenet of systems theory, that is, because a congregation is a system, leadership is vital for "as with the head so with the body" (Cox 1). A substantial amount

of anecdotal evidence supports the application of this theory to congregational life, but research that does so is far less substantial. This study sought to fill that gap. However, the study was limited in scope and generalizability. The small number of participants and the selective sample means that further, more extensive, research is needed to validate the findings of this study.

Nevertheless, despite the limited scope of the study, its results do have implications regarding the importance of spiritual health in congregational leaders in the Salvation Army in Australia. The research provides data that can assist in the appointment of corps officers to corps ministry and future programs that can enhance the well-being of corps officers and the health of the corps where they serve.

While this study was based on a relatively small sample from a small Christian denomination, the results of this study may have some limited relevance for other Christian congregations because the intervention was designed to test the efficacy of a core tenet of systems theory regarding the cruciality of leadership. Systems theory is well-attested, widely recognized, used in leadership training, sociology, and psychotherapy, and relevant in any congregational system. Therefore, the findings of this study have some relevance to congregational ministry in a wide number of contexts.

Theological Foundation

The key Scripture underlying this project is found in John's Gospel: "Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me" (John 15:4, NIV). For the followers of Jesus, individually and collectively, fruitful ministry only happens when they remain, or abide, in Christ. This verse and the ones following are not merely Jesus

discussing people's eventual destination, that is, hell or heaven. Rather, this verse is a profound understanding of true fellowship with Christ: "When a person believes in Christ, he comes into a close relationship with Christ. The richness of that fellowship is determined by the believer's obedience (15:10)" (Dillow 48). For Joseph C. Dillow, when Jesus used this phrase he referred to "a life of fellowship, a unity of purpose" (46). The profound concept of "remaining in fellowship" is a major theme in John's Gospel and first letter.

The one who abides, who remains in true fellowship and unity of purpose, bears fruit. The main point of this allegory is fruitfulness, not comparisons with Israel via metaphor. As Leon Morris says, "The allegory of the vine brings before us the importance of fruitfulness in the Christian life and the truth that it is the result, not of human achievement, but of abiding in Christ" (668). Morris's point is a critical. Too often ministers seek to improve the *results* of their ministry by honing their skills rather than deepening their relationship with God. Mulholland observes, the mode of being for believers is that of "being in God for the world" not "being in the world for God" (Mulholland, "Incarnating the Word"). Such a mode of being is counterintuitive for many congregational leaders but is the only way to true fruitfulness nonetheless.

Much of the focus on *learning leadership* in the TSA relates to learning managerial techniques or acquiring a tool kit of strategies to enhance leadership. Techniques and strategies are necessary and helpful, but they can never be all that matters. The acquisition of techniques and strategies alone will not enable emotionally unhealthy or spiritually immature leaders to be fruitful in their ministry.

Congregational leaders can themselves only be healthy and their ministry fruitful if they abide in Christ. Fruitful and healthy congregations need spiritually healthy leaders. In John's Gospel and his first letter, the two keys to fruitfulness and health, *abiding in Christ*, are love and obedience, concepts that run deep in both writings.

Remaining in Christ also requires intentionality, for, as Dallas Willard says, "[t]he fact is that spiritual formation of one kind or another happens to everyone" (*Renovation of the Heart* 2). Once Jesus' followers grasp the inevitability of formation, they then realize that they must be deliberate about spiritual formation and its goal of Christlikeness. Fruitful Christians do not just hope to abide in Christ; they must plan to do so. Fruitful Christians must plan to encounter their Lord in the Word and in prayer; they must plan for solitude and reflection. Such planning is the means of walking and abiding in loving obedience to their heavenly Father.

Another key concept in this intervention is the understanding of a church or congregation as a family system. The language and concept of family runs deep in the Christian tradition. Drawing on the current renaissance in Trinitarian theology, Dennis Kinlaw observes, "The fact that persons come in families is clearly an aspect of what it means for us to be made in the image of God" (par. 8). The relational nature of the Godhead points to the enduring nature of the family:

> The family has roots that our culture cannot see and that the social sciences have no instruments to trace, roots that reach beyond time into the ultimate nature of the eternal reality that we call God. (par. 10)

This profound understanding of family relationships reflecting and modeling the relationships in the Godhead extends to the congregational family as well.

In the New Testament, *brother* and *sister* are technical terms for fellow believers. Famous passages such as Paul's words in Romans 8 show that these appellations are much more than titles:

> For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "*Abba,* Father." The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ (Rom. 8:15-17)

Every Christian is a child of God with a heavenly Father and countless brothers and sisters.

Virtually all commentators agree that John introduces the major themes of his Gospel in his prologue (e.g., O'Day; Milne; Carson; Brown). John states, "But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or the will of a man, but of God" (John 1:12-13, NRSV). Therefore, this profound concept, using straightforward family language, should be echoed elsewhere in the Gospel. Certainly, Jesus calls God *Father* in John's Gospel far more than in any other Gospel, but a link also exists between these verses and John 3. Few commentators note the connection between being born as God's child in the prologue and Jesus' famous conversation with Nicodemus. Much discussion in commentaries revolves around the precise meaning of being *born again* and its possible baptismal overtones. Bruce Milne suggests being born again signifies new spiritual life and entry into the kingdom (76). Gail R. O'Day suggests that it has clear baptismal overtones for entrance into the kingdom. However, Donald A. Carson notes that "the prologue introduces us to the 'new birth' of chapter 3" (126). Carson makes the point that if the reader trusts that John is actually recounting a conversation of Jesus with

Nicodemus and not, as Rudolf Bultmann and others suggest, theologizing to a third generation Christian community familiar with baptism, then the allusion to being born again signals not just baptismal entry into the kingdom but that the Incarnation allowed "human beings, those born of the flesh, to experience this new birth that makes them children of God" (Carson 197). Raymond Edward Brown thinks that for Nicodemus, a famous teacher, there were sufficient Old Testament allusions to the faithful becoming the sons of God for him to realize what Jesus meant. "There was at least, a limited OT background that should have enabled Nicodemus to understand that Jesus was proclaiming the arrival of the eschatological times when men [and women] would be God's children" (139). Carson's and Brown's comments suggest *born again* means both spiritual rebirth and birth into the Family of God.

O'Day points out that the prologue has announced that the Word gave "the right to become children of God" (John 1:12). In John 20, Jesus' instructions to Mary bring this family language full circle: "Do not hold on to me, because I have not yet ascended to the father, but go to my brothers" (John 20:17). For this new family, his glorification is the source of the completion of that new identity (843). Jesus' use of the term *brothers* means that "his disciples are now recognized as members of his family" (843). As Milne says, "Although the relationship between Jesus and the Father would remain for ever unique, in a new sense that special communion between the living God … is thrown open also to them" (293). The conversation between Jesus and Mary affirms that from then on every disciple of Jesus was also child of the Father.

John's first letter also confirms Paul's family language when John tells his readers, "How great is the love the Father has lavished on us, that we should be called

children of God! And that is what we are!" (1 John 3:1). Notably, this verse using family language is preceded by John's injunction to "remain [abide] in him" (2:28). As Robert W. Yarborough observes, this familial "abiding is relational and not merely doctrinal (pistic) and behavioral (ethical)" (165). This point is crucial. The believer's connection to God is not just grounded in the avoidance of sin or one-time assent to doctrinal propositions; rather, abiding is living out an ever-growing personal relationship. Such a deep personal relationship is the basis of spiritual health for any Christian. As John R. W. Stott and Yarbrough both point out, for John, the three dimensions of mutual fellowship between the believer and God, walking in the light, are trust, love, and obedience (Stott 151; Yarbrough 183).

Spiritual health and intentional, formational growth in Christlikeness is vital for congregational leaders, in particular, because their ministry touches so many lives and their role is so crucial in the congregational family system. Friedman understands the necessity of formation in a particular way:

> If a leader will take primary responsibility for his or her own position as "head" and work to define his or her own goals and self, while staying in touch with the rest of the organism, there is a more than reasonable chance that the body will follow. (*Generation* 229)

The premise that the body follows the head's lead means the spiritually healthy pastor is more likely to minister in a spiritually healthy congregation. The corollary is that if leaders are not healthy spiritually and lack a clear understanding of their role and purpose, the family systems of which they are the head cannot be healthy, nor can the family systems have a clear understanding of their role and purpose.

Using the language of systems theory, Friedman defines taking this personal responsibility as self-differentiation. An important aspect of such self-differentiation is a

biblical understanding of ministry. Luke tells the reader of Acts that his previous work outlined "all that Jesus began to do and to teach" (Acts 1:1). The clear implication of the verses that follow is that Jesus' disciples are expected to carry on his ministry. Jesus' mission was to do the will of his Father, the one who sent him. Followers of Jesus are to do the will of the Father. R. Paul Stevens says, "[A]ll ministry is service to God and on behalf of God in the church and in the world" (*Other Six Days* 133). Congregational leaders are God's servants in their congregations and in the world. They are not the servants of their congregations. Congregational expectations of their congregational leaders are often valid, but sometimes they are merely *togetherness pressures* within a system that must be discerned and resisted.

Paul also understood his ministry as Christ's ministry, so he writes to the church in Corinth, "We are ambassadors for Christ since God is making his appeal through us" (2 Cor. 5:20). A minister is a living part of the body of Christ continuing Christ's ministry in the world. Ministry is not doing all that one's congregation requires or demands; rather, obedient ministry is grounded in the obedient surrender of one's heart to God (Mulholland, *Shaped by the Word* 101). It is being "*radically available to God* [original emphasis] in the world" (102). Thus, self-differentiation is a clear understanding of ministry, coupled with radical surrender, which allows church leaders to serve God in Christ through his Spirit.

Church health is the major emphasis of Schwarz's *Natural Church Development*, built around what he calls a "biotic principle." He draws the principle from the parable of Jesus in Mark's Gospel, which describes the organic growth of the kingdom of God (4:26-29). In this kingdom parable, Jesus tells his hearers that the man casts his seed upon

the ground, and "all by itself it produces grain" (NIV). This parable is a key concept for Schwarz who would say that people "should sow and harvest, they may sleep and rise. What they cannot ever do is this: they cannot bring forth the fruit" (*Natural Church* 12). The *all-by-itself principle*, which is, in reality, God at work, is for Schwarz "the very essence of Church growth" (12). This parable demonstrates that "spiritual growth is 'natural' within the kingdom of God" (Cole 94), and it is God's doing. A church's role is to make sure the ground is healthy to allow the Spirit to work.

Of course the parable in Mark 4:26-29 is a kingdom parable, and the kingdom of God and the church are not synonymous. As Donald G. Bloesch points out, they are "inseparable, yet not identical. The kingdom inheres in the church but at the same time transcends the church" (70). Nevertheless, the spiritual principle of kingdom growth through the actions of men and women in a church setting is a valid one, for as Willard says, "Churches are not the kingdom of God, but are primary and inevitable expressions, outposts of the kingdom" (*Renovation* 20). Thus, Schwarz is right to apply the kingdom growth concept to a church.

This study was built on the theological and biblical principles that to bear fruit truly Jesus' followers must be spiritually healthy. As one family, both leader and congregation must be healthy. True health and fruitfulness comes from remaining in Christ. For the leader, such healthy *remaining* is the result of intentional formation in cooperation with the Spirit and a clear understanding of one's ministry.

Overview

Chapter 2 explores the literature that relates to the key concepts that underpin this study. They are the Johannine concept of remaining in Christ, systems theory and self-

differentiation, current and influential understanding of Christian leadership, the

congregation as a family system, and an authentically biblical understanding of ministry.

I also survey the literature relating to the individual's spiritual well-being and church

health. Chapter 3 is a more detailed outline of the methodology and the instruments used

in the study. Chapter 4 contains the results of this study. Chapter 5 draws out the

implications of the major findings of this study.

CHAPTER 2

LITERATURE

Introduction

The congregational life of The Salvation Army in the Australian Eastern Territory (AUE) is in severe decline. In the last twenty years, the number of people attending Sunday morning worship has dropped significantly and the number of soldiers has declined (see Figure 2.1). Natural Church Development data suggests that many congregations are not healthy in themselves (see Figure 2.2). AUE leaders have tried a number of strategies to arrest this decline although apparently without significant change to the downward trend in attendance.
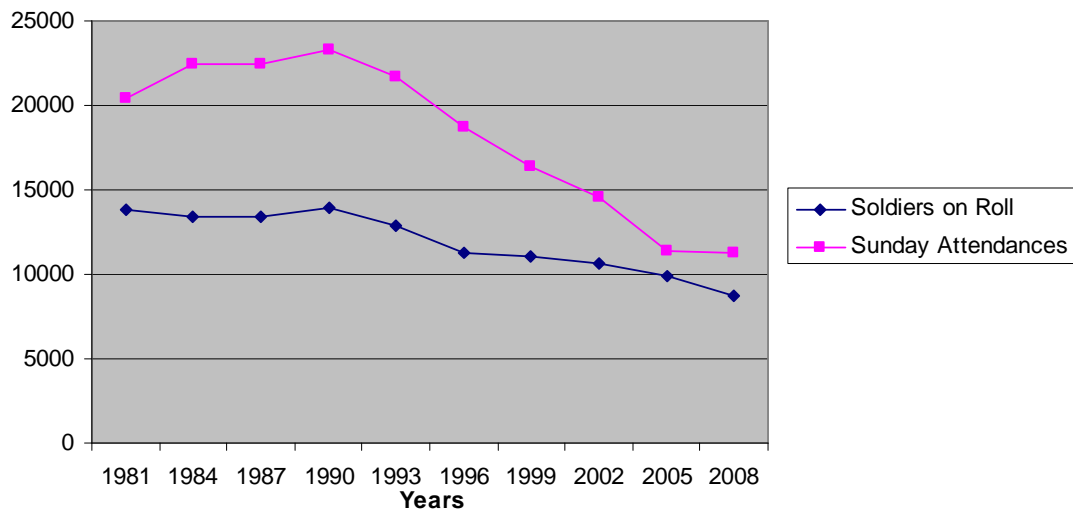
Figure 2.1. Sunday morning attendance in the AUE.

The purpose of this study was to measure the impact of the improved spiritual well-being of the congregational leaders on congregational health in Salvation Army AUE corps over a five-month period. I hoped that I could obtain such an improvement in well-being by helping the corps officers involved in the study to gain an insight into family systems theory, the importance of intentionally deepening their inner lives with God and helping them to understand the responsibilities and limits of congregational ministry. My goal was that this process would have a measurable and positive effect in the lives of the congregations where they ministered.

As a small denomination, TSA has, in the main, used resources and programs from other denominations and other parachurch groups. Among these are resources such as Nicky Gumbel's *Alpha*, Rick Warren's *A Purpose Driven Church*, Paul Borden's *Growing Healthy Churches*, and Schwarz's *Natural Church Development*. Some of these resources and materials have not fitted theologically with TSA's traditional evangelical Wesleyan heritage or its Episcopal structure. This poor fit may have limited or diffused their impact.

One of the few homegrown resources made available by TSA was John Larsson's book *How Your Corps Can Grow*, published in 1988. It is built on the work and principles of Donald A. McGavran and the church growth movement. It is a well-written and helpful book. The book was far less influential than it should have been; however, the reasons for this lack of influence are not clear. Perhaps cycling able leaders out of congregational ministry due to organizational needs and the traditionally short tenure of corps officers (in the late eighties in the AUE, five years was considered a long-term) means that the book had a far shorter span of influence than should have been the case.

TSA has promoted material and ideas helpful to corps ministry throughout the territory. Its centralized structures mean that resources can be distributed efficiently to all corps, but the application of such resources at the local level, as with Larsson's book, is often sporadic. The current vision statement for the territory is, "One Army, One Mission." This statement articulates a laudable attempt to ensure that every corps and center is committed to the three-part mission of TSA regarding evangelism, discipleship, and serving human need. Part three of the seven-point mission priorities that underpin this mission statement states the goal of "every corps healthy and multiplying."

One of the interdenominational resources used by many corps is Schwarz's Natural Church Development. A synthesis of results for the AUE is contained in Figure 2.2. In Schwarz's research, a score of 65 in all factors is the point at which growth always occurs. While this score has been achieved in a few congregations, the combined results show that congregationally the scores are well below the mark where growth occurs.
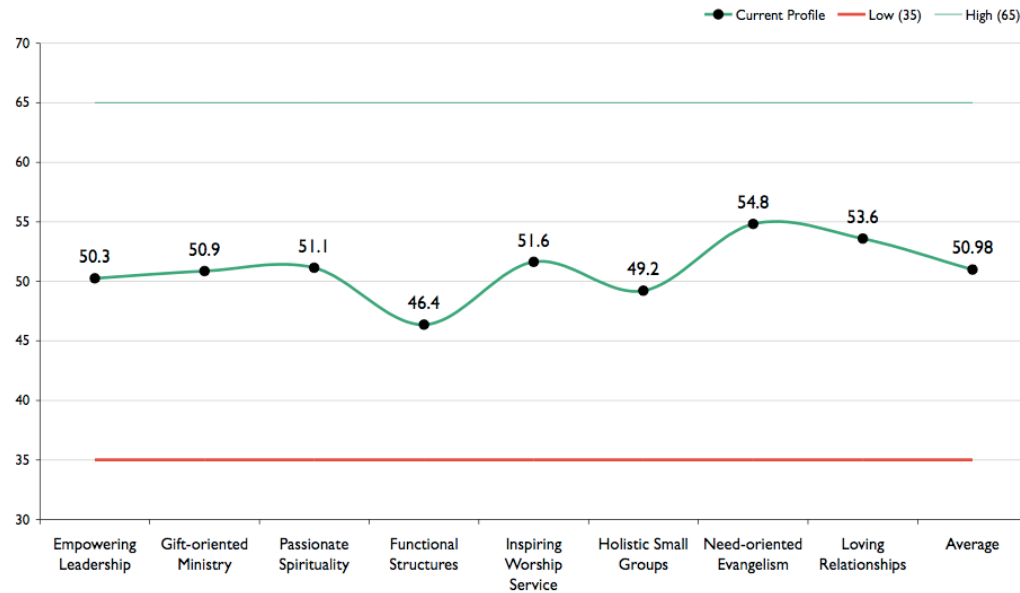
Figure 2.2. NCD profile for the AUE.

My aim in this study was to understand if a systems approach to congregational life could enhance the spiritual well-being of the corps officer and subsequently impact the health of their corps. The specific principle that was tested came from Bowen's systems theory as taught by Friedman. It states that the health of any family or congregational system is dependent on one or two people at the top. If the *head* is a self-differentiated, healthy self with a clear understanding of who he or she is and what he or she wishes to be, the body too will have a healthy sense of self, purpose, and being.

Such a view is built on the understanding of a congregation as family system. In this understanding congregations are not analogous to families but are in essence the same thing. As such, the principles and processes of system theory are directly applicable to congregational ministry.

The questions that relate to this study are built around measuring the spiritual well-being of leader and congregation prior to and post-intervention and quantifying any change that may result as corps officers better understand the processes in the system of which they are a part as well as better understand their place in the congregation's system. This potential change in terms of spiritual well-being is also based on the scriptural principle that intentional disciplined nurturing of the inner life sustains the outer life of any believer. This qualitative change in the leaders' way of being in God and in their corps will effect a qualitative change in their congregations.

Theological Framework

The scriptural principle that underpins this study is that in order for followers of Jesus to live fruitful lives, to be fruitful persons, they must abide in Christ. An inevitable link exists between the depth of a believer's relationship with God and the impact he or

she has on others and on his or her world. This inevitable link is critical for all Christians

but especially so for those who are in full-time congregational ministry as their lives

touch so many others.

Remaining in Christ

The most important passage on the idea of *abiding* in Christ, a key concept for

this intervention, is in John 15, which contains the following words:

> Abide in Me, and I in you. As the branch cannot bear fruit of itself unless
> it abides in the vine, so neither *can* [original emphasis] you unless you
> abide in Me. I am the vine, you are the branches; he who abides in Me and
> I in him, he bears much fruit, for apart from Me you can do nothing. (John
> 15:4-5, NASB)

Further insights into the gospel writer's meaning are found in John's letter, for example 1

John 2:[2]

> This is His commandment, that we believe in the name of His Son Jesus
> Christ, and love one another, just as He commanded us. The one who
> keeps His commandments abides in Him, and He in him. We know by this
> that He abides in us, by the Spirit whom He has given us. (1 John 3:23-24)

Not all commentators agree on the meaning or importance of the remain/abide idea in this

gospel passage, linked as it is with one of the *I Am* sayings and the image of the vine.

Milne, quite surprisingly, ends up warning the reader to "beware of interpretations of this

passage which concentrate solely on our inward relationship with the Lord" (220). He

concludes that rather than being anything subjective this concept is really about mission

and that the primary focus is "bracingly objective and missionary" (220). Milne's view is

in the minority, however. Joseph Dongell is surely much closer to the mark when he

---

[2] In this dissertation I take the position of Yarbrough and Stott, that the author of the Gospel of
John and the Epistles of John are one and the same.

states that *remaining* is about intentionality on the believer's part in the context of "mutual indwelling" (183).

In his helpful article, Dillow points out that "in me" in John's gospel consistently refers to a "true saving relationship" (45). Thus, "to abide in Christ means to remain in close personal relationship with Him" (45). Similarly, for Bruce J. Malina and Richard L. Rohrbaugh, *abiding* is a "key term … for the critical interpersonal bond between Jesus and his followers" (234). In fact, a disciple's remaining in Jesus is so critical that if he or she does not do so, the disciple is thrown away and cast into the fire.

However, abiding is not synonymous with entry into discipleship. Jesus is already talking to his followers; therefore, the inference is that he is talking about something more, "the believer's *continued intention* [original emphasis] to remain" (Dongell 183). Importantly, *meno*, remain, and *pisteuo*, believe, are not synonyms, nor does John ever use *remain* to signify "the initial event of saving faith" (Dillow 49). Therefore, something else and surely something much deeper is implied.

That something deeper has to do with *life*. In John's gospel the primary goal is to introduce its readers, in "both beginning and advanced stages of faith" (Dongell 20), to the call "to join in a journey … into a full and solid trust in Jesus, the Son of God. Only in him can be found life" (20). As I. Howard Marshall states, "For John, the emphasis is on the present experience of eternal life in communion with God" (524). In John 15, in the context of the image of a living vine, Jesus spoke of mutual indwelling and thus about the life of God in people and their lives in God. Furthermore, John repeatedly and explicitly connects such life, particularly in 1 John, to trust, love, and obedience (Yarbrough 183). Moreover, in his prologue John writes "in [the Word] was life, and that

life was the light of men" (John 1:4, NIV). For John, light and life are in some sense synonyms.

Life, expressed here in the image of a living vine and dependent living branches, communicates metaphorically the whole purpose of John's gospel. In John's prologue we see eternal life as communion with God that can be experienced now. Life appears in John 3:16. It is also in several of Jesus' *I am* sayings: "I am the bread of life" (John 6:35); "I am the light of the world. Whoever follows me … will have the light of life" (John 8:12); "I am the gate for the sheep.… I have come that they may have life, and have it to the full" (10:7, 10); and, "I am the resurrection and the life" (John 11:25). The verses that form the basis of my study, "I am the vine," are a metaphor of life. In fact, the writer of the gospel in 20:31 states that this eternal, abundant life, a life of mutual indwelling, is the whole point of the gospel. "These are written so that you may believe,… and that by believing you may have life in his name" (John 20:31). Life is the golden thread that runs throughout this gospel. The life of which John speaks is not just future salvation or merely imputed righteousness, but mutual indwelling, the presence of the living God in the trusting, obedient believer's love-filled heart.

Commentators' agreeing that abiding is mutual indwelling or coinherence has further implications. Brown's insight regarding "remain in me as I remain in you" is pertinent:

> This is not a simple comparison between two actions, nor is one part of the command the causal condition of the other—rather one cannot exist without the other. Remaining in Jesus and having Jesus remain in the disciples are parts of the whole. (678)

Thus, Jesus did not mean, "I showed you what to do; now copy me". Disciples do not merely choose to live a life modeled on Jesus' life. Life and love are vitally connected

terms in gospel and letter. For John, when Jesus speaks of love it is more than "something

primarily emotional—besides being ethical, 'love' is at times close to being something

metaphysical" (Brown 681). Love in John's gospel is a mode of being both in the world

and in God as well as a way of living, via unavoidable obedience, in the world and God.

So much so that John will say, "If we claim to have fellowship with him yet walk in the

darkness, we lie and do not live by the truth" (1 John 1:6). Because a disciple's life is

joined with the God-life, he or she does not copy Jesus but will inevitably walk as he

walked

In the same way, when Jesus tells his disciples to remain in his love, he also

means far more than to continue to feel loved by God. Brown cites Dibelius who

comments, "[L]ove is not a question of unity of will existing by virtue of an affective

relationship but a *unity of being* [emphasis mine] by virtue of a divine quality" (681).

This unity of being directly aligns with Paul's declaration: "It's no longer I that live but

Christ that lives in me" (Gal. 2:20). Paul is not describing a loss of identity or selfhood

but the union of one's being with Christ's. As Stephen Seamands notes, "[Paul] is still

Paul, and more truly Paul when Christ lives in him" (147). The writer of the *Theologia*

Germanica expresses this unified understanding of abiding:

> We speak of obedience, of a new man [or woman], of true Light, of true
> Love, and of Christ life, yet it all means the same. Where one of these
> parts of true life is, they all are. Where one of them breaks down or is
> absent, none of them can be present. For they are all of a piece. (132)

Thus, *abiding* is no mere cognitive assent or practicing imitation but a holistic, unified

way of being or even a process of being, for, in fact, the word *ginomai* implies a coming

into being. Dillow translates John 15:8 as, "When a Christian is bearing fruit, in that act

of fruit bearing he is becoming a disciple" (52). As John expresses in his prologue, all who believe are in the process of *becoming* children of God (John 1:12).

Given this understanding, conversely and inevitably, for the disciple not vitally connected to the vine, death is the only outcome. As Bultmann points out, the destruction of the unfruitful branch comes from the separation from the true, real vine. It does not refer to excommunication from the church or to the fire of hell. The destruction "is already a reality for the man [or woman] who only belongs to the community outwardly" (538). The simple fact is that if one is not connected to the One who has and is true life, one cannot have true life.

For Bultmann, John's concept of abiding is about "reciprocal relationship" (535). It implies loyalty, but not in a relationship of equals. The imagery of the vine precludes equality. The individual branch is dependent on the vine, not the other way around. Abiding is rather the loyalty of faith, "loyal steadfastness to the cause … in the sense of always allowing oneself to be encompassed, of allowing oneself to receive.… [I]t is not the holding of a position, but an allowing oneself to be held" (535-36). Disciples *abide* when they open themselves to God through surrender. God in his grace allows individuals to say no to him. Surrendering, the individual disciple's response, is to stop saying no, so that God in his grace can enable the disciple's yes to him.

This agricultural image, which is a rather dire warning as well as advice about how followers of Jesus are to live, may also offer some encouragement to those who know that their abiding in Christ is not all it could be. The alternatives are not fruitfulness or destruction. Dillow points out that *airei* can also mean *lifted up*, and, in fact, John has used the verb with this meaning several times in his gospel (John 5:8-12). A literal

translation of John 15:2 is, "Every branch in me not bearing he lifts it." Dillow observes

that behind his home in Austria he has observed this very practice of lifting up the fallen

vine and allowing it to heal and so to become fruitful. John is an either/or person;

however, perhaps in Jesus' words the hope of healing and eventual fruit bearing is there

for followers who want to abide and bear fruit but know that they have not yet truly done

so. The case is different for the ones who do not abide or remain in Christ in verse 6 who

are summarily thrown out (51).

Discipleship as mutual indwelling occurs in the context of holy, others-referenced

love. Disciples are to love as Christ loved, to think, act, and to will as Christ wills. They

do so because love is not mere affection for, or from, God but God's life force in them,

enabling them to live out God's love in the world. Brown points out that in chapter 15 the

willingness to lay down one's life is a "model of the intensity" of the love the disciples

must have as well as being a "model for the way of expressing love" (682). The followers

of Jesus, those who abide in him, are to love with sacrificial, others-referenced love. Just

as Christ's death on the cross is all for their benefit, so, too, their love must be all for the

other's benefit. The one who abides inevitably expresses love in others-oriented, loving

actions.

John's letter offers further insight into the concept of *abiding*; Yarborough rightly

observes that, just as in the gospel, *abiding* is not merely *believing* or a synonym for

salvation but something much more profound. Abiding is relational and not just about

right belief or right behavior. He explains that the one who abides in Christ lives out a

three-dimensional reality of trust, works, and love or, to use the language of John, belief,

obedience, and love (183). Such abiding will lead to or is, in fact, the other dimension of

visible love. The one who abides cannot choose just two dimensions, to trust and to love, but not to obey, for example. Abiding is three-dimensional or it is inadequate. John R. W. Stott points out that the concept of mutual abiding has the "indispensable accompaniments" of belief in Jesus as the Son of God and "a consistent life of holiness and love" (151). Love, trust, and obedience shape authentic discipleship.

In summary, John bases his concept of abiding on a thoroughly Trinitarian theology and speaks of mutual indwelling and coinherence in the context of a personal relationship with God. The one who abides is connected to the life of God through Christ. That same God-life, the Spirit, now flows through the believer. His or her life is characterized by God's love, for "the hallmark of ministry is self-giving love, in remembrance of Christ" (Black 35). Mutual indwelling is how the believer can truly have life, and this life is, in fact, the basis for true holiness, the capacity to love God and others as one ought with holy others' referenced love. Of course, the follower is always dependent on God, for he alone is the source of life; indeed, the disciple only can love because God loved him or her first. For John, abiding is a holistic and three-dimensional life in God and those three dimensions are belief, love, and obedience. Such abiding in the love of God requires the disciple's cooperation with God and the result is a fruitful life.

Fruit That Will Last

Understanding *abiding* as the language of mutual indwelling in the context of love and obedience, with the vine as the source of life, leads directly to an understanding of what that fruit is. Against Milne and his simplistic linkage to mission, for O'Day bearing fruit via abiding in Jesus "emerges as another way to speak about the works of love that

are required of Jesus' followers" (757). The fruit of abiding in Christ is being loving,

loving towards God and others, for after all, "mutual love [is] the heart of John's vision

of the Christian life" (Gench 181). Abiding cannot be linked directly merely to some

missional outcome as Milne does. In fact, the great concern of John is that love is to be

demonstrated primarily in the Christian community: "[T]he love command in John is

conspicuously relegated to one's fellow Christians" (Black 38). John is not unaware of

the missional implications of believing, trusting, and obeying for those outside the

Christian community. After all, in John 3:16 he directly states that God's love for the

whole world can be seen in the Father's sending of the Son. Nevertheless, in both gospel

and letter, John's primary concern is the believers' love for their brothers and sisters in

Christ.

Stott also comments on the three vital dimensions of authentic Johannine

Christian living identified by Yarbrough, the outcome or fruit of abiding. He points out

that these aspects have been explicitly explained in Chapter 2—obedience in verses 3-6,

love in verses 7-11, and belief in verses 18-27 (171). He states that all three are found in

verses 1-5 of 1 John 5 and that John is reminding his readers that all three form a "single

coherent fabric" (172). The fruit of abiding is a coherent fabric of three-dimensional

holiness.

Marshall summarizes this aspect of John's letter as the principle that believers are

in a relationship with God "that makes their religion more than a matter of knowledge or

behavior but rather a personal relationship with God and the experience of transforming

power" (545). This transforming power, God's effective work in the heart of believer,

equips and enables believers to live a fruitful life of three-dimensional holiness.

Such an understanding demonstrates the vital unyielding unity of remaining in God's love and fruitful Christian living:

> The keynote of discipleship is loving service, expressed in faith. In the Fourth Gospel, love is no detached virtue among others; far less is it romanticized. It is the distinguishing feature of Christian existence, because its source and possibility, as well as its standard and measure, is Jesus' own love for the disciples, which in turn mirrors the Father's love for him. (Black 32)

The disciple loves and obeys just as Christ loved and obeyed. Jesus' love and obedience is the measure of the disciple's love and obedience and is made possible through the disciple's connection to the living vine.

Tasker points out that in John 15 the specific fruit for the one who abides is twofold. Firstly, in verse 7, "the believer's prayers … are effective" (174). They pray and God hears and answers their prayers. Secondly, in verse 12, Christ's sacrificial love "is reflected in the believer's love for all for whom Christ died" (174). The *abiding* believer is enabled to love as Christ loved.

F. F. Bruce affirms these interpretations of the gospel passage. For him, John emphasizes this integrated concept of abiding and fruit bearing in the verse leading up to chapter 15; "The thought of the mutual indwelling, the coinherence, of Christ and his people has found repeated expression in Chapter 14; here it is conveyed in the parable of the vine and the branches" (308). This mutual indwelling, the inseparability of abiding and bearing, was to remind the followers of Jesus that "[o]nly as they remain in union with him, and derive their life from him can they bear fruit" (309). The fruit of union with Christ is a loving obedient life. That is, it is a qualitative change and is not linked by John to any quantitative outcome. For John the fruit of union with Christ is to believe and to be changed so that one can obey, not simply believe, and then try to obey in one's own

strength. The fruit of abiding, loving obedience, evidenced in attitudes and actions towards God and others, flows from the change of being for the one whose life is now vitally connected to the vine, the real source of true life. Quite simply, "[t]he fruit of which this parable speaks is, in effect, likeness to Jesus" (310). This Christlikeness is the single coherent fabric of three-dimensional holiness. This fruit is enabled by mutual indwelling where God's life is now present in the believer. His transforming power is at work in their hearts.

The language of fruit and Christlikeness links directly to Paul's words in Galatians 5:22 regarding the fruit of the Spirit. The ninefold list of the fruit of the Spirit is qualitative. As regards Christlikeness, for Gordon D. Fee it is "a list that in effect is a mirror image of Christ himself" (113). Fee also notes that the "list is intended to be not exhaustive but illustrative" (114). In this letter Paul is rejecting the Christian life measured by specific actions, in this case circumcision, and adherence to Judaic dietary law. Instead, he points the Galatian church to a quality of Christian life that is the inevitable outcome of life lived in the Spirit. The Spirit is at work in their midst and in their hearts. The fruit of the Spirit can be seen in their behavior and their character. Spirit enabled behavior and character, rather than marking one's body or modifying one's diet, are the hallmarks of authentic Christian community.

Jesus' own words elsewhere declare the inevitable connection between the inner life and the fruit that a person produces, whether good or bad. He tells his listeners, "People don't pick figs from thorn bushes, or grapes from briers" (Luke 6:44). In this passage the fruit of the inner life is the words that one speaks, "for out of the overflow of

the heart the mouth speaks" (Luke 6:45). The logical corollary of this gospel truth is that

to get one's words right one must first get one's heart right.

As discussed, the fruit of the inner life joined to the Christ-life in mutual

indwelling is Christlikeness: a single, coherent fabric of three-dimensional holiness.

Since such holiness—these interwoven ideas of belief, love, and obedience—are crucial

in John, these ideas recur again and again:

> This is His commandment, that we believe in the name of His Son Jesus
> Christ, and love one another, just as He commanded us. The one who
> keeps His commandments abides in Him, and He in him. We know by this
> that He abides in us, by the Spirit whom He has given us. (1 John 3:23-24,
> NASB)

This Johannine abiding is in the context of a thoroughly Trinitarian theology:

> If we love one another, God abides in us, and His love is perfected in us.
> By this we know that we abide in Him and He in us, because He has given
> us of His Spirit. We have seen and testify that the Father has sent the Son
> *to be* [original emphasis] the Savior of the world. (1 John 4:12b-14)

Such fruitful living requires ongoing commitment on the believer's part: "The very fact

that this is commanded points to the possibility of failure" (Dongell 183). Individual

believers have a responsibility to ensure they remain attached to the vine. This

responsibility requires their cooperation with God. Believers' actions matter. The result

of this cooperation with God is that they live in him and live in his love. Thus, 1 John, as

expected, reflects the understanding of formation as outlined in John 15.

True holiness, the spiritual journey with God and towards God, always requires

intentionality on the believers' part. Human beings are creatures of emotion, memory,

mind, and will with the ability to comprehend and to respond to their creator's demands.

Believers are to listen and obey. Because all believers, and corps officers, are connected

relationally to others, their families and their congregations will see God's life in them and, in fact, will share in God's life through them.

The requirement of intentionality does not mean that the fruit believers produce is merely their doing, just the outcome of self-discipline on their part. Every believer is utterly dependent on God. The Jesus followers' dependence on God in a mutual indwelling relationship of unequals can be inferred from the image of the vine and the dependent branch. John explicitly states that without Christ the disciple can do nothing. The Jesus followers' love is always derivative. "Not that we loved God but that he loved us" (1 John 4:10). However, followers play their part, for the results of a fruitful, holy life is realized in and through abiding followers as God's love flows through them.

Building on John's emphasis on mutual indwelling in a growing relationship with Christ as the ground of fruitfulness, in my study I understood the leaders' spiritual well-being to be a measure of their inner lives and their connection to God. Although spiritual well-being is a quality of life, it is describable and, in some sense, quantifiable as spiritual well-being is characterized by a life of trustful, loving obedience to Christ. That is, specific observable behaviors and attitudes express one's inner life. Such behaviors are the result of an ever-deepening personal relationship with Christ, a deepening sense of his presence and control over one's life, and one's security in him. As Mindy Caliguire points out, "a soul is healthy to the extent that it experiences a strong connection to and receptivity to God" (42). Leaders achieve this connection through the intentional and intelligent cultivation of their inner lives, their choosing to abide. The fruit, or outcome, of such abiding in Christ in leaders will be characterized by their loving healthy

relationships with those to whom they are connected in their own family, their

congregational family, and their community.

Spiritual Disciplines

Spiritual health, mutual indwelling in Christ expressed in a three-dimensional

holy life, is about a way of being, in fact a way of well-being. A believer sustains such

well-being by intentional regular practices. Matthew 7:21-23 is a stark reminder that

knowing the Lord in an intimate I-Thou relationship, in the words of Martin Buber (15),

matters far more than anything the Christian leader might do for God. Matthew's gospel

records Jesus emphatic saying:

> "Many will say to me on that day, 'Lord, Lord, did we not prophesy in
> your name, and in your name drive out demons and perform many
> miracles?' Then I will tell them plainly, 'I never knew you. Away from
> me, you evildoers!'" (Matt. 7:21-23, NIV)

Clearly spectacular ministry is not enough. Buber asserts, "[S]omething has stepped

between our existence and God to shut off the light of heaven.… [T]hat something is

ourselves our own bloated selfhood" (qtd. in Torrance 29). Those individuals who seek to

abide need to set self aside and allow the light of heaven to flood their lives, not in

abnegation of selfhood but in transformation of selfhood so that they are "being shaped

… toward the wholeness of the image of Christ" (Mulholland, *Shaped by the Word* 26).

The one who would abide must do more than know of God or think of God as an object

in an I-It relationship. The abider's life force is linked to Christ's, and he or she must

seek to encounter the living God in humility, love, and trust.

Abiders seek spiritual well-being and want Paul's prayer for the Ephesians

answered in their lives. They want to be strengthened through the Spirit in their inner

being, "so that Christ may dwell in your hearts through faith" (Eph. 3:17), so that they

"may be filled to the measure of all the fullness of God" (Eph. 3:19). In the words of

Thomas Merton, "the purpose of our life is to bring *all* [original emphasis] our strivings

and desires into the sanctuary of the inner self and place them all under the command of

an inner and God-inspired consciousness. This is the work of grace" (92). This grace

leads to the surrender of self, not in abnegation but in the New Testament sense of losing

oneself to find oneself. Individuals' *yes* to God is their doing, enabled by grace. Their *no*

to God is their own. The believers' part in their well-being is the journey of surrender.

Such surrender is a double negative in that believers stop saying *no* to allow the love of

God to infuse their being and hence their actions. The journey of surrender as the path to

spiritual wholeness comes through the following actions:

> [A]n increasingly faithful response to the One whose purpose shapes our
> path, whose grace redeems our detours, whose power liberates us from
> crippling bondages of the prior journey, and whose transforming presence
> meets us at each turn in the road. In other words, holistic spirituality is a
> pilgrimage of deepening responsiveness to God's control of our life and
> being. (Mulholland, *Invitation* 12)

Such a goal requires an intentional commitment to practices and disciplines that will help

believers abide in Christ. For a Christian leader such dedication is critical. "The

formation and practice of the Christian life must be learned through a commitment to

discipline. He [or she] who would become mature enough to be a servant leader must

develop a method for spiritual discipline" (Segler 11). This understanding of *being*

enabling and sustaining *doing* is vital. Tony Kelly explains this connection in his article

on spirituality in an Australian context:

> There is no way of hearing the biblical command to love God with one's
> whole heart and soul and mind and strength if the heart is numbed and the
> soul is in hiding; or if the mind is just an information processor or an
> automatic adversarial machine (1).

Leaders' hearts and minds need to be open to God so that they can hear and discern his voice among a welter of expectations and pressures. Such openness to God must be their goal, and it will require intentionality and planning.

In support of such a view, Gordon Macdonald points out that helpful as leadership training in techniques can be, it misses the point that "soul cultivation goes before institution building. How do you grow large healthy and authentic churches … without growing the soul of the leader?" (51). In an article on replenishing the inner pastor, Philip Yancey poses the following question: "[I]n our modern fixation with job descriptions and career competency, do we neglect the most important qualification of a pastor, the need to know God?" (104). He goes on to suggest "how much more effective our spiritual leaders would be if we encouraged them to take one day a week as a time of silence for reflection, meditation and personal study" (104). For Yancey, *knowing God* is achieved through the practice of spiritual disciplines.

Basil Fiorito and Kathleen Ryan's 2007 study of spirituality and psychological well-being explored the link between the two in terms of goals and means. Their research indicates that a person who seeks a positive spiritual goal, to find meaning and purpose in life, rather than an *avoidance* goal, avoiding hell or guilt, will have a greater sense of well-being. Further, *ordinary* goals that were "self-focused, secular in character, and less sanctified, as opposed to transcendent goals associated with the sacred—were negatively associated with well-being" (345). In addition, they state that "externally determined motives … doing things because one 'should'" (345), had a negative impact on well-being. In contrast "more autonomous, self-determined behaviors," which related to "well-being … life satisfaction, identity integration, and self-actualization" had a positive

impact (346). Their research also indicates that *devotional means*, such as prayer and corporate worship, are moderators of such positive, transcendent, autonomous goals. The person, or leader, who seeks to find meaning and purpose in life, who has transcendent goals, whose behavior flows from intrinsic motives, who has devotional means in place to enable their goals, will most likely have a positive sense of spiritual and psychological well-being.

Several doctoral studies have also helpfully explored and measured the positive link between spiritual disciplines and the spiritual well-being of the congregational leader (e.g., Boorom; Kow) and the strength of Christian belief, that is, trust in God and well-being (Martin). In his study on spiritual transformation in the Pentecostal tradition, Derek E. Vreeland concludes, "Spiritual transformation is the single most important component to leadership development and growth" (126). In his study of ordained Presbyterian elders, Bryan D. Eckelmann discovered a positive growth in spiritual well-being in elders who committed themselves to a regime of spiritual disciplines. In his dissertation on spiritual disciplines and leadership, Shih-Ming Kow nominates five disciplines that "enhance the competencies" of Christian leaders (33). They are meditation, silence, solitude, prayer, and self-examination.

When writing on spiritual formation for leaders and the importance of leaders sustaining their inner lives, Caliguire makes the point that such formation "generally takes the form of spiritual practices that open the human soul to God" (43). The evidence or fruit of soul neglect for her are qualities such as "anxiety," "self-absorption," "apathy," "toxic anger," and "isolation," among others. The qualities that emerge in leaders deeply connected to God through formational practices are "love," "joy," compassion," and

"generosity of spirit" (41). The intentional practices that foster connection and receptivity from God are spiritual friendships, centering prayer, solitude, and simplicity (43-44).

In his highly influential book Richard J. Foster, contends, "God has given us the Disciplines of the spiritual life as a means of receiving His grace. The Disciplines allow us to place ourselves before God so that he can transform us" (6). He categorizes the Christian disciplines into inward, outward, and corporate disciplines. For the purposes of this study, the inward disciplines he lists are the most relevant. They are meditation, prayer, fasting, and study.

Willard states, "Spiritual disciplines, exercises unto godliness, are only activities undertaken to make us capable of receiving more of his life and power" (*Spirit of the Disciplines* 160). He wisely points out that spiritual disciplines are never an end in themselves. When the believers' aim is Christlikeness, their goal is not "fasting prayer, hymn singing, frugal living;… rather, it is the effective and full enjoyment of active love of God and humankind in all the daily rounds of normal existence where we are placed" (141). Asceticism, which has a long and interesting history in the Christian tradition, is never an end in itself but the means to an enhanced way of being in the world.

Some personality types and even particular communities are drawn to the ascetic and to withdrawal from the wider community. The church in Galatia was perhaps an example of this lifestyle. At some level, adult circumcision and the adoption of strict dietary laws are punishment of the body. Paul strongly warned the Galatians that they were losing sight of what mattered most—life in the Spirit. Following Willard, I also do not believe that the most ascetic person wins or that one gets more points as regards the spiritual disciplines by virtue of being an introvert who is energized by solitary

contemplation. Basil the Great understood this concept when he set up his own monastic communities. He grasped the importance of living in relationship: "Whose feet wilt you then wash?… Whom wilt thou care for?" he asked (qtd. in Jones, Wainwright and Yarnold 165). For Basil, the "solitary will neither be able to share his spiritual gifts with others nor benefit from theirs" (165). The aim of this study was to measure the effective influence of the spiritually healthy, self-differentiated leader, who, like their Lord and Basil's monks, is committed to incarnational ministry. This commitment is not built on personality types, life experiences, and natural inclinations. The spiritual disciplines are a means to achieving the spiritual well-being of any and every leader so that they can love God and others as they ought. In my study the practice of spiritual disciplines took their place alongside an understanding of family systems and a biblical understanding of ministry.

The long tradition of the Christian community and current research affirm that the regular practice of some form of Christian discipline is necessary to sustain the inner life of Christian leaders. Therefore, in this study the participants received teaching on the spiritual disciplines and suggestions on how to practice them. They were then asked to choose some or all of the five basic disciplines of prayer, mediation, solitude, fasting, and study and to commit to practicing them regularly as a way of deepening their inner life with God and seeking spiritual formation towards Christlikeness.

Corps Ministry in the Salvation Army

The Salvation Army began as a parachurch organization, the Christian Mission. In the language of Ralph D. Winter, it was a *sodality*, an itinerant missionary band, rather than a geographically fixed, multi-generational church *modality* (221). William Booth

was a Methodist New Connexion minister who, when denied the opportunity to be an evangelist by his conference, left the Methodists in 1865 to join the Christian Mission based in London's impoverished East End. Strongly influenced by Charles Finney, Booth's optimistic post-millennial mission was to get the whole world saved. He did not "envisage creating another church or denomination" (*Salvation Army* 265).

The Mission changed its name to the Salvation Army in 1878, and Booth, who was by this time the general superintendent of the mission, became the sole general of the Salvation Army. The name change and the military Episcopal structure focused TSA mission, and the previously steadily growing Mission began to experience explosive growth as TSA. The newly named movement doubled the previous thirteen years' growth in just one year (Larsson 1). The Salvation Army started in Adelaide South Australia in 1880 and quickly spread up the eastern seaboard to the major cities of Melbourne, Sydney, and Brisbane, very quickly becoming an integral part of the fledgling nation (Bolton 7). This explosive growth is reflected in TSA's appearance in the poetry of Henry Lawson, one of Australia's most popular poets in the late nineteenth and early twentieth century. The extraordinary commitment and bravery in service to the troops of chaplains, such as Fighting Mac, Commissioner McKenzie, in the First World War (212), and their generosity to the poor during the Depression cemented *the Salvos*' place in Australian hearts and culture.

In the beginning, TSA's work was primarily evangelical but the context of its mission meant that from the beginning its members needed to minister to the physical and social needs of those to whom they preached. Roger Green states, "The inclination to care for the poor in any possible way had been inherited from Booth's Wesleyan rearing,

which placed constant emphasis upon loving God and loving one's neighbor" (11). However, in the early years, social ministry was local and responsive to surrounding need. Social work was not part of the original manifesto of TSA. In fact, organized social ministry did not begin in London at all, but in Melbourne, Australia, with a halfway house program for released prisoners in 1880. Social programs came into being in London in 1884.

The significant turning point for Booth and TSA on this issue was the launch of Booth's book *In Darkest England and the Way Out*, published in 1890 (Green 167). His social manifesto signaled a change in priorities from evangelism to evangelism plus social work, what Green calls TSA's second mission, "a gospel of redemption from personal sin and a gospel of redemption from social evil" (176). Balancing these two concerns in terms of TSA's public profile and resources has been a complex issue ever since. This addition of organized social work to the TSA's founding themes of salvation and holiness is seen in the most significant mission statement on TSA's purpose articulated by General John Gowans who publicly declared that TSA's mission was to "save souls, grow saints, and serve suffering humanity." This succinct and memorable statement has been repeated and exegeted widely. Unfortunately, rather than integrating all three, many corps and centers and even officers chose just one aspect of the mission on which to focus. The AUE Territory's current *One Mission, One Army* vision statement is an attempt to ensure that all Salvation Army corps and centers minister holistically in all three areas, even if the emphasis may differ ("Our Mission"). The mission statement was fashioned under the leadership of Commissioner Linda Bond. She has since become General.

As evidenced by the fact that the current leader of the TSA is a woman, the movement also arrived at a distinct understanding of women in ministry. Both men and women had joined the Christian Mission and TSA in full-time ministry, and when the change of name came about in 1878, all ranks and positions were open to women (Eason 47; Cleary 100). Training for officers was initially of six weeks duration. Training was extended to six months in 1886, one year in 1903, and finally the training became a two-year residential program in the 1960s. Initially the primary goal was officer formation rather than academic study (Hill 88).

However, from the beginning of the movement, whether or not these Salvation Army men and women officers were ordained clergy involved in congregational ministry was not clear. This issue did not take long to surface, particularly concerning the Lord's Supper. Many new converts would not receive communion under the ministry of a woman. Most officers had no ministerial training, nor was the term *ordination* used in the commissioning of Salvation Army officers. However, Booth knew he could not do without the women of the movement or his barely trained officers to, in Salvation Army parlance, get the world saved. Rather than be distracted by churchly concerns over ordination and a theology of ministry, Booth's response was characteristically pragmatic and missional. In 1883 TSA ceased observing the two sacraments of Protestantism and the mission rolled on. Officers were and are not clergy (*Salvation Army* 252).

TSA's position on women in ministry was not purely reactionary. Catherine Booth, TSA's co-founder, was an excellent and well-known preacher, far more theologically astute than William, and her influence and example—even though she held no rank herself—meant that by her death in 1890 her influence on women in the pulpit

gave every Salvationist woman the right to preach (Murdoch 349). She had also defended

her right to preach ably and exegetically in her pamphlet, *Female Ministry*, written in

1870. However, a theology of equal ministry in the TSA has not always been easy to

maintain in practice, particularly with married couples (Hill 232).

In 1978 the Canadian general of the Salvation Army, General Arnold Brown,

decided that officers would be ordained. The language of ordination, while gladly

received by many, has been a confusing issue ever since. The Salvation Army was

founded on missional aims in the context and practice of the ministry of all believers, not

on an ecclesiology of ordained clergy and non-ordained laity. Officers and soldiers alike

were to work for the salvation of the world. Corps were centers for mission, not local

Salvation Army churches.

As the *Salvation Army Handbook of Doctrine* indicates, out of necessity the

Salvation Army became involved in congregational ministry. The huge number of

converts and the necessity of disciplining them and training them as missioners meant

TSA evolved from just being a mission to being a *spiritual home* for those saved by the

evangelical work of the movement (265). The result of this inevitable shift is that corps

officers' responsibilities, particularly in Australia, are in the main those of congregational

ministry.

Harold Hill has plotted this change. His book is a case study in clericalization:

> Pastoring of the flock was not the original function of the Christian
> missioners—they were pre-eminently itinerant evangelists. The gradual
> assimilation of evangelist into pastor in the role of the individual Salvation
> Army officer has paralleled the gradual metamorphosis of the para-church
> sect into denominational church. (61)

The merits of this gradual change are beyond the scope of this study. However, this pragmatic metamorphosis, largely in reaction to sociological forces rather than theological principles, has contributed to the lack of clarity over the role of corps officers and their soldiers.

> Hill outlines three possible views on clergy and laity:
>
> 1) There **are** priests/clerics/people in orders in the church, with a status distinct from that of the laity, but we **do not** have them in the Salvation Army.
> 2) There **are** priests/clerics/people in orders in the church and we **do** have them as officers in the Salvation Army.
> 3) There are **no** priests/clerics/orders in the church, and the Salvation Army does **not** aspire to any. (original emphasis 283-85)

The last of the three is the idealized, founding view of Salvation Army ministry. However, a view that does not recognize any distinction in status among believers is difficult to reconcile with the hierarchical structures in the organization. Leaders and followers are inevitable in any movement, particularly one with clearly defined quasi-military ranks. Position begets status. In 1892 the Booth's son Bramwell, second-in-command of the movement, commented on this process: "[C]lass and caste grows [sic] with the growth of the military idea. Needs watching" (qtd. in Hill 289). At a corps level, officers in TSA have slowly assumed the functions of pastoral ministry in mainline Protestant denominations, at the expense of the priority of evangelizing missional objectives, without the practice of the sacraments and with the addition of significant community expectations. Nevertheless, captain and soldiers are largely understood as pastor and church members.

The effect of clericalization has been a more and more missionally inactive soldiery with an inversely proportionate increase in missional expectations of the corps officer. Larsson, perhaps understatedly, observes, "with the passing of the years,… there

has been a tendency for the fighting forces to become more passive" (109). I suspect that William Booth could not have envisaged the situation at many corps today where lifelong Salvationists may never have led anyone to Christ. Thus, when R. Paul Stevens writes, "The church is not composed of those who minister and those who are ministered 'unto'" (*Other Six Days* 64), he is describing a founding principle of TSA, even though it is not always reflected in current practice.

While assuming the role, practices, and self-identification as pastor, in the TSA, corps officers, while they are ministers, are not priests. No Salvation Army rite or ceremony is the exclusive domain of an officer other than the state-regulated office of marriage celebrant. TSA takes the position that at Pentecost the prophecy of Joel was fulfilled and the Holy Spirit was poured out "upon all flesh" (Acts 2), on the young and the old, men and women. The anointing of the Holy Spirit was for everyone; no longer was God's anointing for kings, prophets, and priests. Stevens observes that the New Testament has many words for leaders: "Conspicuously missing from the list of leadership words is 'priest'" (*Other Six Days* 146). Jesus the Christ is the anointed One, and all believers are in him. He is their high priest forever (Heb. 7).

Writing on the clergy-laity divide, Stevens points out that κλερος is never used to describe "appointment to an ecclesiastical office" (*Other Six Days* 32), and the root word for laity, λαος, simply means *the people*. All believers are part of the λαος του θεου (24-30). The two-tiered church of clergy and laity, priest and flock, has no justification in the New Testament. This understanding is particularly evident in John's gospel, for example, where "the Fourth Gospel implies no distinction between the ministries of 'laity' and 'clergy,' between women and men" (Black 34).

Salvationists have an essentially Zwinglian view of the sacraments. Doctrinally TSA would disagree with William Willimon's understanding of pastoral ministry:

- "Take a Christian, a follower of Jesus by virtue of baptism. Put a stole around the neck of this Christian and you are on your way to making a pastor" (11);

- "Standing at the fateful intersection between God's people and God … stands the priest" (11); and,

- "[T]he pastor works the fateful space between here and the throne of God" (11).

TSA, with scriptural warrant, does not hold to the view that people become believers by virtue of baptism, nor do they see a corps officer's role as a priestly one.

Derek Tidball has surveyed all the New Testament ministry models. He draws models of ministry from each of the New Testament writers and finds a range of ministry models in them, and that leadership was then and is now, ultimately, contextual. The unifying factor is that "however varied their approach, New Testament ministers are always concerned to let the one gospel of Jesus Christ have its full impact in people's lives. And their method, language and tactics conform to the gospel" (237). His view is that contemporary models of church leadership "are more often rooted in culture than in Christ" (238). He argues that while the New Testament does not point to one definitive model of leadership, it clearly outlines what ministry is not. Pastoral leadership that is "hierarchical, authoritarian, abusive, singular or exalts personality" (238), the prioritization of tasks over relationships or growth over truth "cannot be legitimate" (238). Authentic congregational ministry has no particular shape or form but is rooted in the good news of Jesus Christ.

In this study, while the focus for effecting change is on the appointed leaders of the corps, I affirm the ministry of all believers: "Mission is not a human activity undertaken out of obligation to the great commission, or even simple gratitude. It is God's own mission in which we [all believers] have been included" (Stevens *Other Six Days* 197). Karl Barth says, "In the New Testament, they [believers] did not come to the church merely so that they might be saved and happy, but that they may have the signal privilege of serving our Lord" (116). That service is not just *in the church*. William Booth outlined his view to his troops, officers and soldiers alike:

> You have enjoyed yourself in religion long enough. You have had pleasant feelings, pleasant songs, pleasant meetings, pleasant prospects. There has been much of human happiness,… very much heaven on earth. Now then, go to God and tell him you are prepared as far as necessary to turn your back upon it all, and that you are willing to spend the rest of your days grappling with those perishing multitudes, cost you what it may. (67)

Thus, at least theoretically, TSA does not accept a theology of *ordained* and *lay* ministry, nor was its first priority congregational ministry.

Salvation Army officers are appointed to corps ministry. Their role is functional. Ordination and commissioning brings about no ontological change in an officer. Men and women minister equally and interchangeably in corps leadership. Officers have pastoral responsibilities that reflect the *minister and congregation* practices of mainstream Protestantism. They take their place in the life of the congregation as God's servants in a particular place to a particular people. While the TSA as a whole may, in some sense, be understood as a *sodality* or missional order, corps officers minister to a multi-generational church *modality*.

Systems Theory

The theoretical construct underpinning this study was that of Bowen's systems theory. Systems theory, in general, is a big picture way of looking at the processes of the created order and humankind and how each living thing, including, of course, each person, connects to those around him or her biologically, relationally, and ideologically.

Bowen's Theory

Family systems theory's importance and relevance for Christianity, in general, and this study, in particular, is that it understands the person, not as "person as autonomous actor" or "person as adjustable mechanism" but as "person in relationships" (Lord 79-80). According to Daniel Ross Lord, this understanding means that "the root metaphor" of systems theory sees the "person as part of a larger whole," and, as such, is a "metaphor of radical interdependence" (92). Relationships lie at the heart of family systems theory.

For Peter L. Steinke, "systems thinking is basically a way of thinking about life as all of apiece. It is a way of thinking about how the whole is arranged" (3). At the macro level, systems theory gives a universal view: "Religions are bounded systems of information process, in which human beings are offered fundamental resources for the construction of their lives. Thus religion can be understood within the general theory and analysis of systems behavior" (Bowker 363). At the micro level, building on the family systems theory developed in the late 1950s and early 1960s, Bowen focused on applying the principles of organic systems to families (Stevens and Collins vii). Building further on the work of Bowen and family systems theory, his student Friedman, took this

understanding of religious life as a system to a different level again by applying Bowen's theories to the synagogue and the congregation.

R. Paul Stevens and Phil Collins cite Bowen on the view that a family is "an emotional and relational entity" (99). This definition is also applicable to the congregational family system: "Systems principles such as wholism, synergy, differentiation and fusion, and interdependence express at least some of the mystery of the family of God" (107). Irene and Herbert Goldenberg, in a textbook on family therapy, define families as "living, ongoing entities, organized wholes with members in a continuous, interactive, patterned relationship with one another extending over time and space" (77). Understanding the strong connection between family relationships and understanding church as family has scriptural warrant from passages such as Paul in Ephesians outlining the profound connection between the mystery of Christ's love for the church and the husband's love for his wife.

As a student of Bowen, Friedman wrote his book to help his readers understand pastoral ministry with families within the congregation and to help them understand the congregation as a family. Friedman states in his introduction, "Family is the true ecumenical experience of all humankind.… [W]hat most unites all spiritual leaders is not a set of beliefs or practices but the factors that contribute to our stress" (1). Friedman believes that his theories and practices are not just transferable among family, congregation, and denomination but that all three are, in essence, the same thing.

In essence does not mean identical. For instance, a church member is free to leave a church "while families can never ultimately annul the lifelong ties that bind them together" (Stevens *Analogy* 177). Nevertheless, Stevens notes that the relationship

between family and church there is more than analogy; it is homology, "a formal correspondence in reality" between family and congregation (173).

Family systems theory is not concerned with analyzing the congregation or family to identify or assign blame or identifying causal links and eradicating the root cause, isolating *the problem* or the *problem person*. In fact, it rejects the notion of simple linear causation: "When it comes to Bowen Family Systems Theory, there is little use for the language of cause and effect" (Lamkin 466). Rather, family systems theory seeks to figure out the system itself. This rejection of simple linear causation is an important part of the study for the participants. James E. Lamkin says, "Each piece of a system is a part of the whole. The particular affects the whole and vice versa" (467). Leaders need to understand themselves as part of a system and to evaluate their own role within it rather than to understand themselves as objective analysts standing outside the system

Such an understanding of the system of which they are part, and their actual place within it, is necessary for leaders because the stated structure is often not the real structure. All family members might verbally agree that dad is head of the house, but if he is an ineffective head, his intelligent more emotionally mature wife, or even an attention-demanding child, might actually have effective control. In a congregational setting, the corps officer may be the leader in name, but may not be the leader in fact. Corps officers may be serving their congregations full-time, but in reality influential people in the family system may effectively control programs, team meetings, and agendas and hence have the most influence on family processes (Cox 4).

Understanding the system as a whole and the leaders' place in it also matters because one of Freidman's major theses is that individual problems or concerns have

more to do with relational networks, the makeup of others' personalities, where people stand within the relational systems, and how people function within that system than the actual concern itself. Such an understanding of problems within a system is demonstrated in the reality that a particular *concern* will hugely trouble one individual and the exact same *concern* will have little impact on another.

Friedman also introduces the technical term of homeostasis, which is "the tendency of any set of relationships to strive perpetually, in self-corrective ways, to preserve the organizing principles of its existence" (23). He insightfully observes that even the most "ruthless corporation," because of the homeostatic principle, is likely to endure "trouble making complainers and down right incompetents" while conversely, "the creative thinker who disturbs the balance of things will be ignored, if not let go" (25). This principle means that significant modification in a system requires an enormous amount of energy. Such a reorientation of a system is not to be equated with changes in the system. All systems change over time. For example, deaths, marriages, changes in personnel, as well as outside influences all bring change to a congregation. However, as Michael Kerr points out, reorientation is about a system becoming healthier:

> I distinguish between change and progress. I reserve the term progress for a family system becoming more adaptive, meaning that a system has become better able to manage life stresses that could potentially trigger symptoms. Bowen theory holds that an increase in basic level of differentiation is the process that brings this about. (Fraser, McKay, and Pease 104)

Progress is improvement within the system in terms of healthier functioning and positive changes in the processes that operate within the system.

Another key term is that of *triangling*. This process occurs when in an attempt to stabilize an unstable relationship between two people (A and B) or between a person and

an issue (A and I), A involves a third person in an attempt to bring stability to the situation. The triangled person, person C, gets caught in the middle of a problem that is essentially between two other people or, sometimes, between another person and a particular issue. Triangling is well-known to parents. A child who has not gotten his or her way with one parent will go to the other parent for support. Getting triangled, caught up in issues and relationships between other people, is an inevitable occurrence in pastoral ministry.

Triangles cannot be avoided. They are an inherent part of all systems. However, self-differentiated persons refuse to be unwittingly triangled. Their task when triangled is to be a non-anxious presence in the triangle. That is, their goal is to stay connected to the person or persons in the triangle but refuse to become the burden bearer for the problem. One of the principles of triangling is that one cannot change the side of the triangle of which one is not a part. If the instability is between A and B, C cannot fix it. As a non-anxious presence in the triangle, C may offer mediation, sympathy, or counsel, but ultimately A and B will have to resolve the instability.

Friedman states a further principle related to triangulation regarding trying to get others to take responsibility for processes and outcomes. He indicates, "We cannot make another family member responsible by trying to make him or her responsible" (49). The very act of forcing other persons to be responsible means that they are not responsible. If a child's chore in the home is taking out the trash, the child is not being responsible if the parent has to remind the child to do the chore every time. For Friedman, the key to solving this issue is not to attempt to delegate responsibility but to delegate anxiety (49). Tell the child of a negative consequence that will ensue for failing to take out the trash.

Friedman says that rather than presenting budgets and shortfall in income and trying to make congregants see their responsibility to give regularly to their church, leaders should announce that they have spoken to the real estate agents with a view to selling off the church property at the end of the year because the church can no longer balance the budget.

This refusal to be unwittingly triangled, the refusal to be the burden bearer, and the capacity to delegate anxiety will help the self-differentiated leader deal with the leverage of the dependent. Friedman makes the point that when leaders do not understand their role correctly, "it is the most dependent who are calling the shots" (223). Stevens and Collins call this leverage the tyranny of the weak where "many emotionally and spiritually weak people do dominate the church" (33). However, in many situations pain relief should not be the leader's objective because "the quicker leaders (or therapists) are to relieve their follower's pain, the less real change they will bring to the system" (Friedman *Generation* 237). Systems theory is a challenge to pastoral and caring leaders who may well believe that relieving the burdens of others is their primary goal.

Another of Friedman's key concepts is that of *self-differentiation*. I deal with this concept separately and in more detail later. It is an important component of self-actualization as an individual but particularly as regards effective leadership.

In another indicator of the strong connection between leader and congregation, Friedman points out that anxious systems are "more likely to deify or crucify their leaders" (30). That is, in an anxious system people will try and relocate their stress somewhere else. Lamkin traces the parallel in family and church on this issue and quotes Friedman: "One way a couple can keep their marriage together is by pushing their

anxiety into their children" (484). The parent's marriage may be unstable or volatile so a

parent may seek to invest all their energy into controlling their son or daughter's life or

distort the parent-child relationship by seeking from their children the love and

affirmation missing in the spousal bond. Congregationally, "[o]ne way a church can keep

the congregation together is by pushing their anxiety on the staff" (484). Identifying the

leader as the only possible savior or the only possible problem is a way of staying

together as an unstable or dysfunctional congregation without addressing the unhealthy

processes within the congregational system.

Friedman's view is that Christian leaders do not need expertise in every area of

church life but need to understand the system or framework that sustains church life and

their place in it because congregations "not only function like families, they also contain

families" (195). Church life, just like any organization's life, is family life (202).

Ministry is not about avoiding criticism. In fact, he points out that criticism can never be

made to go away by trying to please (207). Leaders need to understand their role and

responsibility in the congregational family system and manage the emotional processes

that are an inevitable part of family and congregational life.

Significantly, for Friedman, and for my study, the health and functioning of any

organization depends on one or two people at the top: "The key to successful leadership

… has more to do with the leader's capacity for self-definition than with the ability to

motivate others" (221). This principle is at work, not because of the trickle-down effect,

but because of the inherently organic nature of all organizations

Friedman sees the leader's responsibility in a particular way:

If a leader will take primary responsibility for his or her own position as "head"
and work to define his or her own goals and self, while *staying in touch* [original

emphasis] with the rest of the organism, there is more than a reasonable chance that the body will follow. (229)

For Stevens and Collins, this principle means "persons who define themselves and remain connected are able to contribute to the group while being true to themselves" (175). The ongoing task for the leader is balancing this connectedness with healthy self-definition.

The three keys to healthy leadership in a relational system are to stay in touch, to be self-differentiated, and to deal with sabotage. The refusal to be unwittingly triangled and the refusal to be the sole burden carrier will help self-differentiated leaders deal with the leverage of the dependents in the congregation and allow their own healthy, self-differentiated functioning to impact their congregations.

I chose to use a family systems understanding of congregations as a basis for my study because it made sense to me and has helped me personally; however, applying a sociological/psychological worldview to the local church requires some cautions. Firstly, in light of Scripture, Stevens correctly argues for a "limitation of any theory that lacks a revelational base" ("Analogy" 179). His specific caveats are that in Bowen's theory humankind and the systems of which they are a part are far more like animals than anything else. Christians would claim much more than that for women and men created in the image of God and who, in relationship as brothers and sisters in Christ, are a "community in the Spirit" (179). Helpful as systems theory may be, the final word on the processes of human relationships is not to be found by using creation as the sole source of information. Christians look at God and his revelation for true self-understanding.

Secondly, two of the important concepts in Bowen's theory are differentiation and anxiety ("Analogy" 179). Stevens argues that such anxiety and its effect on one's ability

to be differentiated are not the source of the problem in a family system, for the Christian understands that the deeper cause is sin. Because theology "deepens system thinking by reflecting on both the divine and human constitution of the people of God, thus completing the synergistic interdependence" (180), Stevens ultimately concludes that a biblical theology does not reject systems theory.

My personal caveat is that as it is an all-encompassing theory, Friedman's work leaves little room for the Holy Spirit and the active grace of God. For me, one of the realities that means a person or family is never a closed or predictable system is the transforming power of God. I believe that people's character and personality traits, conscious and subconscious fears, can be healed and changed by God himself. I understand that Friedman has said that this book "[is not] intended to be a mechanistic concept of behavior" (122), but it certainly comes very close. I understand, too, that this book is written across a faith community divide between Jews and Christians, but a theory that is built solely on observable repetitive human behaviors in a fallen humankind will of necessity be flawed itself, at least to some extent. Biblical Christianity witnesses to the fact that redemption and restoration is always possible with God. Individuals and families are sometimes transformed by the renewing power of God. The independent variable is God himself. As Marjorie J. Thompson notes, the family's influence "is not ultimate," for "only God … has ultimate power to shape us" (11). Families are not the only formative influence or even an inescapable influence on individuals.

These caveats aside, a great deal can be gained from researching the insights of family systems theory and the key concepts from it that I outline. While several of the authors I surveyed cite applied systems thinking to their ministry with positive results

(e.g., Stevens and Collins; McNeal; Lamkin; Scazzero and Bird), I was unable to find significant research that validated their positive experiences. System theory, which underpins family therapy, is well researched in that context, but the application of it to congregational ministry is not so. Several doctoral dissertations in recent years have found positive connections and correlations between the pastors' spiritual/emotional well-being and that of the congregation. In this study I sought to take this hypothesis one step further and to see if an understanding and application of the process of self-differentiation and subsequent improvement in well-being of ministers will have a discernible impact on their congregations over a five-month period.

Self-Differentiation

As mentioned, one of Bowen's concepts and a key component of this study is that of *self-differentiation*. For him it is "the degree to which a person can think, plan, and follow his or her own values, particularly around anxiety-provoking issues" without behavior being "driven by the emotional cues from others" (Goldenberg and Goldenberg 180). For Friedman, self-differentiation is the family member's ability to define life's goals and values regardless of emotional pressures from surrounding relationships. Leroy T. Howe suggests that "of all the concepts that Family Therapy literature has contributed to our understanding of family structures and processes, none may continue to influence our discussion and practice more deeply than the concept of self-differentiation" (347). He also points out that differentiation is seen in the Godhead where God differentiates himself from the Son and the Spirit but is always in intimate relationship with them. Human beings, made in the image of God, also "have both the capacity and the calling to

differentiate themselves even as they remain connected" (348). Humankind's

relationships, not just their individual capacities, reflect the Triune God.

In healthy pastoral ministry, the congregation and the leader are not disconnected,

nor are they enmeshed; rather, "the 'self' of the minister and the 'self' of the

congregation are connected, yet differentiated" (Lamkin 468). Lamkin defines self-

differentiation as follows: "Self-differentiation is an organism's ability to define itself

apart from, yet staying connected to, its surroundings" (476). Corps officers do not see

their whole identity wrapped up in their congregation's identity, nor do they see

themselves as other than the congregation, merely connected to them formally or

functionally rather than relationally.

Thus, self-differentiation needs to be understood as something other than

remaining aloof or merely disconnecting from the congregation, for "there can be no self-

differentiation *unless* [original emphasis] one is connected" (Lamkin 476).

Differentiation is not "rugged individualism": I will go my way regardless (Fraser,

McKay and Pease 106). David Schnarch makes the clarifying observation that self-

differentiation is not the opposite of connection but "a different kind of connection" (57).

It is a "higher order process"; self-differentiation is not merely seeking to find a different,

or *healthier*, point on a connected/not connected continuum (57). Rather, it is talking

about a different way of being in a system, not setting better boundaries or a slight

readjusting of current relationships.

This issue is key for the health of congregational leaders because "when we have

little self-differentiation, our identity is constructed out of what's called a reflected sense

of self. We need continual contact, validation and consensus (or disagreement) from

others" (Schnarch 59). Poor self-differentiation means that a leader's sense of well-being

rises and falls on the criticisms and praise of members of the congregation. The perfect

example of a *reflected sense of self* is my corps officer friend, mentioned previously, who

took the results of the NCD survey so personally that he was unable to process them

individually or with his congregation. He had only been at the corps for two years. The

church had existed for over a hundred years. While he was a person of influence in the

system and had no doubt changed it in some way, the poor processes and functioning of

the system could not possibly be entirely his fault.

This *reflected sense of self* of the person who is undifferentiated will inevitably be

an unhealthy distortion because in an unhealthy system praises and criticisms are more

likely to come from the dependent members of the congregation. This feedback from

members will often be skewed and ultimately unhelpful even when they are not critical.

If self-differentiation is not a technique but a way of being, it is achieved in a

continual, intentional process: "The answer may not lie in technique at all; rather, it lies

in the self of the person using the technique" (Lamkin 477). For Kerr, understanding self-

differentiation and intentionally seeking to apply it are crucial. This application is

because "differentiation is a way of being that grows out of a way of thinking. No

shortcuts exist" (qtd. in Fraser, McKay, and Pease101). Self-differentiation requires

reflection and constant application. Where a family or a congregation is functioning

poorly, people may be motivated for change, "but they may be blaming others and more

interested in getting others to change rather than taking a serious look at their own

immaturity" (105). The key in systems theory is that one deals with one's own health and

one's own place in the system. "Maturity is taking responsibility for emotional and

spiritual health of one's own self" (Lamkin 468). It is not about changing the behaviors

and attitudes of others in the system even when the leaders' conviction is that they must

change and their hope is that they will change.

Such healthy self-differentiation means the goal is a reoriented system rather than

merely dealing with symptoms that emerge in a system. Kerr refers to this goal as "basic

change versus system relief" (Fraser, McKay, and Pease 105). Healthy self-

differentiation allows leaders to be the non-anxious presence in the inevitable triangles

that are a part of leadership and allows leaders to remain appropriately connected to

others in their systems without becoming the burden bearer for all the systems' ills or

chief symptom relievers for unhealthy systems. As Leith C. Anderson describes it, "The

challenge for 21st-century pastors is to enter the church system and serve as God's agents

for healing and health" ("Practice of Ministry" 389). The leader must first join, and then

stay joined, to his or her congregation to effect reorientation.

In his series of articles on twenty-first century leadership written in the early

nineties, Anderson makes a wise observation:

> To respond to these challenges, pastors must develop a theology of
> ministry. Those who have a clear understanding of the Bible's teaching on
> the role of pastoral leadership, plus a relevant grasp of the dynamics of
> their church and community are best suited to respond positively to a
> variety of expectations, even when they are unreasonable and
> inappropriate ("Personal Challenges" 263)

For this reason I included a clear biblical understanding of ministry as a vital component

of self-differentiation for the corps officer in this study. Managing expectations,

emotional processes, and togetherness pressures, the major contributors to the stress of

congregational ministry, requires a secure sense of what is and is not one's responsibility.

Anderson points out that the greatest and often harshest expectations can be self-expectations:

> Many pastors have no clear picture of what they are to do, how to manage time, what their priorities should be or what constitutes success. If a pastor has no established measures of success, it is difficult for him [or her] to know if he [or she] is doing what is right and is meeting goals. ("Personal Challenges" 262)

A significant proportion of corps officers may be trying to meet unrealistic, self-imposed, expectations based on an unbiblical understanding of ministry.

In his study on the benefits of pastors' knowing and achieving their goals, Hessel J. Zondag discovered a significant link between the two: "Pastors who are aware of their achievements, and as a consequence experience their work as meaningful, are satisfied. Awareness of results is the primary source of satisfaction, and it is this awareness which boosts psychological and physical satisfaction" (264). Knowing and achieving goals is important because "psychological satisfaction will contribute to the well-being of pastors and to their perseverance in the profession" (264). Conversely, unrealistic expectations and unachievable goals that bring little result are a source of stress and dissatisfaction with one's vocation.

Self-awareness and clarity of purpose and goals are also essential because leaders and congregations may not always exactly agree on a pastor's skill set or personal characteristics. In a survey of 168 pastors and 1,388 congregants, John C. La Rue, Jr. discovered, for example, that while 35 percent of pastors understood the coach/team as their primary model of leadership only 13 percent of congregants agreed (La Rue, "Pastoral Leadership Styles" 88). He also discovered that pastors are their own worst critics. The strongest example of inaccurate self-criticism was that 41 percent of pastors

saw their being *forceful* as their main weakness compared to 10 percent of congregants. Similarly, 40 percent of pastors saw their weakness as controlling while only 15 percent of congregants agreed ("Pastoral Leadership Skills" 88). This gap between pastors' and congregations' perceptions points to the necessity of continued application to the process of self-differentiation.

Congregation as Family System

In their book on a systems approach to congregational ministry, Stevens and Collins astutely observe, "The basic unit of the church is not the individual but the church as a whole" (xviii). The understanding of *church as a whole* is borne out by Scripture in the metaphor of the body and unity in diversity: many parts but one body nonetheless (Rom. 12:4-8). While a local church will have many relational subsystems, it fundamentally exists as one relational entity.

Scripture provides several other metaphors for the church: the bride, the temple, and the household. No one of them contains the totality of meaning for the mysterious thing called the church. Paul S. Minnear says, "We must give up the futile effort to choose one image as the key to all others" (qtd. in Feddes 282). However, in seeking to understand the church as a family system, seeing the church as the household of God, the family of believers (Gal. 6:10), is important among these images. The language of family, and filial relationships, Abba father, brother, sister, child of God, permeate the New Testament writings. As Feddes points out, "Church as God's household is a major metaphor for the New Testament community of disciple" (274). The body is a system; the family is a system.

Tidball too notes this familial language and infers that the church "is above all else a community of the Spirit" (87). In unpacking this view as regards the book of Acts, he states, "The sense of belonging together and of family, where all are valued, rather than the church as a hierarchical institution, is hard to miss because of the frequency with which Luke refers to the church as a group of brothers and sisters" (89). Right from its beginnings, Luke understood the church to be a spiritual family joined together as a relational entity.

The local church is a living family, and, "to say that the church is a natural living system is to say that it is characteristic of and subject to the complex qualities of all living systems, as is the family" (Lord 137). Importantly, a church's *primary* characteristic is interrelatedness. The local church is not a business and should not be understood as such. Lord rejects the metaphor of *church as business organization* and the resulting *colleaguism* whose end is efficient production. For him, "the nature of the local church is *relational* [original emphasis] and therein lies the heart of its being" (140). Ultimately, a local church's health cannot be measured by numerical outcomes or the successful attainment of missional objectives, that is, efficient production. These results are secondary. They flow from a church's health as a relational system, its primary, and, therefore, most important mode of being.

Clarence Hibbs affirms this counter-cultural notion of understanding a congregation as relational system rather than *person as individual* or collection thereof, and the applicability of a systems understanding of congregations (110). Building on previous research in family therapy, Hibbs identifies and compares the contextual framework for families and congregations. The four dimensions of this framework are

observable in families and congregations. In seeking to understand a relational system, observable, objectifiable facts about that system, inform this understanding, such as history, location, outside factors, and conflicts (117). The other three dimensions are individual psychology, systems of transactional patterns, and relational ethics. The last is a key factor in relationship systems and includes relational dynamic such as fairness, trust, loyalty, and forgiveness. As such, the contextual theory of family systems "supports biblical concepts as they apply to healthy functioning" in families and congregations (131).

The understanding of the relationship between families of origin and the local church family is informed by the words of Jesus, who relativized the importance of families (Thompson 134; Ahearne-Kroll 19). When Jesus was confronted by his family of origin, he pointed his hearers to a different allegiance and declared, "Whoever does God's will is my brother and sister and mother" (Mark 3:35). In doing so he radically redefined family: "A true family is one whose center is an unswerving allegiance to God.… Jesus is interested in inaugurating a new community" (Thompson 134). The biological family is not disregarded but rather relativized, and it takes its place in the larger transformed and transforming family of God.

Leadership in a System

Leadership within a family system is not a theory of leadership per se but the application of universal systems principles whatever the context. Contrastingly, in a survey of models of leadership styles, Nathan C. P. Frambach points out that since the nineteenth century several major theories of leadership have existed, starting with "the great man" theory (383-84). This theory was followed by the Situationalists who then

declared that the context made the leader. Frambach also refers to transactional leadership, which pointed to an earned leadership, while, mainly in non-Western cultures, eldership or age was understood to give one the right to lead. Transformational leadership is a higher order way of leading developed by Bernard M. Bass. Transformational leadership, with its emphasis on the intrinsic motivation of the leader, shows some congruency with a systems approach to leadership. Transformational leaders have progressed beyond the punishment/reward transactions of transactional leaders and "are those who stimulate and inspire followers to achieve extraordinary outcomes and, in the process, develop their own leadership capacity" (Bass and Reggio 3). Transformational leaders develop their capacity to influence, motivate, stimulate, and be considerate of their followers.

Systems theory looks at leadership in a different way. It has no view of style, techniques, personality, or the composition of one's team. While these have been the common fodder of leadership books, Robin Middlehurst argues that they can never be universal because "leadership theory and leadership practice are contingent" and always associated with "historical and cultural contexts" (325). To paraphrase Middlehurst, no leadership style, model, or strategy is ahistorical, a-contextual, and objective. Conversely, systems theory, talks about a way of *being* as the head of any system, and within any system, and stresses that personality type, leadership style, and strategies are not the issue. Family systems theory emphasizes "the primacy of process over content" (Friedman 241). This emphasis is the basis for what Stevens and Collins call "the myth of pastoral incompatibility" (60). When a congregation and leader just do not fit, they would

contend that the leader was unable to understand and work within the process of the congregational system.

While approaching leadership from a more strategic approach than system theory, Henry and Richard Blackaby also affirm, "The greatness of an organization will be directly proportional to the greatness of its leader. It is rare for organizations to rise above their leaders" (31). System theory would say that because of the inevitable impact of the leader on the system an organization cannot rise above its leader. If the system has done so an incongruence between stated structure and actual structure exists.

Many highly influential writers on Christian leadership have outlined different approaches as to how one leads. J. Robert Clinton theorizes five phases of development in a leader. They are sovereign foundations, inner life growth, ministry maturing, life maturing, and convergence. These stages are inferred from his study of the lives of biblical, world, and political leaders. Significantly for this study and its stress on the cruciality of one's inner life, he also notes, "Our greatest challenge as leaders is to develop a godly character" (57). Clinton's understanding of Phase IV life maturing has some links to the processes of self-differentiation as outlined by Friedman (Clinton 46).

George Barna's 1992 survey of over one thousand pastors in the USA revealed that while hopeful about ministry many ministers are disappointed and "frustrated in their efforts to serve God and his people" (*Today's Pastors* 24). His view is that many of the pastors leading churches should not be doing so because they lack the capacity for leadership (26). Many pastors rated themselves highly. For example, 63 percent said they were good and 20 percent excellent at modeling a Christian lifestyle, while 51 percent said they were good and 23 percent excellent at developing relationships, and 48 percent

said they were good and 14 percent said they were excellent at church leadership (71). Such self-assessment may not be an effective measure because of, as La Rue's research indicates, a significant disparity in the ministers' view of themselves and the congregation's view of the minister. In terms of leadership, Barna's research indicated that only 6 percent of pastors claimed the spiritual gift of leadership and only 21 percent claimed the four "relational gifts" (122). In interpreting his results, Barna suggests five indispensable qualities of leadership: the power of vision, knowing one's spiritual gifts, appropriate training, preparation, and good time management (117-28). Barna does note that many pastors struggle with expectations, both their own high expectations and the congregation's unreasonable expectations. Therefore, an important part of the leader's job is to reshape expectations (156).

John C. Maxwell famously states that "leadership is influence. That's it. Nothing more; nothing less" (1). His book outlines a range of techniques and strategies for successful leaders. In response to this statement, Craig Bailey points out the inadequacy in Maxwell's definition of leadership as influence in that it is too broad, but "[i]t falls short because it describes exclusively what a leader does" (4). He contends that rather than being a born leader, "leadership is born in a person" (4). He describes Christian leaders, still rather broadly but nevertheless qualitatively, as those who can (1) open themselves to God, (2) open their eyes to what is, and (3) open their eyes to what could be (5). However, Bailey's criticism's aside, Maxwell does comment on the importance of the leader's inner life: "Integrity is not what we do so much as who we are. And who we are in turn, determines what we do" (36). Maxwell, too, realizes the importance of inner qualities in a leader.

James M. Kouzes and Barry Z. Posner give five fundamental practices of leadership: challenge the process, inspire a shared vision, enable others to act, model the way, and encourage the heart (*Leadership* Challenge 9). This approach too is a practice-oriented paradigm that seemingly focuses little attention on the cultivation of the inner life. However, several chapters, particularly the ones titled "Inspiring a Shared Vision" and "Enabling Others to Act," express many elements of self-differentiation and core qualities, such as integrity in a relational framework. Kouzes and Posner's understanding of leadership is research based. Their Leadership Practices Inventory was developed out of interviews and written case studies with leaders and formed the basis for their positing five practices of leadership, which have been validated by their and others' testing.

Kouzes and Posner's more recent research, presented in a myriad of anecdotes, points to the importance of self-reflection and self-development in the leader. Although written in a business context, surveys of followers gave the most looked-for qualities in a leader as being honest, forward looking, inspiring, and competent as components of credibility (*Truth* 519-30). They stress the importance of clarity of values (678-86), in the workplace, as clarity of personal values "has the most significant impact on employee's feelings about they're work and what they're doing" (693-704). Regarding relationality, "[l]eadership is not about the leader per se;… it's about the relationship between leaders and constituents" (931-41). In one of their anecdotes, a surveyed leader says, "I learned that I must change myself first and let others see me and then they will know how to follow" (1437-49). This particular leader understood such change as seeking to be a role model. Perhaps the wisest thing in the book is a quote by one of the subjects, Melissa Poe Hood: "I do believe that everyone struggles with life purpose; however, a leader is one

who steps beyond her own self-doubts and realizes her journey is her responsibility"

(1981-83). Her thoughts indicate healthy self-differentiation, even though she does not

use systems theory language.

Reggie McNeal's writing on leadership shows strong links with systems theory.

He notes the inherently relational and systemic nature of all things. For McNeal systems

thinking is a "quantum universe" paradigm compared to a "Newtonian universe"

paradigm. He states, "We are relational beings. We not only want to belong, we only

come to a true understanding of who we are in our relationships with God and with other

people" (1392-99). He also notes the healthy connection between leader and congregation

using the language of enmeshment and self-differentiation. He comments on the

importance of solitude and the practice of solitary disciplines such as observing Sabbath,

extended prayer times, fasting, and journaling (1699-706). Not everything he says aligns

exactly with family systems theory. For instance, he takes the position that sometimes

leaders and congregations just do not fit (1061-68). This view is rejected by Collins and

Stevens (60) and Friedman (67). While anecdotal rather than researched based, McNeal's

understanding of leadership aligns closely with family systems theory.

The theories on leadership I have given vary from those that are built around

techniques and strategies to achieve outcomes even when based on qualities of leadership

(Maxwell; Blackaby and Blackaby; Barna), to those who align to some extent with a

systems approach (McNeal; Clinton). I am not arguing against strategies and techniques.

They are necessary, even for a *community in the Spirit* congregation. However, systems

theory posits that a leader's primary and ongoing goal is to understand oneself and the

system of which one is a part: "What counts is the leader's presence and being, not

technique and know-how" (Friedman, Treadwell, and Beal 17). Strategies and outcomes, while necessary, are secondary. In contrast to theories of leadership that focus solely on the skills or attributes of the leader, I understand that leadership in a system is always as a part of the whole and is always personal and relational.

According to systems theory, the approaches to leadership that will be most successful are those approaches that focus on *self in relation,* for example*,* McNeal and to a lesser extent Clinton, as well as the research of Kouzes and Posner. For Matthews this approach means that, "Because ministry is expressed through the 'self' of the minister, [Bowen family systems theory] is first and foremost a resource for the pastor as a person" (Matthews 434). Thus, the key issue for leaders is their own functioning. Therefore, "The main contributions of [Bowen family systems theory] are directly related to the personal functioning of the pastoral theologian himself/herself" (440). Leaders in the boardroom are better off when they have a clear understanding of themselves, their place in the system, and the processes of the system, over and above techniques that will help them exert influence on, or change the thinking of, those in the board room.

In support of the importance of the leaders' focus on self, MacDonald identifies that, "The forming of the soul that it might be a dwelling place for God is the *primary work* of the Christian leader" (51). Rather than techniques and methods, MacDonald suggests that the qualities he would see developed are humility, compassionate steadfastness, observable faith, and self-control.

The forming of the soul is a necessary part of leadership in a Christian system where goals, ends, and means are those of the kingdom. As Blackaby and Blackaby point out, "Spiritual ends require spiritual means, and spiritual means come only by the Holy

Spirit" (42). Forming of the souls is crucial because "the minister's own personal and professional health is the greatest gift a minister can give a congregation" (Lamkin 484). Such thinking is countercultural in a Christian leadership context where many pastors either burn out or rust out. The appropriate intentional nurturing of the inner life and character coupled with clarity of role and purpose means that the Christian leader should do neither.

Forming of the soul is not just for leaders' health but for the health of the congregational system of which they are a part. David R. Walls' study of Christian and Missionary Alliance Churches in Canada reveals a definite link between leader and congregation in that "pastoral emotional health was shown to have an effect on church health" (148). Perhaps Maxwell's understanding of leadership as influence is not wrong but rather it is inadequate. The fundamental difference between Maxwell and Friedman is that Maxwell, and similar models of leadership, are about influencing outcomes while system theory recognizes that the corps officer's way of being will inevitably and primarily influence the corps' way of being: "To be present at all is to intervene, to be part of is to exert influence within the ongoing relational world" (Lord 150). Leaders changing themselves is the vital first step to exerting influence in systems.

A necessary part of this self-differentiation as a way of *being* in a corps system will require corps officers to, in some measure, deal with their own family systems. Lamkin discusses the concurrent healing of disconnections in his family of origin and the church in which he served as he sought to apply systems thinking in ministry. For him, the process "illustrates the interlocking layers of the minister's family, families within the congregation, and the congregation as a family" (466). Because leaders are connected to

their own family system and their church system at the same time, "[t]o the extent we can learn to define ourselves within the emotional triangles of our families of origin, to that same extent we will have the increased capacity to do this in any other relationship system" (Friedman 309). Self-differentiation in the leaders' families will help them in the process and practice of self-differentiation in their churches, and vice versa.

Scripturally the link between church and family aligns exactly with Paul's instruction to Timothy regarding leaders who handled their family roles well (1 Tim. 3:5). Paul intuitively, or divinely, understood the transference or homology of system theory regarding family life and congregational life. The father or mother who is a self-differentiated part of a healthy functional family system at home has the potential to be a self-differentiated part of the church.

The degree of diffentiation in a leader can be discerned by particular behaviors and attitudes. The major characteristics of poor leadership and healthy leadership in systems as understood by Friedman are outlined in Table 2.1.

Table 2.1. Characteristics of Leadership

Characteristics of Leadership in Anxious Systems	Characteristics of Well-Defined Leadership
Leaders lack the distance to think out their vision clearly	The capacity to separate oneself from surrounding emotional processes
Leaders are led hither and yon by crisis after crisis	The capacity to obtain clarity about one's principles and vision
Leaders are reluctant to take well-defined stands, if they have any convictions at all	The willingness to be exposed and to be vulnerable
Leaders are selected who lack the maturity and sense of self to deal with sabotage	Persistence in the face of inertial resistance
	Self-regulation in the face of reactive sabotage

Source: Friedman, Treadwell, and Beal 89.

Church Health

Health is a description of a way of being or a measure of well-being. Health in a local church is neither a number nor "a state or a thing. Health is a manifestation of processes, many hidden yet real" (Steinke 4). Several church health inventories available today offer quantitative assessment of a local church's health. All of them, in some measure, trace their roots back to the church growth movement. Donald A. McGavran is regarded as the father of the church growth movement. His experiences as a missionary and desire to see churches grow led to his eventual role at Fuller Seminary as Professor of Mission and Church Growth. In the book *How to Grow a Church*, written in collaboration with Win Arn, they stress the importance of diagnosing church health. They relate church health to issues such as "What areas of the church are growing? What areas are not growing? Where is the church effective in the community? Where is it not effective? Is the church reproducing itself at various [demographic] levels?" (60). As expected, with an emphasis on growth, McGavran and Arn then concentrate almost exclusively on membership statistics. For example, they suggest that the Sunday school attendance is a barometer for church growth.

McGavran and Arn's emphasis on growth challenged many churches and church leaders. While highlighting statistics was eventually found to be inadequate, their emphasis on the importance of research into the life of a particular local church was a catalyst for later researchers, such as Barna and C. Peter Wagner in the USA and Eddie Gibbs in the United Kingdom, as well as being an influence on church health proponents such as Schwarz. Gibbs acknowledges McGavran's contribution to the research:

> One of the great services which McGavran has rendered to the missionary
> enterprise has been his insistence on the need to gather objective and

accurate data in order to disperse the fog in which it has operated for so long. (131)

Statistics can never be the complete answer, but McGavran's emphasis on gathering data has greatly benefited the wider church.

Wagner is another key figure in the literature of church growth. In his book *The Healthy Church*, he immediately links church health to church growth: "It seems that one of the signs of good church health is growth" (9). He uses the metaphor of the church as the body of Christ as a reason to apply the descriptive terms sick and healthy to particular congregations. The thrust of this book is "church pathology," that is, "identifying, naming and analyzing crippling church diseases" (14). For Wagner, the seven signs of a healthy church are a positive pastor, a well-mobilized laity, the care of member's needs, the celebration of congregation and cell, a common homogenous denominator, effective evangelistic methods, and biblical priorities. He also proposes nine diseases that hinder church growth. Among them is arrested spiritual development (119), caused by members who are not committed to Jesus Christ as well as members who have not been nurtured in their faith. He also suggests a quality-based assessment of church health using the "Ten Characteristics of a Healthy Church" developed by the Evangelistic Association of New England, now Vision New England (Steven A. Macchia 23).

TSA formed a link with Fuller Seminary and McGavran in 1978 through the Canadian Territory of TSA. Coordinators were later appointed from the two Australian territories. In 1986 the general of the time wrote to all territories across the world, encouraging them to use church growth principles (Larsson 5). The history of TSA's links with McGavran's work and the church growth movement are outlined in a 1988 Salvation Army publication *How Your Corps Can Grow* (Larsson). Larsson took all the

principles of church growth and contextualized and synthesized them for Salvation Army structures, processes, and language. He acknowledges his debt to McGavran, Wagner, and Gibbs, in particular. In line with McGavran's work, the analysis of health in TSA is strongly linked to statistical research; hence, analysis is based on soldiership growth (i.e., membership) analysis and composite growth. He also proposes the analysis of the un-health in corps, based on Wagner's understanding of church pathology (*Healthy Church* 119). Larsson's synthesis of Wagner and Gibbs gives ten signs of health in a corps. They are effective leadership, unity of purpose, believing and constant prayer, life-related Bible teaching, inspiring and eventful worship, growth groupings (cell groups), mobilized membership, continuous evangelism, compassionate service, and new-member incorporation (42-46). He offers no measurement instrument other than the leaders' insight into each area.

Larsson's book was influential at the leadership level in the AUE, even if the continued congregational decline in the nineties and the first decade of this century indicates that the successful grassroots application of the principles he outlines was limited. His understanding of the church growth movement led to AUE vision statements in the nineties such as *People Count* and *Mobilize 2000*. *Mobilize 2000* became *Mobilize for Mission* and after several years was replaced with *One Army One Mission*. The last, the current emphasis of the AUE, lists seven mission priorities, the third of which is "Corps healthy and multiplying," language that perhaps reflects the influence of Schwarz as well as contemporary missional church writers (e.g., Stetzer and Rainer).

A key contributor to a more developed link between church growth and church health built on substantial research is Schwarz and his Natural Church Development. He

based his work on the theological, "biotic" principle that God grows the church (7);

therefore, the role of the church and its leaders is to make their church healthy, that is,

fertile soil for growth. He cites the kingdom parable of Mark 4:26-29 where the earth

produces the crop all by itself. He contends that a healthy church must have eight quality

characteristics: empowering leadership, gift-oriented ministry, passionate spirituality,

functional structures, inspiring worship services, holistic small groups, need-oriented

evangelism, and loving relationships. Schwarz has collated the data from all the churches

that have used his material. With a score of fifty as a mean, he gives sixty-five, one

standard deviation above the mean, as the level at which numerical growth occurs. He

argues that sixty-five is a "qualitative value beyond which growth will *always* [original

emphasis] occur" (40). He states in *Paradigm Shift in the Church:* "[W]e have not yet

discovered a single church which had a quality index of 65 or more … in all eight areas

which was not also growing in quantity" (241). As an early reviewer of his book points

out, Schwarz's both/and approach with growth and health might be "welcomed by church

leaders who have resisted the temptation to choose between quality and quantity" (Troxel

127). Although based on extensive research, Schwarz has not made his data available to

confirm the validity of his results.

　　　　The ten characteristics of a healthy church developed by Vision New England are

outlined by Steven A. Macchia. They are God's empowering presence, God-exalting

worship, spiritual disciplines, learning and growing in community, a commitment to

loving/caring relationships, servant leadership development, an outward focus, wise

administration and accountability, networking with the body of Christ, and stewardship

and generosity.

In line with the general thrust of this study, a book by Scazzero and Bird states explicitly, "As Goes the leader, so Goes the church" (20). They contend that the "overall health of any church or ministry depends primarily on the emotional and spiritual health of its leadership" (20). Scazzero and Bird cite Friedman's *Generation to Generation* in their bibliography, and although it is not referenced, their work seems to have been heavily influenced by Bowen's family systems theory. A systems understanding of congregational ministry is reflected in statements such as, "the goal was not to change the church but to allow God to change me" (33), as a response to initial failures in ministry. They provide an emotional/spiritual health inventory in two sections: general formation and discipleship and emotional components of discipleship. The authors posit six principles of an emotionally healthy church. Firstly, churches must look beneath the surface or perform honest self-reflection. Secondly, they must break the power of the past in order to understand themselves in terms of family systems theory. Scazzero and Bird also use the genograms of family therapy. Other principles include living in brokenness and vulnerability, receiving the gift of limits (recognizing the gifts they do and do not have), embracing grief and loss, and making Incarnation the model for living well.

Thomas L. Ehrich posits seven key factors that shape health. They are membership development, leadership development, communications strategy, spiritual development, young adult ministries, the listening church, and metrics. The last one is his attempt in some way to measure *church wellness*. His metrics are largely based on attendance, as his thesis is that "meaningful measures are those that involve people's behaviors or choices" (122). No specific assessment tools are given; rather, he points the reader to the areas of church life that should be measured.

The National Church Life Survey (NCLS), started in 1991, is the most

comprehensive statistical study of church life in Australia (Kaldor et al.). It has taken

place every five years since, concurrently with the federal government census, in

thousands of congregations in all the major Christian denominations in Australia. While

initially providing statistical rather than interpretive reporting, the compilers of the 2006

survey produced nine characteristics grouped into three areas that represent healthy

growing churches in Australia. The internal core qualities are an alive and growing faith,

vital and nurturing worship, and strong and growing belonging. The inspirational

qualities are a clear and owned vision, inspiring and empowering leadership, and open

and flexible innovation. The outward core qualities are practical and diverse service,

willing and effective faith sharing, and intentional and welcoming inclusion.

Ed Stetzer and Thom S. Rainer's missional church exploration of church health

rejects a scorecard of metrics based on "bodies, budget and buildings" (538-53).

Surprisingly, they make no comment on other researchers and authors who have a more

synthesized view of growth and health (e.g., Schwarz; Macchia). They posit three

categories involving seven elements in growing, transforming churches. This

transformation loop consists of (1) discerning your context—missionary mentality; (2)

embracing—vibrant leadership, relational intentionality, prayerful dependence; and, (3)

engaging—worship, community, mission (682-89). A summary of church health

characteristics given by significant contributors on the subject is given in Table 2.2.

Table 2.2. Church Health Characteristics

Beeson	NCLS	Schwarz	Larsson	Scazzero and Bird	Macchia	Ehrich
Authentic community	Alive and growing faith	Empowering leadership	Effective leadership	Look beneath the surface	God's empowering presence	Membership development
Empowering leadership	Vital and nurturing worship	Gift-oriented ministry,	Unity of purpose	Break the power of the past	God-exalting worship,	Leadership development
Engaging worship	Strong and growing belonging	Passionate spirituality	Believing and constant prayer	Live in brokenness and vulnerabil-ity	Spiritual disciplines	Communicat-ions strategy
Functional structures	A clear and owned vision	Functional structures	Life related Bible teaching	Receive the gift of limits	Learning and growing in community	Spiritual development
Intentional evangelism	Inspiring and empowering leadership	Inspiring worship services	Inspiring and eventful worship	Embrace grieving and loss	Commitment to loving and caring relationships	Young adult ministries
Mobilized laity	Open and flexible innovation	Holistic small groups	Growth groupings	Make Incarnation your model for living well	Servant leadership development	The listening church
Passionate spirituality	Practical and diverse service	Need-oriented evangelism	Mobilized membership		An outward focus	Metrics
Transforming discipleship	Willing and effective faith sharing	Loving relation-ships	Continuous evangelism		Wise administration and accountability	
	Intentional and welcoming inclusion		Compassionate service		Networking with the body of Christ	
			New member incorporation		Stewardship and generosity	

The Leaders' Spiritual Well-Being—The Missing Characteristic

A review of characteristics, strategies, and emphases of the four most influential writers on church growth in Australia, none of whom are Australian, highlights a missing row in Table 2.2. Warren writes of the necessity of spiritual disciplines for developing spiritual maturity in members (348) and wisely suggests that regarding being welcoming, the "pastor of a church sets the tone and atmosphere of the congregation" (212). Barna in

The Power of Vision acknowledges, "[O]ur greatest obligation while we are on earth is to know God more intimately, and to bring ever greater glory to His name by our efforts" (152). In *Strategies for Church Growth* and his companion book *Leading Your Church to Growth*, Wagner acknowledges the connection between leader and church: "If churches are going to maximize their growth potential they need pastors who are strong leaders" (*Leading Your Church* 74). One of the characteristics of Schwarz's healthy churches is empowering leadership: "[L]eaders of growing churches concentrate on empowering other Christians for ministry" (*Natural Church Development* 22). All of those wise and dedicated Christian men are correct, but, noticeably, they do not discuss the inner life of the pastor. I am not arguing against their views but saying that they have missed a vital component. Whatever language they use, all recognize the importance of leaders in a system; however, none of them articulate the absolute necessity of leaders working on their inner lives with God as the first priority for church health and growth. If systems theory is correct, if, as this study posits, leaders' spiritual well-being is crucial, and if the ground of such well-being is an ever-deepening growth of the Christ life in corps officers sustained by intentional practices, the importance of the leader's inner life with God must be articulated and acknowledged in any attempt to grow churches. As I have noted, many writers on leadership recognize the importance of leaders' character and integrity, their internal qualities. Perhaps such writers on church leadership and church growth too optimistically assume that congregational leaders maintaining healthy devotional lives with time for study, solitude, and prayer, is axiomatic. However, as recorded in John's Gospel, the Lord reminded his hearers, "If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing" (John 15:5). Church leaders must take

him at his word, for without mutual indwelling in God the leaders' implementation of

Warren's, Barna's, Wagner's, or Schwarz's particular strategies and emphases will

ultimately be doomed to failure.

Church Health in This Study

In this study I have taken the view that the assessment of the qualitative health of

a local church is more important than measuring statistical growth alone. As Kenneth O.

Gangel points out in his article on the marks of a healthy church, church health cannot be

merely linked to numerical growth. Many heretical sects have grown and flourished.

Health needs to be measured in biblical and spiritual terms, not merely numerical terms

(468). However, growth and health are not mutually exclusive. As this chronological

overview of church growth and church health has demonstrated, writers on these topics

show a developing understanding of the necessary link between church health and church

growth. Gangel contends, "Biblical church health begins with a Christ-centered, Bible-

centered congregation determined to be in their personal, family, and corporate life

precisely what God wants of them" (470). In the context of this study, perhaps the

precursor to such a beginning is the application of this truth to the leader.

The contention of Larsson, Schwarz, Scazzero and Bird, and Ehrich is that church

health is essential for church growth. This view was conditionally confirmed by the

research of Scott B. McKee and his colleagues. Research completed in four different

denominational settings found that "the churches that reported growth perceived every

church health characteristics as higher than those in declining churches" (McKee 79).

The qualifying condition to an automatic link between church health and numerical

growth was the discovery that, in line with Schwarz's research, while most healthy churches grow, some healthy churches do not (103).

As in the case of individual spiritual well-being, leaders and researchers need, however imprecisely, to measure the qualities of congregational health. If leaders and researchers do not, plans and strategies for corps growth are formulated on "non-representative illustrations, philosophical arguments, theological exhortations, common-sense folk wisdom" (Moberg 252). A great deal of the literature on the merits of systems theory and its application to the health of a congregation, even though it supports the thesis of this study, is anecdotal, subjective, and experiential (Steinke; Lamkin; Collins and Stevens; Scazzero and Bird). The characteristics of a healthy congregation can be measured by observable behaviors, attitudes, and responses.

For this study I chose to use the Beeson Church Health Questionnaire to assess the health of each corps. As is evident in Table 2.2 (p. 84), and as one would hope, the necessary qualities required for church health in the different inventories show a great deal of similarity. The BCHQ aligns quite closely to NCD and fits well with the two writers that have had most influence on TSA in recent decades: Larsson, for which there no assessment instrument exists, and Schwarz, who does not make the raw NCD data available.

The BCHQ was developed through Doctor of Ministry research in the Beeson program at Asbury Seminary. The collaborative effort was a deliberate attempt to research and synthesize the characteristics of church as defined by the Wagner, Schwarz, Macchia, and others. It uses eight characteristics: authentic community, empowering

leadership, engaging worship, functional structures, intentional evangelism, mobilized

laity, passionate spirituality, and transforming discipleship.

In this study a survey of all church members was not possible or deemed

necessary. NCD methodology is to survey thirty active members of the congregation,

those with leadership roles and ministry responsibilities. For this study the local

leadership team was surveyed, as well as, where necessary, others who are committed to

their corps and working in ministry. A minimum number of twelve and a maximum

number of twenty respondents were set to give some consistency to the results.

One of the constraints of this study was the complex nature of a local church

system and the significant time required for reorientation to take place. I felt that by

surveying those in leadership and ministry roles, I could get feedback from those most

likely to be impacted by any change in the spiritual well-being of the corps leaders and

most likely to have responded to a positive process of self-differentiation within their

leaders.

Spiritual Well-Being

As in the case of church health, Moberg points out the necessity, however

imperfectly, of measuring spiritual well-being (SWB), for "without reliable tools,

evaluation of efforts to promote SWB will remain on the level of non-representative

illustrations, philosophical arguments, theological exhortations, common-sense folk

wisdom (ingrained with unrecognized folly) and careless trial and error experimentation"

(252). Helpfully for this study, he relates this necessity to the growing literature around

church health. He built his study of spiritual well-being on the influential definition given

by the National Interfaith Coalition on Aging: "Spiritual well-being is the affirmation of

life in a relationship with God, self, community, and environment, that nurtures and celebrates wholeness" (qtd. in Ellison 331). In an attempt to measure spiritual well-being, Moberg identifies ten indices in his study around attitudinal, behavioral religious, and self-evaluative variables (358). He affirms the correlations and validity of Craig W. Ellison and Raymond F. Paloutzian's SWBS, which was a further extension of his work (Scott, Agresti, and Fitchett 314).

Ellison's work has been a major influence in the study of spiritual well-being. Following Moberg, Ellison argues that assessments of well-being that ignore the *transcendent* are inadequate. He argues that researchers can measure seemingly subjective terms such as *spiritual* and *well-being* via developing a set of indicators. He makes several cogent and pertinent observations. Firstly, a holistic understanding of personhood means that "the spiritual dimension does not exist in isolation from our psyche, but provides an integrative force" (332). Secondly, Ellison does not regard spiritual well-being and spiritual health as synonymous; rather, a sense of well-being is the outcome of spiritual health, much as one might have a *sense* of physical well-being when one's body is healthy. Thirdly, Ellison does not equate spiritual well-being and spiritual maturity. The new and spiritually immature Christian is quite capable of having a sense of spiritual well-being. Finally, spiritual well-being is also understood as a continuous variable, so the question is not whether one has it but the degree to which one has it (332). His study supports the view that those with a more "internalized and intimate relationship with God" have a greater sense of spiritual well-being (336). Moberg's research indicates a similar finding (358).

The strength of leaders' intimate relationship with God is vital because of the impact of ministry on their sense of well-being. A 1996 study of Presbyterian elders revealed the vulnerability of those with leadership responsibilities in congregational systems: "Individuals who have leadership positions in the church (i.e., both clergy and elders) appear to be more vulnerable to the deleterious effects of negative interaction than rank-and-file church members" (Krause, Ellison, and Wulff 735). Neal Krause, Christopher G. Ellison, and Keith M. Wulff's survey of clergy, elders, and members revealed that clergy experience more negative interaction than others in their churches, and the effect of those interactions is substantially greater. They also note, "These apparently destructive consequences for clergy are only partly offset by the benefits of emotional support" (737). This potential damage to leaders and subsequent effect on well-being means that a healthy sense of self and purpose is critical for leaders' long-term survival and effectiveness.

A sense of the abiding presence of Spirit in one's life is also important. In their 2004 study of university students on the correlation among the Holy Spirit Questionnaire (HSQ), the SWBS, and the Spiritual Assessment Inventory, Jennifer L. Fee and John A. Ingram point out that the SWBS "has been established as a valid indicator of one's sense of well-being in relationship to God as well one's overall sense of life purpose and satisfaction" (105). Their research sought to plot the connections between the SWBS and their own Holy Spirit Questionnaire, an instrument designed to measure an individual's awareness of the Holy Spirit. They discovered a positive correlation among the HSQ and the religious well-being component of the SWBS and, somewhat surprisingly, the existential well-being component of the SWBS. They note, "[I]t seems logical that a

person bearing the fruit of the Spirit would also experience a sense of life purpose and satisfaction" (112). Therefore, they conclude that an awareness of the Holy Spirit is linked to a Spirit-filled life and positive behaviors that enhance well-being.

In her assessment of the SWBS, Vicky Genia suggests that the scale is effective in measuring the two dimensions of existential well-being and religious well-being. However, her research in her 2001 study on university students indicates more than two dimensions involved in well-being. Her other caveat is that "given that the RWB [religious well-being] and EWB [existential well-being] seem to measure distinct constructs, this study raises questions about the validity of combining the scales to form an overall SWB score" (32). She suggests that researchers "report findings for both RWB and EWB, as each tends to measure different aspects of spiritual health" (32) as respondents may achieve the same result, but, because of the two different sub-scales, for different reasons.

Several studies on the SWBS have also noted ceiling effects among evangelical Christians. That is, the scale is more efficient in measuring spiritual deficiency than spiritual well-being (e.g., Genia). However, in a different setting, Eric L. Scott, Albert A. Agresti and George Fitchett's study of psychiatric patients found no ceiling effect and the scale was useful.

For his study on spiritual well-being in secondary school teachers in Australia, John Fisher, building on the work of Ellison and others, posits four dimensions or "domains of human existence" for spiritual well-being (43). They are personal, communal, environmental, and transcendental. These have their roots in the definition of spiritual well-being of the National Interfaith Coalition on Aging cited earlier. He states

these relationally as the relation with self, relation with others, relation with the environment, and relation with the transcendent other (43). Given his dependence on Ellison, Fisher surprisingly uses the terms well-being and health synonymously. More helpfully he develops the interrelatedness of all four aspects of well-being and suggests the term "progressive synergism" to describe their interaction and interdependence (46). Figure 2.3. is adapted from Fisher and expresses the understanding of well-being used in this study (45).

Personal	**Communal**	**Environmental**	**Transcendental**
meaning, purpose, and values	**relational systems**	**care, nurture and stewardship**	**God**
Self-awareness Joy, peace, patience, identity, self-esteem	*In-depth personal relationships* Forgiveness, justice, love, hope and faith	*Connectedness with nature* Awe and wonder	*Connectedness with God* Trust, obedience, and love
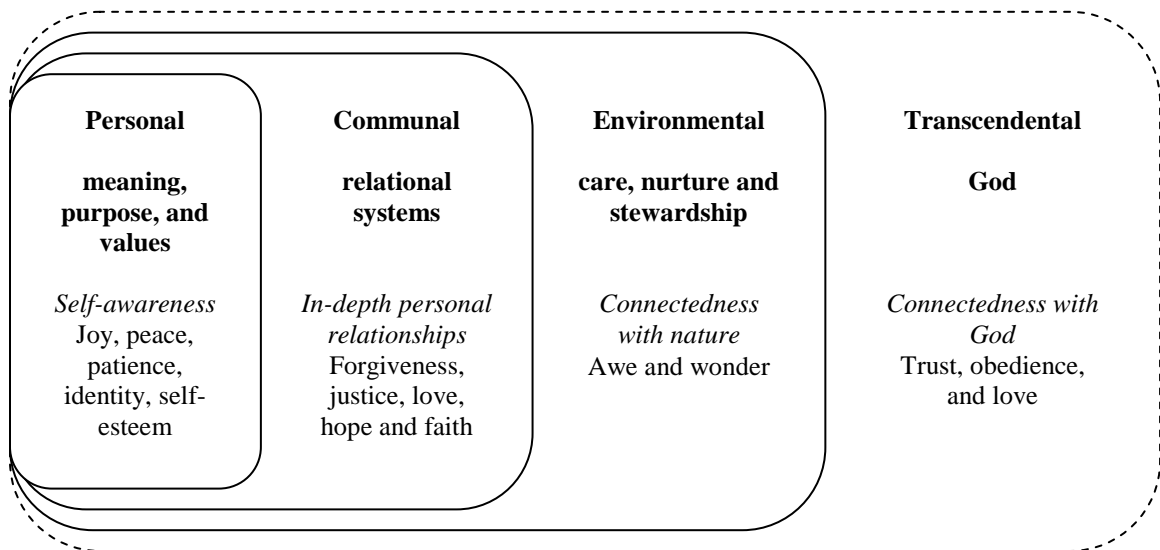
Figure 2.3. Source Fisher 45 - Four dimensions of human existence.

Spiritual well-being is not spiritual health but the outcome of spiritual health. It is a term that applies to one's quality of life. Nevertheless, spiritual well-being is measurable and the measuring is important. Spiritual well-being in the Christian is strongly linked to a sense of God's presence and an intimate, ongoing relationship with

him. Spiritual well-being cannot be isolated from other aspects of well-being but is interdependent with them.

My modification of Fisher's diagram represents the interconnected synergism of the Christian *person in relation*. The dotted outer line represents the openness of the system to the presence and activity of God. In this synergism the whole is greater than the sum of the four parts. The four parts are also vitally connected to each other. Christians' struggles with family relationships, spouse, parents, or children, will impact a sense of well-being in the other three areas. Christians' lack of connection to God will impact relationships with family, and so on.

Corps Officership in a Corps System

In this study I took the view that all Christian ministry is a continuation of the ministry of Christ. In the opening verses of Acts, Luke tells Theophilus and his readers that his former work told them of all that Jesus *began* to do and to teach. The implication is that the work is not finished. A few verses later in 1:8, Jesus declared that his followers will bear witness to him throughout the world. Ministry in Luke's understanding is a continuation of Jesus' ministry. As Ray Anderson states this view clearly:

> There is only one ministry—it is the ministry of Christ. All other ministry is rooted in this ministry and is the continuation of this ministry through the church, in the power of the Spirit, and on behalf of the world. (137)

Christians are the body of Christ on earth, and their task is to continue the mission of the Son on behalf of the Father through the Spirit.

As Winter identifies, the Acts record demonstrates that not all ministry is done in or by the church. Winter talks about the two redemptive structures in Acts. The early chapters of Luke are about the church in Jerusalem, a multi-generational church modality.

However, the second half of the book is about the traveling missionary band, a sodality, who are sent out and resourced by the church but are not a church themselves. Such sodalities have been the pattern throughout the centuries with groups as diverse as the Celtic missionaries to Europe, Hudson Taylor's Inland Mission, the Jesuits, and, in its infancy, the Salvation Army.

For this reason Stevens' definition of ministry as service to God on behalf of the church and world, is more helpful (*The Other Six Days* 133). In a similar vein, Stephen Seamands affirms that as regards Christian ministry, "the ministry we have entered is the ministry of Jesus Christ, to the Father, through the Holy Spirit" (20). Thomas C. Oden, too, notes, "It is the ministry of the Father through the Son by the Spirit" (26). All Christians are called to ministry, and that ministry is participation in Christ's ministry

If ministry is that of the Son to the Father, then God himself sets the agenda for ministry. John chapter 5 tells the story of Jesus walking into a space filled with disabled people longing for healing. He healed one man. The apparent need did not set the agenda for Jesus. One ancient commentator, Theodore of Mopsuestia, suggests, "[E]ven though many lay ill there, he did not heal all of them. But in order to show his power, he chose one with a very serious infirmity" (179). God's purposes mattered more than meeting human need at that moment. Physical unwellness is not ultimate, nor is human need. As an extension of Theodore's observation, I infer an important theological meaning from Jesus' action. The Father sets the agenda; the needs of the world do not. This theological principle is critical in TSA context. One hundred and twenty years of social programming means that the wider community has very high expectations of Salvation Army officers. However, such expectations cannot be met at the cost of Christ-shaped ministry. The

governing principle for ministry is not meeting human need but seeking to be Christ in all settings. Meeting the needs of the world or even dependent individuals in the church is not the priority in biblically authentic ministry, particularly if the cost is the loss of nurturing one's inner life with God, something that can happen quite easily in Salvation Army corps ministry.

In this study I understood that corps officers are involved in full-time Christian ministry in their corps and in the world. Their ministry is the continuation of the ministry of the Son. They are the Father's servants in their appointments. They have been appointed to leadership and ministry roles within corps where they have the responsibility to lead, not by virtue of ontological change in themselves but because they have been given that function within a congregational system of which they are a part and in which they have significant and influential roles.

Research Design

As outlined previously, the purpose of this study was to measure a core tenet of system theory, that is, the principle that the healthy functioning of a system is dependent on the healthy *self-differentiated* functioning of one or two people at the top. This study attempted to trace an improvement in spiritual well-being via the application or process of self-differentiation. Hence, I sought to measure qualitative factors and change in individuals and congregations via representative samples. The exploration of biblical foundations and the literature review emphasize that this study sought to measure quality characteristics. This study was about measuring good, bad, or, hopefully, improving health in a family system. It was also about describing the spiritual well-being of the

leaders in a particular system. In that sense it was essentially descriptive rather than merely numerical, even though I obtained numerical data from the results of the study.

This design was structured around *a priori* theorizing as outlined by Will Gibson (57). Like all research, of necessity I began with presuppositions. For me, these presuppositions concern the existence of God, his revelation in his Word, humankind's creation in his image as persons designed for relationships, and the primary modes for those relationships with God, with family of origin, and with the Christian family. I used preexisting theories and biblical concepts to underpin my idea that the *rightness* or *health* of those relationships could be identified, assessed, and described. These relationships could also be influenced and changed by the respondents' openness to new understandings and practices and the application of them.

As such I beleived that a mixed-method design was the best fit for this project. As Lyn Richards and Janice M. Morse point out, qualitative research is often best suited to making sense of complex data (29). Qualitative research uses a variety of methods to "explore the social world in an attempt to access and understand the unique way that individuals and communities inhabit it" (Swinton and Mowat 29). My dialogue with the respondents in a semi-structured interview allowed them to choose the language that described how they felt about their relationship with God and with their congregations: "Interviewing in interpretivist or naturalistic research aims at understanding people from their own point of view" (Williamson 242). The complexity of a congregational system means that the qualitative approach was necessary.

However, since well-established questionnaires exist for both congregational health and the individual's spiritual well-being, I thought that quantitative data could

equally add to my exploration of the concept of the health of the body following the spiritual wellness of the head and I was able to use well-established and proven tools, such as the SWBS and the BCHQ, to do so. Quantitative data, coupled with my need to interview the corps officers as well, means the design I used was an explanatory mixed-method design (Creswell 566).

The results of the first and second sets of quantitative and qualitative data were integrated. I compared the summed scores from pretest and posttest SWBS for the congregational leaders and assessed the impact of the intervention via a net-difference score. I compared the net-difference score to the individual corps officers' posttest participants' personal response interviews to assess the correlation between their changed practice and understanding of ministry and their spiritual health. I also conducted descriptive analysis on the combined results of the pretest for congregation and officer as well as the posttest for congregation and officer.

Because my aim was not to generalize regarding a large sample but to explore a *central phenomenon*, I selected the people and sites that could "best help [me] understand the central phenomenon" (Creswell 213). This selection involved purposeful sampling (Richards and Morse 195). Further, I had to select particular corps and leaders via theory sampling (Creswell 216). My rationale was that the corps needed to be large enough to have an effective leadership team; it also needed to have potential for growth and change. In those corps that had a married couple as corps officers where both are in reality filling the role of corps officers, I made a prior judgment, with the help of the AUE personnel department, regarding their working together in partnership. Because of the TSA's commitment to the ministry of women, my goal was to select an equal number of men

and women for this study. In the case of married officers, I chose one spouse, where, to the best of my knowledge, the strength of their relationship and their mutual commitment to ministry meant that the participation of one spouse in the study was potentially a positive experience for both.

The sample size was set at sixteen officers and corps. As John W. Creswell points out, no particular number is required in qualitative study, and, in fact, a large number of cases may even be unhelpful (217). However, because of the quantitative component in the study, I believed that sixteen participants meant that the intervention could be conducted in essentially small group settings while being a large enough number to make the quantitative data meaningful as well as allowing me to infer some generalizability from the results. A sample size of sixteen proved to be too hard to organize, so ultimately twelve corps officers and their corps participated in the study.

Summary

This study was built on the scriptural principle that corps officers can only have fruitful ministries if they abide in Christ. This abiding is the mutual indwelling of the corps officer and God. Corps officers, like the branch, are dependent on God. He enables believers; they love because he first loved them. If they abide in God in an ever-deepening relationship with him, their lives and ministry will be fruitful.

This fruitfulness is not judged by any statistical measure but is rather a qualitative change in being. The child of God who abides in Christ will live a life that reflects and expresses that relationship. He or she will live a life of authentic, three dimensional holiness. These three dimensions are love, trust, and obedience. In living out such a

relationship with God, the officer will inevitably influence and affect those with whom he or she is in relationship.

Relationships are the fabric of life because every person is to be understood, not as *person as individual* but as *person in relationship*. Every person exists as part of emotional, relational systems. The basic system in which all humankind exists is that of their family of origin. The Christian also exists in relationship with the family of God. Each local church is an expression of the relational system or family.

Congregational families operate on the same principles and with the same processes as kinship families, not just as analogy but as homology. They are in essence the same thing. In any family system, the well-being and healthy functioning of the *head* of a family is vital to the health of the family unit. In the same way, the well-being of the head of a congregational system is crucial for the health of the congregation as a whole. Healthier functioning is helped by the leader's application to their primary task of self-differentiation.

Leadership will require strategies and outcomes, the content of much of the literature surrounding Christian leadership. However, such content is secondary, and the successful implementation of strategies and achievment of outcomes will only happen if Christian leaders understand themselves and the systems of which they are a part. Fruitful ministry is dependent on leaders sustaining their inner lives with God and having a clear understanding of Christian ministry.

An individual's spiritual well-being can be assessed by well-established tools as can the health of a congregation. By assessing both corps and individual leader at the

beginning and end of this study, I could determine whether the independent variable had

any impact on the officers and the corps in the study.

CHAPTER 3

METHODOLOGY

Problem and Purpose

According to The Salvation Army Australian Eastern Territory's own research, the number of people attending Sunday morning worship has gone from twenty-four thousand in 1991 to just over ten thousand in 2009. Understanding the contributing factors in this decline as well as the means to arrest it is crucial for the spiritual health of the movement, its congregations, and its members. Changing attendance patterns and cultural shifts may have contributed to the decline; however, the indications are that the health of many local congregations is not good, either. According to NCD data, the AUE's combined health is at best average, and with many unhealthy corps not using NCD, the true picture may be even worse. Certainly all but a few corps are below the sort of NCD scores that will lead to numerical growth and a reversal of the current decline.

TSA is a unique denomination that grew out of nineteenth-century revivalism in England. Its metamorphosis from mission to denomination means that ministry within it leads to some unique challenges. In Australia the role of the congregational leader, the corps officer, is a complex one. The leader must manage pastoral expectations, community expectations, organizational expectations, and the individual's expectations of themselves. All of these expectations are managed with skills acquired in a relatively brief training program of two years. Corps ministry can be exhilarating and rewarding, but it can also be immensely challenging. Anecdotal evidence suggests that many officers struggle to maintain personal devotional lives. After a few years of corps ministry, many

officers ask to be to be appointed to non-congregational ministry, while organizational

needs mean that good leaders are appointed elsewhere.

The purpose of this study was to assess the impact of the improved spiritual well-

being and better differentiated sense of self of selected congregational leaders on the

leader's ministry and the health of their corps over a five-month period resulting from a

spiritual retreat. That is, I sought to test the hypothesis that an intervention at a local

corps level that focuses on the well-being of the corps officers and through them their

congregations, can help TSA better understand the connection between the spiritual well-

being of the corps officer and the health of their corps.

Research Questions

Since the church growth movement of the 1970s and its further development by

church health proponents in the 1990s, a great deal of literature and research has posited a

vital connection between congregational health and spiritual and numerical growth.

Systems theory suggests a vital connection between the health of the leader and the health

of the congregational family system of which they are a part. Therefore, in this study I

explored the application of systems theory to congregational health in an effort to

measure the effect of the leader's well-being on the congregation's health.

Specifically, I sought to test the systems theory contention that the well-being of

the head or leader of a family system is crucial to the health of the whole system. If the

leader in a system is self-differentiated, with a clear sense of his or her own identity, role,

and purpose, then the body, the rest of the system, has a much better chance of having a

clear sense of its identity and purpose. An improvement in the well-being of the leader

should lead to a corresponding improvement in the healthy functioning of the congregational system.

I chose three questions to frame this study. The questions related to the spiritual health of the congregation and the spiritual well-being of the corps leader. Demographic data was also collected.

Research Question #1

What was the spiritual health of the participating AUE Salvation Army Officers and of their congregations prior to the leaders' spiritual retreat?

To answer this question I used Ellison's Spiritual Well-Being Scale to assess the well-being of the corps officers and the Beeson Church Health Questionnaire to assess the health of the congregations. The use of the SWBS meant I was able to assign a numeric value to the health and well-being of congregations and leaders as a reference point for any changes in either that resulted from the intervention.

Research Question #2

What was the spiritual health of the participating AUE Salvation Army officers and of The Salvation Army congregations represented five months after the spiritual retreat for the leaders?

I re-measured the health and well-being of corps and corps officers with the same instruments, which allowed me to map the changes that had occurred in both. I also questioned the corps officers via participants' personal response interviews to enable them to frame responses to the intervention in their own words. By recording and transcribing this material, I was able to trace any common themes, attitudes, and behaviors that resulted from the intervention as a whole. I was also able to integrate the

data with the results from the corps officers and their corps to help interpret the results from each participant, particularly as regarded intervening variables that may have impacted the results of the posttest.

Research Question #3

What aspects of the intervention had a positive impact on the spiritual well-being and functioning of the leaders and the health of their congregations?

I measured the impact of the intervention by comparing the pretest and posttest results from the SWBS and the BCHQ for corps officers and corps. I integrated the findings and responses from my interview with the corps officers. This integration enhanced the raw data and helped in drawing meaningful conclusions from it. The ceiling effect observed by Genia was also evident in my pretest results. This necessitated a stronger than anticipated dependence on the qualitative results

Population and Participants

In consultation with the AUE leadership, initially I intended to invite sixteen Salvationist congregational leaders and their congregations to participate in the study.

The task of actually recruiting sixteen participants was more difficult than I anticipated, particularly as regards married female corps officers. Twenty-two officers were approached and fourteen people were finally available. One of the female participants pulled out of the study two weeks prior to the retreat. Another female participant (COF2) was ill on the first day of the study and withdrew, leaving me with twelve participants.

The Salvation Army AUE has 173 corps. Only eighteen corps have more than 125 people attending. My sample of twelve corps represents 6.9 percent of the available corps.

This selected sample was necessary as it needed the cooperation of the AUE leaders, the corps officers, and the congregations themselves. Their length of time in congregational ministry ranged from one to twenty years . The length of time in their appointment ranged from one to eight years. Five women and seven men participated in the study. One woman was single, four were married, and all the men in the study were married (see Table 3.1).

Other factors that affected the choice of participants were their divisional commanders and other leaders' views on their openness to new understandings and practices. I also needed the corps where they ministered to have potential for growth and change. The homeostatic principle means that the reorientation of an extremely dysfunctional system requires a large amount of energy. This study would have required a much longer timeframe or a much more dramatic intervention than the one I had proposed in order to bring about significant reorientation in the corps systems. I trusted the judgment of the divisional commanders regarding the reasonable functioning and potential for growth of each of the corps in the study. This resistance to reorientation also meant that improvements in the corps health may be quite small and difficult to measure.

Table 3.1. Study Participants

Participants	Gender	Age	Years in ministry	Years in Appointment	Average Weekly Attendance	Pop. Within 20 min. radius
COF1	F	30-39	12	3	85	15,000-50,000
COF3	F	40-49	9	2	190	200,000+
COF4	F	30-39	1	1	80	200,000+
COF5	F	50-59	20	6	75	200,000+
COF6	F	30-39	3	3	105	5,000-15,000
COM1	M	30-39	10	1	80	50,000-200,000
COM2	M	30-39	6	2	60	20,0000+
COM3	M	30-39	6	2	50	50,000-200,000
COM4	M	40-49	9	3	175	200,000+
COM5	M	30-39	8	8	100	5000-15,000
COM6	M	50-59	5	5	120	200,000+
COM7	M	30-39	9	3	115	15,000-50,000

Design of the Study

My study took place over five months using a pre-experimental, mixed-method design. My goal was to invite sixteen selected corps officers to participate in the study, although only twelve were finally able to participate. The study sought to test an important principle in family systems theory. As such it was an experimental design. This principle states that the primary goal of the leader in a system is to work on the process of self-differentiation. I understood such self-differentiation to consist of clarity of purpose as regards Christian ministry, the nurturing of one's inner life with God via spiritual disciplines, and the understanding and continuing application of the principles and language of family systems theory as outlined by Friedman.

The study also had an evaluative component. The results of the study allowed me to assess the effectiveness of the independent variable, the spiritual retreat, as a means of

enhancing corps officers' ministry. The spiritual retreat could then form a basis for ongoing interventions as a means of addressing the congregational decline in TSA.

To test this systems theory principle of self-differentiation in a ministry context, the participants completed Ellison's Spiritual Well-Being Scale while their corps leadership team completed the Beeson Church Health Questionnaire. The results provided a baseline for the study. The independent variable was a four-day spiritual retreat built around the daily office. Participants received teaching on spiritual disciplines, ministry, and family systems theory. They were then asked to commit to applying what they had learned in their ministry context.

Five months later the corps officers and corps were again assessed via the SWBS and BCHQ. I also individually interviewed each of the corps officers. The interview allowed them to use their own words to express their responses to the effectiveness or ineffectiveness of what they had learned and how well they had been able to incorporate system theory and spiritual disciplines into their lives and ministry.

The results from of the pretest and posttest were integrated to identify any change in the spiritual well-being of the corps officers and change in the health of their corps as well as any correlation between changes in the corps officers' well-being and the spiritual health of the corps. I recorded and transcribed the results to allow theme and word searches of the participants' answers. I integrated the interview results with the results of the inventories to help interpret the findings further.

Instrumentation

I used three different instruments in this study: Ellison and Paloutzian's Spiritual

Well-Being Scale, the Beeson Church Health Questionnaire, and a researcher-designed,

semi-structured interview—the participants' personal response.

I assessed the individual spiritual health of the corps officers' pretest and posttest

using the SWBS. I measured Congregational health both pretest and posttest using the

BCHQ. The participant's personal response inventory also assessed corps officers. The

inventory involved a series of open-ended interview questions about their posttest

practice of the spiritual disciplines, the application of systems thinking to their ministry,

and their understanding of the helpfulness of any or all of the components of the

intervention.

Spiritual Well-Being Scale

The Spiritual Well-Being Scale is a well-established research instrument used

widely in recent decades to assess spiritual well-being in a number of contexts,

particularly in caring professions. It consists of twenty questions answered via a Likert

scale. Ten questions address the vertical dimension of connection to God categorized as

religious well-being (RWB) or what Ellison calls "our sense of well-being in relation to

God" (331). Ten questions address the horizontal dimension of meaning, purpose, and

satisfaction in life and are characterized as existential well-being (EWB). Ellison defines

this horizontal dimension as "a sense of life purpose and life satisfaction, with no

reference to anything specifically religious" (331). The two sub-scores are added to give

an overall measure of spiritual well-being. As noted earlier, since the same overall result

can be achieved with differing results on the EWB and RWB scales, I recorded the results of all three measures. A copy of the SWBS is contained in Appendix D.

Beeson Church Health Questionnaire

The Beeson Church Health Questionnaire is a fifty-four question inventory where participants record their responses on a five-point Likert scale. It also includes another thirteen questions that record demographic data from each respondent.

This instrument was developed at Asbury Theological Seminary from doctoral research. It measures eight characteristics of church health: authentic community, empowering leadership, engaging worship, functional structures, intentional evangelism, mobilized laity, passionate spirituality, and transforming discipleship. A copy of the BCHQ is contained in Appendix C.

Participants' Personal Response

I asked nine questions of each study participant as the basis of a semi-structured interview that included some of the questions below. A full copy of the PPR is contained in Appendix E.

1. How would you describe the impact, if any the retreat has had for you?

4. How did the teaching in spiritual disciplines impact you and your day-to-day ministry?

5. Can you illustrate any ways that a biblical understanding of ministry has influenced your ministry?

6. Can you describe any ways that the process of self-differentiation been helpful for you in your family and congregation?

7. Did anything happen in your life or that of your corps since the retreat that prevented you from implementing some of the things you learned on the retreat?

Variables

This study has a number of variables. The independent variable in this study was a four-day spiritual retreat. It took place at the commencement of the study, and all the congregational leaders participated in it. The dependent variables in this study were the pretest and posttest corps' health and the corps officers' spiritual well-being as measured by the BCHQ and SWBS.

Congregations are large and complex relational systems, and intervening variables, other forces, unknown to me, operating within or upon the systems may have affected the results for particular congregations. I asked the participants in the posttest interview if, to their knowledge, any variables had intervened to affect the results of their own spiritual well-being or the health of their corps. If I thought them relevant, I used these variables to modify my interpretation of individual results.

Reliability and Validity

The validity of the information I gathered, that is, the extent to which my methods gathered the information that I expected them to, depended on the validity of the two quantitative instruments, the SWBS and the BCHQ. To have validity it is necessary that the scores from both instruments "make sense, are meaningful, and enable [me] as the researcher to draw good conclusions" (Creswell 169). The data I gathered demonstrated validity.

Reliability "means that scores from an instrument are stable and consistent (Creswell 169). Ann Edwards and Robin Talbot propose that reliability "suggests that

measures or data collection methods should be uninfluenced by changes in context" (83). However, in the constantly changing context of relationships, perceptions, and processes that constitute congregational life, such reliability, is not always possible. They suggest that reliability "in terms of consistency cannot therefore always be a goal. Reliability in terms of getting the best information available" and building up a rich and complex picture should be (83). The results obtained from the various instruments were reliable and deemed to be appropriately uninfluenced by changing contexts.

Spiritual Well-Being Scale. The SWBS is a well-established and popular assessment instrument in research into individual well-being. The test-retest reliability coefficients of the SWBS obtained by Ellison are .93 (SWB), .96 (RWB), and .86 (EWB), and the alpha coefficients reflecting internal consistency are .89 (SWB), .87 (RWB), and .78 (EWB). Ellison suggests that these results demonstrate "high reliability and internal consistency" (333).

Beeson Church Health Questionnaire. The BCHQ was designed by a team of doctoral students at Asbury Theological Seminary. The development of the instrument involved pretesting in two separate congregations. In the course of their research, the survey was administered to four different church populations. These results demonstrate the expected consistency that indicates reliability and internal consistency in the BCHQ. The results can be seen in Table 3.2.

Table 3.2. Comparison of Results for Evangelical Presbyterian Churches, Christian and Missionary Alliance, West Ohio Conference of the UMC, General Association of Baptist Churches

Beeson Health Characteristic	EPC (N=15)		WCDCMA (N=28)		WOCUMC (N=45)		GAGBC (N=9)	
	M	SD	M	SD	M	SD	M	SD
Engaging worship	1.88	.66	1.94	.67	1.86	.58	1.86	.58
Passionate spirituality	1.95	.60	2.07	.58	2.01	.54	1.96	.53
Intentional evangelism	2.00	.50	2.04	.49	2.11	.48	2.09	.45
Mobilized laity	2.01	.58	2.14	.59	2.17	.56	2.26	.51
Functional structures	2.08	.65	2.01	.55	2.17	.56	2.29	.59
Empowering leadership	2.18	.63	2.19	.54	2.29	.54	2.44	.57
Transforming discipleship	2.21	.49	2.33	.47	2.36	.50	2.33	.46
Authentic community	2.29	.48	2.39	.40	2.34	.40	2.34	.42

Source: McKee 75.

Spiritual Well-Being Scale. The SWBS is surprisingly simple. The instrument consists of twenty items answered on a Likert scale. Ellison believes that "examination of the item content suggests good face validity" (333). Testing and retesting of the instrument supports his view.

Beeson Church Health Questionnaire. The BCHQ is a fifty-four question inventory that uses a five-point Likert Scale (see Appendix C). Another thirteen questions record demographic data from each respondent. The collegial development of the instrument and adequate pretesting as well as reliability in results seems to demonstrate face validity for the BCHQ.

Data Collection

The collection of data in this five-month study was a relatively complex task. It required me to administer a test instrument to twelve individuals on two separate

occasions as well as administering a test instrument to twelve sets of corps leadership

teams on two separate occasions. The procedure involved the following stages.

Step 1—Prior Planning

My first step was to seek the approval and cooperation of the AUE territory. I met

with the territorial mission and resource directors, the secretary and assistant secretary for

personnel, and the leaders responsible for spiritual life development in the AUE territory.

They all gave approval, support, and guidance to the project. The project was funded

through the mission and resource team budget. Plans were than laid for the retreat and

procedures formulated for selecting and recruiting participants. As a result of this

planning, I spoke personally to the divisional commanders of each division to secure their

permission, support, and advice as well as approval to speak to the selected corps

officers.

Step 2—Participants

I personally invited a selected pool of Salvation Army congregational leaders to

participate in this study. My goal was to secure sixteen people for the study but this task

proved too difficult. Some short-listed officers were unavailable for personal reasons;

however, all the available participants were positive in their response to the study. Due to

unavailability I approached twenty-three officers to fill the sixteen places in the study. In

the end, I could not find sixteen officers who fulfilled the criteria and were available. One

of the divisions had scheduled an officers' conference and so no-one from that division

was available. Seven men and six women were scheduled to participate; however, one of

the women was ill on the first day and withdrew, leaving me with twelve participants,

seven men and five women.

Step 3—Congregational Health

I assessed the health of each congregation via the BCHQ administered to each corps' leadership group with an ideal minimum number of twelve participants. One of the participants, COM5, asked only his corps leadership team of eight to complete the survey. Because of this and the practical difficulties some other participants experienced in getting back the surveys, I reset the minimum number to eight respondents. Codes and copies of the BCHQ were emailed to the participants and this data was gathered in the week prior to or following the retreat.

Step 4—Retreat

I asked the participants to attend a four-day retreat in July 2011 built around the daily office. The retreat was held at a Roman Catholic retreat center in Brisbane. The specific outline for the four-day retreat can be found in Appendix A.

On arrival at the retreat, participants completed the SWBS. During the retreat participants received teaching on a biblical understanding of ministry, system theory, and self-differentiated leadership, as well as the practice of spiritual disciplines, both corporately and personally.

I asked them to create their own spiritual discipline plan and to commit to the practice of personally appropriate spiritual disciplines in their everyday lives. I asked them to commit to incorporating a systems approach to their congregational ministry. I set up mentoring arrangements with each of the participants to guide them in a systems theory approach to congregational ministry.

Step 5—Individual Spiritual Health

At the beginning of December, I qualitatively assessed each corps officer on his or her commitment to the spiritual disciplines and practices and any personal benefit derived from them in a semi-structured PPR interview. I also assessed each officer's spiritual well-being again via the SWBS.

Step 6—Congregational Health

I assessed the congregation's health a second time, via the BCHQ, after an interval of five months. I asked the corps officers to gather this data in either the week prior to or following the second assessment of the corps officers.

Data Analysis

I used the following process to analyze the data collected in my study.

Analysis of Results from SWBS

I recorded the scores for the EWB and RWB subscales for each participant. I did so for both pretest and posttest. I also calculated the SWBS mean score for the participants as a group for pretest and posttest. I was then able to measure the individual and group results in the three categories of RWB, EWB, and SWB. I ran normality tests on the pretest and posttest data. I ran a two-tailed *T*-test on the pretest and posttest data to calculate significance. I also calculated the net-difference scores to help assess the effect of the intervention on both the group and the individuals.

Analysis of Results from BCHQ

I analyzed the results from the BCHQ for each corps by deriving an average score for each of the eight church health characteristics in both pretesting and posttesting. I also derived a summed score for each corps' overall health. I ran normality tests on the pretest

and posttest data. I compared the results of the pretest and posttest with a two-tailed *T*-test for significance. I analyzed the corps results with the pretest and posttest scores of the corresponding corps officer to obtain the Pearson coefficient to ascertain the correlation between the leader's health and the corps' health.

Analysis of Results from PPR

The participants' personal response interviews were transcribed and typed up as word documents. I read the complete data to explore the "general sense of the data" (Creswell 250). I then coded the data to identify the participants' subjective responses to the intervention in general as well as their subjective responses to the specific concepts and experiences encountered in the intervention. I coded the data to identify any behavioral impact that the respondents directly linked to their experiences during the intervention. I was also able to use Microsoft Word software to search for common language among all participants as well as to compare each Participants' personal responses with his or her individual SWBS results.

<div align="center">

Ethical Procedures

</div>

Australian federal government regulations require that an appropriate ethics committee approve any research on living human subjects. I submitted my proposal to The Salvation Army's AUE leadership. The study was deemed to be a low risk study according to federal guidelines, and approval was given by them.

Each participant was given a letter outlining the measure that would be taken to ensure confidentiality. I assured the participants that individual results would not be made available to TSA leadership. I obtained signed consent from each of the participants. I coded all inventories and questionnaires for data collation and reporting purposes and did

not record any names on the inventories. Because I was matching the results of individual congregations to the leaders, I assigned each corps and corps officer a code number. I stored this information in locked storage.

CHAPTER 4

FINDINGS

Problem and Purpose

The number of people attending Sunday morning worship in The Salvation Army

AUE has declined from twenty-four thousand in 1991 to just over ten thousand in 2009.

Changing attendance patterns and cultural shifts may well have contributed to the decline

in attendance; however, according to NCD data, the AUE's combined health is, at best,

average. The basic premise of NCD is that church health is necessary for church growth.

Therefore, while the lack of health in AUE corps may not be the only reason for falling

attendance and growth, it is almost certainly a major reason for the decline as all but a

few corps are below the sort of NCD scores that will lead to numerical growth and a

reversal of the current decline.

Solutions to this numerical decline and congregational unhealth have focused on

programs, encouragements, and mission statements, that is, resourcing, directing, and

inspiring rather than intervening. In contrast, in my study I have taken a ground-up

approach and sought to measure the impact of focusing on the healthy functioning of

congregational leaders as a means to improving the health of their corps and increasing

the corps' potential for growth.

The healthy functioning of a congregational leader has three key components. As

congregational leaders, corps officers must have a biblical understanding of ministry, be

intentional in nurturing their inner life with God, and be committed to improving their

functioning as self-differentiated leaders. In practice, healthy functioning means that

healthy corps officers will understand themselves to be God's servants in their

appointments, not the servants of their appointments, will practice meaningful spiritual disciplines, and will seek to apply the concepts of systems theory as they relate to congregational ministry. If, through the application of these concepts, officers can improve their spiritual well-being and functioning, their corps will improve in terms of their health as relational systems. The healthier any corps is, the more likely it is to experience spiritual and numerical growth.

The purpose of this study was to assess the impact of the improved spiritual well-being and better differentiated sense of self of selected congregational leaders on the leader's ministry and the health of their corps over a five-month period resulting from a spiritual retreat.

Participants

The goal of this study was to work with a small group of corps officers, both men and women, who in my view, and in their Divisional Commander's view, had the potential to benefit from the intervention. My goal was to find eight men and eight women to participate in the retreat. I approached twenty-three different officers to participate in the study but only thirteen officers, seven men and six women, were available. One of the women (COF2) was ill on the first day of the retreat, was unable to attend, and, therefore, was ineligible for the study.

The participants varied in age, experience and the number of years they had been in their current appointments. Only one was from a rural setting. All the other participants were in regional, coastal or state capital urban settings. Only one church had been in existence for less than ten years (See Table 3.1, p. 105).

Research Question #1

What was the spiritual health of the participating AUE Salvation Army officers and of their congregations prior to the leaders' spiritual retreat? The first data I needed for the purposes of my study was a statistical measure of the wellness of the officers and their corps. The instrument for the assessment of individual spiritual well-being was Ellison's Spiritual Well Being Scale, and for the corps, the Beeson Church Health Questionnaire.

The SWBS is a twenty-question survey that uses a six-point Likert scale that addresses both existential well-being and religious well-being to produce a combined spiritual well-being score. The answers were scored from 1 to 6. The maximum raw score is 120 and the minimum score is 20. For the purposes of this this study, I considered a score of 80, and average score of 4 for each question, to be the minimum score of wellness and that a score under 80 was a measure of unwellness. Therefore, the midpoint in the measure of wellness was 100. This corresponded well with the pre-test data I obtained which resulted in a mean of 101.5 and a standard deviation of 13.35. This correspondence meant that in some sense eleven of the twelve participants had a degree of spiritual well-being. Table 4.1 contains the raw pretest scores.

Table 4.1. Ranked SWBS pretest raw score (N=12)

Participant Code	N=12
COF5	75
COM3	86
COM2	87
COM4	98
COF1	99
COM5	102
COF6	103
COM6	109
COM7	112
COM1	113
COF3	115
COF4	119

M=101.5   SD=13.35

I tested the normality of the pretest SWBS data using the Shapiro-Wilk test. This test produced a significance level of 0.54 (> 0.05), therefore I concluded the data was normally distributed although somewhat negatively skewed. I confirmed my conclusion using a normal Q-Q plot of the data. Figure 4.4 is a representation of this normal distribution.
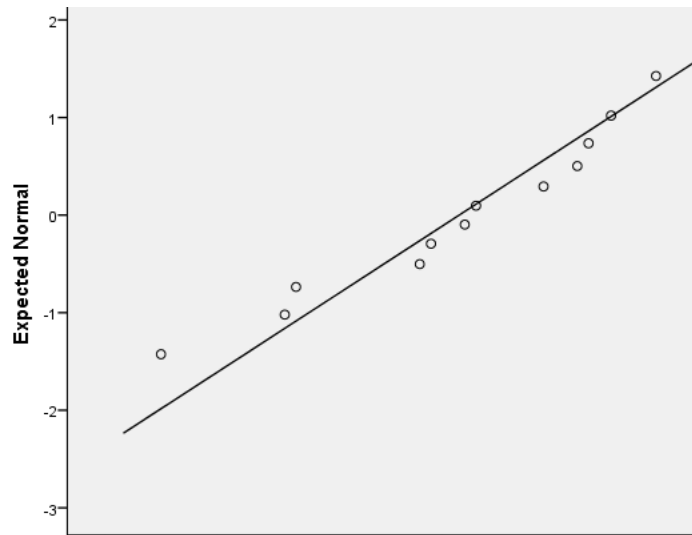
Figure 4.1. Normal Q-Q plot of SWBS pretest.

I obtained the measure of congregational health via the Beeson Church Heath Questionnaire, a fifty-four question five-point Likert scale instrument that measures eight quality characteristics. This testing from a minimum of eight respondents generated an average score between one and five for each characteristic. I summed these scores to obtain an overall health score. The maximum overall health score was 40 and the minimum score was 8. For the purposes of this study, I considered a score of 32, an average of 4 for each question, to be the mid score of corps health and a score under 24, an average of 2 for each question, to be a measure of unhealth. These interpretations showed some correspondence with the raw scores that gave a mean of 32.54 and a standard deviation of 1.95. See Figure 4.3.

Table 4.2. Ranked BCHQ pretest raw scores

Participant Code	n=12
COM3	28.35
COM2	30.13
COM1	30.88
COF4	31.83
COM4	32.23
COF5	32.32
COF6	32.51
COM7	33.57
COF1	33.77
COF3	34.03
COM5	35.14
COM6	35.24

M=32.54   SD=1.95

I tested the normality of the pretest BCHQ data using the Shapiro-Wilk test. This test produced a significance level of 0.85 (> 0.05); therefore, I concluded that the data was normally distributed although somewhat negatively skewed. I confirmed my conclusion using a Normal Q-Q Plot of the data. Figure 4.2 represents a normal distribution of the BCHQ data.
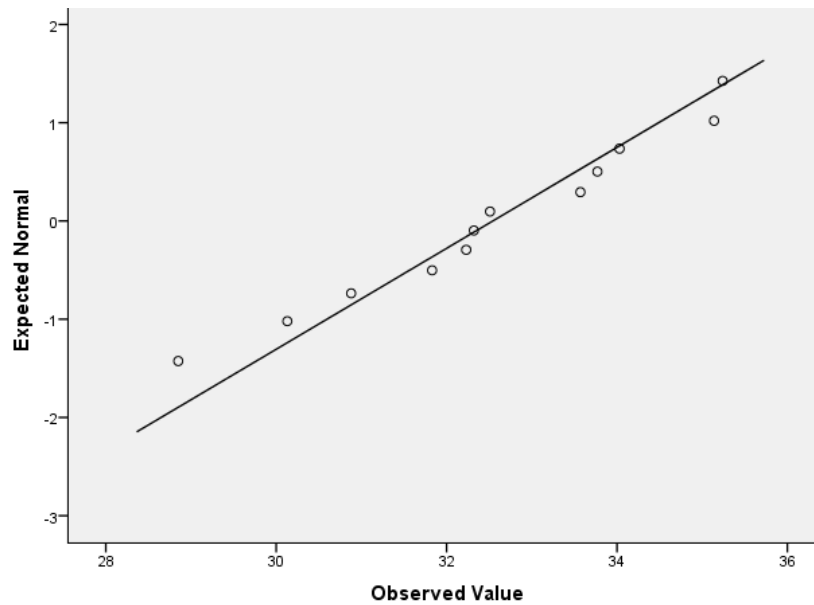
Figure 4.2 Normal Q-Q plot of BCHQ pretest.

I compared the rankings of the SWBS and the BCHQ, however no obvious pattern of correlation was discerned. I confirmed this finding via the Pearson correlation. In this measure $r < .5$ (.409), where r is the Pearson correlation, indicated a weak linear relationship between the two sets of scores. Table 4.3 contains a comparison of corps health rankings and well-being rankings.

Table 4.3. Comparison of Pretest BCHQ Ranking and SWBS Ranking

Participant Code	BCHQ Ranking	SWB Ranking
COM3	12	11
COM2	11	10
COM1	10	3
COF4	9	1
COM4	8	9
COF5	7	12
COF6	6	6
COM7	5	4
COF1	4	8
COF3	3	2
COM5	2	7
COM6	1	5

Research Question #2

What was the spiritual health of the participating AUE Salvation Army officers and of The Salvation Army congregations represented five months after the spiritual retreat for the leaders? The quantitative tools were again the SWBS for the measure of spiritual well-being for individual corps officers and the BCHQ for the health of the corps.

As in pretesting, I took a score of 80, an average of 4 for each question, to be the minimum score of wellness and that a score under 80 to be a measure of unwellness; therefore, the midpoint in the measure of wellness was 100. The posttesting of the group produced a mean of 106.8 and a standard deviation of 8.69. Table 4.4 contains the raw posttest scores.

Table 4.4. Ranked SWBS posttest raw scores (N=12)

Participant Code	n=12
COM2	93
COM3	96
COF6	102
COM4	109
COM1	118
COF4	117
COF5	99
COF1	100
COF3	117
COM7	111
COM5	101
COM6	110

M=106.8 SD=8.69

I tested the normality of the posttest SWBS data using the Shapiro-Wilk test. This test produced a significance level of > 0.05 (0.306); therefore, I concluded the data was normally distributed. I confirmed my conclusion using a Normal Q-Q Plot of the data. This normal distribution is represented in Figure 4.3.
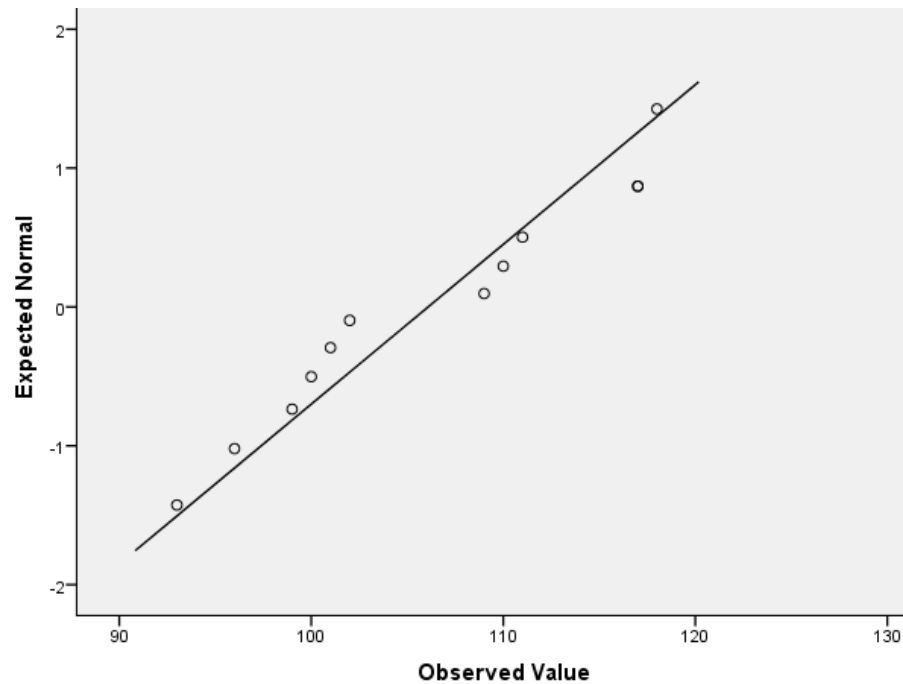
Figure 4.3 Normal Q-Q plot of SWBS posttest.

I obtained the posttest measure of congregational health using the BCHQ. This

testing from a minimum of eight respondents from each corps generated an average score

between 1 and 5 for each characteristic. I summed these scores to obtain an overall health

score. The maximum overall health score was 40 and the minimum score was 8. The

posttest data for the group generated a mean of 32.56 with a standard deviation of 2.36,

(See Table 4.6).

Table 4.5. Ranked BCHQ Posttest raw scores

Participant Code	n=12	
COM2	27.42	
COM3	29.37	
COF6	31.4	
COM4	32.09	
COM1	32.37	
COF4	32.40	
COF5	33.13	
COF1	33.24	
COF3	34.19	
COM7	34.42	
COM5	34.99	
COM6	35.74	

M=32.56 SD=2.36

I tested the normality of the posttest BCHQ data using the Shapiro-Wilk test. This test produced a significance level of > 0.05 (0.46); therefore, I concluded that the data was normally distributed although somewhat negatively skewed. I confirmed my conclusion using a normal Q-Q plot of the data. This normal distribution is represented in Figure 4.4.
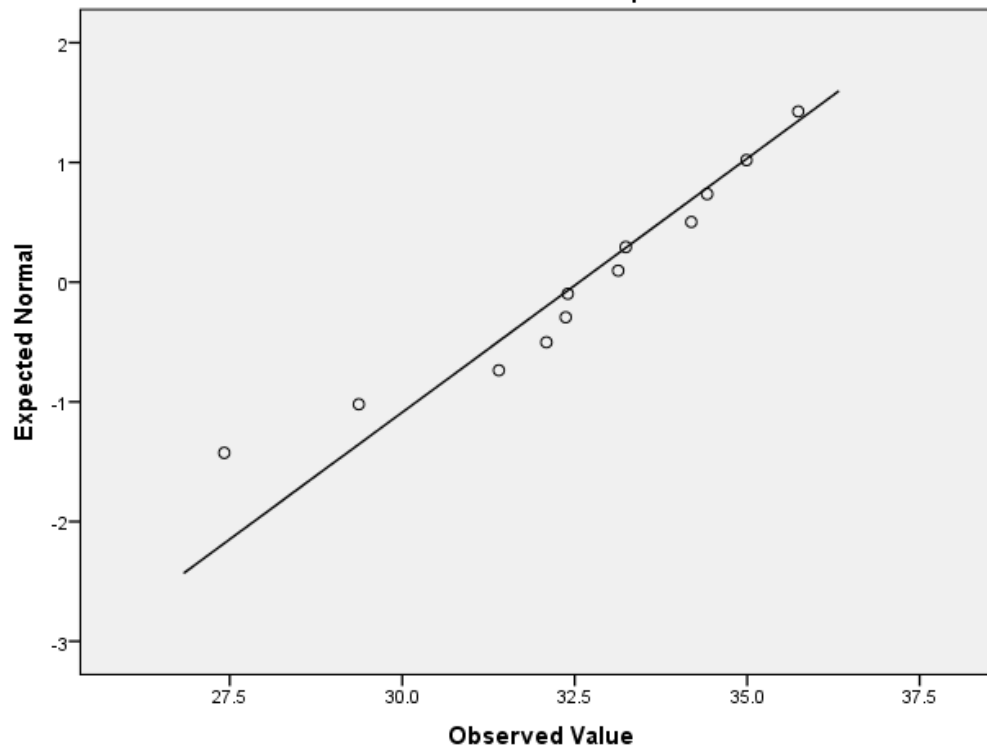
Fig. 4.4 Normal Q-Q plot of BCHQ posttest.

I compared the rankings of the SWBS and the BCHQ posttest data. No obvious visual pattern of correlation was discerned, however, the Pearson correlation between the two data sets of .522 indicated a moderate linear relationship between the two sets of scores. A comparison of rankings can be seen in Table 4.6.

Table 4.6. Comparison of Ranked Posttest BCHQ Scores and SWBS Scores

Participant Code	Church Health Ranking	SWB Ranking
COM2	12	12
COM3	11	11
COF6	10	7
COM4	9	6
COM1	8	1
COF4	7	2
COF5	6	10
COF1	5	9
COF3	4	3
COM7	3	4
COM5	2	8
COM6	1	5

Research Question #3

A key part of this study was to assess the effect of the intervening variable on the participants and any subsequent effect on their corps. Therefore, the third question asked was, "What aspects of the intervention had a positive impact on the spiritual well-being and functioning of the leaders and the health of their congregations?"

The quantitative data gave mixed results regarding this question. A discernible increase in the participants' spiritual well-being from pretest to posttest was evident. However, the impact was far greater for those whose pretest scores were below the mean. The ceiling effect in the SWBS noticed by previous researchers may well have affected the statistical analysis of pretest and posttest scores. The pretest and posttest SWBS are compared in Figure 4.5.
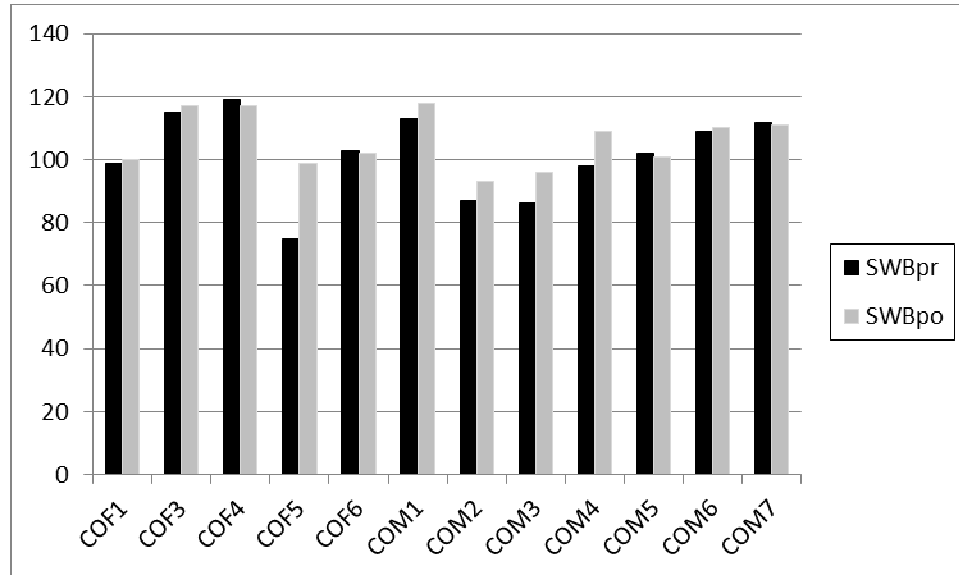
Figure 4.5. Comparison of pretest (pr) and posttest (po) SWBS scores.

I hypothesized that the spiritual well-being of the posttest group would differ from the pretest group. In my selected sample of twelve participants the mean of the posttest group (M=106.08, SD=8.69) was higher than the pretest group (M=101.5, SD=13.35). However, a paired samples *T*-test found this difference was not significant, $t(11) = -2.12$; $p = .058$; 95 percent Confidence Interval for the mean difference (-9.35, .183). No significant difference in spiritual well-being was found for the posttest group as a result of the independent variable.

Because of the possible ceiling effect in the SWBS, I regarded the highest SWBS pretest score, 119 out of a possible 120, as an outlier and removed it from the paired samples *T*-test of SWBS scores. With the one outlier removed, the result was statistically significant, $t(10) = -2.27$; $p = .046$, 95 percent confidence interval, for the mean difference (-10.26, -.102). A statistically significant difference for the posttest group resulted from the independent variable in the revised data.

I hypothesized that the posttest health of the churches would differ from their pretest health. In my selected sample, the mean of the posttest group (M=32.56, SD=2.36) was only marginally higher than the mean of the pretest results (M=32.54, SD=1.95). A paired samples T-test found this difference was not significant, $t(11) = .068$; $p = .95$, 95 percent confidence interval for the mean difference (-.72 , .68). There was no statistically significant difference in the health of the corps as a result of the independent variable.

I hypothesized a linear relationship between the spiritual well-being of the corps officer and the corps. As I have noted, a weak linear relationship (.409) exists between the pretest SWBS and BCHQ data. This relationship is represented in the following scatter plot diagram, (see Figure 4.6).
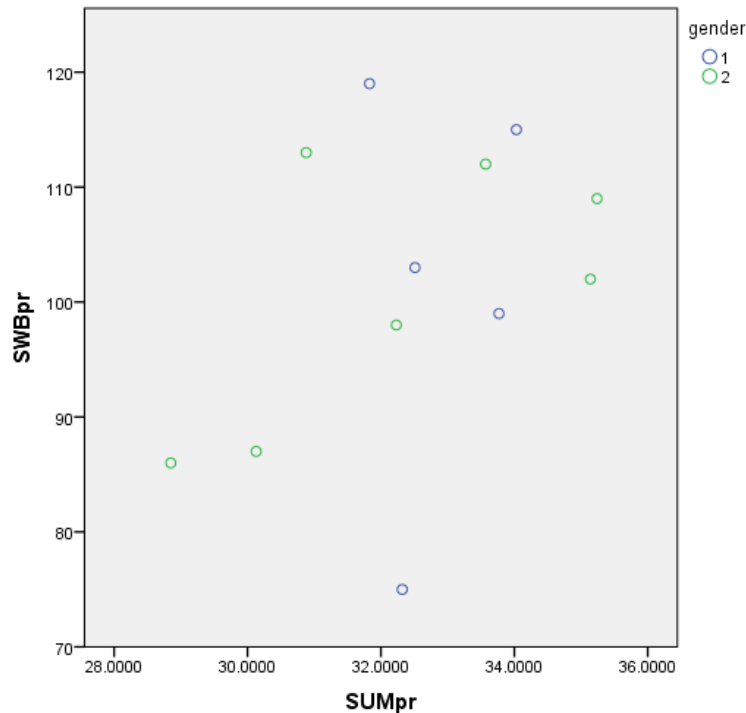
Figure 4.6. Linear relationship between pretest SWBS and BCHQ.

A stronger, albeit moderate, linear relationship (.522) was evident between the posttest SWBS and BCHQ data. This change can be seen by the scatterplot diagrams of the pretest data from Figure 4.6 with the posttest data from Figure 4.7.
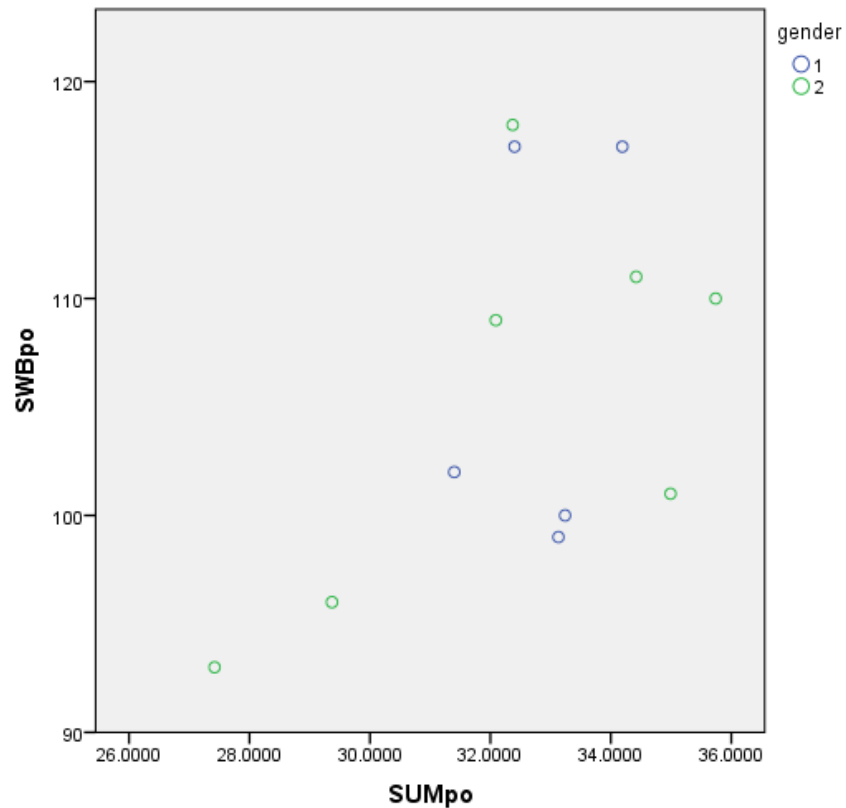
Figure 4.7. Linear relationship between posttest SWBS and BCHQ.

The changes in pretest and posttest SWBS scores indicated that aspects of the retreat had had some positive impact on the spiritual well-being and functioning of the leaders. This change was particularly noticeable for the participants who recorded the lowest spiritual well-being scores. The change can be seen quite clearly in the net difference scores from pretest to posttest in Table 4.7. The table is ranked via SWBS pretest scores.

Table 4.7. SWBS Net Difference Scores

Participant Code	SWBS Pretest M=101.5 SD=13.35	SWBS Posttest M=106.8 SD=8.69	Net Difference
COF5	75	99	24
COM3	86	96	10
COM2	87	93	6
COM4	98	109	11
COF1	99	100	1
COM5	101	101	0
COF6	103	102	-1
COM6	109	110	1
COM7	112	111	-1
COM1	113	118	5
COF3	115	117	2
COF4	119	117	-2

The maximum decrease in participant's scores was -2 points, while the maximum increase was 24 points. The five participants with the lowest scores all showed an increase in their sense of spiritual well-being. Eight of the twelve participants (67 percent) showed an increase in spiritual well-being. Three of the twelve (25 percent) recorded a decrease in spiritual well-being, however, no change was greater than two points. From this data, coupled with the result of the paired sample *T*-test with the outlier removed, I concluded that the independent variable made a significant positive impact on the participants.

No significant change, or pattern in the change, of corps health in posttesting was found. This lack is evident in the net difference scores, seen in Table 4.8. The scores are ranked via the BCHQ pretest scores.

Table 4.8. BCHQ Net Difference Scores

Participant Code	BCHQ Pretest M= SD=	BCHQ Posttest M= SD=	Net Difference
COM3	28.85	29.37	.52
COM2	30.13	27.42	-2.71
COM1	30.88	32.37	1.49
COF4	31.83	32.4	.57
COM4	32.23	32.09	-.14
COF5	32.32	33.13	.81
COF6	32.51	31.4	-1.11
COM7	33.57	34.42	.85
COF1	33.77	33.24	-.53
COF3	34.03	34.19	-.16
COM5	35.14	34.99	-.15
COM6	35.24	35.74	.5

Participants' Personal Response

Because of the inconclusive nature of the statistical findings regarding any link between improved spiritual wellness and any subsequent effect on the participants' corps, I needed the qualitative data to interpret my quantitative data. The PPR helped me further explore the aspects of the intervention that had a positive impact on the spiritual well-being and functioning of the leaders and the health of their congregations.

The PPR interviews made clear that all the participants had enjoyed the four-day spiritual retreat. While some, particularly the mothers of children, thought that the retreat was an imposition prior to their arrival, all agreed that once there they enjoyed the time away from normal routines. However, the key issue for me was to assess the impact the retreat had made on the participants, not just in terms of a subjective response, for example, "I enjoyed it", but rather a practical response evidenced in behavioral change, "I

now do this". Participants must have, in some way, modified unhelpful behaviors, and/or to have adopted new behaviors and ways of being in their ministry

However, that is not to discount the participants' subjective responses. Feelings and perceptions direct behaviors. For example, in response to Question 1 in the PPR, COM1 replied "I feel much more confident in who I am". He felt that his preaching was "coming from a deeper sense of self". COM2 also felt that since the retreat he had been "able to make decisions more confidently." He went on to say that he felt "the most spiritually healthy I've ever been." When asked if he had found the retreat a helpful experience, COM5 stated, "My walk with God has made my sermons different." COF3 said, "It was such a helpful experience for me personally and spiritually." She also said that a biblical understanding of herself as God's servant in her corps "helps create the right heart." She went on to say, "Who am I to grumble when I'm actually looking at God's word and preparing God's word for his people." These statements are indicators of a subjective response modifying attitudes and behaviors.

For some the retreat was a healing experience, particularly for two of the female participants. COF1 described one of the significant things for her: "What happened at that retreat was I got my laugh back… I laughed for the longest time." Ironically, through tears, she went on to say, "I didn't make the connection between laughing and the spiritual but there's a big link in there." COF5, who had the lowest pretest score for spiritual well-being, said of the impact of the retreat that "the Lord really spoke to me and he really met my needs and answered my prayer, my cries for my little soul." She went on to say, "It's gone down a bit since then, but I have a deeper, secure sort of presence in me." The retreat was a significant experience for both these women.

The retreat also helped the participants reorient their goals. COM4 said, "I want to be a better me." COM5 said, "I can't love people if I don't love. I had to start re-loving God." COM7 artculated a deep personal, and potentiall behavior changing, response to the retreat:

> I think there's a huge difference when you're ministering from a deep sense of a relationship with God, confident in his presence. Suddenly you're not trying to achieve something so much as offering who you are, for him to use.

These comments indicated that the experience of the retreat had helped some of the participants make a significant shift in their personal goals and their understanding of the foundations of ministry.

The teaching and experiences of the retreat emphasized a three-pronged approach to healthy, fruitful leadership: (1) being an authentic differentiated self in the congregational system (2) nurturing one's inner life with God via spiritual disciplines, and (3) Biblically defined understanding of pastoral ministry. Questions 3, 4, and 5 of the PPR addressed these three aspects of the study.

Q3. On day 2, we discussed family systems theory. Could you describe some ways that you have been able to apply systems theory in your ministry?

Q4. On the retreat there was some teaching on spiritual disciplines, how did this impact on you and your day-to-day ministry?

Q5. We also discussed a biblical understanding of ministry. Can you illustrate any ways that this understanding has influenced your ministry?

I summarized and tabled the Participants' subjective and behavioral responses with a particular focus on Questions 3-5. The participants' PPR responses are contained in Table 4.9 below.

Table 4.9. Summary of PPR Findings (N=12)

Part.	Positive Subjective Response to Intervention	Positive New Behavior/s from Retreat	Can Describe Positive Effect on Ministry	Can Describe an Attempt/s to Self-Differentiate	Intervening Variable
COF 1	"My relationship with God has been deepening"	Unclear	Taking time to respond rather than react in difficult situations	with husband and with family of origin	No
COF 3	"after the first day it was a blessing"	quiet time restarted and has become non-negotiable	preaching and leading worship now privilege not chore	attempt to stay non-anxious and connected when criticized by playgroup mom	No
COF 4	"I thought the retreat was very good"	begun journaling though intermittent	enhanced skills with critical people	staying non-anxious yet connected amidst peer criticism	No
COF 5	"a significant impact", "in a beautiful soft lovely way, God was there"	sought God's presence more often, daily devotions	impacted preaching	managing self in passive aggressive criticism from sister and mother	New appointment
COF 6	"It was good, reminded me to go back to the roots of my faith"	using silence and mediation in quiet time, Sabbath	positive effect on decision making	managing self in outburst and criticisms from a senior lay leader	No
COM 1	"I feel much more confident in who I am"	renewed devotional life	preaching enhanced	managing triangle with worship leader	No
COM 2	"I probably feel the most spiritually healthy I've ever been"	prayer journal and prayer wall	more confidence in decision making	managing anxiety of elderly congregation	Death of sister-in-law, new appointment
COM 3	"I feel more connected with God"	restarted devotions with wife & retreat day	preaching enhanced	work through letter of complaint	No
COM 4	"considerable impact on me … as a leader and a believer"	Unclear	reprioritize everyday life and decisions	manage triangles as a result of starting new service	No
COM 5	"I feel my relationship with God is deeper"	using book of prayers from retreat	sermons are different	managing triangles resulting from new appointment	Death of father, new appointment
COM 6	"The impact was more refreshing than anything else"	journaling developed	Unclear.	Unclear. Identifies triangles etc. but application not identified	No
COM 7	"Definitely positive. It kept you going for a few months"	prayer time in the middle of the day	positive effect on preaching and worship leading	Understanding corps as system not trying to identify problem person	No

All twelve participants articulated a positive affective response to the intervention. Ten of the twelve participants (83 percent) described new or changed behaviors resulting from the intervention. Eleven of the twelve (92 percent) could describe a positive effect on their ministry. Eleven of the twelve (92 percent) could describe a situation where they had functioned more effectively by approaching the situation from a family systems perspective, that is, managing *self* amidst emotional processes and triangling.

Three of the 12 participants (25 percent) could identify a significant intervening variable. For all three this variable was a new appointment that they were to take up a month after the interviews took place. Two of the three had also experienced the loss of a close family member, in one case the participant's father, in the other, the sister of the participant's wife.

These two corps, where the leader had gone through quite similar experiences in terms of two identified intervening variables, reacted differently. COM5's corps ranked second in terms of corps health in pretesting and posttesting and his SWBS score did not change. For his corps no discernible reaction was evident, in terms of corps health, to two quite dramatic events in the life of the corps officer. Conversely, COM2's corps health declined more than one standard deviation (pretest SD = 1.95) from 30.13 to 27.42. This corps, with a succession of short-term leaders, appears to be an anxious system. The corps ranked eleventh in the pretesting for church health and twelfth in the posttesting. The corps members are anxious about their survival and their ministry. In COM2's words, "all sorts of anxiety goes on there. Mainly because they are old,… so if ministry is going to happen it will be the officer." Alternatively, the corps officer may have become

emotionally cut off from the corps and had already moved on to his new appointment emotionally if not physically. This participant talked about the corps in the third person plural rather than first person plural, and himself, "the officer", in the third person singular. Therefore, I could not be certain if the corps' dramatic change in health is the negative reaction of an anxious system to the healthier functioning of the leader, in line with the homeostatic principle of systems theory, or an increase in anxiety resulting from the leader's emotional disengagement from his congregation.

I re-interviewed COM2 to obtain his view on which of the two scenarios was more likely. He thought that the result was a combination of both; increased anxiety for a corps characterized by anxiety, and his own emotional withdrawal from the corps and its concerns.

These two quite different responses from the corps may illustrate the reciprocal nature of the connection between leader and corps. COM5 is a healthy growing corps that has seen a significant turnaround in health and attendance during the eight-year tenure of the corps officers. Its reorientation into a healthier, more functional system, in which the hard work and dedication of the corps officers was vital, meant that as a healthy system, it coped better with the looming departure of those same significant leaders.

COM2 is a declining corps that has not experienced significant growth in decades. The corps is an anxious system that is resistant to reorientation and has depended on the over-functioning of a succession of short-term leaders to survive. The leader's imminent departure increased the anxiety of the system, which led to the most significant decline in health of any of the corps in the study.

The PPR confirmed the generally positive effect of the retreat on the corps officers in the study. The retreat also had a positive impact on how the corps officers felt about their ministry and their relationship with God. Every officer could describe a positive behavioral outcome from the retreat. Every officer seemed to be ministering from a healthier sense of self with a renewed sense of purpose and enthusiasm for ministry.

Summary of Major Findings

This study sought to test a core tenet of systems theory: that the healthy functioning of a relational system was dependent on a healthy, self-differentiated leader. The independent variable, a spiritual retreat, introduced the participants to the necessity of intentionally nurturing their inner lives with God, clarity about their role and responsibilities, and being an authentic *self* in the relational system that is their corps. I posited a correlation between the improved spiritual well-being of the leaders and subsequent improved health of their corps. The data did not support my hypothesis.

However, some valuable findings emerged in the study, particularly regarding the impact of the independent variable on the spiritual well-being of the officers involved:

1. A significant positive shift in the spiritual well-being of the group participating in the study was evident.

2. A significant positive change occurred in the spiritual well-being of the participants with the lowest spiritual well-being scores.

3. No correlation between the improvement in spiritual well-being of the leaders and the health of their corps was discerned.

4. All participants articulated a positive subjective response to the intervention.

5. All participants could describe at least one positive behavioral outcome from the retreat.

CHAPTER 5

DISCUSSION

Major Findings

The Salvation Army in the Australian Eastern Territory has experienced a

dramatic decline in attendance in the past two decades from twenty-four thousand in

1991 to just over ten thousand in 2009. Many corps are not healthy. Many corps officers

are struggling with their appointments. Territorial leadership teams have sought to

address this decline through varying strategies. In the main, these strategies have been

broad-brush, top-down solutions offered via resourcing, directing, and encouraging. My

goal in this study was to improve corps health by focusing on the healthy functioning of

the corps officer.

Chapter 2 outlined the biblical basis for this study. In John's gospel, Jesus told his

disciples, "Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it

abides in the vine, so neither *can* [original emphasis] you unless you abide in Me (John

15:4). Jesus' words are the language of mutual indwelling, of the presence of the living

God in the trusting, obedient believer's love filled heart. In this study I sought to apply

Jesus' instruction to congregational ministry in The Salvation Army, to see if a

congregational leader's purposeful deepening of his or her relationship with God and

development of *self* could have a positive impact on his or her ministry.

Therefore, three premises underpinned this study. Firstly, deepening one's inner

life with God requires intentionality and the long tradition of the church, rediscovered in

recent decades in Protestantism, is that the spiritual disciplines are a significant help in

such intentionality. Spiritual disciplines help followers of Christ to open themselves to God so that he may do his transforming work in their hearts.

Secondly, fruitful ministry is built on a biblical foundation. Scripture illustrates that all Christian ministry consists of believers joining Jesus in his ministry. All Christian ministry is the ministry of the Son, to the Father, through the Spirit, for the sake of others. The Father sets the agenda and the needs of the world do not.

Thirdly, with an ever-deepening relationship with God and clarity of mission and purpose, congregational ministry is best understood in the context of relationship. A most helpful way of understanding these relationships is to understand one's corps, through the lens of systems theory, as a relational system, in which the leader, as an authentic *self-in relation*, will play in important part. The greatest gift a corps officer can give his or her corps is an authentic, developing, self.

Building on these three premises, in this study, I sought to measure the effectiveness of a ground-up approach that addresses the healthy functioning of the corps officer as a means of spiritual renewal and numerical growth for Salvation Army corps. If officers can improve their spiritual well-being and functioning, their corps would improve in terms of their health as a relational systems. The healthier any corps is, the more likely it is to experience spiritual and numerical growth.

The Significant Positive Shift in the Spiritual Well-Being of the Group

The twelve participants in the study entered into the spirit of the whole enterprise. The fact that all of them were involved in corps ministry was instant common ground, and all participants knew at least one other person in the group. A four-day retreat built around the daily office and liturgical worship is uncommon in TSA; however, all

participants took a turn at leading prayers and worship. Afterwards all of them spoke of these prayers throughout each day as the highlight of the retreat. All the officers committed to the discipline of silence between night prayers and morning prayers.

The participants were very open to learning and were engaged in every session. They were positive in the open dialogue and seemed eager to explore further the concepts presented in the teaching sessions. All the participants enjoyed the interaction and encouragement of the smaller covenant groups as well.

Apart from the limitations of the SWBS as identified in both the literature review and in my results, the thesis that helping corps officers understand the necessity of nurturing their inner lives with God, clarify their understanding of ministry, and developing self in terms of system theory, would result in an improvement in spiritual wellness was confirmed.

My study aligned with the review of literature on spiritual well-being. Kelly's observation, "[T]here is no way of hearing the biblical command to love God with one's whole heart … if the heart is numbed and the soul is in hiding" was validated by the responses of the participants. Fiorito and Ryan's study indicated that a person who seeks a positive spiritual goal would have a greater sense of well-being and that devotional means are moderators of such positive transcendent goals. Their finding was confirmed for some of the corps officers who were able to articulate new, positive, spiritual goals as part of their journey of improved well-being.

The understanding of ministry as expressed by Seamands and Stevens was also helpful for the officers, particularly the idea that the needs of the world do not set the agenda. The belief that the pastor/officer must meet everyone's need is pervasive in

congregational ministry, but perhaps even more so for Salvation Army officers. The idea that the officer's task is not to meet every need, that they could each say, "I am the servant of God in my corps, not the servant of my corps," was both confronting and liberating for the officers.

Understanding the importance of being a *self,* that spending time on being a whole person was a necessary and legitimate function for the developing leader*,* played a role in the increase in wellness. Friedman's view that the common experience of spiritual leaders, whatever their tradition, is "the factors that contribute to their stress" (1), was confirmed at the retreat by the stories that emerged in the dialogues and teaching sessions, and by the corps officers' appreciation of a systems approach to their congregational ministry in the PPR. The study confirmed the work of Friedman, Steinke, and Collins and Stevens on the importance of understanding one's congregation as a system, not looking for linear causes, identifying *the* problem or *the* problem person, but trying to understand the pathology of the whole relational system.

I had hypothesized that the concept of healthy self-differentiation was the missing component in many of the approaches to leadership and the retreat and interviews confirmed this hypothesis. One participant was using the Arrow Leadership material developed by Leighton Ford, another participant was coached by Paul Borden as part of his Growing Healthy Churches network. Many participants had read and used the writings of John Maxwell. All of these officers felt that the concepts explored in the retreat added another dimension to their previous study, and current practice, of leadership.

Helping corps officers to appreciate the importance of being healthy authentic selves with a deepening relationship with God had a positive impact on the group and was of particular importance to the least healthy participants in the study. TSA should investigate ways of assisting corps officers struggling with well-being not by the acquisition of new sets of managerial skills, helpful as these are, or by giving them new appointments, necessary as that sometimes is, but by planning for and developing the officer's capacity to be a spiritually healthy and authentic *self*.

This study has demonstrated that by allowing a congregational leader to experience the benefit of spiritual disciplines, to gain new insights into ministry, and into being a *self* in ministry, an officer can significantly increase their spiritual well-being and functioning.

Many of the participants mentioned both at the retreat and in the PPR that a significant part of their openness to the teaching and concepts they encountered in the retreat was that it was delivered by a peer who was on the same journey that they were on. A goal for AUE territory could be to develop the model of the retreat used in this study and look at cycling as many corps officers as possible through a similar retreat. The experiences and concepts of the retreat could be further reinforced by setting up a system for peer accountability, coaching and mentoring. Implementing this strategy could mean that in five years' time the spiritual well-being of corps officers in the AUE is significantly improved.

The Significant Positive Change for the Participants with the Lowest Spiritual Well-Being Scores

One of the criteria in selecting the participants was that they had a measure of wellness as in my view the fact that I was not a therapist or counselor precluded me from offering substantial help to significantly wounded people. Of course, even though I sought the advice of the participants' DCs, I was only speculating as to the participants' well-being. The pretest SWBS revealed that several of the corps officers in the study were not in a good place spiritually and emotionally. I considered 80 to be a minimum score of some measure of wellness. One participant scored 75, the next two lowest scores were 86 and 87. I was surprised and gratified that for all three of these corps officers, 25 percent of the group, the retreat had made a significant difference in their lives and in their ministry.

A significant part of this growing health seems to have been that the study gave them permission to have a goal of nurturing their inner lives. For a tired, overwhelmed, and perhaps over-functioning corps officer, affirming the absolute necessity of paying attention to his or her spiritual well-being was helpful in itself. Again, this finding confirms the literature reviewed regarding the greater sense of well-being found among persons who seek positive spiritual goals. Having a destination may be the first necessary step on the journey to spiritual wellness.

A congregational approach as outlined by Friedman, Steinke, and Stevens and Collins was also helpful for the officers involved. The participants found that systems theory concepts gave them a language to describe feelings and behaviors constantly at play in their ministry and families. One of the significant factors for these least healthy

corps officers was that by understanding their corps as a relational system and the importance of their working on being self-differentiated leaders in the system, they were freed from the responsibility of constantly being the burden bearer for the system.

The retreat was an opportunity for these least well corps officers in particular to nurture their relationship with God and to seek to encounter him in a personally meaningful way. As Foster points out, disciplines open the disciple up to the transforming work of God. God has been at work in the lives of these participants.

The female officer with the lowest score expressed a renewed sense of God's love for her and her "little soul." Her interview gave testimony to the truth of Jesus' words in John 15. Her deeper sense of abiding in God's love restored her and renewed her. In the pressure and perhaps even the routine of ministry, the fact that the disciple, the branch, is always dependent on the vine for true life is too easily forgotten. I observed in each of the three participants with the lowest SWBS scores, a renewed sense of their living in and ministering in the love of God, which aligned with Bultmann's concept of abiding, of "allowing oneself to be encompassed,… allowing oneself to be held" (535-36). This noteworthy improvement in the well-being of these three officers may have been the most important part of the study.

This finding confirms that taking the time to step aside from ministry, however urgent the demands of ministry may seem, can be of real benefit for those who are spiritually unwell. Helping to move out, or allowing to burn out, those struggling personally in congregational ministry are not the only two options. Substantial help is possible merely by taking the time not to escape from ministry, vacations are not the

answer, but rather by seeking to understand one's ministry better, oneself, and one's

relationship with God.

Correlation between spiritual well-being and corps health

The lack of correlation between the officers' improved spiritual well-being and

their corps' health was the most personally disappointing aspect of the study. I chose to

test each congregation's leadership team in the belief that any improvement in the

functioning of the corps officer would be first felt in the leadership team. Apart from a

very slight increase in the correlation between the officer's well-being and the corps'

health in the posttest results, I did not find that the officers' improved functioning had

affected their corps.

Much of the literature on leadership posited a strong connection between the

leaders and the health of the organization that they lead (Friedman; Blackaby and

Blackaby; Kouzes and Posner, *The Truth About Leadership*; Scazzero and Bird). If these

authors are correct, the methodology I employed, either the assessment instrument, or the

time frame, may have been inadequate to assess meaningfully changes in corps health.

I took the view that my non-findings may have stemmed from inadequate

methodology rather than a lack of correlation because my own experience validated the

findings from the literature review. The corps at which I ministered, Chatswood, used

NCD. Our corps was not healthy for three successive years. Although we had tried

various strategies and programs and thought we were making progress, our church health

did not change. A crisis in the leadership team in November 2009 led to us asking one of

our key leaders to step down from her role. She reacted badly and was part of a web of

negativity in the church that seemed to ripple on and on, and when combined with other

factors led to a decline in health. In November 2008, the Chatswood NCD health score

(M=50, SD=15) was 43.9. In 2009 it was 43.6. In 2010, a year on from the crisis, it was

39.7. I decided to take responsibility for my own functioning as the primary means of

addressing this decline in health. My main goal was to be a healthier, better-differentiated

self. I endeavored to nurture my inner life, have the difficult conversations with my

critics without being defensive, sought to be a non-anxious presence in the triangles of

ministry, disciplined myself to speak positively and affirmingly about our corps, and

invited and encouraged the leaders of our church to dream of a healthy future and to

imagine their role in it. The result was that the score shifted significantly. The NCD

survey of Chatswood corps in November 2011 delivered a significantly improved overall

health score of 50.7.

My thesis was that an improvement in the functioning and wellness of the corps

officer, would lead to an increasingly healthy corps, and that this improvement in

functioning and wellness would then open up the potential for numerical and spiritual

growth in Salvation Army congregations. Despite the literature and my own experience,

the non-result in this aspect of my findings means that my study offers no data to support

the concept of corps officers' renewal as a means of congregational renewal.

The Participants' Positive Response to the Retreat

The PPR was an important component of the study and the fact that the positive

response to the retreat at the time was still evident five months later was encouraging.

Feelings about oneself and one's ministry are important. Feeling enthusiastic, positive, or

hopeful can help leaders to use different language, to give different nonverbal signals, to

minister from a better place within ourselves, and to preach and to pray differently.

Goldenberg and Goldenberg state that an important component of self-differentiation is being able to function effectively without behavior "being driven by the emotional cues from others" (180). This aspect of self-differentiation is important when there is anxiety and the inevitable sabotage within a system. If a corps officer's feelings about his or her self and ministry comes from a sense of God's presence and a clear understanding of what matters most, the officer will be better equipped to stay connected to others and be a non-anxious presence in the inevitable triangles of ministry. He or she will also be better equipped to avoid operating from a reflected sense of self (Schnarch). Positive feelings and emotions are an important indicator of, and contributor to, spiritual wellness in ministry.

In recent decades, much of the emphasis in developing leaders in TSA has been driven by a paradigm of skill acquisition and transactional leadership. Currently the AUE Territory is shifting to a transformational leadership and developing the leader from within. In my view, this change is a wise and welcome one. Positive experiences such as this retreat that help to build a sense of self, develop emotional and spiritual stability, that leave the participant feeling positive, renewed, and energized by the experience, are an important part of the development of leaders' capacities.

The Participants' Positive Behavioral Outcomes from the Retreat

I believed that the participants' positive subjective response to the retreat translating into behaviors was important. A pleasing outcome of the PPR was that all the participants could describe changed or additional behaviors in terms of spiritual disciplines and/or being a differentiated self in ministry.

The discussions and classes at the retreat revealed that personal time with God was not always a priority for most and perfunctory for some participants. A key part of the schedule for the retreat was that the officers would actually experience the spiritual disciplines and how powerful a means they can be in helping the believer enter into God's presence. The corps officers were, of course, volunteers in the study and I could not force them to change their behaviors. The fact that the majority of them appreciated the experience of spiritual disciplines and modified their behavior regarding regular disciplines seems to have played a significant role in the increase in spiritual wellness of the group. Ten of the twelve officers (83 percent) described a new or renewed discipline in their daily lives.

Spiritual disciplines are not an end in themselves, but a means of grace for God to work in the believer's heart. Mulholland says of formation in general, "Spiritual formation is the great reversal: from acting to bring about the desired results in our lives to being acted upon by God and responding in ways that allow God to bring about God's purposes" (Mulholland, *Invitation* 30). The disciplines are a means to this formative end, and played a role in the positive outcomes in this study.

A key aspect of Friedman's application of systems theory, affirmed by other authors covered in the literature review (Collins and Stevens; Lamkin; L. Anderson "Personal Challenges") is that leaders should take primary responsibility for their own functioning. Systems theory suggests that rather than trying to change the behaviors of others, self-differentiated leaders takes responsibility for their own functioning. Such self-differentiation is always a work in progress. As a higher order process (Schnarch), and a different way of being, differentiation requires deliberate application. Eleven of the

twelve officers (92 percent) could describe attempts at self-differentiation an outcome that seems to have contributed significantly to improved well-being.

John 15 affirms the biblical basis for all disciples to nurture their inner lives with God, which requires them to build practices into their lives that will help them to come daily into God's presence. Such nurturing requires intentionality, believers planning their day and week to prioritize time to be with the Father. One participant spoke of her changed priorities:

> You've got to look after yourself. I've never been taught that [before]. You know the J.O.Y theory [Jesus first, yourself last and others in between], that's how I've been brought up. I'm realizing that I've got to be considerate of other people, but I've got to look after myself because I'm important to God and He's got a purpose for me.

This quote is evidence of a reorientation of personal goals and a new understanding of priorities, that led to changed behaviors for this participant. Her words are the practical expression of Jesus' command to abide in him. The fruit of which Jesus speaks in John 15 is Christlikeness. As noted in Chapter 2, Paul's illustrative list of the fruit of the Spirit in Galatians is a "mirror image of Christ himself" (Fee 113). To be like Jesus is not to take no thought for oneself but to minister out of a deep sense of God's presence in, and purpose for, one's life. The needs of the world do not set the agenda, the Father does. The Father's first requirement is that his children love him with their whole hearts in authentic relationship.

Some unique challenges exist in ministry in the Salvation Army. Corps officers in particular are prime candidates for over-functioning and practical busyness that makes the nurture of one's inner life a last priority. However, as MacDonald asks, "How do you grow large healthy churches … without growing the soul of the leader?" (51). An

organization's people are its prime resource. TSA, or any other denomination, would do well to plan and implement strategies to help those in congregational ministry to experience, and learn about, systems theory as an authentic paradigm for corps ministry and the spiritual disciplines as a means of nourishing their life in Christ.

Implications of the Findings

There are some very real implications from the findings in this study. While my central thesis regarding a corps officer's spiritual renewal as a means of improving the health of their corps was not demonstrated, the effectiveness of the four day retreat in increasing the spiritual well-being of the officers was significant.

The findings of this study provide statistical evidence for a helpful means of increasing the spiritual well-being of corps officers. The four-day retreat provides a proven template for the personal development of corps officers in TSA. The territory should invite appropriate corps officers to be part of the retreat and facilitate any ongoing mentoring that develops from it.

The three pronged approach to improving spiritual well-being via the experience of, and teaching on, spiritual disciplines as a means of nurturing one's inner life, a biblical understanding of ministry, and self-differentiation proved to be effective. The helpfulness of this approach means that it should be promoted through channels other than the retreat, to enable as many corps officers as possible to minister out of a sense of spiritual well-being.

Limitations of the Study

My explanatory mixed-method design and small sample means that this study has limitations in terms of it applicability in the wider church. Because all the participants are

Salvation Army officers who minister with some unique challenges and constraints, the exact relationship of my results to other denominations and other contexts is unknown. The small and selected sample also means that further research may be needed to validate the findings regarding the effectiveness of the retreat as a means of increasing spiritual well-being in congregational leaders.

The ceiling effect of Ellison's SWBS means that the data in this study was not as nuanced as it might have been. The effect of the retreat for those with high scores on the pretest was much more dependent on the PPR than for those with low scores.

Unexpected Observations

The major surprise in this study was the enthusiasm with which the participants embraced the retreat itself. The Salvation Army in Australia is very low church and extemporaneous in terms of its worship and prayer. Some of the members of my research reflection team had expressed doubts as to the helpfulness of the daily schedule. Each day at the retreat was built around ordered worship, written prayers, and times of silence and solitude. However, all the officers in the study spoke of the times of corporate worship in particular as very meaningful and powerful moments of communion with God.

The other surprise was the positive, healing effect on those who were struggling the most spiritually. While I was hesitant to include in the study those who might not have been in a good place spiritually, the Holy Spirit was at work, and significant spiritual healing took place among some wounded people in the study.

Recommendations

This study has generated some findings that will be of real benefit to The Salvation Army in Australia. A number of recommendations may be appropriate.

The Salvation Army AUE should investigate the inclusion of retreats such as the one in this study into its personal development strategies for corps officers. The personnel and mission departments should continue to identify candidates for such retreats. Given the significant benefit for the least spiritual well member of the group, TSA should consider the retreat as a primary means of assisting these corps officers' in their ministry.

Following on from recommendation one, I would suggest that the personnel department confidentially assess the spiritual wellness of the officers so involved before and after the retreat. These results could then be added to those from this study to build a growing database to provide feedback on the effectiveness of this type of retreat. Such data collection would assist TSA monitor the spiritual well-being of its corps officers in general as well as enabling constant assessment and improvement of the retreat itself.

I recommend that TSA monitor, and mentor, the nine officers involved in this study who did not receive a new appointment and reassess the health of their corps in twelve months' time to examine further any impact of the corps officers' well-being on corps health.

I recommend that the TSA personnel department and mission department confidentially correlate the data they already have available via NCD and TSA's own corps review material with the group spiritual well-being data of officers' being cycled through the retreat. I am not recommending the correlation of individual data as this has potential to spill over into other areas of administration, and I believe officers would not want to be involved if this were to happen.

Corps ministry in TSA poses unique challenges. Larsson's book is an excellent, homegrown resource that could be revised, expanded, and used to help corps officers in

their ministry. In particular, TSA should consider the development of its own corps

health assessment tool for inclusion in the book, as well as a chapter that addresses

understanding one's corps as a system.

In terms of general research on the connection between the spiritual well-being of

the congregational leader and the health of their corps as a means of growth, I would

recommend further research with instruments other than the SWBS and BCHQ. A refined

methodology could help future researchers better understand the correlation between the

congregational leader's well-being and the congregation's health. A longitudinal study to

track church growth over a period of years would also be helpful in exploring such a

correlation.

Postscript

This journey has been a very personal one for me. I found myself in the Doctor of

Ministry program at Asbury Theological Seminary almost by accident. However, from

that very first Friday evening God has been at work in my heart. The class with Dr.

Seamands and then the retreat with Dr. Mulholland were important catalysts for change

in my own spiritual formation.

God has used every course I have taken since then to help me grow in Him. This

study itself, in the main built on my class with Dr. Kiesling and the retreat with Dr.

Mulholland, expresses my genuine desire to help the Salvation Army that I love. I long

for it to be a healthy, growing vibrant movement, where God is at work and many people

are becoming his disciples. I long for the Army to have a host of healthy growing corps

where people are maturing in their faith and coming to faith.

As I outlined in my findings, this study reflects my own personal journey as a corps officer. I believe Asbury Seminary and the DMin program have helped me immensely to be a better man and a better pastor. I have learned so much. I will always be grateful to God for the time that I have spent at Asbury.

APPENDIX A

SPIRITUAL RETREAT SCHEDULE

Come Ye Yourselves Apart and Rest Awhile

Day 1

10:00 a.m.	Registration
11:30	Introduction "Remain in me and bear fruit"—Study on John 15 and 1 John

- Abiding in Christ
- Nurturing our inner life with God

12:30 p.m.	Meal
2:00	Spiritual formation—Key Text: *Invitation to a Journey*, Mulholland

- What is spiritual formation?
- Why does it matter?

3:00	Reflection and silence
4:00	Dialogue
5:00	Evening prayers
6:00	Evening meal
7:30	Covenant groups
9:00	Night prayers
9:30	To rooms in silence until morning prayers

Day 2

7:30 a.m.	Morning prayers
8:00	Breakfast
9:00	Family Systems—Key Text: *Generation to Generation*, Friedman

- Understanding your corps as a system
- Self-differentiation
- Triangling

10:00	Silence and reflection
11:00	Morning tea
11:30	Worship
12:30 p.m.	Lunch
2:00	Leadership in a system—Key Text: *The Equipping Pastor*, Stevens and Collins

- Self-differentiation is primary
- Being self-differentiated in all of life
- Taking responsibility for what's ours and not for what isn't

3:00	Reflection and silence
4:00	Dialogue
5:00	Evening prayers
6:00	Evening meal
7:30	Covenant groups
9:00	Evening prayers
9:30	To rooms in silence

Day 3

7:30 a.m.	Morning prayer
8:00	Breakfast
9:00	Ministry—Key Text: *The Other Six Days*, Stevens

- We join the ministry of the Son to the Father through the Spirit
- Ministry of all believers
- The needs of the world do not set the agenda

10:00	Silence and reflection
11:00	Morning tea
11:30	Worship
12:30 p.m.	Lunch
2:00	Spiritual disciplines—Key Text: *Celebration of Discipline*, Foster

- What are they?
- What might work for me

3:00	Reflection and silence
4:00	Dialogue
5:00	Evening prayers
6:00	Evening meal
7:30	Covenant groups
9:00	Night prayers
9:30	To rooms in silence

Day 4

7:30 a.m.	Morning prayers
8:00	Breakfast
9:00	Ministry—Key Text: *Ministry in the Image of God*, Seamands

- Trinitarian Ministry
- Being in God for the world, not being in the world for God
- The Great Commandment and the Great Commission

10:00	Silence and reflection
11:00	Morning tea
11:30	Worship
12:30 p.m.	Lunch
2:00	Closing Session—"Remain in me and bear fruit—what now?"
2:45	Close

The liturgy for our prayer and worship together is outlined below. It will give us the time and space to sit in God's presence as a community, without worrying too much about preparation or what is coming next. There is a lovely, focused rhythm to a day punctuated by worship and prayer. Use this time to encounter the living God and listen to his voice.

The text in italics is *instructions for the leader*, the plain font is for the leader to read, and **we all read the bold text.**

As the leader you have options for songs and sometimes a choice of prayers. Please feel free to use a song you know and a prayer or psalm that resonates with you. All psalms and songs are at the back of your booklet. Each psalm has a corresponding psalm prayer for the leader to pray after a period of silence following the psalm.

APPENDIX B

LETTER TO PARTICIPANTS

The Salvation Army
Chatswood + North Shore
corner Johnson + Archer Streets
telephone: 9419 8695

Thursday, 2 June 2011

Dear <name>,

Thank you so much for agreeing to be involved in this study that I am doing as part of my Doctor of Ministry studies at Asbury Seminary. I am so pleased that you agreed to do so. It is my sincere hope that that this will be a really meaningful experience for you and that it will enhance your ministry.

As I told you in our telephone conversation, this study has the full support of our Territory's leaders and your Divisional Commander.

Here is an outline of what is involved for you:

You will need to help me organise a time for your corps leadership team to complete a survey. The survey is the Beeson Church Health Questionnaire (BCHQ). This will need to take place in either the week before, or the week after, the retreat. I also need your leadership team to complete the BCHQ a second time in the first two weeks of December. Majors Neil and Sharon Clanfield are assisting me with this process.

You will need to attend all four days of the Retreat in Brisbane on the 26th to the 29th of July. The retreat starts at 10.00 a.m. on the Tuesday morning and concludes at 2.30 p.m. on the Friday afternoon. We will help you with all the travel arrangements and transfers.

On the first day of the retreat, I need you to complete a twenty-question form called the Spiritual Well-Being Scale (SWBS). This should take no more than ten to fifteen minutes. I need you to complete a second SWBS form in the first two weeks of December. At this time, Neil, Sharon or me will have a conversation with you, based on a small number of standard question called the Participants Personal Response interview (PPR), to allow you to express freely your views regarding the study

My pledge to you is that I will keep your results in strict confidence. Your scores in the SWBS will be identified by a code that matches your corps. This is necessary for me to correlate the results. However, I will not show your responses to anyone else nor identify you in my dissertation in any way. Only coded results will appear in my dissertation.

Your BCHQ results will be available to you if you wish, but otherwise will only be used by me, stored securely, and will not be made available to anyone else. Only coded results will appear in my dissertation.

Your PPR interview will be transcribed for me to allow me to work from an electronic copy, but it will not be made available to anyone else. Any responses quoted in my essay will be anonymous.

Could I ask you to sign this letter below to indicate that you have read and understood this letter and to indicate that you agree to be involved in the study? Please make a copy for yourself and fax, email, or send the original back to me.

Thanks again for your participation. I will be in contact soon.

In Christ,

Grant Sandercock-Brown   <name>

APPENDIX C

SPIRITUAL WELL-BEING SCALE

For each of the following statements circle the choice that best indicates the extent of your agreement or disagreement as it describes your personal experience:

SA	= Strongly Agree	D	= Disagree
MA	= Moderately Agree	MD	= Moderately Disagree
A	= Agree	SD	= Strongly Disagree

1. I don't find much satisfaction in private prayer with God.   SA MA A D MD

2. I don't know who I am, where I came from, or where I'm going.   SA MA A D MD

3. I believe that God loves me and cares about me.   SA MA A D MD

4. I feel that life is a positive experience.   SA MA A D MD

5. I believe that God is impersonal and not interested in my daily situations.   SA MA A D MD

6. I feel unsettled about my future.   SA MA A D MD

7. I have a personally meaningful relationship with God.   SA MA A D MD

8. I feel very fulfilled and satisfied with life.   SA MA A D MD

9. I don't get much personal strength and support from my God   SA MA A D MD

10. I feel a sense of well-being about the direction my life is headed in.   SA MA A D MD

11. I believe that God is concerned about my problems.   SA MA A D MD

12. I don't enjoy much about life.   SA MA A D MD

13. I don't have a personally satisfying relationship with God.   SA MA A D MD

14. I feel good about my future.   SA MA A D MD

15. My relationship with God helps me not to feel lonely.   SA MA A D MD

16. I feel that life is full of conflict and unhappiness.   SA MA A D MD

17. I feel most fulfilled when I'm in close communion with God.   SA MA A D MD

18. Life doesn't have much meaning.   SA MA A D MD

19. My relation with God contributes to my sense of well-being.   SA MA A D MD

20. I believe there is some real purpose for my life.   SA MA A D MD

APPENDIX D

BEESON CHURCH HEALTH QUESTIONNAIRE

> **INSTRUCTIONS:** Listed below are 54 statements that describe characteristics of your church and your relationship to it, followed by some specific questions about contextual factors. Please rate your perceptions of the strength of each characteristic by using the scale provided and writing the appropriate number in the box to the right of the statement. Your responses will be treated confidentially, and your participation will inform our understanding of congregational life in The Salvation Army.

5	4	3	2	1
Strongly agree	Moderately Agree	Neither Agree or Disagree	Moderately Disagree	Strongly disagree

1. I enjoy getting together with other people from my church outside of church events...☐

2. The leaders of our church seem rather defensive.* ....☐

3. I find the sermons convicting, challenging, and encouraging to my walk with God. ....☐

4. Our church has a very clear purpose and well-defined values. ....☐

5. My local church actively reaches out to its neighborhood through spiritual and community service. ....☐

6. My church affirms me in my ministry tasks...☐

7. I regularly practice the spiritual disciplines (prayer, Bible study, fasting, and meditation)...☐

8. I have a close enough relationship with several people in my church that I can discuss my deepest concerns with them. ....☐

9. Our church is led by individual(s) who articulate vision and achieve results...........☐

10. I find the worship services spiritually inspiring. ....☐

11. Our church clearly communicates our mission statement.........................☐

12. Prayer is a highlight of the worship service. ....☐

13. Tithing is a priority in my life. ....☐

14. New ministry ideas are normally appreciated and encouraged................☐

15. The music in the church services helps me worship God. ....☐

5	4	3	2	1
Strongly agree	Moderately Agree	Neither Agree or Disagree	Moderately Disagree	Strongly disagree

16. I do not know my church's plans and direction for the years ahead.* .... ☐

17. I am actively involved in a ministry of this church. .... ☐

18. Our church relies upon the power and presence of God to accomplish ministry. ..... ☐

19. My prayer life reflects a deep dependence on God concerning the practical aspects of life. .... ☐

20. I have experienced a lot of joy and laughter in our church. .... ☐

21. There are few training opportunities in our church.* .... ☐

22. The worship at this church is so inspiring that I would like to invite my friends. .... ☐

23. This church teaches that Jesus Christ is the only way to heaven. .... ☐

24. I do not know my spiritual gift(s).* .... ☐

25. There is a sense of expectation surrounding our church. .... ☐

26. Our church has a clear process that develops people's spiritual gift(s). .... ☐

27. I experience deep, honest relationships with a few other people in my church. .... ☐

28. The lay people of our church receive frequent training. .... ☐

29. Excellence is an important value in how we accomplish ministry............................. ☐

30. This church shows the love of Christ in practical ways. .... ☐

31. I enjoy the tasks I do in the church... ☐

32. There is an atmosphere of generosity within our church. .... ☐

33. I would describe my personal spiritual life as growing.. ☐

34. The love and acceptance I have experienced inspires me to invite others to my church.. ☐

35. I look forward to attending worship services at this church..................................... ☐

5	4	3	2	1
Strongly agree	Moderately Agree	Neither Agree or Disagree	Moderately Disagree	Strongly disagree

36. I have confidence in the management and spending of our church's financial resources. .... ☐

37. In our church the importance of sharing Christ is often discussed. .... ☐

38. I feel that my role in the church is very important. .... ☐

39. Our church emphasizes the person and presence of the Holy Spirit. .... ☐

40. My church needs to place more emphasis on the power of prayer.* .... ☐

41. The leaders and members of our church enjoy and trust one another. .... ☐

42. When I leave a worship service, I feel like I have "connected" with other worshippers. .... ☐

43. My church is open to changes that would increase our ability to reach and disciple people. .... ☐

44. Our church has very few programs that appeal to non-Christians.* .... ☐

45. I share my faith with non-believing family and friends. .... ☐

46. This church operates through the power and presence of God. .... ☐

47. I rarely consult God's word to find answers to life's issues.* .... ☐

48. The leaders of our church seem to be available when needed. .... ☐

49. We have an effective and efficient decision-making process in my church. .... ☐

50. When I leave a worship service, I feel I have had a meaningful experience with God. .... ☐

51. People rarely come to know Jesus Christ as their savior in our church.* .... ☐

52. The teaching ministry of this church encourages me to be involved in ministry. ...... ☐

53. I currently enjoy a greater intimacy with God than at any other time in my life. ...... ☐

54. I believe that interpersonal conflict or misconduct is dealt with appropriately and in a biblical manner. .... ☐

BEESON CHURCH HEALTH CHARACTERISTICS SCALES

AUTHENTIC COMMUNITY

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

EMPOWERING LEADERSHIP

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

ENGAGING WORSHIP

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

FUNCTIONAL STRUCTURES

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

INTENTIONAL EVANGELISM

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

MOBILIZED LAITY

17. I am actively involved in a ministry of this church.
24. I do not know my spiritual gift(s).
31. I enjoy the tasks I do in the church.
38. I feel that my role in the church is very important.
6. My church affirms me in my ministry tasks.
52. The teaching ministry of this church encourages me to be involved in ministry.

PASSIONATE SPIRITUALITY

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

TRANSFORMING DISCIPLESHIP

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

APPENDIX E

PARTICIPANTS' PERSONAL RESPONSE

1. How would you describe the impact, if any, the retreat has had for you?

2. How have you been traveling, spiritually, since the retreat?

3. On day 2, we discussed family systems theory. Could you describe some ways that you have been able to apply systems theory in your ministry?

4. On the retreat there was some teaching on spiritual disciplines. How did this impact on you and your day-to-day ministry?

5. We also discussed a biblical understanding of ministry. Can you illustrate any ways that this understanding has influenced your ministry?

6. Can you describe any ways that the process of self-differentiation has been helpful for you in your family and congregation? How are you going with all of that?

7. Did anything happen in your life or that of your corps since the retreat that prevented you from implementing some of the things you learned on the retreat?

8. Is there anything that you wanted to share about the whole process?

9. Did you did find taking the four days off for the retreat an intrusion or helpful experience?

WORKS CITED

"2020 Final Action Plan", *Salvos*. The Salvation Army Australian Eastern Territory, n.d.

> Web. 27 Sept. 2009

Ahearne-Kroll, Stephen P. "'Who Are My Mother and My Brothers?': Family Relations

> and Family Language in the Gospel of Mark." *The Journal of Religion* 81.1
>
> (2001): 1-25. *ProQuest Religion.* Web. 22 Jan. 2011.

Anderson, Leith C. "Personal Challenges for 21st Century Pastors." *Bibliotheca Sacra*

> 151.3 (1994): 259-66. Web. 20 Apr. 2011.

---. "Practice of Ministry in 21st Century Churches." *Bibliotheca Sacra* 151.4 (1994):

> 387-92. Web 20 Apr. 2011

Anderson, Ray Sherman. *Theological Foundations for Ministry: Selected Readings for a*

> *Theology of the Church in Ministry*. Edinburgh: T. & T. Clark; Grand Rapids:
>
> Eerdmans, 1979. Print.

Bailey, Craig. "Great Leadership: What Does It Take?" *Australian Leadership* 3.2

> (2010): 4. Print.

Barna, George. *The Power of Vision: How You Can Capture and Apply God's Vision for*

> *Your Ministry*. Ventura: Regal, 1992. Print.

---. *Today's Pastors: A Revealing Look at What Pastors Are Saying about Themselves,*

> *Their Peers, and the Pressures They Face*. Ventura: Regal, 1993. Print.

Barth, Karl. *The Faith of the Church*. Trans. Gabriel Vahanian. London: Fontana, 1960.

> Print.

Bass, Bernard M. and Ronald E. Reggio. *Transformational Leadership*. Mahwa:

> Lawrence Erlbaum Associates, 2006. Print.

Black, C. C. "Christian Ministry in Johannine Perspective." *Interpretation* 44.1 (1990): 29-41. *ATLA*. Web. 20 Apr. 2011.

Blackaby, Henry, and Richard Blackaby. *Spiritual Leadership*. Nashville: Broadman, 2001. Print.

Bloesch, Donald G. *The Church: Sacrament. Ministry, Worship, Mission*. Downers Grove: InterVarsity, 2002. Print.

Bolton, Barbara. *Booth's Drum: The Salvation Army in Australia 1880 to 1980*. Sydney: Hodder and Stoughton, 1980. Print

Boorom, Richard. *Spiritual Leadership: A Study of the Relationship between Spiritual Leadership Theory and Transformational Leadership*. Diss. Regent University, 2009. *ProQuest Dissertations and Theses Dissertation and Theses.* Web. 21 Jan. 2011.

Booth, Catherine. "Female Ministry." *Christian Resource Institute*. The Voice, n.d. Web. 16 June 2011.

Booth, William. *The Founder Speaks Again*. London: Salvationist Publishing and Supplies, 1960. Print.

Borden, Paul D. *Direct Hit*. Nashville: Abingdon, 2006. Print

Bowker, J. W. "Information Process, Systems Behavior and the Study of Religion." *Zygon* 2 (1976): 361-79. *ATLA*. Web. 10 Jan. 2011.

Brown, Raymond Edward. *The Gospel According to John (Xiii-Xxi): Introduction, Translation, and Notes*. 1st ed. Garden City: Doubleday, 1970. Print.

Bruce, F. F. *The Gospel of John*. Grand Rapids: Eerdmans, 1983. Print.

Buber, Martin. *I and Thou*. New York: Scribner's, 1970. Print.

Bultmann, Rudolf. *The Gospel of John: A Commentary*. Philadelphia: Westminster, 1971.
    Print.

Caliguire, Mindy. "Soul Health." *Leadership* 24.3 (2004): 41-44. Print.

Carson, Donald A. *The Gospel According to John*. Grand Rapids: Eerdmans; Leicester:
    InterVarsity, 1991. Print.

Cleary, John. *Salvo: The Salvation Army in the 1990s*. Double Bay: Focus, 1993. Print.

Clinton, J. Robert. *The Making of a Leader: Recognizing the Lessons and Stages of
    Leadership Development*. Colorado Springs: NavPress, 1988. Print.

Cole, R. Alan. *Mark*. Tyndale New Testament Commentaries. Leicester England: Inter-
    Varsity Press, 1983. Print.

"Corporate Support" *Salvos*. The Salvation Army Australian Eastern Territory, n.d. Web.
    27 Sept. 2009.

Cox, David W. "The Edwin Friedman Model of Family Systems Thinking." *Academic
    Leadership—The Online Journal* 4.4 (2006): 1-6. Web. 12 Jan. 2011.

Creswell, John W. *Educational Research: Planning, Conducting, and Evaluating
    Quantitative and Qualitative Research*. 3rd ed. Upper Saddle River, NJ: Pearson,
    2008. Print.

Dillow, Joseph C. "Abiding Is Remaining in Fellowship: Another Look at John 15:1-6."
    Bibliotheca Sacra 147.585 (1990): 44-53. *ATLA*. Web. 10 Jan. 2011.

Dongell, Joseph. *John: A Bible Commentary in the Wesleyan Tradition*. Indianapolis:
    Wesleyan, 1997. Print.

Eason, Andrew Mark. *Women in God's Army: Gender and Equality in the Early
    Salvation Army*. Ontario, Canada: Wilfrid Laurier UP, 2003. Print.

Eckelmann, Bryan D. *Spiritual Formation for Ordained Officers*. Diss. University of

    Dubuque Theological Seminary, 2000. *ProQuest Dissertations and Theses.* Web.

    22 Jan. 2011.

Edwards, Anne and Robin Talbot. *The Hard-Pressed Researcher*. Harlow: Pearson

    Education, 1999. Print.

Ehrich, Thomas L. *Church Wellness: A Best Practices Guide to Nurturing Healthy

    Congregations*. New York: Church, 2008. Print.

Ellison, Craig. W. "Spiritual Well-Being Conceptualization and Measurement." *Journal

    of Psychology and Theology* 2.4 (1983): 330-40.Web. 4 May 2011.

Ellison, C.W. and R. W. Paloutzian. *Spiritual Well-Being Scale*. Nyack: Life Advance,

    1982.

Feddes, David J. "Caring for God's Household." *Calvin Theological Journal* 43 (2008):

    274-99. Web. 10 Jan. 2011.

Fee, Gordon D. *Paul, the Spirit, and the People of God*. Peabody: Hendrickson, 1996.

    Print.

Fee, Jennifer L., and John A. Ingram. "Correlation of the Holy Spirit Questionnaire with

    the Spiritual Well-Being Scale and Spiritual Assessment Inventory." *Journal of

    Psychology and Theology* Summer 2004: 104-14.Web. 25 Apr. 2011.

Fiorito, Basil, and Kathleen Ryan. "Spirituality and Psychological Well-Being: A

    Mediator-Moderator Study." *Review of Religious Research* 48.4 (2007): 341-68.

    Web. 25 Apr. 2011.

Fisher, John. "Being Human, Becoming Whole: Understanding Spiritual Health and

    Well-Being." *Journal of Christian Education*. 43.3 (2000): 37-52. Web. *ATS*

    Information Commons. Web. 30 Apr. 2011.

Foster, Richard J. *The Celebration of Discipline*. London: Hodder and Stoughton, 1984.

    Print.

Frambach, Nathan C. P. "Models of Leadership for the Congregation." *Word & World*

    20.4 (2000): 379-89. *ATLA*. Web. 21 Jan 2011.

Fraser, Barbara, Linda McKay, and Lu Pease. "Interview with Michael Kerr." *Australian*

    & New Zealand Journal of Family Therapy 31.1 (2010): 100-09. *Sociological.*

    Web. 21 Jan. 2011.

Friedman, Edwin H., *Generation to Generation: Family Process in Church and*

    Synagogue. New York: Guilford, 1985. Print.

Friedman, Edwin H. Margaret M. Treadwell, and Edward W. Beal. *A Failure of Nerve:*

    Leadership in the Age of the Quick Fix. New York: Seabury, 2007. Print.

Gangel, Kenneth O. "Marks of a Healthy Church." *Bibliotheca Sacra* 158 (2001): 467-

    77. *ATLA*. Web. 10 Jan. 2011

Gench, Frances Taylor. "John 15:12-17." *Interpretation* 58.2 (2004): 181-84. *ATLA*.

    Web. 21 Jan, 2011.

Genia, Vicky. "Evaluation of the Spiritual Well-Being Scale in a Sample of College

    Students." *International Journal for the Psychology of Religion* 11.1 (2001): 25-

    33. Web. 25 Apr. 2011

Gibbs, Eddie. *I Believe in the Church*. London: Hodder and Stoughton, 1981. Print.

Goldenberg, Irene, and Herbert Goldenberg. *Family Therapy: An Overview*. 7th ed.
     Belmont, CA: Thomson Brooks-Cole, 2008. Print.

Green, Roger. *William Booth*. Nashville: Abingdon, 2005. Print.

Gibson, Will. "Qualitative Research as a Method of Inquiry in Education." *Educational
     Research and Inquiry: Qualitative and Quantitative Approaches*. Ed. Dimitra
     Hartas. London: Continuum International, 2010. Print.

Gowans, John. The Salvation Army Seventh International Congress, Atlanta: 28 June-2
     July 2000. Keynote Address.

Gumbel, Nicky. *Questions for Life*. Eastbourne: Kingsway, 1993. Print.

Hibbs, Clarence. "The Church as a Multigenerational System." *Family Therapy:
     Christian Perspectives*. Ed. Hendrika Vande Kemp. Grand Rapids: Baker, 1991.
     109-34 Print.

Hill, Harold. *Leadership in the Salvation Army: A Case Study in Clericalisation*.
     Bletchley: Paternoster, 2006. Print.

Howe, Leroy T. "Self-Differentiation in Christian Perspective." *Pastoral Psychology*
     46.5 (1998): 347-62. *ATLA Religion.* Web. 22 Jan. 2011.

Jones, Cheslyn, Geoffrey Wainwright, and Edward Yarnold, eds. *The Study of
     Spirituality*. Oxford: Oxford UP, 1986. Print.

Kaldor, Peter, John Bellamy, Ruth Powell, Keith Castle, Bronwyn Hughes. *Build My
     Church*. Adleaide: Openbook, 1999. Print.

Kelly, Tony. "Reflections on Spirituality and the Church." *Australian eJournal of
     Theology* 3.1 (AUG. 2004): 1-11. PDF file.

Kinlaw, Dennis. "The Family: Sacred Pedagogy." Touchstone. Web. 1 Feb. 2010.

Kouzes, James M., and Posner, Barry Z. *The Leadership Challenge: How to Keep Getting Extraordinary Things Done in Organizations*. 2nd ed. San Francisco: Jossey-Bass, 1995. Print.

---. *The Truth about Leadership: The No-Fads, Heart-of-the-Matter Facts You Need to Know*. San Francisco: Jossey-Bass, 2010. *Kindle* file.

Kow, Shih-Ming. *The Impact of a Spiritual Leadership Program Based on Spiritual Disciplines on Leadership Competencies*. Diss. Asbury Theological Seminary, 2008. *ProQuest Dissertations and Theses*. Web. 10 Jan. 2011.

Krause, Neal, Christopher G. Ellison, and Keith M. Wulff. "Church-Based Emotional Support, Negative Interaction, and Psychological Well-Being: Findings from a National Sample of Presbyterians." *Journal for the Scientific Study of Religion* 37.4 (1998): 725-41. Web. 9 May 2011.

Lamkin, James E. "Systems Theory and Congregational Leadership: Leaves from an Alchemist's Journal." *Review and Expositor* 102.3 (2005): 461-89. *ATLA*. Web. 22 Jan 2011

Larsson, John. *How Your Corps Can Grow*. London: Salvation Army, 1988. Print.

LaRue, John C., Jr. "Pastoral Leadership Skills." *Your Church* 50.2 (2004): 88. *MasterFile Premier.* Web. 21 Jan. 2011.

---. "Pastoral Leadership Styles." *Your Church* 50.1 (2004): 88. *MasterFile Premier*. Web. 22 Jan. 2011.

Lord, Daniel Ross. *Church as Family: Exploring a Perspective of the Local Church and Parish Ministry through Metaphor and Family Systems Theory*. Diss. Boston U, 1984. *ProQuest Dissertation and Theses*. Web. 22 Jan. 2011.

Macchia, Stephen A. *Becoming a Healthy Church*. Grand Rapids: Baker, 1999. Print.

MacDonald, Gordon. "Cultivating the Soul." *Leadership* 26.3 (2005): 50-55. Print.

Malina, Bruce J., and Richard L. Rohrbaugh. *Social-Science Commentary on the Gospel of John*. Minneapolis: Fortress, 1998. Print.

Marshall, I. Howard. *New Testament Theology: Many Witnesses, One Gospel*. Downers Grove, IL: InterVarsity, 2004. Print.

Martin, Louis Arthur. *The Relationship between Spirituality and Personality: A Study of Christian Clergy*. Diss. University of Maryland, 1997. *ProQuest Dissertations and Theses*. Web. 21 Jan. 2011.

Matthews, Lawrence E. "Bowen Family Systems Theory: A Resource for Pastoral Theologians." *Review & Expositor* 102.3 (2005): 425-44. Web. 22 Jan. 2011.

Maxwell, John C. *Developing the leader Within You*. Nashville: Thomas Nelson, 1993. Print.

McGavran, Donald, A. *Understanding Church Growth*. Grand Rapids: Eerdmans 1980. Print.

McGavran, Donald A., and Win Arn. *How to Grow a Church*. Glendale, CA: Regal, 1973. Print.

McKee, Scott B. *The Relationship between Church Health and Church Growth in the Evangelical Presbyterian Church.* Diss. Asbury Theological Seminary, 2003. *ProQuest Dissertations and Theses.* Web. 16 May 2011.

McNeal, Reggie. *Practicing Greatness: 7 Disciples of Extraordinary Spiritual Leaders*. San Francisco: Jossey Bass, 2006. *Kindle* File.

Merton, Thomas. *The Inner Experience Notes on Contemplation*. ed Shannon, William

    Henry. New York: Harper, 2004. Print.

Microsoft Word. Microsoft Office Professional Edition 2003. Redmond, WA: 2003.

    Computer software.

Middlehurst, Robin. "Not Enough Science or Not Enough Learning? Exploring the Gaps

    between Leadership Theory and Practice." *Higher Education Quarterly* 62.4

    (2008): 322-39. *Sociological Collection.* Web. 21 Jan. 2011.

Milne, Bruce. *The Message of John*. Leicester: InterVarsity, 1993. Print.

Moberg, David O. "Subjective Measures of Spiritual Well-Being." *Review of Religious*

    Research 25.4 (1984): 351. Web. 25 Apr. 2011

Morris, Leon, 1914-2006. *The Gospel According to John: The English Text with*

    Introduction, Exposition and Notes. Grand Rapids: Eerdmans, 1971. Print.

Mulholland, M. Robert. "Incarnating the Word." Asbury Theological Seminary Wilmore.

    July 2009. Lecture.

---. *Invitation to a Journey: A Road Map for Spiritual Formation*. Downers Grove, IL:

    InterVarsity, 1993. Print.

---. *Shaped by the Word: The Power of Scripture in Spiritual Formation*. Rev. ed.

    Nashville: Upper Room, 2000. Print.

Murdoch, Norman H. "Female Ministry in the Thought and Work of Catherine Booth."

    Church History 53.3 (1984): 348-62. *ATLA*. Web. 22 Jan. 2011.

O'Day, Gail R. "The Gospel of John." *The New Interpreter's Bible.* Vol. 9. Nashville:

    Abingdon, 1995. Print.

Oden, Thomas C. *Pastoral Theology: Essentials of Ministry*. 1st ed. San Francisco: Harper & Row, 1983. Print.

"Our Mission". *Salvos* The Salvation Army Australian Eastern Territory. Web. 16 June 2011

Richards, Lyn, and Janice M. Morse. *Users's Guide to Qualitative Methods*. Thousand Oaks: Sage, 2007. Print.

The Salvation Army Handbook of Doctrine. London UK: Salvation Books, 2010. Print.

Scazzero, Peter, and Warren Bird. *The Emotionally Healthy Church: A Strategy for Discipleship That Actually Changes Lives*. Grand Rapids: Zondervan, 2003. Print.

Schnarch, David. *Passionate Marriage*. New York: Owl, 1998. Print.

Schwarz, Christian A. *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches*. Carol Stream: ChurchSmart Resources, 1996. Print.

---. *Paradigm Shift in the Church*. Carol Stream, IL: ChurchSmart Resources, 1999. Print.

Scott, Eric L., Albert A. Agresti, and George Fitchett. "Factor Analysis of the 'Spiritual Well-Being Scale' and Its Clinical Utility with Psychiatric Inpatients." *Journal for the Scientific Study of Religion* 37.2 (1998): 314. Web. 27 April 2011.

Seamands. Stephen. *Ministry in the Image of God: The Trinitarion Shape of Christian Service*. Downers Grove: InterVaristy, 2005. Print.

Segler, Franklin M. "Theological Foundations for Ministry." *South Western Journal of Theology* (1987) 5-18. *ATLA*. Web. 10 Jan 2011.

"Quotations by Author: George Bernard Shaw (1856-1950)." *Quotationspage*. The Quotations Page, n.d. Web. 1 Feb. 2011.

Steinke, Peter L. *How Your Church Family Works*. New York: The Alban Institute, 2006. Print.

Stetzer, Ed., and Thom S. Rainer. *Transformational Church: Creating a New Scorecard for Congregations*. Nashville: Broadman, 2010. *Kindle* File.

Stevens, R. Paul. "Analogy or Homology: An Investigation of the congruence of systems theory and biblical theology in Pastoral Leadership." *Journal of Psychology and Theology*. 22.3 (1994): 173-81. *ATLA*. Web. 22 Jan. 2011.

---. *The Other Six Days.* Grand Rapids: Eerdmans, 1999. Print

Stevens, R. Paul and Phil Collins. *The Equipping Pastor*. New York: The Alban Institute, 1993. Print.

Stott, John R. W. *The Epistles of John*. Tyndale New Testament Commentaries Leicester, England: InterVarsity, 1983. Print.

Swinton, John, and Harriet Mowat. *Practical Theology and Qualitative Research*. St Albans; London: SCM, 2006. Print.

Tasker, R.V.G. *John*. Tyndale New Testament Commentaries. Leicester: Inter-Varsity, 1983. Print.

Theodore of Mopsuestia. *Ancient Christian Commentary*. New Testament. Vol. 4A. Ed. J. C. Elowsky and T. C. Oden. Downers Grove: Intervarsity Press, 2007. Print.

The Theologia Germanica. trs. Hofman, Bengt. Mahwah: Paulist, 1980. Print

Thompson, Marjorie J. *Family: The Forming Center*. Nashville: Upper Room, 1996. Print.

Tidball, Derek. *Ministry by the Book: New Testament Patterns for Pastoral Leadership*. Downers Grove, IL: InterVarsity Academic, 2008. Print.

Torrance, Thomas F. *God and Rationality*. London: Oxford UP 1971. Print.

Troxel, Burge A. "Natural Church Development." *Bibliotheca Sacra* (1998) 127-28. Web 10 Jan. 2011.

Vreeland, Derek E. *The Relationship between Spiritual Transformation and Leadership Growth in a Pentecostal/Charismatic Context*. Diss. Asbury Theological Seminary, 2007. *ProQuest Dissertation and Theses*. Web. 22 Jan. 2011.

Wagner, C. Peter. *The Healthy Church*. Ventura: Regal 1996. Print.

---. *Leading Your Church to Growth: The Secret of Pastor/People Partnership in Dynamic Church Growth*. Ventura: Regal, 1984. Print.

---. *Strategies for Church Growth: Tools for Effective Mission and Evangelism*. Ventura: Regal, 1987. Print.

Walls, David R. *The Emotional Health of Senior Pastors in the Christian and Missionary Alliance of Canada and its Connection to the Spiritual Health of their Churches*. Diss. Asbury Theological Seminary, 2006. *ProQuest Dissertations and Theses*. Web. 13 Jan. 2011.

Warren, Rick. *The Purpose Driven Church: Growth without Compromising Your Message & Mission*. Grand Rapids: Zondervan, 1995. Print.

Willard, Dallas. *Renovation of the Heart: Putting on the Character of Christ*. Colorado Springs: NavPress, 2002. Print.

---. *The Spirit of the Disciplines*. London: Hodder and Stoughton, 1988. Print.

Williamson, Kristy. *Research Methods for Students, Academics and Professionals*. Wagga Wagga: Centre for Information Studies, 2002. Print.

Willimon, William. *Pastor*. Nashville: Abingdon, 2002. Print.

Winter, Ralph D. "The Two Redemptive Structures of Acts." *Perspectives on the World Christian Movement*. 3rd ed. Carlisle: Paternoster, 1999. 220-30. Print.

Witham, Larry. *A City upon a Hill: How Sermons Changed the Course American History*. New York: HarperOne, 2008. Print.

Yancey, Philip. "Replenishing the Inner Pastor: Churches Should Take Greater Interest in Their Shepherds' Spiritual Health." *Christianity Today* 45.7 (2001): 104. *ATLA Religious.* Web. 22 Jan. 2011.

Yarbrough, Robert W. *1-3 John*. Grand Rapids: Baker Academic, 2008. Print.

Zondag, Hessel J. "Knowing You Make a Difference: Result Awareness and Satisfaction in the Pastoral Profession." *Review of Religious Research* 45.3 (2004): 254-68. *ATLA*. Web. 15 Dec. 2010.

WORKS CONSULTED

Anderson, Leith C. "Theological Issues of 21st Century Ministry." *Bibliotheca Sacra* 151.2 (1994): 131-39. Web. 20 Apr. 2011.

Black, Clifton C. "1, 2 and 3 John." *The New Interpreter's Bible.* Volume 11: Nashville: Abingdon, 1998. Print.

Crisp, Joseph. "Toward a Theology of Ministry for Churches of Christ." *Restoration Quarterly* 35.1 (1993): 9-19. Web. 20 April 2011

Foster, Richard J., *Freedom of Simplicity*. 1st ed. San Francisco: Harper & Row, 1981. Print.

Green, Herbert William. *The Salvation Army Western Sydney Division, Australia: A Strategy for Revitalising Ministry*. Diss. Fuller Seminary, 1986. *Proquest Dissertations and Theses*. Web. 12 Jan. 2011.

Hill, Peter C., and Ralph W. Hood. *Measures of Religiosity*. Birmingham, AL: Religious Education, 1999. Print.

Hull, Bill. *Seven Steps to Transform Your Church*. Grand Rapids: Revell, 1997. Print.

Parsons, D. J. "More than Wanderers: Spiritual Disciplines for Christian Ministry." *Anglican Theological Review* 61.2 (1979): 272-73. *ATLA*. Web. 10 Jan. 2011.

Reeves, Bradford Roy. *The Interaction of Church Health, Theological Understanding, and the First Year of Connected in Christ at Kingswood United Methodist Church in Clovis, New Mexico*. Diss. Asbury Theological Seminary, 2005. *ProQuest Dissertation and Theses*. Web. 12 Jan. 2011.

Russell, Derek Edward. *Transformation into Mission: A Case Study of Forest Park United Methodist Church*. Diss. Asbury Theological Seminary, 2008. *ProQuest Dissertations and Theses*. Web. 13 Jan. 2011.

Stott, John R.W. "Christian Ministry in the 21st Century, Pt 4: Ideals of Pastoral Ministry." *Bibliotheca Sacra* 146.581 (1989): 3-11. Web. 20 April 2011.

Utsey, Shawn O., et al. "A Confirmatory Test of the Factor Validity of Scores on the Spiritual Well-Being Scale in a Community Sample of African Americans." *Journal of Psychology & Theology* 33.4 (2005): 251-57. Web. 27 Apr. 2011

Waugh, Richard James. "Discover Your Wesleyan DNA: A Curriculum for the Wesleyan Methodist Church of New Zealand." Diss. Asbury Theological Seminary, 2010. Web. 22 Jan. 2011.