

MEASURING QUALITY CHURCH GROWTH

by

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A criticism often heard concerning the Church Growth movement is that it emphasizes quantity growth to the supposed neglect of quality growth. One explanation for this neglect is that presently there exists no effective instrument by which quality growth in a church can be measured. The absence of such a measuring instrument can be attributed to many reasons. Some of the problems inherent in developing such an instrument are: 1) the fact that the universalness of a measuring tool is limited by denominational barriers; 2) the issues of "judging," subjectivity, commitment, and the "quality vs. quantity" debate; 3) what variables are to be used in order to measure the level of spiritual maturity; and, 4) what kind of survey is needed to adequately measure spiritual maturity in a church.

The age old quest for measuring spiritual quality is likewise researched. This is accomplished by using the Anabaptist, the Puritans, the Pietists and the Methodists as historical examples of how spiritual standards have been established from generation to generation. The more recent 20th century sociological and psychological attempts to accomplish this same goal are also explored.

But these efforts at measuring spiritual maturity are found lacking in one manner or another. The author seeks to establish a measuring tool that is both simple to use and accurate in its measurements. The resulting instrument is the Spiritual Life Survey (SLS).

The SLS consists of twelve qualities that are biblically based as well as scientifically field tested in order to ascertain a rating of importance for each variable. By responding to 60 statements, the participant rates his or her involvement in each of the twelve areas. The survey also has a scoring grid by which the respondent grades and compares him- or herself with a national average. The SLS was field tested seven times under various conditions and in different forms before taking its final shape. Subsequent statistical and content analysis supports the thesis that the SLS is an adequate tool by which spiritual maturity can be measured in a church within the twelve categories covered in the survey.

Mentor: Dr. C. Peter Wagner

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Dedicated to
Norm and Lou Preston
and my wife Marilyn,
for their constant
support and encouragement.

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INTRODUCTION

A PRIORITY TASK: MEASURING QUALITY CHURCH GROWTH

In this age of church growth studies, church surveys, seminars addressing this spiritual issue and that church problem, more and more attention is focusing on the spiritual quality of the church. The question is being asked with increased frequency, "Is my church growing spiritually?" As a minister I realize that the members of the church I pastor are interested more in spiritual quality than numerical growth. In researching spiritual life I have discovered that other pastors and churches are also interested in where they are spiritually. It just seems to be a part of human nature to compare oneself with others (2 Cor. 8:8; Moberg 1979:3,4; Moberg 1982:8,9; Schaller 1983:2).

For various years there has been an expressed need for some type of instrument to measure the level of spiritual maturity in a church. But most who have expressed this need also realize the complexities of the issue. For when the time comes to move from

"talk" to "doing" a whole new set of dynamics evolves. And questions begin to rise, questions that tend to become barriers. Questions such as, "What kind of instrument should it be?" "What will be measured?" "Can spirituality be measured?" "How does one measure spirituality?" "Is this judging?" "Will one instrument be valid for all Christians?"

It is my thesis that **measuring spiritual quality is not only a valid effort, it is a necessary effort and one that can be effectively accomplished.** Within the following pages, I will address some of these issues and others, as I make an initial effort to **develop a measuring instrument that will aid church leaders in assessing the spiritual quality of their church.** The goal will be to develop an instrument that will be accepted as broadly as possible both interdenominationally and cross-culturally. A secondary purpose will be to develop an instrument by which each individual participant can gauge the progress of his or her spiritual pilgrimage.

I will approach the task ahead of me in the following manner: Chapter 1 will look at some of the problems involved in developing the measuring instrument. Chapter 2 will deal with historical phenomena in which various Christian groups have attempted to set and live by certain standards. Chapter 3 reviews what has already been done in the social sciences to measure spiritual growth. Chapter 4 looks at the environment where this research takes place, the empirical church. This

chapter reveals the church as a battlefield and why its qualities need to be constantly gauged. Chapter 5 outlines how the variables which are to be measured were selected. It will also define the first six variables, the **ad intra** qualities. Chapter 6 discusses the next six variables, the **ad extra** qualities. Chapter 7 portrays the development of the **Spiritual Life Survey** (See Appendix A) along with presenting some of the results of the preliminary surveys. Chapter 8 looks at the results of the initial field test of the **Spiritual Life Survey** (herein referred to as the **SLS**).

This research began some twelve years ago while I was serving as a missionary in the Andes of central Peru. My ministry there was successful. Churches were planted and there was evident growth, albeit, in most cases the growth was slow. This slow growth would not have caused me too much concern if other churches of my denomination located in the capital city of Lima had not been growing phenomenally. The contrast between "them" and "us" was just too great to ignore. The questions hounded me: "Why could they grow as well as they did while the churches in my area had to fight for every advance made?" "What were they doing differently? Didn't we serve the same Lord?" Doubts also assailed me as to the depth of commitment of the believers in those smaller churches. I tended to blame the slower rate of growth on this "lack of commitment."

I was woefully ignorant of it at that time, but later I became aware that commitment, although an essential, is but one factor of church growth. Many other factors which are sociological, economic, anthropological, cultural, historical, theological and geographical, enter the picture and conspire to stunt or aid church growth. But, in those early years of my missionary labors, I found myself thinking and even believing, "Well, their churches may be big, but ours are **spiritual**." I hid my disappointment of smallness and slow growth behind the shield of "spirituality." How easy it was to excuse the slower growth on something other than my failures, my lack of knowledge, or one of the then unknown factors previously noted. At that time, I was also inexcusably naive about certain missiological principles which were being violated that greatly hindered the growth of the indigenous churches where I worked.

A few years later I was transferred to Lima and began to work with those churches that were experiencing exploding growth. I soon discovered that my low opinion of "their spirituality" was gravely amiss. It seemed that the larger churches were even **more alive and excited** about proclaiming the Gospel than I had ever anticipated. Their commitment to evangelize shamed many of the smaller churches of the mountain district where I had lived. The belief that "my" small churches were more spiritual than the larger churches crumbled.

Many other lessons were learned as I labored to keep up with the fast-paced growth of the Lima churches of all sizes. One particular lesson that burned itself into my mind was that often times quality had nothing to do with quantity. Quantity does not automatically indicate quality, nor does quality necessarily guarantee quantity. I have since seen churches of varying sizes evidence various levels of quality. At that time in my ministry, however, I had fallen into the debilitating and defeating mentality that being small meant being spiritual while being large most likely meant being less spiritual. I also discovered that the Peruvian pastors had picked up this same mentality from some of their missionary mentors. Thus, many of the pastors of small and struggling churches were using the same excuse I had used: "Our church may not be **big**, but it is at least more **spiritual!**"

The result of such a mentality is nebulous at best and defeating at worst. For in spite of such a self-serving mentality, the cold fact remains that if a pastor does not see quantity then he or she will most likely be apt to feel unsuccessful. This is especially true in western cultures where so much emphasis is put on success which in turn is measured in numbers or size. As Richard Halverson, U. S. Senate Chaplain, cynically states, "all criteria of success today for a pastor are materialistic. If a pastor has a big church building, a big congregation, and a big budget, well, obviously he is successful"

(Quoted by Thompson 1982:47). Failing to see growth in some category, one excuse the pastor of a struggling church might use is, "Well, if the church isn't growing [i.e. numerically], at least it is spiritual." As already noted, this same philosophy has permeated many non-western cultures.

Can that statement, however, really be true? In some cases it would be. But in others it would take on a hollow ring. The problem is that presently there is no way of testing the validity of such a claim. In the majority of cases those who feel this way about their church are probably making a very subjective assessment. For presently there is no generally accepted means available to measure the spirituality of a church body. The pastor's belief that his or her church is growing spiritually goes unproven, and worse, unchallenged. It also keeps the church leadership from addressing the probable weak areas in the church. What happens then is a self-perpetuating cycle where the church believes it is growing spiritually when actually it is stagnating and eventually may die. C. Peter Wagner calls such "arrested spiritual development" a disease of the church that can lead to the death of the church (1984:184). And this can happen in a church of any size, not just a small one.

A church, no matter its size, can have a healthy budget, can have effective programs, can be growing numerically, can be sending out missionaries, can be seeing souls converted, etc. and

still be in need of spiritual growth. Growth in one area does not always translate into growth in other areas.

An effective means to measure spiritual maturity in the church would be of immense value to the pastor or lay leader concerned about his or her effectiveness and the internal growth of the church they serve. My task is to establish such a measuring tool.

But before I could begin to measure spiritual quality in a church, I had to be able to define what was meant by spirituality. To cite spirituality as a reason for growth, or lack of growth, is valid. But it is only valid when the term can be defined empirically and phenomenologically. To say that spirituality is undefinable and best left to the mystic and one's own private interpretation is to beg the question and leaves the problem unsolved. This is probably what Lawrence Nemer meant when he said that the term spirituality "can mean everything and it can mean nothing" (1983:419). Richard Lovelace recognizes this neglect and its danger when he says,

Spirituality is in many ways treated as the neglected stepchild of the Christian movement. It is often reduced to an emotional frosting spread over the surface of the other parts of Christianity which are considered more substantial and important, such as maintenance of sound doctrine, correct social engagement or institutional policy. But it is seldom recognized to be the indispensable foundation without which all of these are powerless and fall into decay (1979:12).

A major emphasis of this research is that spirituality is the

"indispensable foundation" of growth in the church. In defining spirituality I use the definition put forth by George Ladd. Therefore, when the term "spiritual" or "spirituality" is used, it describes those who are manifesting the presence of the Kingdom of God in their behavior, emotions, attitudes, and beliefs (Ladd 1959:93).

After defining spirituality it was then necessary to define what went into making a church a quality spiritual church. The search for the right mix of ingredients was paved with frustrations and feelings of inadequacy. Lyle Schaller (1983:2) lists three reasons for such feelings of frustration and inadequacy. One is that every list of qualities represents an effort to identify all the characteristics of a "spiritual church." I recognize that the twelve qualities developed in this research do not attempt to do that. I have purposely limited the list of measurable qualities to the twelve variables selected. The process by which these variables were selected will be described later on in the study (See Chapters 5 and 6).

A second source of frustration that Schaller mentions is that the search often evolves into a "quest for the perfect recipe." At various points I found myself sliding in that direction. The result was a sense of utter hopelessness that the "perfect recipe" could ever be found. Only when it was determined to test only those variables finally selected, I was able to move ahead. I realize that there are many areas (faith,

hope, the sacraments, church leadership, the philosophy of ministry of both leadership and congregation, et cetera) that may yet need to be probed. But these are areas which this study will not examine. I can only hope that what is started here will be added to and refined by succeeding studies. It is my desire that this research strike a responsive chord in others and a desire to pursue the issue within their own contexts.

The final area of frustration mentioned by Schaller is that "no two congregations are exact copies." By no means does this research propose to force all churches into the same mold by their adherence to the variables presented herein. Each church, or individual, is to use the instrument as a means of comparison, not necessarily as an ultimate standard.

CHAPTER 1

SOME PROBLEMS OF MEASURING QUALITATIVE CHURCH GROWTH

Many times a problem goes unsolved because it goes undiagnosed. Schaller cites the case of a medical doctor who choked to death. The abnormality of this situation is that it happened at a medical convention with over a hundred physicians in attendance. The death was due to the inability to correctly diagnose the problem correctly. Was it a heart attack, choking, a stroke, or what? Martin Heimlich, himself a physician, was so appalled by this tragedy that he determined it would never happen again. One problem he discovered was that "The diagnosis of choking on food had been left so complex that even a large group of physicians failed to recognize the tragedy occurring in their midst" (Quoted in Schaller 1981:64). So Dr. Heimlich designed the Heimlich Maneuver, a procedure so simple that even a layperson can now save a choking victim. Since many pastors and laypeople choke on defining "spiritual growth," a similar need is present. The aim of this research is to make the process of diagnosing spiritual quality in a church so simple that any

church leader can do it without having to attend a seminar or invest in any item other than a pencil and the measuring instrument which appears in Appendix A.

Such a task will not be easy. As has already been indicated, there were some barriers that need to be overcome in producing such an instrument. Added to those barriers are other problems that need to be dealt with: problems such as those of quantity vs. quality, subjectivity, judging, the level of commitment, and the lack of a measuring instrument.

A. The Problem of Quality vs. Quantity

The modern day church growth movement was born in 1955 with the publication of Bridges of God by Donald A. McGavran. As with every philosophy there are adherents as well as critics. But critics of a movement help sharpen the emerging ideas. For the church growth movement one persistent criticism has been the undue emphasis put on **quantity**. The critics assert, with a certain amount of justification, that a dichotomy between quantity and quality has been created by the students of church growth. J. Roberston McQuilkin states the critics' point of view when he says, "Although Church Growth investigators normally recognize the importance of godliness [spirituality] for church growth, they do not often program such investigation into growth studies" (1974:65). It is generally recognized that the emphasis in the church growth movement has been on numbers. This emphasis

is highlighted by Lyle Schaller when he says, "The three most widely read indicators of the institutional health of a congregation are (a) increases or decreases in membership, (b) increases or decreases in the dollar receipts from member giving, and (c) face-to-face conversations" (1980:47). Such emphasis has helped promote the false dichotomy between quantity and quality.

I am of the opinion, however, that initially this was a dichotomy created more by the critics than by the church growth movement. It is true that the critics were able to cite some quotations to buttress their contention, but they also left out other equally important statements that argued to the contrary. From the beginning, the founder of this movement, Donald McGavran, stated that the "numbers of persons brought into living, worshiping contact with the Way, the Truth and the Life are never mere digits. They are always persons, beloved persons, for whom Christ died" (1955:95, emphasis added). Twenty-five years later he underscores the place of quality when he says:

Internal growth is the growth in the congregation's quality or depth. . . .When the people learn to pray more devoutly, become more immersed in Scripture and sacrament, more loving in their fellowship, more sensitive and obedient to the will of God for justice, peace, reconciliation, evangelization, and liberation, the church is experiencing internal growth. . . . (McGavran and Hunter 1980:42, emphasis in original).

McGavran is vitally interested in the qualitative growth of converts.

So are others in the church growth movement. Ralph Winter feels that one "cannot really choose between quantity and quality" (1972:176). He goes on to state emphatically that it is of the highest importance "that Christian leaders learn how to measure qualities. Such measurement is helpful to the church, and we do a disservice to the cause if we belittle part of our task" (1972:187). Charles Chaney and Ron Lewis strongly feel that quantity and quality are mutually dependent. They explain it in the following manner:

Not either/or but both/and is what is demanded. Qualitative growth and quantitative growth are inseparably related.

1. Qualitative growth produces quantitative growth, else something is wrong with its quality. Quality that does not produce quantity is counterfeit.
2. Quantitative growth makes qualitative growth possible. There has to be some quantity before there can be quality. Qualitative growth can only exist after the fact of quantitative growth.
3. Quantitative growth that does not end in qualitative growth will disappear. Quantitative growth cannot be sustained without taking on the qualitative aspect (1977:18).

It is most unfortunate that many church growth writers did not pay close enough attention to these admonitions. They played into the hands of their critics by continuously producing book after book on "quantity" with little attention paid to the equally important aspect of "quality." For far too long the discussion centered around numbers to the virtual neglect of the spiritual dimension of those numbers. They seemed to be unaware

of the concomitant need to study the process of nurturing that would treat those same "numbers" not just as statistics, but as possible future Elijahs, Johns, Pauls, Susana Wesleys, Mother Teresas, et cetra. It needed to be emphasized that these men and women were not only statistics but also burning torches for the Kingdom of God. This quality in their lives came about through the nurture of the Spirit, the Word, the Church, and their commitment to all three. The church growth movement needs to improve in this area of balancing quantity and quality.

It is for this reason that the effort to develop a measuring instrument is undertaken. The church growth movement needs to address this issue more directly than heretofore attempted. There is the need to measure the condition of the organism (internal growth) as well as its structural growth.

A model for balancing internal and structural growth is Jesus. He certainly had quantity (structural growth) in mind when he looked upon the whole world (Mt. 28:19) and all people everywhere (Acts 1:8) as his mission field. Quality (internal growth) was also a major concern. In Matthew 19:16-22, Christ lays down the conditions of eternal life. The rich young ruler, like many others (Jn. 6:60-66), found some of those standards unacceptable. And because of the level of quality demanded in his followers, Christ intimates that few will make it into the Kingdom of God (Mt. 19:24; 7:14, 23; 20:16).

If the church growth movement is to be the champion of church growth it must be so on all fronts. As Orlando Costas puts it, church growth is to be multi-dimensional. It is to be numerical, but it is also to be reflective, organic and incarnational (1982:46-47).

B. The Problem of Subjectivity

A second problem in measuring spiritual quality is that of subjectivity. Even if the assumption that all Christians accept the Bible as the "quality control manual" of their Christian life, there still remains this problem of subjectivity. The reason it exists is that Christians tend to interpret the Manual differently. What is a standard for one is not necessarily standard for another.

The problem of setting standards is at the one and the same time slippery and serious. Yet, in spite of such difficulties, there is the need to set standards of quality in churches even as is done in industry. For example, a car that fails to meet the industry's standard is one that is potentially dangerous and reflects negatively on the producer. Likewise, a church that fails to meet the Biblical standard set for it is potentially dangerous to itself as well as to the community of faith. Such a church also reflects negatively on its Founder, Jesus Christ.

To help circumvent the problem of subjectivity it was decided to use empirical standards as a means of quality control. I was very much aware of the difficulty of measuring the existential level of faith, hope, love, or the depth of devotion. These attributes can only be qualified as they are translated into everyday actions that can be measured. It is precisely these visible expressions of the church and its members that are being qualified in the Spiritual Life Survey.

Howbeit, in spite of the need for such a measuring instrument, the world will not soon see one single standard for all churches. Although the Bible does establish standards, it is doubtful that even a minority of the world's Christians could agree on a ranking of the "minimum" standards. The issue of the sacraments is illustrative of the problem. Most Christians believe that they are a sign of the true church. How many of them, however, are there: two, five, or seven? What is the standard for administering the sacraments? Is the Lord's Supper to be once a week or once a month? Is baptism to be by immersion or sprinkling? What about the groups where the sacraments are not practiced, even irregularly? And the questions could go on and on, *ad infinitum*. To add to the confusion, denominations are classified as liberal, orthodox, moderate, evangelical, conservative, fundamental, charismatic, et cetera, and all with their own characteristic standards. It is enough to resign in

dismay over the variety of possible combinations of "minimal" standards.

To further counter the subjectivity factor, I selected the final norms through the survey method described in Chapter 5. Also, each variable selected is empirical and can be measured. To be sure, this list did not satisfy everyone who read it, for there was always one more norm that should have been added. Such could not be the case, as the resulting list of norms would have been unmanageable. I encourage each reader to consider the list put forth and then add or delete accordingly.

In that process of adding or deleting, however, we note that there are two types of standards portrayed in the Bible: **descriptive** and **normative**. The descriptive standards are those that describe a church living in a particular age and under certain circumstances. They are standards that were valid for that church but are not necessarily valid elsewhere, then or now. For example, it is only of the church at Jerusalem where the members sold their property and shared equally. The **principle** of sharing is normative, the **practice** of it at Jerusalem is descriptive. That practice is not repeated in Corinth, Ephesus, Antioch or Rome, so far as is known. Nor could it work with much success in a capitalist society like the United States.

Normative standards, on the other hand, are those that are universal and eternal. The Biblical norms established in

Chapters 5 and 6 are to be considered normative standards: they are valid for any church at any time in any context. What may change from culture to culture is not the **content** but the **forms**.

Ultimately, every person must decide for him- or herself what are the absolutes put down by the Bible. Each one must come to a conclusion as to what are the normative or descriptive standards portrayed in the pages of the Bible. And each follower of Christ must decide eventually what the flexible areas of compromise are in his or her life. Some will subscribe to one list, some to another, but all will have a standard. I suggest twelve variables in the Spiritual Life Survey only as a starting point.

C. The Problem of Judging

Once a standard has been established, there appears then the problem of "judging." The stern warning of Christ, "Do not judge, or you too will be judged" (Matthew 7:1) comes immediately to one's mind. Within the same chapter, however, Christ goes on to strongly advise his followers to "Watch out for false prophets. . ." (7:15). It seems that Christ, in the first part of this chapter, is laying down the principle of how to evaluate, not a prohibition of evaluation. For if one is later on exhorted to discern between the "good and the bad fruit" (the true or false prophets), how can he or she tell the difference if there is no standard by which to measure (evaluate)?

The purpose in establishing an empirical standard is not to have a fixed standard that some will misuse to open the gates of heaven to some while shutting them to others. This would only swing the pendulum from the excesses of subjectivity to the excesses of rigidity. It needs to rest between these two extremes. But if one is to distinguish the true from the false, there need to be some guidelines (a standard). Without a standard, one will hopelessly drift as a rudderless ship on a storm tossed ocean with each living according to his or her own standard (Judges 21:25b).

J. I. Packer makes an observation from Scripture that Christians do well to keep in mind when they talk about gauging spirituality in another. He says what the "Bible looks for in Christians is not the consciousness of a conversion experience, but the evidence of a converted state" (1977:104). Scripture seems to clearly set forth a progressive manner of growth within the Christian experience. The Bible portrays the followers of Christ in various stages of maturity (Eph. 4:13,14; Heb. 5:14, 1 Jn. 2). To label a follower of Christ as being in one of these groups (babes, little children, children, young men, mature, or fathers) is a matter of qualifying.

Much care, however, must be taken when one speaks of qualifying, for the possibility of human error is ever present. Take for example the churches described in Revelation 2 and 3. To the human eye, the church of Ephesus (2:1-7) would most likely

rate a high score. But God knew what the real situation was. In spite of high human esteem (internally and perhaps even externally), the church of Ephesus was given a low rating by Christ. The church at Sardis (3:1-6) was considered by the public as a church, but Christ saw it as a dead church. Laodicea (3:14-22) also would be considered a successful church, with its financial holdings (most likely looked on as a seal of God's approval) and apparently successful growth programs; but Christ saw it as spiritually bankrupt. The church at Philadelphia, on the other hand, would be overlooked by the church growth advocate as being too insignificant; but Christ saw it as a beacon of spiritual life. And so today, one may assume that a church is spiritual by its actions and the number and quality of its converts. Fortunately, the question of ultimate spirituality must be left in Christ's hands. He will someday make the final evaluation (Mt. 7:21-23; 25:31-46).

In the meantime, the follower of Christ is to be very sensitive in making his or her evaluation of the "spirit" of his or her fellow pilgrims. There is the admonition to discern (Mt. 16:6; 2 Cor. 5:9-13; Phil. 3:2, 17, 19; 2 Pet. 3:17; 1 Jn. 4:1-6; 3 Jn. 9-11) in order to purify the church of those who prove to be false (Mt. 18:17; Acts 5:1-11; 8:20; Rom. 16:17-18; 1 Cor. 5:5,6; 1 Tim. 1:20). But that evaluation is to be made in the atmosphere of love (1 Pet. 4:8), helpfulness (Gal. 6:2, 5; 1 Cor. 13:7), and prayer (Jas. 5:16).

If discernment is not carried out under these conditions, it quickly degenerates into rigidity and legalism. Historically this has all too often been the case. Ralph Martin points out that this was a problem even in the New Testament times when "a well-intentioned desire to set out guidelines led to legalism" (1979:106).

Recognizing the possible degeneration of this research to such a level, I divorce myself from any attempt by another to use this work as a means to ostracize a fellow brother or sister. Once anyone uses this instrument to demean or belittle another, he or she becomes guilty of spiritual immaturity. Let us keep in mind the spirit of forgiveness shown by Christ who said, ". . .neither do I condemn you. . .Go now and leave your life of sin" (John 8:11b). The one who uses the SLS as a means of "throwing the first stone" may well be one without the compassion, mercy and grace of our Lord Jesus Christ. The purpose of the survey is to gauge one's **own** life and that of the local congregation. It is not designed to be used as a tool to stand in judgment of another. Charles Swindoll sardonically states that Christians, instead of helping their wounded brothers and sisters, "shoot them." He says that:

We're the only outfit I know that shoots its wounded. We can become the most severe, condemning, judgmental, guilt-producing people on the face of the planet earth, and we claim it's in the name of Jesus Christ. And all the while, we don't know we're doing it. That's the pathetic part of it all (1983:27).

Swindoll is **too** kind. Many times we **do** know that we are shooting

the wounded. The following poem may put this issue in its proper perspective:

I dreamed death came the other night
 And heaven's gate swung wide,
 With kindly grace, an angel ushered me inside.
 And here, to my astonishment,
 Stood folks I'd known on earth.
 Some I'd judged and labeled unfit
 And of little worth.
 Angry words rose to my lips were never set free
 For every face showed stunned surprise.
 No one expected me! (Anon.)

D. The Problem of Commitment

When measuring quality, it will be necessary to touch on the level of commitment, for commitment is central to one's march toward quality. The book, American Piety, starts out with these words, "Both, organizationally and theologically, the heart of religion is commitment" (Stark and Glock 1968:2). The level of commitment will determine the depth of one's religion. That being the case, knowing one's level of commitment may well help in determining one's level of spirituality (quality). Without a standard by which to measure that level of commitment, however, it will continue to be an area not clearly defined. The SLS is an attempt to measure the level of commitment, as it seeks to gauge how the norms of the followers of Christ are carried out in the life of the church and its members.

In measuring commitment there are certain actions to look for. Dean Kelley lists some of these actions in his four

"Minimal Maxims of Seriousness" that he feels separate the committed from the uncommitted. The SLS measures many of these aspects. They are:

1. Those who are serious about their faith do not confuse it with other beliefs, loyalties, or practices, or mingle them together indiscriminately, or pretend they are alike, of equal merit, or mutually compatible if they are not.
2. Those who are serious about their faith make high demands of those admitted to the organization. . . .and they do not include or allow to continue within those who are not fully committed to it.
3. Those who are serious about their faith do not consent to, encourage, or indulge any violations of its standard of belief or behavior by its professed adherents.
4. Those who are serious about their faith do not keep silent about it, apologize for it, or let it be treated as though it made no difference. . . .in their behavior or their relationships with others (1977:176).

If these be true, then commitment will lead to an exclusive life-style with strict adherence to an agreed upon code of conduct.

This may be distasteful to some who would advocate a more tolerant approach in today's pluralistic world. But statistics abound which would seem to substantiate that deep commitment produces the most powerful results. This is the thesis of Kelley's book, Why Conservative Churches Are Growing (1977).

Conversely, it is true that the churches less committed to a pre-set standard churches are declining. Stark and Glock themselves admit as much when they say that, ". . .a general corrosion of commitment presently accompanies the acceptance of modernized liberal theology" (1968:213). One can commit himself or herself to a constantly changing standard as it becomes more catholic or more pluralistic. However, that person will soon find that he or she really has no standard. For what was true on Monday may not be true on Friday, and what was true on Friday is outdated the following Tuesday. A standard based on God's Word cannot so easily be changed. If the Word of God is unchanging (Mt. 5:18), then the standard based on it can safely be said to be unchanging.

What needs to change then is not the standard, but one's life-style. A life-style based on the Biblical standard will change only as it strives to mold itself to meet Biblical requirements. In that process, certain areas of the standard will at one time or another receive the major emphasis to the detriment of the others. For example, Christian A may well select "worship" as the first area of change in his life. On the other hand, Christian B will make "giving" the area of primary importance in his life. Eventually, for growth to be healthy, both must move on to the other areas and mold their life-style and world view to that of the standard. Life-style then is the main area of measurement in the Spiritual Life Survey.

E. The Problem of the Lack of A Measuring Instrument

A fifth problem in measuring quality is the dearth of an adequate measuring instrument. There has been much effort expended on producing a standard of quality. Chapters 2 and 3 will review the centuries old quest for standards. As will be noted in Chapter 2, the struggles of one group to produce a standard usually met with little acceptance from another group with a different hermeneutical principle or theological presuppositions. What one sector considered a minimal standard, another considered it a maximum standard. And as one group became aware of another's efforts to establish a standard they tended to reject out of hand those efforts. Any thought of producing a standard instrument for both of them was (and is) usually discouraged before initial efforts were even made. These rejections only caused, and still perpetuate, divisions in a house already divided into enough rooms. It may be that because of these great differences of opinion the effort to produce an instrument that would measure spirituality in more than one group at a time has been a failure.

It is a serious failure, for without a recognized standard how is one to know the extent of growth in one's Christian life or in a church? And even if such a standard existed, but there was no way to effectively measure if it was being adhered to, how could one have an idea of the spiritual quality of him- or

herself, of another, or of a church? The SLS is designed to help fill this vacuum.

The SLS also effectively crossed denominational barriers. This was amply illustrated during its field tests. One denomination initially rejected the survey because they viewed it as coming from a conservative author with a pre-set agenda. They regarded themselves as more broad minded than those who accepted the twelve variables listed. But with the unobtrusive help of a key denominational leader, the survey was administered with the twelve variables accepted practically as they were originally composed. The great straw walls erected by liberals and conservatives often times can be so easily breached if there is a common ground on which to approach each other. This instrument can help provide some middle ground if it is understood that the twelve norms used are but a few of many possible areas of measurement.

In this first chapter, I have reviewed just some of the problems in measuring quality church growth. Many obstacles still remain, but they are not insurmountable. It is hoped that this will not be the final effort made at either solving the problems or formulating a measuring instrument.

CHAPTER 2

THE QUEST FOR QUALITY

A daunting factor in writing on the subject of measuring spiritual quality is that the average religious person usually rejects the possibility of such measurement. This rejection is often accompanied by remarks such as: "You can't do it. Such measurement belongs to God. He is the only one who really knows at what level we are spiritually." However, as David Moberg says,

The argument that God alone is the appropriate judge of the results of Christian activity has often been an excuse for carelessness and ineffectiveness, a cloak for sins of omission or commission and a source of goal displacement in religious institutions. Evaluation is essential in Christian work. It includes measurement, preferably with reliable instruments, instead of crude, uncontrolled observations (1982:7).

"Evaluation is essential in Christian work," and, as this chapter will reveal, it has been done since the beginning of the church.

As already mentioned, the only aspect that can be empirically evaluated is behavior, not beliefs. But belief is

reflected in behavior. As Charles Epperson puts it:

Is believing enough? It is, if to believe means to **behave**. The Bible is the manual of behavior for believers. . . . Although behavior is in no way the means of eternal salvation, it is the expression of a new nature received by believing. If a person is what he professes to **be** and possesses what he claims to **have**, he will both **be** and **have** and will ~~be-have~~! The twin truths of relationship (believing) and response (behaving) must never be separated (1982:9, emphasis in original).

Epperson is pointing out how important behavior is in the evaluation of Christians. But for such evaluation to take place there must be standards by which the evaluation is done. And the establishing of standards is a fact as old as history.

A list could be compiled of the standards that have been established since early religious history to the present age. To do so, however, would be time consuming and prove only one point: that there has **always** been some standard for the faithful to follow. A deeper concern here is to probe how we today are not only heirs of previously formed standards, but also to discover what were the criteria and underlying theological assumptions behind the standards to which we hold. For when anyone today sets forth a standard, he or she does so from presuppositions formed out of a world view and a theology conditioned by any number of variables (i.e., church, schooling, parents, personal experiences, et cetera).

Following is a brief look at how some previous generations continued to mold the process of establishing standards. In each

generation the quest for quality in the Christian life was ridiculed by some, strenuously opposed by others, and accepted only by a few. To those few, the church owes much of what it is today. Likewise, the present generation of the followers of Christ has the same responsibility to continue the process of establishing standards. It simply is not true that men and women can live without standards. We need them.

And where do these standards come from? Frequently they are handed down to us by our forefathers. In other cases, they arise out of our own understanding of Scripture and how it is to be applied in our particular contexts. In every case, the standards of today are being altered (slightly or drastically) and passed on to our children. They in turn will continue the alteration process or form new standards based on their application of Scripture to meet the requirements of an effective Christian life in their day. True men and women of the cross are involved in a constant quest for quality.

To see this process at work, I will briefly examine the Anabaptist, the Puritan, the Pietist and the Methodist movements. This is not to ignore the centuries of history that passed before they came on the scene. Those centuries were formative and the time could be well spent in studying the influence of the earlier movements on the Reformation and the subsequent development of the church. Early monasticism, the Waldensian, Lollard and Hussite movements, as well as others,

played their part in shaping the church of the 16th to 18th centuries and the church of today.

Before I discuss the dynamics of establishing standards, I pause to mention Luther, Calvin and Zwingli. Like many who had preceded him, Martin Luther (1483-1564) originally began his reforming efforts as an attack against a particular abuse of the church. For Luther it was the selling of indulgences. His Ninety-Five Theses, posted on October 31, 1517, were a challenge to the Roman Catholic Church to rectify such a misleading use of indulgences. The Theses did not immediately solve the issue of indulgences, but it did spark the fires of the Reformation.

A contemporary of Luther, Huldreich Zwingli (1484-1531), also spoke out against the theological premises that indulgences and pilgrimages were a means of salvation. Zwingli sounded so much like Luther in these pronouncements that when his views became widely known, some accused him of being a Lutherau. Zwingli's quick reply to this was that he had been preaching the "Gospel" long before Luther had even been heard of (McNeill 1954:27).

A third reformer, John Calvin (1509-1564), who was greatly influenced by the writings of Luther, began to study the issues that the Reformation had raised. In 1536, he published the fruit of this research, the first edition of his Institutes of the Christian Religion.

These three men played an important part in the formation of the emerging Protestant Church. Although the cry of the Reformation, "sola fide, sola gratia, and sola scriptura," was coined by Luther, Zwingli and Calvin reinforced it in their own writings and lives. The emphasis put on the place of Scripture, grace and faith in the life of an individual started a fire that even these three could not contain. Men and women had sampled the sweet taste of Christian liberty. It was no longer to be denied them. The followers of these great reformers were determined to improve on the beginnings made by their mentors.

Ideally, reform should be continuous but this is rarely the case. And it was no different for Luther, Zwingli and Calvin. The movements they started were conservative in many aspects. As a result, there were those who felt that the Reformers had not gone far enough. Such was the case with the Anabaptists. They felt that their destiny was to complete what Zwingli and others had started. John Wesley also was interested in a deeper spiritual experience than that found in the established church of his day. The result of his concern for a more exemplary public Christian life-style was the formation of the Methodist church. In discussing the following reform movements I am aware that each took place in its own historical context and era. And, that each movement was reacting to its own situations.

A. The Anabaptists

The Reformation was not even ten years old when some felt it also needed to be reformed. In 1526, Felix Manz, Conrad Grebel and others felt that Zwingli had not gone far enough in separating the church from the state. The Anabaptist idea of the church was that of a group of separated believers who portrayed the life-style of Christ in their own daily lives. They felt that the church was **not** to automatically include everyone within the boundaries of a political state (the result being a State Church). Their understanding of the church was based on the presupposition that the followers of Christ were to seek to live a radically different life-style and voluntarily join together in assemblies (the result being a Gathered Church).

The model for the Anabaptist's life-style was to be that of the first generation Christians as they understood it. Anabaptist churches desired to be "pure Churches." This meant that the world and its concerns had to be repudiated. The unchallengeable sign of true rebirth was an unconditional submission to God's laws accompanied by a proper life-style. Works were not considered as a **means** of salvation, but they were necessary as a **sign** of salvation. One's status as a Christian was usually determined by that person's adherence to the standards set for Christians by the group to which he or she belonged.

There are many great names associated with the Anabaptist movement, but one of the best known is that of Menno Simon. He felt that Protestant Christianity involved more than just a theological difference with the Roman Church. He saw it as a life-style that required one to,

lay aside all things which hinder you - the besetting sin, the cursed works of darkness, useless cares, avarice, pride, haughtiness, and all that is perishable, all drunkenness and luxury, all idolatry and idleness, all uncircumcised fleshly words, and all manner of wickedness. . . (Simon, 1869:2950).

This view carried Simon to the point where he felt that if a follower of Christ was not being persecuted, he was not a real Christian: ". . .each Christian must consider that [martyrdom] is the only real reward and crown of this world, with which [the worldly ones] reward all **true** servants of God. . ." (1869:288). He goes on to point out how suffering, if not death itself, is "the only narrow and straight way, and door through which we all must enter. . ." (1869:292).

This view of death must be taken in the context of a hunted man who would be drowned the moment he was captured. He also lived with the constant news of the deaths of his fellow Anabaptists at the hands of both Catholics and Protestants. To be an Anabaptist in the 16th century was to live with eternity only a breath away. And for those willing to do this, the keeping of strict standards was not only a test of their faith but also a means of assurance that they were God's elect. If such obedience

led to death, what better way to be assured that one was a believer?

The setting of strict standards for the Anabaptist was a means to guard against a life-style that would betray Christ. It also acted as an aid in helping the adherents walk the "narrow and straight way," as well as being a sign that one was a member of the Kingdom of God. The quest for quality in the Anabaptist environment was an ever deepening process that was supposed to lead one closer to God and the Kingdom.

B. The Puritans

C. S. Lewis defines a Puritan as

. . .one who wished to abolish episcopacy and remodel the Church of England on the lines which Calvin had laid down for Geneva. The Puritan party was not composed of separatists. . . They usually remained in the Establishment and desired reform from within. . . The marks of a puritan. . . are a strong emphasis on justification by faith, an insistence on preaching as an indispensable, almost the only, means of grace, and an attitude toward bishops which varies from reluctant toleration to implacable hostility (1959:17).

It must be noted, however, that the Puritans objected to the term "puritan." The objection arose because it was a derisive word used in a context referring to a sect. They felt that such a title was undeserved as they did not regard themselves as a sect, but only as a reforming movement. For their part, they preferred to call themselves "Christian" or "godly" (van Back 1969:33-36).

The Puritans, whose influence was at its apex from 1566 to 1644, were a committed band of people who ceaselessly worked for reformation in the established church and in the lives of its members. That work started on November 17, 1558, when the reign of Queen Mary came to an abrupt end. The Protestants who had fled England during her reign began to return. When they returned from the Continent, they did so with the influence of Calvinistic Christianity having greatly altered their lives. Their contact with the Reformed Church and the Anabaptist movements sent them back to England with the desire to rid the English Church of its Roman practices. They also desired to see a deeper level of piety along with what they believed was a more scriptural life-style. But they did not immediately attempt to impose their beliefs on the State (Anglican) Church as they patiently waited to see how far the new Queen, Elizabeth, would go in her reform of the English Church. But by the late 1560s, it became apparent that she was not going to sweep away all "popish" remnants.

In reforming the church, the Puritan felt that it could only be accomplished by the "pure" Word of God. For the Puritan, there was no higher authority than the Bible. As William Ames, an early prominent Puritan said, "The Scripture is not a partial, but a perfect rule of faith and manners. . . ." (1968:187). With such a view of Scripture, it was inevitable that a standard would soon arise which stated that any transgression of the Holy Writ was just cause for excommunication from Puritan circles.

Some examples of what the Puritans considered scriptural transgressions, and which would be a basis for excommunication, come from a list compiled by Stephen Ford in 1675:

1. Strong and violent passions. 2. Apparent Wrath, Envy, Bitterness. . . . 5. Backbitings, and speaking evil against, or of one another. 6. Constant or frequent neglects of family and Church duties. . . . 9. Disobedience to the Lawful Commands and Rules of Parents, Masters, Magistrates, Elders, or any other that have Authority over them. . . . 13. Idleness, tattling, and being Busie-bodies in other mens matters. . . . (in Davies 1948:234).

From such a list, one might be tempted to immediately level the charge of "legalism" at the early Puritans, as has been done so much in later writings. William Haller realizes that to the modern-day mind, the "sixteenth century Puritan may seem a morbid, introspective, inhibited moral bigot and religious zealot." But, Haller goes on to say, "to the common man of the time this was not so. The Puritan preachers proffered. . . what seemed enlightenment and a new freedom" (1957:36-37). And where did this sense of freedom come from? From the theology of the Puritan.

One significant characteristic of the Puritans was their emphasis on the doctrine of predestination. Since this doctrine eliminated the value of any works one might do for salvation, one's station in life or accomplishments had no affect on one's eternal state. A logical outcome of this doctrine was an equalitarianism which gave to all men a liberating hope. For if God has "elected" certain ones to be his children, then those

elected are all equal in God's sight, be they King, Queen or serf. In this way, Puritanism liberated its followers from the yoke of servitude and blind obedience to those who would lord over them.

But the doctrine of predestination and election called forth the question, "How can I know I am among the elect?" The answer to that question was to be found in one's personal fight against sin in his or her life. One's faith and consequent redemption "was evinced by making incessant war on the sin that remained in [one]. As long as the believers kept up this fight, they need not doubt their salvation" (van Beek 1969:16).

With this reasoning, it is easy to see why the Puritan put so much emphasis on adhering strictly to the commands of the Bible. The great Puritan preacher and theologian, John Perkins, said that "true faith" stands in three things: 1) Knowledge, 2) Assent, and 3) the Apprehension of Christ (1608:488). Here "Knowledge" meant an understanding of doctrine; "Assent" meant knowing that such doctrine is truth; and, "Apprehension" referred to the carrying out of those doctrines in one's life (van Beek 1969:62). The follower of Christ was constantly informed that the effort needed to eradicate sin was a moment by moment battle with the arch-enemy, Satan, and his wily emissaries, which were well represented by the various desires of the flesh. So the sensuous and emotional elements in life were eliminated for "they are of no use toward salvation and promote sentimental illusions and

idolatrous superstitions" (Weber 1948:105). This world view of life purged all frivolousness out of the Puritan as he or she struggled on the path to the Celestial City (as portrayed in John Bunyan's Pilgrim's Progress [1895]).

The Puritans, however, did not deny the pleasures of this world for legalistic reasons. If pleasure was denied, it was for the sake of gaining the Gates of Heaven. So the Puritan searched the Word in an ever widening effort to win the battle against sin, Satan, and eternal damnation. Stoeffler states that their aim was to,

. . . show the [established] Church and the world a way of life which takes seriously the Christian ethic as they understood it and which is conducive to the development of Christian character. . . . It was their conviction that Christianity apart from some form of meaningful self-denial becomes either an empty theologism or a hollow formalism or both (1965:12).

God's will was everything, and it was to be obeyed. And this will was revealed in Scripture. As long as men and women obeyed the law, they would be happy. If they disobeyed it, they would be justly damned forever.

The central Puritan commitment then was to conform oneself, the church, and society to the will of God. The goal of Puritanism was to be a reformed and holy nation. To meet this goal, Puritanism set high standards.

C. The Pietists

Pietism as a term was used to identify those within the German Lutheran Church who emphasized a personal and practical piety in one's life (it also was used in Puritan England and was known as "precisionism" in Holland). The first Pietist was probably a Hollander named William Teelinck (1579-1629) who, while studying law in England, came into contact with the Puritans and approved of their teaching on personal piety. On his return to the Continent, Teelinck's basic goal was to emphasize within the Reformed Church a reformation of life rather than merely a reformation in doctrine and polity. In this way, Pietism soon began to make itself felt in the Reformed Churches of the 17th century.

In 1665 the system of conventicles, that were later to be identified with Spenerian Pietism, were introduced into the Reformed Church by Theodor Untereyck. These conventicles focused on "deepening and strengthening the devotional life of people rather than upon correctness of theological definition or liturgical reform" (Stoeffler 1965:2). As a result, the movement's original goal was not to form new churches but to reform life-styles. Its emphasis was not doctrine but Christian devotion and conduct. As a result, Pietism emphasized Biblical ethics. This emphasis soon led to charges of legalism (which is a recurring criticism of reform efforts as well as being a present danger in the development of the SLS).

But these charges of legalism oftentimes surface from those whose consciences are being pricked by the exemplary life-style of the Biblicist. Ernst Stoeffler put this issue into focus when he says that,

. . . [Pietism] must have seemed legalistic to seventeenth century Anglicans, who had as yet not developed a Biblical ethic, to the reformed scholastics who had lost sight of Calvin in this regard, and especially to Lutheran orthodoxy which at least in its popular form, came perilously close to being antinomian, is not surprising (1965:22).

Pietism was intended to be a total break with the old life and a total commitment to the new life in Christ.

To fully understand Pietism, one must study it in the context of the German Lutheran Church of the 16th and 17th centuries. The church that took its name and doctrine from Luther was formed in one of the most turbulent periods of history. During the upheaval of that age, it had struggled to maintain what it considered the pure doctrine of the Reformation. As a guardian of Luther's teaching, however, it found itself becoming more and more interested in maintaining the status quo than in adapting to the winds of renewal that periodically blow through a church.

Those within the Lutheran Church who desired to live the Christian life according to Scripture often found themselves in open conflict with church traditions. They also came to the realization that **faith** meant nothing more than adherence to the creeds and propositional truths laid out by the Lutheran Church.

Faith did not necessarily need to affect one's life-style. It seemed that the rule of **sola scriptura** was replaced by the code of **sola doctrina**. It was becoming an accepted truth within the Lutheran Church that to be saved, one had to be a member of the Church just as in Roman Catholic doctrine.

Also, because an intellectual acceptance of a creed was more important than one's life-style, the level of Christianity had fallen drastically. When Pietism then appeared, with its emphasis on praxis, its critics were quick to charge it with being Pelagian. They felt the Pietists put too much emphasis on "works" and the process of sanctification. The German church considered any focus on ethics as "work righteousness" which tended to dilute the Lutheran concept of justification. But Pietists felt it was their preordained destiny to finish the task started by Luther. Luther, they claimed, had reformed the doctrine. Their goal was the reforming of the Christian life-style. A life-style that was to be marked by good works, for good works were the marks of true faith.

And just how did "works" gain such a prominent place in Pietism? It may have been because the Pietists saw all mankind as utterly depraved and incapable of being saved except by God's grace. So, when one is saved, how then can he or she best show his or her gratitude to God? Through keeping the law. "The law is effective not only in controlling the old Adam but also in **offering thanks to God**" (Brown 1978:91, emphasis mine). And, for

the Pietist, this offering of "thanks to God" involved righteous living. In Pia Desideria, Spener put it as follows:

Faith. . . changes us and makes us to be born anew of God (John 1:13). It kills the old Adam and makes us altogether different men. . . and it brings with it the Holy Spirit. O, it is a living, busy, active, mighty thing. . . so it is impossible for it not to do good works incessantly (Tappert 1964:65).

Philipp Jakob Spener (1634-1705) is considered by many to be the Father of Lutheran Pietism. However, that title should more correctly go to Johann Arndt (1555-1621). As R. Friedman states it, "Arndt can be regarded as the real 'father of Pietism,' who transformed the doctrine of the Word, as Luther understood it, into an ethical doctrine, and thereby changed the experience of justification into one of sanctification" (1949:24). This Lutheran pastor differed from the classical Lutheran view of the once-for-allness of Christ's redemptive work. Arndt saw God's saving work within the individual, through the Word and the Spirit, as a continual work of sanctification.

But it was Spener who first took this new emphasis on piety and translated it into action. As Gary Sattler points out:

. . . for the early Pietists 'piety' meant more than the modern understanding of that term as a hallmark of mere emotionalism, evangelism in the narrowest sense, other-worldliness, or legalistic rule-keeping. . . . It also meant genuine concern for one's neighbor in terms of his or her spiritual and physical well-being. Despite their zealous intolerance of 'worldly desires' and 'coarse sins,' it was the Pietist who fed, clothed, and educated poorer neighbors (1982:36).

Spener believed Christianity was to be more than just cold

orthodoxy. In his Pia Desideria (first printed in 1675), he said that Christians must "accustom themselves to believing that it is by no means enough to have knowledge of the Christian faith, for Christianity consists rather of practice" (Tappert 1964:95, emphasis in original).

Although Spener may be the best known Pietist, August Hermann Francke (1663-1727) is the one who welded it together as a way of life. He gave to Lutheran Pietism its "concrete expression in the form of definite instructions and provided it with the prestige associated with academic theologians" (Pinson 1934:15). As Hans Urner put it: "Spener instigated, Francke acted" (quoted in Sattler 1982:15). Francke promoted no new theology or methodology, merely a renewed emphasis on praxis. He emphasized a shift from mere doctrine to "right action, from theological speculation to devotional earnestness. . . from an intellectualized to an experiential approach to the Christian faith. . . from passive reliance on God's initiative to human responsibility" (Stoeffler 1973:23).

The goals that Francke constantly maintained as his objectives were, "lives changed, a church renewed, a nation reformed, a world evangelized. . ." (Stoeffler 1973:7). When he became a pastor at Glaucha, a dirty town with a bad reputation, he set about to right the sad state of his parishioner's spiritual lives. To do so, he issued directive after directive that set up certain standards for the followers of Christ to

obey. He also had a holistic understanding of Christianity. Francke taught that one does not wait until the poor come asking for help. Instead, the follower of Christ should:

1. Listen to the poor and lament their misfortune.
2. Seek to help them.
3. Gladly and willingly share with the other according to the gift which God has given us and have a desire to gladly do more.
4. If the poor do not come to us we are to remember them by giving financially and/or materially to help them (Sattler 1982:171-174).

This high standard of the Pietists, to maintain a close walk with their God as well as keeping an eye on the well-being of their fellow man, belies Egon Gerdes' criticism of Francke's Spiritual Life Rules. Gerdes states that the Pietist had a "tendency to devise rules and through the rules to leave humans pretty much on their own. Life thus becomes the regulated application of faith rather than allowing faith to spill over into life. . ." (1976:39). The fact that Spener, Zinzendorf, Wesley and other great Pietists actively worked on behalf of the poor further casts doubts on Gerdes' statement. Dale Brown comes closer to the truth when he says,

A frequent stereotype of Pietistic Christianity portrays it as almost exclusively preoccupied with inward devotion and private moral scruples. On the contrary, the Pietist milieu resulted in a desire to transform the living conditions of the poor and oppressed, reform the prison system, abolish slavery, break down rigid class distinctions, establish a more democratic polity, initiate educational reforms. . .obtain religious liberty, and propose programs for social justice (1978:131).

Before I leave Pietism, there are two other aspects that are important in understanding its impact on the church. One is that Pietism was a spiritual renewal movement within the churches rather than an effort to tear down and rebuild. It was centered more on the spiritual life of the individual than that of the community (yet, as has been described, Pietism did not forget the community). This aspect of Pietism surfaced in many of the churches of its day and still influences many Christians of the modern age. Frederick Nussbaum reveals the impact of 17th century Pietism on succeeding generations when he says,

[In] its separatist forms, Labadism, Quakerism and English Dissent, [Pietism] reached down into the lower strata of society. Its broad stream flowed in English Methodism and Baptist. The Great Awakening in America was Pietism in origin and expression. Pietism was the dominant religious tone among the Europeans who settled the Mississippi Valley. The German, Scandinavian and Swiss immigrants carried Pietist books in their baggage and Pietistic ideas in their hearts. More powerful than Puritanism, it affected the characteristic American translation of religion into conduct rather than theology. It provided the rule of life that governed nineteenth century America. . . . (1953:190-191).

A second impact of Pietism on the Protestant Church of the seventeenth century was the emphasis put on missions. Robert Glover says that,

The roots of modern missions reach back to the Reformation. [Yet]. . .the Reform leaders and the Reformation church as a whole, were for at least a full century almost completely devoid of missionary spirit or effort. . . .As Dr. George Smith expresses it, the seeds of controversy sown by Lutheran orthodoxy began to bear a harvest which would have been fatal to the spirituality of the Church but for the Pietistic Movement, which by example and

preaching gradually aroused the Church to a deeper spiritual life and, as a natural consequence, to renewed missionary zeal and action (1960:45).

Pietism was concerned about one's own spiritual well-being, that of the community and of the whole world. Its standards for the Christian life were both subjective as well as objective, existential as well as practical. And they were standards that came out of a deep commitment of obedience to the Lord Jesus Christ and his Word.

D. The Methodists

John Wesley, the Father of Methodism, was raised in the home of a pious Anglican minister. But the Anglicanism of John's day had grown into a rigid system. As Stoeffler says,

Before Aldersgate [where both John and Charles had their conversion experience in May of 1738] holiness to the Wesleys consisted of rigorous concentration upon the interior religious life, coupled with profound concern for the poor. By a relentless effort not to neglect either of these two poles of their religious endeavor, they hoped to work out their salvation with fear and trembling (1976:187-188).

Accordingly, John and his brother Charles both felt that they were Christians when they set sail for the New World Colonies in 1736.

On their sea trip to Georgia, the Wesleys met and observed a band of Moravians in action. They were greatly impressed with the Moravians' singing, style of worship and view of how to live

the Christian life. Upon landing outside of Savannah, John was anxious to meet the leader the Moravians were journeying to join, Spangenberg. At one point during the sea journey, an occasion had risen on board ship for which John now felt he needed Spangenberg's advice. But on meeting the Moravian leader and sharing his problem, Wesley was met with an unexpected response. He speaks of that meeting in his Journal:

He told me he could say nothing till he had asked me two or three questions. 'Do you know yourself? Have you the witness within yourself? Does the Spirit of God bear witness with your spirit that you are a child of God?' I was surprised, and knew not what to answer. He observed it, and asked, 'Do you know Jesus Christ?' I paused, and said, 'I know He is Saviour of the world.' 'True,' he replied, 'but do you know He has saved you?' I answered, 'I hope He has died for me.' He only added, 'Do you know yourself?' I said, 'I do.' But I fear they were vain words (1909:151).

For two years that exchange may well have troubled John Wesley. Eventually he returned home in near disgrace and much troubled in his soul. The assurance of his salvation, in spite of all his legalistic efforts, still eluded him.

Upon his return to England, he began to attend a small group meeting at Aldersgate. It was at this time that Peter Boehler came into the lives of John and Charles. Boehler was a Moravian who had stopped in England on his way to the Colonies. It was through John's relationship with Boehler that in May of 1738, John had his conversion experience (Cameron 1954:135-138). Ever after John would refer to his life's events as "before" or "after Aldersgate."

John Wesley did not set out to form a new church. Even as an old man, he still felt that Methodism should be a part of the Anglican Church. It seems that he initially set out to re-establish the emphasis that the early Puritans had put on praxis. But, John Wesley had one major difference with the churches of his day and the Pietists, to whom he owed so much: John Wesley was an Arminian and as such he was opposed to the doctrine of predestination. Wesley's view of predestination came from his concept of Scripture and how he interpreted it in view of God's great love.

. . .you say you will prove [predestination] by Scripture. Hold! What will you prove by Scripture? That God is worse than the Devil? It cannot be. Whatever Scripture proves, it never can prove this; whatever its true meaning be, it cannot be this meaning. No Scripture can mean that God is not love, or that his mercy is not over all His works. . .no Scripture can prove predestination (Jackson 1856:365).

This doctrinal stance eventually led to Wesley disassociating himself from his fellow evangelist George Whitfield in 1739, after which he formed his first Methodist Society.

The Societies, however, were not a Wesleyan invention. They had been in the Anglican Church long before John was born. Their purpose was to be the "church within the church" that Luther had mentioned and that Arndt, Spener and others had promoted. Even though the Societies were not a Methodist invention, Wesley's Classes were and they soon became the backbone of Methodism. The purpose of the Societies, Classes and Bands (the Society

membership divided into smaller groups of Christians numbering twelve or less) was to promote the practice of the Christian life.

Nevertheless, as John Rattenburg points out, the Classes were open to the non-Christian as well as to the Christian. The unconverted were admitted when they were considered to be earnest seekers after God, were abstaining from doing harm, doing good, and acknowledged the "social character of religion by using the means of grace" (1929:113). But one had to maintain that life-style or else they were not admitted to the meetings. John Wesley had devised the "ticket system" to limit participation in the Classes and Bands to only those who were sincere in pursuing the Christian life-style. As he put it,

. . .being determined that no disorderly walker should remain therein. Accordingly I took an account of every person (1) to whom any reasonable objection was made; (2) who was not known to and recommended by some on whose veracity I could depend. To those who were sufficiently recommended, tickets were given. . . .Most of the rest I had face to face with their accusers; and such as either appeared to be innocent, or confessed their faults and promised better behavior, were then received into the society (Curnock Vol II, 1938:250).

At first these examinations took place every three months. But this soon became too much for Wesley to administer by himself and so leaders were appointed to act in his place. He also developed carefully worded "Rules" in order to give a standard for the leaders and members to follow. Wesley's purpose for these Rules was not negative (to oust people) but positive. They

were to be a standard used to build one another up in love, encourage repentance and a right life style, and the proclaiming of the Gospel.

The Methodist Church is but one example still with us today that has its roots reaching back to the days of the early Reformers. Time and space does not permit a more detailed study of Methodism let alone any of the many other present day groups that go back to the beginning of the Reformation (i.e., the Lutheran Church, Anabaptist groups, the Reformed Church, et cetera). Methodism, along with the other groups described, indicate that where spiritual life has been renewed and the Christian faith has been taken seriously, people have attempted to describe and live by definite standards.

This has been only a cursory review of some of the main movements from which much of the present contemporary Protestant church has come. The emphasis has been on the issue of standards and the "why" of those standards. There are many other worthwhile examples of standards and quality control that have been omitted from this study. The purpose, however, was not to completely document the quest for quality in every detail from the birth of the church till now. It was only to illustrate that some leaders in each generation of the followers of Christ have been concerned over the issue of setting and meeting certain standards in their Christian lives.

Many Christians have tried to avoid discussion of such standards. It may be they either do not understand history or do not recognize that they themselves are adhering to conscious or unconscious standards. Elisabeth Elliot Gren adds another reason:

The current popular notion that judging others is in itself a sin leads to such inappropriate maxims as, 'I'm okay and you're okay.' It encourages a conspiracy of moral indifference which says, 'If you never tell me anything I'm doing is wrong, I'll never tell you that anything you're doing is wrong'" (1982:111).

However, history records many situations in which it was the norm to tell others when something was wrong, and to be told by others that what one did was wrong.

Christian society today may be more diplomatic, tolerant and scientific in its current efforts at quality control than it was in previous generations. Nevertheless, efforts at defining spirituality continue. The following chapter takes up this same issue of measuring spiritual quality from a scientific point of view. But the process started by Luther and Calvin, continued by the Anabaptists, the Puritans, the Pietists, the Methodists, and carried on today by the scientist is a very Biblical practice.

CHAPTER 3

THE SCIENTIFIC EMPHASIS ON MEASURING SPIRITUAL DEVELOPMENT

As Chapter 2 suggests, humankind has always been interested in qualifying (in this case, spirituality) their fellow travellers on spaceship earth. Within the last century, this interest has spilled over into the scientific community as well. Their efforts to measure spiritual maturity may have had its seeds in the Industrial Revolution which itself had made a science out of "quality control." Today quality control is a common term in industry around the world.

But applying a form of quality control to the church, and even more so to an individual Christian, is still somewhat anathema to many Christians. Some reasons for this attitude have already been discussed (in Chapter 1) with the conclusion that they should not be allowed to prevent a form of quality control for the visible church of Jesus Christ. Andrew Kirk, in his excellent discussion of liberation theology, makes this statement:

The question should be . . . not about where the Church is (i.e. about certain formal or structural characteristics of the empirical Church, like ministerial order) but about how we may know which groups show the authentic signs of belonging to God's people. Only in this way may we safeguard the priority of obedience (orthopraxis) in our definition of the Church (1979:183, emphasis added).

Quality control is a phrase no church or Christian should be afraid of as ample evidence exists for its application to the church. Donald McGavran and Win Arn wrestled with this issue and came to the following conclusion:

We live in a day of marvelous explosion of knowledge. This is in the providence of God; he intended it. God has given to man . . . an amazing amount of knowledge about our world. He expects us to apply this knowledge in line with biblical principles. When we use this knowledge - geography, anthropology, sociology, psychology [and I would add statistical analysis]. . . in line with biblical principles. . . We are using the tools God has given us, and we are using them for ends that he blesses (1977:26).

Another missiologist, Ralph Winter, has this to say about measuring quality in a church, "it is [of] the highest importance that leaders learn how to measure qualities. Such measurement is helpful to the Church, and we do a disservice to the cause if we belittle part of our task" (1972:187).

In the heart of any concerned pastor or church administrator, there is a desire to know the spiritual dimension of a church and its people. What needs to be done is to provide a way by which the guess work is taken out of trying to discern if a church is spiritual or not. The social scientist has already forged ahead in this area of study. In this chapter, I

will discuss some of their efforts and their effect on the development of a viable measuring instrument.

A. Measuring Spiritual Development

From the beginning, it must be recognized that the social scientist is not so much interested in defining just what spiritual quality is as he is in defining what are the parameters of a religion (Christian or otherwise). As Richard Gorsuch says, "from the scientific point of view it is impossible to identify the best operational definition of religion" (1982:53). The term "religious maturity" for psychologists has to be wide-sweeping as they leave it to the individual to fill in the details. But psychology does hold to some general measures for a mature religious person. Orlo Strunk lists some of them as follows:

1. Childhood religion needs to be purged by critical thought before it can become mature.
2. A religiously mature person's world view will be affected by his religion and he will be a concerned person about his/her surroundings.
3. There must be some belief in a Being greater than oneself.
4. Religious beliefs need to be comprehensive, have a validated meaning and be well articulated.
5. There will be a mystical aspect resulting in feelings of wonder, awe, elation and freedom.
6. The person will have "love" reflected in productivity, humility and responsibility. This will be reflected in an active commitment to work for the best of humankind (Strunk 1965:123-139).

Within the scope of this research, I will be using the term **religion** as referring to that area of our lives which seeks to explain what our senses and logic cannot explain. J. H. Bavinck states that there are "five magnetic points" that can only be dealt with through religion: 1) the sense of a cosmic relationship; 2) the religious norm with which man is constantly confronted; 3) the riddle of one's existence; 4) an internal craving for salvation; and, 5) the search for reality behind reality (1981:32-33). Bavinck goes on to say,

These five questions keep man busy whether he likes it or not. The answer which he gives to these questions determines his entire conduct and the attitude to life. . . . That is why we find these five focus points in every religion and in every human life, even in that of the so-called nonreligious man (1981:34).

Social scientists are principally interested in the religious arena in order to see how these questions are answered. They want to see how religious adherents uphold the standards of the religion they live under. This is also a major concern of my research.

My review of what has been done in this area of research focuses on the social scientists because the theologians, church growth strategists, and devotional writers have left the field of measuring spiritual growth mostly to the psychologists and sociologists. I am aware of only a few evangelical writers who have seriously tackled this topic from a psychological, sociological, or scientific perspective. And those efforts,

including mine, have taken place long after the field was opened by the secular scientist. Thus, for the lack of interest in this area by the religious person, it has till now mainly been pre-empted by the social scientists.

The beginning of scientific interest in dealing with religion parallels closely the results of the Great Awakenings of the 19th century. The tremendous effects that these revivals had on society and individuals were too much to go unnoticed and unprobed by the disciples of social science. The effects of the revivals reached from bustling city streets to the remotest cabin on the western frontier, and touched the lives of the ignorant as well as the educated. Edwin Orr has done an inestimable service by presenting his well-documented work on those revivals and their affect on society in his book The Eager Feet (1975).

But to the logically trained mind there had to be an explanation of these life-changing forces. To merely ascribe these revivals that changed whole communities to "faith" was beyond the analytical mind of the social scientists. To examine this new phenomenon from the psychological point of view came Stearns (1890), James (1911), Starbuck (1912), Durkheim (1915), Leuba (1925), Allport (1950), Lenski (1961), Fowler (1981), and many others. Although the Great Awakenings may have been an impetus to study religion, the desire to seek a logical answer to happenings not easily explained by logic continues to this day, as the recent work of James Fowler attests.

Fowler, in an interesting work, Stages of Faith, develops six stages one goes through to reach spiritual maturity. Preceding those six stages, however, is an "undifferentiated faith" evident in all infants (ages 0-2). Subsequently, the first stage of faith is the Intuitive-Projective faith. "This is the fantasy-filled imitative phase in which the child can be powerfully and permanently influenced by examples, moods, actions and stories of the visible faith of primary related adults" (1981:33). In Stage Two, this faith begins to take a visible form. This is called the Mythic-Literal Stage in which faith develops to the place where the "person begins to take on for him- or herself the stories, beliefs and observances that symbolize belonging to his or her community" (1981:149).

Stages 3 and 4 then are the periods when the visible form becomes the norm for ordering life and perceiving one's world.

Stage 3 Synthetic-Conventional faith. . . must synthesize values and outlook. . . It is a 'conformist' stage in the sense that it is acutely tuned to the expectations and judgments of significant others and as yet does not have a sure enough grasp of its own identity and autonomous judgment to construct and maintain an independent perspective (1981:172-173).

The Individualist-Reflective faith of Stage 4 is when the adolescent or adult begins to take seriously the burden of responsibility for his or her own commitments, life-style, beliefs and attitudes (1981:182).

Fowler has difficulty in describing the Conjunctive Faith of Stage 5, but does sum it up as that which "involves the integration into self and outlook of much that was suppressed or unrecognized in the interest of Stage 4's self-certainty and conscious cognitive and effective adaptation of reality" (1981:197). This is the Stage where apparently one makes a cognitive acceptance of one's religion. In the case of Christianity, it is probably at this stage that the Christian begins to realize that the demands made on his or her life by Christ are to be adhered to, and woven into their life-style. The Conjunctive Stage is the area to which my research principally addresses itself.

Yet, the Conjunctive Faith is still short of Universalizing Faith (Stage 6) where, "the self. . . engages in spending and being spent for the transformation of present reality in the direction of a transcendent actuality" (1981:200).

B. Early Attempts to Measure Spiritual Development

Fowler is but one of recent social scientists to address spiritual development. Some earlier ones who tried to measure religion, especially the effect of Christianity on the lives of individuals, were James Leuba, Edwin Starbuck and William James.

William James was a well-known psychologist at the turn of the century. He was interested in the effects of religion on

one's life and studied that topic extensively. One of his lecture series, the Gifford Lectures of Edinburgh (1901-1902), was published six times under the title of The Varieties of Religious Experience. In those lectures, he addresses the question of quality as he relates that religion includes at least two psychological characteristics:

A new zest which adds itself like a gift of life, and takes the form either of lyrical enchantment or of appeal to earnestness and heroism.
[And]

An assurance of safety and a temper of peace, and, in relation to others, a preponderance of loving affections (1911:485, 486).

Edwin Starbuck was another early twentieth century psychologist who was interested in the effects of religion on people. In 1912, he wrote The Psychology of Religion which is a psychological treatment of the subject of religion. This work says little about qualitative Christianity; yet, it did break some new ground on the subject. I say "new ground," for he may have been the first to develop a survey designed to test the issue of religion in one's life. Starbuck referred to this survey as an "empirical study into the Line of Growth In Religion in individuals and an inquiry into the causes and conditions which determine it" (1912:11). Since the survey was composed of autobiographical questions and ran to many pages, only the most dedicated tackled the task. As a result, only 192 surveys were returned, but the door to religious surveys had been opened.

James Leuba's, The Belief In God and Immortality (1916), had as its subtitle, "A Psychological, Anthropological and Statistical Study." The title is an overstatement, as the work is a weak attempt at gathering data on the belief of college students in God and immortality. The book does have an interesting section on tracing the development of belief in immortality and the need for one to believe in a "god." But it seems that Leuba gave little value to either idea, and he adds little of lasting value to the cause of measuring spiritual quality.

C. Recent Attempts to Measure Spiritual Development

Between these early attempts and the 1960s little was done to continue those first efforts. One step forward did take place in 1944 when Joachim Wach proposed a scale of three dimensions by which to qualify spiritual maturity. They were: 1) Theoretical Expression (Doctrine); 2) Practical Expression (Cultus); and, 3) Sociological Expression (Communion, collective and individual religion) (1957:19-53). But little came of Wach's efforts, and the forty years between 1920 and 1960 were lean years in anything being done to measure qualitative growth in one's religious life. In the 1960s, however, this field of study suddenly became very crowded. And those mainly responsible for this new emphasis on measuring qualitative growth were the teams of Charles Glock and Rodney Stark, Morton King and Richard Hunt, Joseph Faulkner

and Gordon DeJong, L. L. Thurston and E. J. Chave, along with Gordon Allport, Gerhard Lenski, in addition to Fowler. A major drawback though was that the process became so technical that the layperson was unable to understand the results, even if he or she were aware that such studies were taking place.

Most of these men constructed **scales** by which they could measure the amount of growth. These scales were divided into what were called **dimensions**. A dimension, as King and Hunt describe it, "may be 'discovered' by locating a set of items which are more highly intercorrelated with each other than with all the items as a whole" (1972:16). The first to publish his dimensions was Gerhard Lenski with a 4-Dimension (D) scale (1961). He was followed in rapid succession by Glock and Stark with a 5-D scale (1965); Faulkner and DeJong with a 5-D scale (1966); Morton King with a 9-D scale (1967); and then King and Hunt with an 11-D scale (1969, which was reduced to a 10-D scale in 1972 [King 1972]).

During this period of multiple dimensional scales, the debate raged as to exactly how many dimensions were necessary to adequately measure spirituality. It was at this time that Arthur Nudelman posited that there are just two dimensions to religion: devotional and participational. "Devotion, which is probably viewed as the core aspect of religiosity by most people, is composed of religious belief, feeling, and striving while participation refers to behavior that is, in large, explicit

social" (1971:52). It seems that these two are so closely intertwined as to be unable to exist, one without the other.

In 1980, Richard Gorsuch called for a new paradigm, neither unidimensional (as some were propagating) nor multidimensional, but one that included both (1980:16). I agree with him and others who feel that one's faith is so closely correlated with every area of one's life so as to be interdependent one with another. One category acts upon and influences the others, even as it is acted upon and influenced by them. The dimensions I seek to measure do intercorrelate with each other. (I refer the interested reader to the Correlation Coefficients Table in Appendix G.)

D. The Categories to Be Measured

It is interesting to note that the two major instruments of the 1960s used the same categories (dimensions), although ranked differently. Those categories were: the experiential, the ritualistic, the idealogical, the intellectual, and the consequential (Glock and Stark 1965; Faulkner and DeJong 1966). Charles Glock and Rodney Stock define these terms as follows:

- The **experiential** is what is expected of the one converted.
- The **ritualistic** refers to the liturgical system.
- The **idealogical** is when the adherent conforms to the belief established system.

- The **intellectual** measures the awareness of the bases of the belief system.
- The **consequential** measures the outworking of one's religion (1966:20-21)

Only one of these dimensions, the consequential, has any real prominence in the instrument I have developed. The other four are either not included or are only touched on briefly.

They have not been emphasized for the following reasons: the experiential is excluded altogether since it deals with the conversion experience, an event that this survey assumes has already occurred. Since the SLS (Spiritual Life Survey) does **not** attempt to measure orthodoxy of belief, the idealogical dimension is largely ignored (it is acknowledged only in one statement, number 17 of the SLS). The ritualistic dimension does not appear in the SLS as liturgy is not here perceived as necessary in measuring spirituality. One may be involved in liturgies and sacred acts only as a matter of habit and not from any real commitment. "Habit," as Willard Sperry says, "becomes a creeping paralysis of the spirit. . .when it forgets its occasion and its purpose" (1962:55). Thus, although the participation in liturgies and sacred acts may denote commitment, it could also be just rote repetition. For this reason, the variable of **Worship** on the present survey touches only the aspect of attendance and participation, not adherence to any particular rites or liturgical acts.

The intellectual dimension was not included since it is mainly concerned with the amount of knowledge one has about the basic tenets of his or her own particular historic faith. Yet, knowledge of church history or doctrine is not necessarily indicative of spiritual growth. It may merely be a vestigial remnant of one's youth and not indicative of one's present commitment to his or her faith.

And that brings me to the consequential, for it is only as religion is transferred from the previous four dimensions into this dimension that spiritual growth can be said to take place. Previous to this, it has all been an intellectual and a metaphysical exercise. It is the consequential where spiritual growth becomes praxis and there is then a basis of empirical measurement. As Glock and Stark state, the consequential "encompasses the secular effects of religious beliefs, practices, experience, and knowledge of the individual" (1965:21).

The consequential is the arena of commitment, for it is where religion and reality meet. And when reality and religion meet, the latter must have the answers to life's problems or it will be proven a false religion. No matter what one's ideological belief, amount of intellectual knowledge, faithful practice of rituals, or mode of religious experience, if religion does not give "meaning" to one's life, of what value is it? This concept of "meaning" is key to my thesis, for without it, one's level of spirituality will decrease and religion will become

meaningless. Because of the importance of this term, I will take the time to briefly probe what it means.

E. The Concept of Meaning

In 1972, the Christian community was shaken by a book authored by Dean Kelley, the Executive Director of the National Council of Churches' Commission on Religious Liberty. The book, Why Conservative Churches are Growing (first printed in 1972), simply stated that a strict organization (be it evangelical, a sect, or secular) will grow, while an ecumenical one (i.e., inclusive or liberal) will not grow. The twelve years since the publication of that volume have only borne out this truth. A quick perusal of the Yearbook of American and Canadian Churches (edited by C. Jacquet, Jr.) for 1973 and 1983 will show "liberal" denominations in a general membership decline, at the same time "conservative" churches are increasing (in some cases more than doubling) in membership. Peter Berger says,

If there is going to be a renaissance of religion, its bearers will **not** be the people who have been falling all over each other to be 'relevant to modernman.' . . . strong eruptions of religious faith have always been marked by the appearance of people with firm unapologetic, often uncompromising conditions. . . . (1977:191-192, emphasis in original).

The main reason for this decline is that the successful groups are the ones who "are explaining life to their members so that it makes sense to them" (Kelley 1977:45). These groups give

meaning to life. Robert Schuller quotes the psychiatrist Viktor Frankl of the University of Vienna as saying, "The greatest drive in life is meaning. . . .Not the will to pleasure á la Freud, but the will to meaning. . . .is the deepest need of the human heart" (1973:64. Frankl's emphasis on meaning is also explored by Orlo Strunk, 1965). What Frankl is talking about is that which enables a person to understand the reason for his or her existence and its purpose (see Glock and Stark 1965:4-5). A religion that answers that need will find people making a commitment to it. That type of meaning, however, comes with a price: involvement.

In 1966, Kelley wrote an article for the Christian Century entitled, "The Church and the Poverty Program." Boldly, he stated that the social business of the church is not social action at arm's length (through just sending funds or chairing committees), but social action on a face-to-face basis. This is the lesson Kelley sees in Acts 3 when Peter and John heal the crippled man.

What is the Christian answer to the beggar's question? Philips [Kelley's pastor at that time] suggests that the conventional morality tale would propose one or another of several exemplary endings: 1) they could give the beggar some money; 2) they could help him find some useful employment suitable for the handicapped; 3) they could encourage him through various supportive techniques to overcome his personal problems and recover his self-respect; 4) they could even explore the possibilities of obtaining one or another type of therapy which could eliminate his disability (1966:742).

The fact that they do not do any of the four, but give personal attention to the beggar's need is an example for the church today. Kelley continues:

The bottleneck in the 'war on poverty' today is not money or legislative authorizations. . . .or 'technical know how'; it is the lack of active face-to-face, personal concern. . . .Apparently our affluent society can hire people to do almost anything but devote continuous compassionate attention to its crippled and outcasts: that is, it can give anything but what they need most and without which they cannot be anything but what they are (1966:743).

The world needs "compassionate attention" from the followers of Christ. Unfortunately, as Kelley succinctly revealed, few recognize the need to relate the Christian faith to the world around them. Kelley states that, "It is this quality of demand/cost/commitment/investment that gives meaning its validation, its convincingness, its force" (1977:157-158). Such a statement reminds one of Dietrich Bonhoeffer's famous phrase, "When Christ calls a man, he bids him come and die" (1979:7). Kelley goes on to say:

If meaning is to be central and ultimate, it will take precedence over all other things, including persons. If it does not. . . .it will no longer be central and ultimate. When it is no longer central and ultimate, meaning will be vulnerable to compromise, 'balancing', trade-offs, dilution, lip-service, apathy, and neglect in relation to other values and considerations, and the meaning system will proportionally recede in importance (1977:162).

It is certain that many people will reject such a system with its restrictions on their freedoms. Those who do reach this level of commitment, however, will have an influence far beyond their numbers. As Norman Canto says, "The hard men with the Truth usually prevail over the tolerant liberal" (Quoted in McGraw and Wright 1979:iii). The validity of such a statement is

well-attested to by Douglas Hyde when he reveals the secrets of the Communists' successes.

The Communist make far bigger demands upon their people than the average Christian organization would ever dare to make. . . .they believe that if you make big demands upon people you will get a big response (1966:27).

One reason why the Communist is prepared to make his exceptional sacrifice is that he believes he is taking part in a crusade, that he is on the side of righteousness (1966:59).

[Regarding persecution] a member of the Communist party can be made to feel that it is almost an honour to be faced with such a challenge, such an opportunity (1966:152).

F. Present Day Attempts to Measure Spiritual Development

Research in the area of measuring spiritual well-being has not been all that active since the early 1970s. There have been, however, a few efforts at measuring the spiritual maturity of individuals and churches. I will briefly mention some that have come to my attention in the process of this research.

1. The Congregation Development Program Questionnaire (CDPq)

The Congregation Development Program Questionnaire (CDPq) was developed by a group of psychologists at Bowling Green State University (Ken Pargament c.1975). This was done in co-operation with church members and clergy. It was designed to help identify areas of strength within the church as well as areas of possible future development. This questionnaire was used in a small

number of churches and seems to have been helpful. Its drawbacks are twofold: 1) it is a computer program that requires a central processing format, and 2) it cost \$200 to participate. It also fails to measure six of the twelve variables that the Spiritual Life Survey measures.

2. The Measure of A Church (TMC)

In 1981, the Presbytery of Los Ranchos, with offices in Anaheim, California published The Measure of a Church program developed by Robert Leach Taylor and Erwin Somogyi (1981). The authors developed a complex 16 part survey. The different sections touched on Basics of Faith, Attendance, Giving, Witnessing, Worship, Missions, Service, Institutional Church Life-style, Social Justice, and Personal Devotions. All of these areas are included in some form in my survey. However, instead of running over a hundred pages and requiring various committees to operate as the TMC does, my survey can be completed in less than an hour by the layperson him- or herself. Complexity is a major drawback to wide distribution of the TMC. In talking with Taylor, however, I discovered that he felt that this was a plus factor since its complexity involved more people in the effort of improving the church's spiritual well-being.

In the "Basics of Faith Inventory" section, Taylor and Somogyi express a conviction I have regarding the Spiritual Life Survey. They say, "In no way do we wish to posit a rigid fundamentalism which says that true faith can only be that which

fits our mold. . . .Despite the dangers of suggesting such an inventory, we feel its usefulness to congregations will more than offset its limits." I also feel that the dangers my instrument face are well worth the end result of knowing the quality of one's own life and of the church which he or she attends.

3. The Hiltry-Pneuman Religious Inventory (HPRI)

The Hiltry-Pneuman Religious Inventory Survey was a study initiated by Dale Hiltry (1982) and was originally called the Religious Attitude and Belief Survey. The HPRI was administered in 47 Presbyterian churches in 1982. This was a computer run program which meant that it was centrally controlled. The completed questionnaire of 110 questions had to be returned in order to be scored. Another difference between the HPRI and my survey is that most of the questions dealt with feelings and not actions. Originally this survey was limited to just one denomination. More recently a Protestant and a Catholic form has been developed.

4. Religious Status Interview

This is a psychological test developed by D. D. Nelson and Newton Maloney (1982). It was compiled for use by the mental health profession to make a reliable and valid judgment about the degree to which functional Christianity contributes to the problems one may find him- or herself in. This is a long way from the purpose of my survey, but it was interesting to see that

their instrument included many of the same variables that appear in the Spiritual Life Survey. Variables such as "attitude," "worship," "prayer," "meaning," "repentance," "involvement," financial giving to the church, fellowship with other Christians, and lifestyle.

5. The Quality of A Church

In 1983, Leadership published an article by Peter Wagner and Richard Gorsuch entitled, "The Quality Church, Part I." In talking with Dr. Wagner, I realized that my research is actually "Part II." Since Wagner and Gorsuch were only probing for areas in which to test for quality in a church, the actual testing was never attempted. Nor was an instrument formed to test quality. Those steps have been taken through my research.

6. The Spiritual Well-Being and Spiritual Maturity Index

Craig Ellison of Nyack College has done significant research on the spiritual maturity of Christians. One of his instruments is the Spiritual Well-Being Scale and the Spiritual Maturity Index. From the use of that instrument, he compiled the following list which he feels defines a spiritually mature Christian.

Spiritual Maturity Basic Conceptualization

1. Don't need institutional structure to express Christianity.
2. Religious beliefs/practices are a spontaneous part of everyday life.
3. Doesn't need social support to maintain faith and practice.

4. Not narrow-minded/dogmatic but do have firm beliefs.
5. Giving rather than self-oriented.
6. Had definite purpose for life related to spiritual life.
7. Sacrificial.
8. Close relationship with God/control identity - service of God
9. Actively using Spiritual Gifts.
10. Evidences fruits of the Spirit, compatible with Scripture.
11. Ultimate goals are spiritually focused.
12. Able to accept "negatives" of life as part of God's plan/not bitter.
13. Forsakes self-gain if the gain violates or detracts from spiritual values/principles.
14. Spends time studying the Scripture in-depth.
15. Has active desire to share personal faith.
16. Tries to love neighbor as self.
17. Has a live, personal prayer life.
18. Perceives movement toward spiritual maturity. (1983)

As one can perceive, Ellison's scales are highly subjective with much less emphasis on the "doing" than is the SLS. This instrument is also oriented toward the individual, not the church body.

7. The Church Development Survey

Among the many testing tools that the Charles E. Fuller Institute utilizes is "The Church Development Survey" (1983). This is perhaps the most widely marketed survey on the market today that attempts to gauge various areas of development within the church. However, none of it deals with how one's spiritual life may be developing. Likewise, it is set up for the computer, which makes it difficult for the layperson to use.

8. Ministries in Action

This instrument is more of a "church growth" measuring tool than a spiritual measuring instrument. It is an excellent program to use in helping churches to grow, since it incorporates the home group cells, Friendship Evangelism, discipleship and leadership training, et cetera, in its program. It also tells how to use these different tools for the purpose of numerical growth. Very little is said of spiritual growth (Gyger, Calhoun, Thompson 1983).

The survey used is also a highly computerized survey and is used mainly as a diagnostic tool. The printout sent back to the church leadership can run over thirty pages long. It is far too complex for my purpose here.

9. Steven Schell

Steven Schell wrote a survey in 1984 in partial fulfillment for his Doctor of Ministry Degree from Fuller Theological Seminary. In some ways, it is similar to my own instrument. Yet in other aspects, it is different. Where I have only twelve objective variables, he has sixteen and they are divided into eight subjective and eight behavioral traits.

10. George Gallup Polls

Along with the above instruments, there have been many professional surveys taken to measure this or that spiritual

aspect of the American people. Over the past four decades, the Gallup Poll Organization has constantly run polls for religious purposes. In January 1939, a poll of the Most Interesting Books found that the Bible was the number one choice of Americans. In April 1950, another Gallup poll found that only one third of the adults in the U. S. attended church in an average week. A 1956 Gallup poll discovered that 1955 was the peak year in church attendance. Later polls failed to reveal attendance ever regaining the 1955 level. There was a Gallup poll taken in 1962 that probed the inner spiritual life of Americans and another in 1964 that measured the devotional practices of the American public (Gallup 1980).

These are just a few of the efforts made in the area of measuring quality growth that I am aware of. Yet, none of them meet all the standards set for my instrument. Those are:

1. That the instrument be in simple enough language so the layperson would have no difficulty in understanding the terms.
2. That the instrument be simple enough for the layperson to take and score.

These two points indicate that the survey needs to be easy to read, to understand, and to score. The figures in Table 9 (Pages 178 and 179) and in Appendix F seem to attest that the SLS meets these two criteria.

3. That the instrument not be computerized.

Although the computer is becoming more and more a part of the life-style of first world nations, it will be decades before it becomes so in the second and third world nations. As one goal of the SLS is to be cross-cultural (see # 6 below) it must be developed with a computerless audience in mind. Also, first world participants will complete the survey with pen or pencil, not on their computer keyboards. What is intended here, however, is that the results of the survey can be known immediately. They do not have to be sent to some central computer to be tabulated and then returned to the participants.

Some have objected to this exclusion of the computer on the basis that so much more information can be tabulated on a computer. There is no argument to that statement, nor has the role of the computer been completely disregarded as far as SLS is concerned (See Appendices F and G). What is emphasized here with criterion number 3 is that a computer is not a necessity to obtain the full benefit of this survey for the participants.

4. That the instrument measure only the "actual" in one's life and not the "ideal." (In one preliminary survey I measured the "actual" as opposed to the "ideal." The result was that in every incident in all the churches surveyed, except for one incident the "ideal" ranked higher than the "actual.")

The purpose is to measure what one actually does, not what one thinks he or she does, or ought to be doing. This is not to be a

survey dealing with the theoretical but with praxis.

5. That the instrument adequately reflect the spiritual quality of the church body as well as of the individual.

The wider goal is to measure the spiritual maturity of the local congregation. In attaining that aim, however, individuals have to be surveyed. Thus, in the process they can see where they stand individually as well as corporately.

6. That the instrument be widely accepted interdenominationally and internationally.

Both goals are laudable and, eventually, attainable. The former has been attempted with the SLS. The latter is planned for field testing sometime in the future (possibly when I return to the mission field).

The sociologist, David Moberg, indicated that at the present time (1979), there is no measuring instrument available that would measure the spiritual health of a person (1979:3, 4). I feel that the SLS can measure the spiritual health of individuals and churches in the areas it measures. But before I discuss how the SLS was actually developed, it is necessary to identify the main object of measurement: the empirical church.

CHAPTER 4

THE SUBJECT FOR QUALITATIVE MEASUREMENT: THE CHURCH

Realizing that measuring spiritual quality is a phenomenon that has been practiced from the time of Adam and Eve to the present scientific age, attention is now turned to defining the realm of this research: the church. In the effort to define the true church, I am not attempting to state that the Lutheran Church or the Methodist Church, or any denominational church, is THE true church. Such a task is beyond the scope of this treatise, for the church, as Kenneth S. Latourette says, is

. . . a complex organism, displaying almost infinite variety from age to age and from region to region. It is made up partly of individual members, lay and clerical, each with his or her own characteristics, convictions, and experiences. It comprises not only members but also sacraments, creeds, liturgies, and organizations of various kinds, and carries with it much of its past. . . . The churches are the product not only of the original impulses out of which Christianity arose, but of many minds and experiences and of the cultures in the midst of which they have been set (1970:239-240).

What is at issue is to define the church that is representative of the Kingdom of God, wherever that church may be and regardless

of its name. Thus, the term church is not used to indicate those who accept a certain creed, a particular liturgy, or follow a set of denominational guidelines. It is used in a generic sense as it refers to a local assembly of Christians who are bound together by the Holy Spirit, who seek to practice the Word of God in their lives as they understand it. and who point other men and women to Christ. As Leslie Newbigin says,

It is impossible to define exactly the boundaries of the Church, and the attempt to do so always ends in an unevangelical legalism. But it is always possible and necessary to define the centre. The Church is its proper self, and is a sign of the Kingdom, only insofar as it continually points men and women beyond itself to Jesus and invites them to a personal conversion and commitment to him (1980:68).

A. The Church As A Paradox

The church is an universal paradox. By this is meant that in spite of being limited, and frequently tainted with evil, there is within the **visible** church that which is Christ's Body. It is universal, unconquerable, and a constantly expanding phenomenon and paradox. For on the one hand, it is characterized by victory as it is enabled by the Holy Spirit to withstand the onslaughts of Satan. But, the other side of the paradox is that the empirical church knows much defeat and is often destroyed by its enemies. To better understand this paradox, I will look briefly at two central dimensions that are involved when one speaks of the church: 1) the Kingdom of God (**basileia**), and

2) the empirical church (**ecclesia**), and then 3) see how these two concepts interact.

1. Basileia

The word **basileia** refers to the kingly rule, kingship, or sovereignty of God (Flew 1960:20). The concept of the Kingdom does not require geographical borders as it is to be experienced universally within the hearts of men and women everywhere. The **basileia** is composed of all the people of all the ages who have acknowledged the sovereignty of God in their lives. This encompasses those of the Old Covenant (the people of God, Israel), those of the New Covenant (the Church Age, all Christians), and those of all future ages.

Although the term "the Kingdom of God" is not found in the Old Testament, it involves, as has been discussed, the rule of God over his people from the earliest moments of recorded history till now. As John Bright says,

. . .the concept of the Kingdom of God involves, in a real sense, the total message of the Bible. Not only does it loom large in the teachings of Jesus; it is to be found, in one form or another, through the length and breadth of the Bible. . .from Abraham, who set out to seek 'the city. . .whose builder and maker is God' (Heb. 11:10; cf. Gen. 12:1ff), until the New Testament closes with 'the holy city, New Jerusalem, coming down out of heaven from God' (Rev. 21:2) (1953:7).

For the Old Testament saints, the Kingdom of God had both a present and a future meaning (see Daniel 4:34 for the present and 2:44 for the future). Judaism saw the Kingdom of God as

presently reigning **only** over Israel. But in its future state it would reign over all nations. This would take place when the Messiah came to rescue Israel from her foes, to exalt her above all the nations and then to extend his rule to the ends of the earth (Isa. 9:6,7; Jer. 23:5,6). This eschatological concept received its impetus from the prophet Isaiah and was enlarged upon by the later prophets as they talked of the Remnant that would someday inherit the Kingdom (Bright 1953:94). The **basileia** concept existed long before Christ was incarnated. And when Christ did come, he used the concept with the same meaning of his predecessors, eschatologically.

But the New Testament Christ added a new meaning to the word **basileia**. When he spoke of the Kingdom of God it was not only to signify that the prophesied Kingdom was futuristic (Mt. 24-25; Jn. 14:1,2; 17:24), but that it had **now** appeared (to cite but a few places: Mt. 11:12; 13; 20:1-16; 21:28-32; Lk. 11:20; 17:20,21; 18:9-14). As John Gray states:

The Biblical concept of the Kingdom of God is not a state which may be fully realized even by those who commit themselves to the sovereignty of God, nor a programme which they may adequately fulfill by their organized efforts. The Kingdom, or rather the Reign, of God is the dynamic power of God as Sovereign, encouraging response, challenging, arresting, bringing new life, releasing new potential, inspiring new hope, opening new horizons for endeavour in His service who alone brings His purpose to its consummation (1979:369).

The Kingdom has come in the person of Jesus and its blessings can be enjoyed **now** through faith, even though the final consummation

is delayed (Flew 1960:32). As George Ladd put it, ". . .the blessings of the Age to Come remain no longer exclusively in the future, but have become the objects of present experience in This Age" (1959:41). Ladd echoes C. H. Dodd who said, ". . .the sayings which declare the Kingdom of God come are explicit and unequivocal" (1960:34). Ladd would not agree, however, with Dodd's dismissing the futurity of the Kingdom in Jesus' message as simply a remnant of Jewish thought). This new manifestation of the Kingdom now appearing, still yet to come, was given by Christ the name of **ecclesia** (Mt. 16:18).

2. Ecclesia.

Up until the time of Christ, the word **basileia** was sufficient to describe the Kingdom of God. Christ, however, took an Old Testament word from the Septuagint to describe a new community that was to become a part of the Kingdom of God. The **ecclesia** (chosen by God, community of God [Kung 1967:82]), however, is not to be identified as the Kingdom of God. Hermann Ridderbos elaborates on the relation of the **ecclesia** to the **basileia** when he says,

. . .the **basileia** has a much more comprehensive content. It represents the all-embracing perspective, it denotes the consummation of all history, fills time and eternity. The **ekklesia** in all this is the people who in this great drama have been placed on the side of God in Christ by virtue of the divine election and covenant. . . .So there is no question of **basileia** and **ekklesia** as being identical. . . .The **ekklesia** is the fruit of the revelation of the **basileia**; and alternately, the **basileia** is inconceivable without the **ekklesia**. The one is inseparable from the other

without, however, the one merging into the other (1962:354-355).

The new concept of the word **ecclesia** first comes into use during the ministry of John the Baptist as he calls out a remnant of baptized followers. Christ continued in the same vein and the size of the **ecclesia** began to expand. Although Christ never organized the church *per se*, he had it in mind during his ministry. If not, then why did Jesus gather together a band of disciples to be the nucleus of the "new Israel?"

There are those (F. Kattenbusch, A. Oepke, G. Gloege, K. L. Schmidt and others) who argue that Christ is not the founder of the **ecclesia** concept. Herman Ridderbos explores these arguments but is not convinced by them. His conclusion is that "The **ekklesia** is not only an eschatological reality, but also an empirical one given in Christ" (1962:342). Emil Brunner flatly states that Jesus was the founder of the **ecclesia**

He founded the New Covenant, not as an **ecclesia invisibilis**, as those who regard the Church purely as an invisible spiritual body would have us believe, but as a real community, a people however unassuming it may have seemed at first, whose constitution is the 'blood of the New Covenant' (1934:559).

The **ecclesia** then is a term Christ introduced that distinguished a "called out" group of people who are exclusively the disciples of Christ. The **ecclesia** is a "believing community pledged to a New Way of life" (Flew 1960:125). The fact that the church is a "New Way of life" and a "called out" remnant

provides the rationale for setting a standard and measuring one's adherence to that standard.

3. The Kingdom of God and the Empirical Church

As previously mentioned, the **ecclesia** is not the same as the **basileia**. So, how then do these two concepts interact? Even though Christ (whom Origen described as the **antobasileia** - "Himself the Kingdom" [quoted in Gray 1979:324]) is the King of the Kingdom of God, and the founder of the church, clearly he did not confuse **basileia** with **ecclesia**. In the beginning of Christ's ministry, however, it may not have seemed that clear.

Christ started his earthly ministry by proclaiming: "the time has come, the Kingdom of God is near. Repent and believe the good news" (Mk. 1:14-15). Here is a historical proclamation stating that at a specific time in human history a totally new element, the Kingdom of God, was inaugurated and became empirical. This is the mystery Paul speaks of in Ephesians 3:3-9 (compare with Rom. 16:25; Eph. 5:32; Col. 1:25-27). Although the Kingdom of God was an Old Testament concept it was not an Old Testament fact. It became fact only with the appearance of the Messiah. And in Matthew 12:28 and Luke 11:20, Christ uses the perfect form of the verb to clearly show that the long awaited Kingdom "has come." Early on in his ministry, in the synagogue of Nazareth, Jesus announced its arrival:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoner and

recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor (Lk. 4:18,19).

And Jesus made it clear that he considered himself the anointed Messiah (Mt. 8:27-33; 9:3; 21:1-9; Mk. 14:6; Lk. 4:36; 10:22).

Yet, Christ made a statement at the end of his ministry that appeared to negate his earlier affirmation of the arrival of the Kingdom. On the day of his crucifixion he said, "My Kingdom is not of this world. . . . [it is] from another place" (Jn. 18:36). By this he locates the Kingdom as from another world.

These two statements (Lk. 4:18,19 and Jn 18:36) present the paradox that the Kingdom is both present now, and yet to fully come in the future. Ridderbos says of this paradox, "It is remarkable that the gospel does not itself explicitly distinguish between the kingdom now and the kingdom later. It only says in one place that the kingdom of heaven has come, and in another passage that the kingdom will come" (1962:105, emphasis in the original). A possible solution to this tension may be found in Luke 17:21 where Christ said, ". . . the kingdom of God is within you."

J. Jeremias warns against spiritualizing the phrase "within you." It is his belief that this phrase refers not to a spiritual presence, although it may well include that (1971:101). Whether the phrase is spiritual or not, it does refer to the fact that the Kingdom of God is now, in its initial stages, amongst the human race. Jesus gives clear proof of this in Matthew

11:55ff. There he tells John's disciples to relate to the Baptist that the Kingdom has come in that the signs of the Kingdom are being fulfilled (Is. 35:5-7; 29:18,19; 61:1). The church does not establish the Kingdom of God. It does, however, bear witness "that the kingdom has already been set up by its King" (Glasser 1973:47). Newton Flew says,

The **Basileia** creates a community and uses a community as an instrument. Those who enter the **Basileia** are in the **Ecclesia**; the **Ecclesia** lives beneath the kingly rule of God, acknowledges it, proclaims it, and looks for its final manifestation; but the **Ecclesia** is not itself the **Basileia** (1960:91).

This then leads to the formation of a community which has within itself the presence of the King, but is only transitory as to an earthly locale.

It is transitory in that it is interim and only a **reflection** of the Kingdom of God. One revealing factor of the temporariness of the **ecclesia** is its eschatological message. However, even though the church is an interim community with an eschatological message and nature, it clearly exists for a particular, and practical, purpose. The church's mission in and to this world is to save men and women from the wrath to come (Rom. 5:6-11; 1 Thess. 1:10; 5:9); to encourage those who are faithful to the Word that their redemption is nigh (1 Thess. 4:13-18); to show that upon the completion of the redemptive process, the children of God will be "with the Lord forever" (1 Thess. 4:17); will be as he is (1 Jn. 3:2); and will reign with him "for ever and ever"

(Rev. 22:5). The **ecclesia** does not exist to evolve into the **basileia**, it exists to point men and women to the **basileia** as a future event (Kung 1967:95).

Johannes Blauw sees the sole purpose of the church centered around the missionary message that needs to be preached to all the nations. He says of the church:

She is not herself the Kingdom, but she is its manifestation and its form. The Church herself is a sign of the new future which has broken in for the world.

. . .the Church, in so far as she has taken the place of Israel, represents the salvation which has come in Christ just as in the Old Testament, Israel could, in anticipation, represent the salvation of the world. But the difference is that the Church no longer merely anticipates, she remains the symbol of the hopes for the Kingdom in the fullness of the nations. **Mission** comes into view when this hope for the world takes the form of **acts** of proclamation on behalf of Christ (1962:79,80 emphasis in original).

But the purpose of the church is more than just missionary and being a support system for believers, it is also to be a "reflection of the Kingdom of God." By that is meant that the church is to have a social and prophetic ministry. Wolfhart Pannenberg flatly states that unless the church has a prophetic ministry, it becomes superfluous (1969:83). This is one area in which I can agree with Pannenberg. He returns to the old liberal concept of Ritschl, Weiss and Schweitzer that held to the idea of the kingdom of God "as an universal moral community which could be achieved by men working together in a neighbourly love. . ." (Kung 1967: 45). Although I disagree with that, credit must be

given to the "liberals" for calling the church's attention to the need for a prophetic ministry acting as a forerunner of the Kingdom of God. This prophetic ministry is an important aspect of the church's missionary role. Later on I will discuss the issue of the social versus the salvific ministries of the church. The issue is mentioned here only to alert the reader that the church does have a ministry to impact the community in which it is located in more ways than just the spiritual.

The conclusion to be reached from this brief treatment is that the church, founded by Christ, is of a temporary and eschatological nature as well as having a prophetic and missionary function. As Hendrikus Berkhof puts it, the church has a double aspect in that it is the "realization of the Kingdom and an instrument of the Kingdom" (1964:39) within this earthly realm. The **ecclesia** then is to be understood as the people who in this age recognize the kingship of God in their lives, have been gathered together in a community, and are actively propagating the extension of the **basileia** in the lives of men and women everywhere.

It is to be understood that the scope of the Kingdom of God is more inclusive than the church; the time of the Kingdom is more extensive than that of the church; the state of the Kingdom is more perfect than the church's; and the growth of the Kingdom is more comprehensive than the church's (van Engen 1981:291-299).

So, when the term "empirical church" is used herein, it includes these limitations.

B. The Church As A Battleground

The church is to be aggressively involved in bringing people out of the Kingdom of darkness into the Kingdom of light (Mt. 28:19,20; Rom 10:13-15; 2 Cor. 5:17,18). With such a mission the church will inevitably find itself in spiritual conflict with the Kingdom of Satan. The empirical church then becomes the locus of intense conflict and often finds itself defeated. Yet, Christ made it clear that the Kingdom of God expels the Kingdom of Satan when he said, "I saw Satan fall like lightning from heaven" (Lk. 10:18). This was said in response to the power given to, and exercised by an early nucleus of the church, the seventy-two witnesses sent out by Christ. This statement leads the follower of Christ to understand that truly the Kingdom of God is within and that one can defeat Satan (Mt. 12:28; I Jn. 4:4).

Yet, why is it then that the church often meets with contamination, knows setbacks and frustrations, experiences infiltration, and even defeat (Mt. 13:24-29,47,48)? How can the church, with the power of the Kingdom of God at its command (Mk. 16:15-18, compare with Christ's answer to the disciples of John on the power of the Kingdom in Mt. 11:4-6) suffer obvious defeat and yet continue to grow? The reason for this paradox of strength and weakness, and why it is in constant conflict, comes

from the three dimensions found within any local congregation: the Divine, the human, and the demonic.

1. The Divine Dimension.

The Divine dimension, which is present in every community containing believers, is the presence of the Holy Spirit (Rom. 8:9; Eph. 4:1-16). For it is by the Spirit that one is led to receive Jesus Christ as Lord and Savior (1 Jn. 4:2,3), and by him one is incorporated into the Christian community (1 Cor. 12:13). The Holy Spirit's role is central in the life of the individual and in the corporate body. By bringing men and women to himself he gives birth to the local churches (Acts 2-28) and it is by him that those churches are sustained. The activities of the Holy Spirit in the church, or churches, is abundantly evidenced in the book of Acts. Here one reads that the Spirit "baptized" and "filled" the converts (1:5; 2:4,33,38; 4:31; 8:15; 9:17; 10:44-47; 15:8; 19:6); enabled the Christians to speak boldly (2:4; 4:8; 6:10; 13:9; 18:25); led the Christians to specific places of service (8:29,39; 10:19; 16:6,7; 20:23); purified the church (5:1-10); empowered the leaders of the church (6:3,5; 7:55; 11:24; 13:2,52; 20:28); and promoted the growth of the church (2:47; 9:31). Other New Testament passages also witness to the role of the Holy Spirit in the life of the church. He is portrayed as a Teacher (1 Cor. 2:13; 1 Tim. 4:1; Heb. 9:8; 1 Jn. 2:20); empowering (Rom. 15:13,19; 1 Cor. 2:4; Eph. 3:16); sanctifying (Rom. 15:16; 2 Thess. 2:13; 1 Pet. 1:2); and

indwelling (Rom. 8:9,11; 1 Cor. 3:16; 6:19; 2 Tim. 1:14; 1 Pet. 1:11; 1 Jn. 3:24; 4:13). It is only by him that one can confess Jesus Christ as Lord (Rom. 8:15; 1 Cor. 12:3; Gal. 4:6; 1 Jn. 4:2). He alone gives gifts to the church (1 Cor. 12:7-12; Heb. 2:4) as well as giving life (Rom. 8:2-10). Along with Christ he prays for the church (Rom. 8:26); he leads the church (Gal. 5:18,25); and seals the church until the day of redemption (Eph. 1:13; 4:30).

Without the Holy Spirit's active participation within the church, the above would never take place. Without the Holy Spirit, the church would cease to be the instrument and sign of the Kingdom of God in this world. It would soon revert to being just another "good institution" without being a "holy institution."

2. The Human Dimension

The church is also made up of people, the best of whom are a far cry from God's ideal: the Man Jesus Christ. But God is continuously reconciling rebellious people to himself (2 Cor. 5:18) and extending his rule over their lives. His indwelling presence in true converts enables them to submit to the authority of God (Jn. 15). Nevertheless, those who are in the process of being transformed are susceptible to the influence of sin in their lives. As long as men and women live on this earth, they will be subject to temptations (Jas. 1:13-15). To those who are not followers of Christ, these temptations may present no real

problem, for they are controlled by the fallen nature of mankind (Rom. 3:10-18) and have no need to imitate Christ's life-style. If the followers of Christ succumb to temptation, then the testimony of the church is open to being damaged as they fall short of the ideal. The examples of Simon the sorcerer (Acts 8:9-24), Hymenaeus and Alexander (1 Tim. 1:20), and Demas (2 Tim. 4:10) are sufficient to illustrate what can happen when temptation causes Christians to fall short of the standards of the Kingdom of God in their lives.

Paul, in 1 Corinthians 10, uses the historical event of the golden calf to illustrate the potential of the fallen nature of men and women to work havoc within the Kingdom of God. The subject of this historical event was the people of God, Israel. They had been **baptized** (1 Cor. 10:2) and **taught** correct doctrine (1 Cor. 10:3,4), yet, some among them were bad examples (1 Cor. 10:5). Like many modern day church members, they knew the language and were considered members of this **called-out** group of former slaves who were in the **process** of being transformed. However, in spite of such membership, there was no guarantee that the fallen state of men and women would not reassert itself in the lives of some and lead them astray. Paul goes on to state that this historical event is a negative example for present day Christians (1 Cor. 10:11). The application is that present day followers of Christ need to be careful not to fall into the same sin for which there is a judgment (1 Cor. 10:5,9; 11:29-32). The mere fact that Paul had to include this illustration in his

writings is evidence that the church can suffer from the fallen nature of the human race. It is this human dimension which provides the battleground between the divine and the demonic dimensions. It is here that the church can quickly lose its holiness and blamelessness before God.

3. The Demonic Dimension

The Holy Spirit's task would not be so complicated if all he had to deal with was the fallen condition of men and women. But he also has to deal with the initiator of this fallen condition and the abettor of all evil: Satan. And as the church is in the realm of Satan, it is open to the attacks of Satan (Job 1 and 2 shows how this works). To some, it is anathema to speak of a demonic influence within the church. But, wherever there is a church made up of men and women, no matter how sanctified, there is the possibility of demonic influence. Each member of the church represents a door by which Satan can enter the life of the fellowship. Most church goers can recall incidents, in their own lives or those of others, where some "influence" destroyed the testimony of a church member, or of a local congregation itself. The historian Herbert Butterfield makes a pertinent observation here when he says, ". . .no man has yet invented a form of political machinery [if you believe the church is not a political machine it may be that you have not yet attended a church nominating session or a board meeting] which the ingenuity of the devil would not find a way of exploiting for evil deeds"

(1949:39). That "influence" I would attribute, as does Butterfield, to Satan or his minions. I mention two Biblical incidents that will serve to illustrate the problem.

In Acts 5, there was a deliberate effort on the part of Ananias and Sapphira to tempt the Holy Spirit. They withheld the truth from the local church and its leaders. They sought to make everyone believe that they were being as sacrificial in their giving as the others who had sold property and given the proceeds to the church. Peter, led by the Spirit, discerned the lie and confronted them with it. As he pointed out, they did not need to give all the profit from the sale of their property, they could have decided on the portion they wanted to give, and have given only that part. But to give the impression that they were giving the full amount, prompted Peter to charge them with tempting the Holy Spirit and permitting Satan to lead them into such an act.

F. F. Bruce says,

. . .in the effort to gain a reputation for greater generosity than he really deserved [Ananias] tried to deceive the believing community, but in trying to deceive the community he was really trying to deceive the Holy Spirit whose life-giving power had created the community and maintained it in being. . .but this - whether Ananias knew it or not - was a lie told to God, something suggested by none other than the great adversary of God and man (1954:113).

Bruce does not pass final judgment upon Ananias and Sapphira as to whether they were Christians or not, but this event does cause one to pause and ponder the potential for congregational disruption.

The second example is found in five of the seven churches of Revelation. They serve as an example of what can happen when seemingly small missteps in Ephesus (leaving their **first** love and permitting the "deeds of the Nicolaitans" to thrive in their midst) leads to a dead church in Sardis. The progression is the lack of fervor (Ephesus); the entrance of false doctrine (Ephesus); the organization of this false doctrine, represented by the "synagogue of Satan" (Smyrna); the active propagation and multiplication of false doctrines (Pergamum); the taking over of leadership positions by the adherents of false doctrines (Thyatira); and, as a result of such a progression of demonic influence, spiritual death (Sardis). Even in such foreboding circumstances, the **true** church can maintain its witness as is evidenced by the faithful remnant found in the "dead church" of Sardis.

In both of these examples, the church at Jerusalem and those of Asia Minor, Satan found church members open to his temptations. He was then able to bring individuals, and through them, their respective congregations into conflict with the Divine dimension. Since the **ecclesia** lives within the sphere of this world, Satan is active in exploring every avenue of possible disruption and destruction of the church. First Peter 5:8 portrays Satan in his continuous task of roaming far and wide seeking those followers of Christ who, consciously or unconsciously, disregard the authority of God's Word. Often,

Satan is successful, for he is able to use such Christians to achieve his goals. One might ask how is this possible? It is possible in that God has not created robots, and even though one may confess Christ in word, he or she is still free with his or her faculties to serve whom he or she wills (Rom. 6:13,19). In its human strength, the church can never hope to resist, let alone defeat supernatural powers (Eph. 6:12). The church by itself is unable to stand up to the forces of evil.

In spite of the demonic element and the human propensity for succumbing to that element, the church advances. The much maligned church at Corinth was defended by Paul as having the presence of the Holy Spirit in its midst (1 Cor. 3:16; 6:14; 12:7ff; 2 Cor. 1:22; 3:3,18; 5:5). And even the church at Sardis, a "dead church" (Rev. 3:1-6), still retained a few unsullied by the bad testimony of the majority. Yes, the church continues to exist, and even advance, because of the Divine dimension that works within the same sphere of fallen nature in which Satan works.

I have here emphasized that the church is not the eternal Kingdom, but is only an interim part of the Kingdom. As George Ladd states, the church is but a "society of men," not the comprehensive "dynamic concept of the kingdom" (1974:111). Therefore, the church is limited in that it is eschatological and has an end. It is also limited in that it is hindered by the humanness of its makeup and the openness it presents to the

forces of Satan. The Grand Rapids Statement of "Evangelism and Social Responsibility" sums it up as follows:

The church is the community in which God's kingly rule is revealed, which therefore witnesses to the divine rule, and is the firstfruits of the redeemed humanity (James 1:18). It therefore lives by new values and standards, and its relationships have been transformed by love. Yet it continues to fail. For it lives in an uneasy tension between the 'already' and the 'not yet,' between the present reality and the future expectation of the Kingdom (Lausanne 1982:16,17).

It is only because of its divine dimension, the Holy Spirit, that it has survived to this day, and will survive until the Lord returns to receive the church to himself (Jn. 14:1-3). And it is because of its humanness that it needs a standard to hold it true to its purpose. And because there is a standard (the Bible for the church) there needs to be a means by which one can be tested about his or her faithfulness to that standard. It is at this point that the Spiritual Life Survey finds its value.

CHAPTER 5

BIBLICAL NORMS FOR MEASURING THE CHURCH

PART I: THE AD INTRA VARIABLES

Having defined **who** is being measured, the **ecclesia**, it is then incumbent to establish **what** in the **ecclesia** is to be measured. Since, in the case of the church, the sum is greater than its parts, it will be almost impossible to measure the church in its totality. As a result of that fact I narrow this research to measuring the "spiritual growth" of the empirical church. The criteria for such measuring is drawn from the Bible. But it soon becomes evident that in no way can all the Biblical qualities a Christian should possess be measured and still have a manageable survey. Therefore, it was decided to do two things: 1) to group similar qualities and list them under one heading, and 2) to establish a list that numbered no more than fifteen and yet would be representative. The fifteen Biblical norms that I initially felt to be necessary for a quality church were: Fellowship, Giving, Involvement in Ministry, Leadership Training,

Missions, the Ordinances (or the Sacraments), Prayer, Preaching the Word, Reading the Word, Reproduction (Growth), Social Action, Social Service, Studying the Word, Witness, and Worship.

I then set about to establish the Biblical basis for these norms. As the end of this task neared, I came across an article by Peter Wagner and Richard Gorsuch (1983) in which they posit twelve variables that a quality church should have. The initial research on the categories was done by Wagner while Gorsuch's input was in regards to formulating the questionnaire and statistical aspects. Wagner's interest in this area of research was born out of the criticism leveled at the church growth movement that they were only interested in numbers and not the spiritual growth of new believers. The more this charge was made, the more Dr. Wagner set about to gather material to disprove that criticism. So he began to ask the people he met what they expected in a "quality (spiritual) church."

This question eventually evolved into a two page questionnaire that he would pass out during some of his Church Growth Seminars held across the United States and around the world (See Appendix B). Of all the questionnaires distributed, 187 were returned. These 187 came from pastors of over 35 denominations and from more than one nationality. The results of this survey was the following ranking of the qualities those surveyed felt should be evident in a "spiritual church."

Witnessing	140	Lifestyle	27
Fellowship	135	Growth	26
Worship/		Bible Knowledge	22
Attendance	127	Service	16
Lay Ministry	125	Missions	12
Personal		Attitude Toward	
Devotions	90	Religion	3
Giving	70	Social Justice	3

When it came time to formulate the survey, Wagner eliminated "Growth" as he felt this was measuring **quantity** instead of **quality**.

Once these variables had been established by Wagner, he approached Dr. Gorsuch as to forming an instrument that would use these qualities as the major variables to be tested. Together they drew up a list of different statements that would appear under each category. The goal was to see which statements were most acceptable in ascertaining the level of participation in each quality. The idea was to then use the statements indicated to form an instrument that could be used in the churches. The results of this effort was the original Wagner/Gorsuch survey (See Appendix C). To test the acceptance of their variables, and the validity of the statements they used to see how those variables could be tested, they used the readers of Leadership magazine as a control group. There were 248 who responded to the survey. This data was tabulated, filed away, and then largely forgotten. It was at this point that I appeared on the scene and received permission to use their data.

As I examined their survey, I realized that the fifteen qualities I had selected could easily be grouped under their twelve headings as the following two lists illustrate:

Smith	Wagner/Gorsuch
Worship	Worship
Fellowship	Fellowship
-----	Distinctive Lifestyle
Involvement in Ministry Leadership training	Lay Ministry
Prayer Reading the Word	Personal Devotions
Studying the Word	Bible Knowledge
-----	Attitude Toward Religion
Witness Preaching the Word	Witnessing
Giving	Giving
Reproduction	Membership Growth
Mission	Missions
Social Service	Social Service
Social Action	Social Action
The Ordinances	-----

Since my fifteen variables easily fitted into these previously developed categories of Wagner and Gorsuch, I decided to implement them for the SLS. I then divided them (the Wagner/Gorsuch list) into two categories, the **ad intra** and the **ad extra** ministries of the church. Here in Chapter 5 the Biblical

basis of the **ad intra** variables is developed and in Chapter 6 the same is done for the **ad extra** variables.

The **ad intra** variables are those that deal mainly with the ministry of the church to its own members and with the maintenance of the local church body. The variables considered **ad intra** on the Spiritual Life Survey are worship, personal devotions, giving, lay ministry, Bible knowledge, and attitude toward religion. As each of these variables are discussed, the definition of that quality will be included. Also, the five statements which are used in the Spiritual Life Survey to ascertain the extent that that particular variable is practiced in the life of the respondent are reproduced at the conclusion of each explanation.

Before defining these variables and how they are used in the SLS, I pause to anticipate the question of why the universal marks of the church (that the church is One, Holy, Catholic and Apostolic, and that it is known by the preaching of the Word and the sacraments) are not considered. Yet, these marks have been included in this survey in that they are represented in the variables under consideration. For example, the variable of fellowship would involve the mark of Unity and Catholicity; the variable of witness and mission involves the mark of Apostolicity; the variable of life-style encompasses the mark of Holiness, et cetera

Van Engen is correct when he says that a "mark" of the church is to be a "'matter of faith' (for it points in faith to the One who constitutes the Center. . .of the Church)." The mark is also a "matter of testing" by which the church can evaluate itself. Likewise, a mark is to be a "matter of self-understanding," for it defines the church; and, it is to be a "matter of witness to the world." The marks must be "visible evidences and concrete pointers which can be seen by the world, so that in that reality it will recognize its Lord" (1981:85). The claim is not being made here that any of the variables in the above list possesses the elevated title of "mark" (in its classic sense of being an *esse* of the church). But I do believe that the variables included in the SLS meet van Engen's definition. If the world cannot *see* these attributes in a local congregation, can that assembly consider itself a mature congregation? Such a question calls for a means by which these listed variables can be empirically measured.

In this Chapter I will briefly define each of the variables Biblically. And, if they can be defined Biblically as attributes a follower of Christ should exemplify in his or her life, ought they not then be incorporated into the life of the church? The answer to this rhetorical question should be a resounding **Yes**.

But even if the answer is Yes, it is understood that not everyone will rank these variables exactly as they are on the SLS. Some might expand the list (by dividing or adding to) while

others might contract it (by combining one or more variable). Then, too, other titles might be used in place of those that have been used here. In essence, however, as subsequent surveys revealed, these twelve variables are considered important and necessary in the local church. In spite of their importance, it needs to be emphasized that these variables are not "marks," in that if a church does not have them (or is deficient in one or more), that church ceases to be a part of the body of Christ. It is not the purpose of the list, nor the intent of the SLS, to establish *notae ecclesiae*.

A. Worship

The attending of corporate worship services and the individual involvement in private devotions are two excellent indicators of a church's spiritual commitment. Some might feel that these two qualities go together and should be treated as one. Although participational and devotional activities are unable to exist one without the other, Nudelman points out that they are distinct aspects: "Devotion, which is probably viewed as the core aspect of religiosity by most people, is composed of religious belief, feeling, and striving, while participation refers to behavior that is in large, explicitly social" (1971:52). By dividing them on the SLS it permits the survey to be more precise and direct in the type of questions used for both qualities.

In discussing the topic of worship, what is being referred to is the sharing together in corporate praise to and of God. Since worship is best done corporately, what is at view here are not the individualistic and mystical aspects of worship, but the corporate acts. Those times when the body comes together to lift its voice as one to the God of creation and the Savior of men and women. A model which illustrates worship in this sense is the church of Jerusalem. Acts 2:46 and 47, portrays the church at worship and that included uniting daily, coming together with one accord, sharing together, and praising God together. In doing these, one thing is necessary: attendance. There can be no corporate activities if the members of the body do not attend. I feel that attendance to corporate church services is a sign of commitment to the Christian life-style. Others seem to feel the same way as this issue is dealt with in the Bible as well as in theological and scientific circles.

New Testament examples of faithfulness to corporate worship are plentiful. Jesus gives us the example of one who attended regularly the synagogue services (Lk. 4:16; Mk. 1:21). Paul's injunctions of being faithful to the Word and its study (1 Tim. 4:13,16; 2 Thes. 2:15; 3:14; 4:2,5) would imply faithful examples of corporate worship in Jerusalem (Acts 2:42), in Damascus (Acts 9:31), at Antioch (Acts 11:26), at Berea (Acts 17:11), in Corinth (Acts 18:11; 1 Cor. 11:21), in Ephesus (Acts 19:10), and at Troas (Acts 20:7). The mandate of Hebrews 10:25, "Let us not give up meeting together. . ." could well have been the result of a

downward turn in attendance. Under the social and political pressure of the day when Hebrews was written, it may be that attendance was declining at a drastic rate. Such a trend was not to be taken lightly by the author of this letter, and he encourages the followers of Christ to be faithful in their times of assembling. By the time the churches of Revelation are mentioned, about eighty years after the ascension of Christ, they are groups which have established a corporate presence in their communities as "churches," places where activities related to the Christian faith were practiced as a body (Rev. 2, 3).

John Calvin, felt the same way about attendance and so stated in the Institutes: ". . .in order to prevent religion from either perishing or declining among us, we should diligently frequent the sacred meetings, and make use of these external aids which can promote the worship of God" (1975:vii, 34).

The social scientist also looks upon attendance as an indication of faithfulness. In studying the Christians in the Solomon Islands, Alan Tippett developed "piety scales." Based on attendance to the weekly services, he felt that the spiritual condition of the churches could be measured (1967:308-318). This hypothesis was supported in later scientific studies that show that church attendance and the level of piety are correlated. One such study is a massive work done by Strommen, Brekke, Underwager, and Johnson on the Lutheran Church. They remark that, "Lutherans who are certain of their faith and regular in church

attendance show higher levels of personal piety than do Lutherans who are uncertain of their faith and low in church attendance. . ." (1972:179).

In spite of these efforts, the debate continues that attendance has little to do with quality since there are many self-serving motives for attending services. Even though that may be true, it must still be seriously considered that only those who are somewhat committed will voluntarily attend **regularly**. Although some may attend church to attain a certain short term goal and others attend out of habit, most churchgoers attend because they have a desire to do so. Ronald Osborn studied church attendance in the late 1950s and one of his conclusions was: "Doubtless some persons still come to church for social purposes, or business ends, or other inadequate or unworthy reasons. But most of them come. . . seeking God and longing for a Word of life" (1958:177). In this sense, regular attendance is an indication that the church is providing **meaning** to life and is meeting the felt needs one may have.

Meaning, as used by Dean Kelley, indicates that one understands the reason of his or her existence.

The subject of the matter of religion is the **entire life of human beings and whatever affects them**. But the distinctively religious treatment of that subject is not technological so **such as meaning-oriented - how can life be understood, its meaning perceived, developed, celebrated, and enhanced** (1977:136, emphasis in original)?

Yes, the reasons people go to church are many. Besides the

self-serving reasons, people go to worship God (1 Cor. 14:26); to seek his blessing and protection (Acts 12:5); to be renewed in spirit (1 Thes. 5:11); to grow in grace and knowledge (1 Cor. 12); to be obedient to God's Word (Heb. 10:25); to celebrate the Lord's Supper (1 Cor. 11), and, to seek for the **meaning** of life.

To measure the variable of worship in the life of a church attender, I use the following statements on the Spiritual Life Survey:

WORSHIP: The church members regularly attend and participate in the scheduled worship services.

1. I attend church regularly (once a week).
13. I consider it important for my spiritual growth to attend the corporate services of the church (any of the following services are considered "corporate": Sunday school, Sunday morning worship, Sunday evening service, or a week night service such as Prayer Meeting or a Bible Study).
25. I participate in the worship services of my church (singing, praying, listening attentively to the sermon, lesson, meditation, et cetera).
37. I worship because it is my "thank you" to the Lord for His goodness.
49. I receive spiritual benefit from most of the church services I attend.

B. Personal Devotions

Not only should public attendance of religious services be measured, but also the nature of one's private devotional life.

This should come under some type of consideration. The aim here is to discern if churchgoers are involved in a systematic, regular devotional life beyond what the church offers in its corporate life. It is not my intention to go any further and attempt to discern the quality or characteristics of that devotional life.

Christ gives the injunction to search Scriptures (Jn. 5:39) and to obey his commands (Jn. 14:15; 15:14). These commands can only be known and complied with by reading the Bible. Paul also commands the follower of Christ to be a student of the Word (1 Tim. 4:13, 16; 2 Thess. 2:15; 3:14; 4:2,5) while the Bereans give the example (Acts 17:11). The phrase used by the Holy Spirit, "he who has an ear, let him hear. . ." (Rev. 2:7,11,17,29; 3:6,13,22) refers to compliance and not just a mere hearing of what is being said (Jas. 1:22-25). The implication is that if the admonition is heard (or read), it needs to be obeyed. The fact that God went through all the trouble to get His Word down on paper indicates his intent to have it read and applied as far and wide as possible.

The study of God's Word is necessary if one is to replace a former life-style with the Christian life-style. As any anthropologist, sociologist, or psychologist will affirm, should a person forsake his or her primary life-style and world view, he or she will flounder until an alternative philosophy fills the vacuum. This is also a biblical principle. In Luke 11:24-26,

Jesus portrays a man who attempts to alter his life-style without filling the resulting void left by eliminating a previous characteristic. After an initial attempt, the person finds himself involved once again in the former life-style or one that is even worse. The study of God's Word is a guard against such happening in the life of the follower of Christ.

Prayer is also traditionally considered a part of "personal devotions." The reason may be that it is an assumed act of reverence in both Testaments. The injunctions to pray are far too many to list here, but some of the better known passages are Matthew 6:9-16; 7:7-11 and 1 Thessalonians 5:17. The abundance of these injunctions should impress one with the need to comply. One would do well to also heed the words of Edward Murphy who said, "Do not expect God to do, apart from prayer, what He said He would do only if we pray" (1975:328-329). If I want God to act on my behalf, I must pray.

But prayer is more than just an injunction to be obeyed or a means to attract God's attention, it is one's communication system with God. Elmer Towns says that,

Prayer is not just enlisting God's blessing and assistance as we make decisions. Prayer is our communication system by which we ask him, the Lord of the church, what he wants us to do. It is the means of determining the ministries and methods that the body will engage in (1982:227).

Prayer is necessary for the growth of the church. As Tetsunao Yamamori says, "I have yet to see a rapidly growing church which

has not emphasized intense prayer on the part of its members both individually and corporately" (1982:319).

To measure this variable of personal devotions, I use the following definition and statements in the Spiritual Life Survey:

PERSONAL DEVOTIONS: Church members spend time daily in prayer, Bible reading, meditation, and other personal spiritual exercises.

2. I have a personal time of devotions with God every day.
14. I confess my sins when I am aware that I have committed a sin.
26. Under the present circumstances, I consider my devotional life satisfactory.
38. Answer only ONE of the following two parts:
 - If married: I have a daily time of devotions with my family.
 - If single: I have a time of devotional sharing with another person.
50. I thank God for my meals, whether in public or at home.

C. Giving

Stewardship has historically been a measurement of one's commitment to a religious system. It appears in the first pages of the Bible in the form of the tithe (Gen. 14:19; Heb. 7:4,5); and achieves an advanced level of sophistication in the tithes and offerings of Deuteronomy 14:22, 23. In the New Testament, Jesus takes up the subject but his emphasis was mainly on the holistic stewardship of one's own life. He looks for a

stewardship of one's time, talents, influences, goods, et cetera. One's whole attitude in the area of stewardship should be of pleasing God (2 Cor. 5:9), for the day will come when all have to give an account of the stewardship of their lives and of what God has entrusted to them (2 Cor. 5:10).

Although Christ and the Bible look on the concept of giving much more holistically, the church of today perceives stewardship as relating principally to finances. As Edgar Carlson puts it, the economy under which we live translates everything into monetary terms. As a result, this has twisted the meaning of stewardship in our churches into strictly a monetary concept. He goes on to say, "the church. . . must operate within this money economy, and must have means with which to operate. The giving of Christians must also operate with that same currency. . ." (1960:199).

Taking my cue from Carlson, I will here only consider this narrower aspect of one's stewardship. The reason I can comfortably do so is that the Bible adequately addresses the issue of one's material possessions. And not just in the Old Testament where the tithe was law, but also in the New Testament where "grace" is to control one's giving habits. Paul speaks of the stewardship of one's earthly possessions in two passages: 1 Corinthians 9:7-18 and 2 Corinthians 9. He also touched on the topic in 1 Corinthians 16:2, 3; 1 Timothy 5:4, 8; and 1 Timothy 6:17-19. In the latter passage, Paul specifically deals with the

attitude one should take toward money. His clear warning is that putting one's trust in riches is to take one's eyes off God. This is a clear echo of the teachings of Christ (Lk. 12:13-34; 18:18-30). However, the "dedication of our money becomes," as Ralph Martin says, "the outward and visible sign of the inward and spiritual grace of a thankful heart" (1964:86).

To measure giving, the following statements on the Spiritual Life Survey are used:

GIVING: Church members give an appropriate portion of their income to the local church or to other personal Christian causes.

3. I tithe (10%) to the "Lord's work" (Church, Christian charities and Institutions, et cetera).
15. When my salary increases, I also increase my giving to the church.
27. I give the major portion of my tithes and offerings to my home church.
39. I cheerfully give of my finances to the Lord.
51. No matter how many bills I owe, I leave enough money for my tithes and offerings.

D. Lay Ministry

When a church is growing, it needs to be producing lay leaders. It needs to take the "parkers" (those who merely warm a bench on Sunday) and turn them into "participants" (those who become involved in furthering the growth of the church). Men and women within the church body need to develop spiritual authority

and influence to oversee the healthy operation of the church. The church needs to continually produce those who will take a positive active part in the life of the church. Waldron Scott says, "a strong case can be made for the thesis that qualitative growth is the key to continuous arithmetical, even geometric growth" (1978:33). That can only be done with "participants."

A key factor in getting "parkers" to become active Christians is the leadership factor. Within church growth circles, there is much emphasis on the necessity of having one key figure, usually the pastor, who can make everything go (Wagner 1984:79). There are many good examples of churches which are what they are because of their pastor (examples of such congregations are those led by Hyles, Falwell, Schuller, Swindoll, et cetera). There is, however, a built in danger of such powerful leaders (which is not unnoticed but often goes unheeded) and that is when the pastor leaves, church decline may well be the result. Robert Greenleaf lists some other dangers of a "superstar pastor." They are: the image of omniscience, loneliness, isolation (most of what they know is what others choose to tell them), leadership is not developed, and the demands of the office destroy the pastor's capabilities long before he or she leaves office (1977:63-64).

But in spite of these encumbrances, the desire in many churches today is to find the "superstar" type of pastor to be their leader. Alexander Hay may have discovered the reasons why

when he said that churches who look for a "superstar pastor" do so to:

. . .release the church member from having to pay the cost of obeying the Lord's command and teach the Gospel. He does not personally have to engage in public, personal witness. He avoids the offence of the Cross in the humbling of the flesh that is entailed in open and aggressive preaching of the Gospel in the streets and homes of his city. He finds an apparently satisfactory reason for occupying himself almost entirely with the cares and pleasures of this life while he retains someone else to witness for him. . . .In his adequate church meeting-place, eloquent and formal church services he finds the practice of religion agreeable, respectable and comfortable. Deep spiritual experience and knowledge of the Word are essential only to the pastor. The members can feel that they have not the training or time to know God intimately through His Word or to engage in any spiritual activity. It is excusable for them to live on a lower plane (1947:287).

Such a situation needs to be avoided whether a church has a "superstar" pastor or not. If the church is to survive the comings and goings of pastors (superstars or not), there has to be a means by which leaders are produced who are Spirit filled men and women (Acts 6:3; 1 Tim. 3; Titus 1). A classical study in leadership would be the figure of Moses. Exodus 18 tells the story of how this "superstar" leader changed into a *primum inter pares* type of leader after appointing the seventy elders. This may well have prolonged Moses' ministry for the next forty years. It undoubtedly improved the effectiveness and scope of his ministry. Such a development of lay involvement needs to take place in every local church body.

Donald McGavran and Win Arn classify church leaders into five categories: **Class I** leaders are the church members whose energies are primarily geared toward maintaining the organizational structure of the church (the Sunday School teacher, unpaid committee members, et cetera). **Class II** leaders are those members who are involved principally in evangelistic outreach (those involved in the outreach programs of the church). **Class III** are those partially paid members whose activities are divided between church and other responsibilities. **Class IV** leaders are the full time paid professional staff of the church. **Class V** leaders are the denominational, district or administrative personnel (1977:14). These biblical leaders are to 1) equip the saints; 2) co-ordinate the ministries of the body; 3) direct the body in its ministry; and, 4) act as a model (Bennett and Murphy 1974:145-146). Concerning the last dimension, Bennet and Murphey state, "The leaders of a healthy church lead by example and servanthood, not by exercising the authority of their position" (1974:31).

From previous works on leadership (See Levin, Lippett and White 1939, and Hill 1973), Win Arn sees five styles of leadership that are prevalent among Class III and Class IV leaders: 1) the **autocratic** leader who relies on authority, rigid controls, unilateral decisions; 2) the **bureaucratic** leader who constantly refers to the rules and regulations yet is capable of compromising; 3) the **permissive** leader who tries to keep everyone

satisfied; 4) the *laissez-faire* leader who lets things run their own course with little leadership, relying upon the Holy Spirit for direction; and, 5) the *participative* leader who involves others in the decision-making process. Arn states that all are basically combinations of two values: meeting standards and pleasing people. He goes on to point out that there is no leadership style which is ideal, but each has its appropriateness in different situations (1975:59). Whatever the style, the leader needs to be involving the laity in the ministry of the church.

The result of involving the members is growth. And growth comes about when the members become "participants" and not just "parkers." E. Stanley Jones once said that the question to be asked at the end of a Sunday service should be, "Not how many people gathered? But how many were sent out from that gathering to shake the world?" (1970:170). The church needs to be concerned with sending out its members to "shake the world."

The Holy Spirit desires that every member of the body of Christ becomes involved in the work of the local church. The Holy Spirit has given to every member of the body of Christ a gift to be used in the extension of the Kingdom of God (I Cor. 12). Peter Wagner lists 27 different gifts a child of God can possess (see Your Spiritual Gifts.... [1979] pages 259-263 for a summary of these gifts). The effective church leader will aid the members in discovering their gifts and incorporating them into the church.

In attempting to measure lay involvement, the following statements have been incorporated into the SLS:

LAY MINISTRY: The lay people of the church are engaged in the ministry of teaching and discipling, or in other leadership positions. In some cases this will be through consciously discovering, developing, and using their spiritual gifts.

4. I can identify my spiritual gift(s).
16. I use my spiritual gift(s) in some phase of the church's ministry.
28. I receive joy and fulfillment from being involved in "the ministry" (any church related activity).
40. I recognize leadership in the church is important; therefore, I make myself available for a leadership position, or for leadership training.
52. I want to be more involved in the ministry (work) of the church.

E. Bible Knowledge

It was commanded by Christ to teach "all things" to those who are being discipled (Mt. 28:19). Since this statement of the Great Commission in Matthew needs to be understood in the context of this Gospel, the phrase "all things" most likely refers to the teachings of Christ on discipleship in Matthew. According to Arthur Glasser, the doctrines taught in Matthew can be grouped under one of five headings: ethics, missions, authority, community, and stewardship (1982:140). These then are the doctrines the follower of Christ must know in order to teach

them. Later, the Apostle Paul states that when one teaches, he or she is to teach the whole counsel of God (Acts 20:27). Undue emphasis on any particular doctrine or segment of Scripture will usually result in an unbalanced church or individual Christian.

But in order for one to teach, there must be knowledge. And the knowledge of Christian doctrine comes mainly from one source, the Bible. The follower of Christ needs to understand what the Bible is trying to say to each generation and culture. In order to do that, the teacher must be knowledgeable of what God desires men and women to know. Therefore, the increase of one's Bible knowledge is an area that needs to be measured.

In measuring this quality, it is necessary also to measure one's study of the Word. This has already been done under the topic of "Personal Devotions." What is emphasized here is the increase and application of the knowledge gained through the study of the Word. Bible knowledge is more than just knowing the names and the order of the 66 books of the Bible. It is a question of knowing the Ten Commandments, the Lord's Prayer, the Beatitudes, who is God, the Advent of Christ and its purpose, and eventually, knowing "the whole will of God" (Acts 20:27). It is also a question of translating "the will of God" into action (Jas. 1:22-25).

There are Biblical examples of the church increasing in the knowledge of the Lord and his Word and applying it to its life. The new church at Jerusalem gave much attention to the "apostle's

teaching." On the day of Pentecost after 3,000 were converted, there emerged a pattern of home cell groups throughout the city in which the Apostles faithfully taught the new converts. But where did the Apostles get their knowledge? How did they all of a sudden go from pliant followers to energetic expositors of Old Testament scriptures? Luke 24:27 reveals the answer: "And beginning with Moses and all the prophets, [Christ] explained to them what was said in all the Scriptures concerning himself." The Apostles could only teach as they themselves were knowledgeable. But they, and their listeners, also applied the teaching as they staked their lives on the commands of their Lord (Acts 4:20; 7).

The statements used in the Spiritual Life Survey to measure Bible Knowledge are:

Bible Knowledge: Church members are increasing in their understanding of the Bible. They can also integrate the Bible's teaching into everyday life situations in order to strengthen and guide them for daily living.

5. I read the Bible commentaries and other books about the Bible to increase my knowledge of the Bible.
17. I can explain the Biblical basis of my Christian beliefs and life-style.
29. I spend time in memorizing Scripture.
41. I apply the Ten Commandments and the Beatitudes to my life.
53. I learn more about the Bible each time I read it.

F. Attitude Toward Religion

What is principally being measured here is if one is using religion for personal advancement instead of advancing their relationship with God. As a pastor and missionary I have all too often seen religion used as a means to an end rather than as an end in itself. In many cases religion was just another factor toward attaining a predetermined goal and not the controlling factor in one's life.

For example, does Christian A attend church mainly to establish business or social contracts? Or does Christian A attend church primarily as a means of worship and service to God? An illustration of such a situation would be the collecting of an offering for the victims of a famine. As the collection plate is passed, it pauses in front of two men. One reasons as follows:

"If I give \$50 I will benefit in the following ways:

- Brother D will see me and think well of me. This could come in handy for me when I approach him about doing business at my store (Mt. 6:1-4; Acts 5:1-10).
- I can get a tax write-off for this.
- I won't have to give to Fund B when they ask me, for I can say I've already given for this cause (Mk. 7:9-13).
- I can get "merit" with God if I do this (Eph. 2:8,9)."

The other man, Brother D, also gives \$50. But his reasons are as follows:

- I give because Christ gave (Phil 2:1-4).
- I do this as an expression of my love for Christ

and his Word (Jn. 12:15).

- I give because of the need of my fellow man (Gal. 6:10; Jas. 1:27).
- I give cheerfully and willingly (2 Cor. 9:7).

Both men gave. And the result was that the church, a relief agency and the famine victim benefited from their contributions. And neither of the three entities pause to ponder the motives of the men. The famine victim is just glad both men contributed, for now there is bread to eat and milk to drink. The relief organization is not in the business of evaluating motives, it just uses the \$100 to rush more aid to the needy victims. Nor is the church in the "judging motive" business. It appreciatively thanks God that all gave and as a result more aid can be sent.

But the person who gave and God himself are aware of the motives. As such, this becomes an area for measurement. It becomes such precisely because God places great emphasis on the motives of one's heart. The book of Malachi is an example of this emphasis as well as God's words to Saul through the prophet Samuel: "Does the Lord delight in burnt offerings and sacrifices as much as in obeying the Lord? To obey is better than sacrifice, and to heed is better than the fat of rams" (1 Sam. 15:22). A healthy attitude towards religion means, as Craig Ellison states, that a person is "willing to serve God without reservations and to sacrifice and give himself for others" (Ellison and et. al. 1983:5).

What is at stake here is the Biblical principle of giving of

oneself to the Christian life-style cheerfully or grudgingly (2 Cor. 9:6-8). If Christ is the center of one's life, is he there out of love and appreciation for what Christ has done for that person, or is he there out of some fear? And lastly, is living the Christian life-style an all-consuming passion within one's life?

Of all the variables included in the survey, this is the most subjective in that each respondent must answer the statements from the perspective of **motive** and not necessarily from empirical action, although actions do betray motives. Here more than in any other variable the respondent must be honest with him or herself.

ATTITUDE TOWARD RELIGION: Church members regard their religious activities as a service to God rather than as a means to advance their personal needs.

9. My primary reason for going to church is to worship God rather than to make friends or develop business contacts.
21. In my daily life, I make Christ the center of my desires rather than being preoccupied with myself.
35. The primary purpose of my prayers is communion with God and not just another opportunity to ask God for favors.
45. I view my Christian service as "a labor of love for the Lord" rather than as a joyless duty.
57. My faith is the most important controlling factor of my life.

CHAPTER 6

BIBLICAL NORMS FOR MEASURING THE CHURCH

PART II: THE AD EXTRA VARIABLES

In this chapter, the six **ad extra** variables of the Spiritual Growth Survey are examined. These are the Christian qualities that affect, in a more immediate way than did the six **ad intra** variables, the public environment in which a Christian lives. The variables under consideration here are, fellowship, witnessing, missions, distinctive life style, service and social justice.

A. Fellowship

The variable of fellowship can fit in either the **ad intra** or the **ad extra** categories. It could be placed in the previous chapter, for fellowship is a key aspect in building up the saints and encouraging one another in the daily spiritual warfare every child of God finds him- or herself in. Fellowship can also be

placed in this chapter, for it is to have as an end the conversion of those outside the Kingdom of God (Jn. 13:35). But the main reason I place fellowship in this chapter is its close relationship with the variables of service and social justice. This close relationship comes from the fact the fellowship of the saints should eventually overflow to become a ministry to those outside the fellowship (Gal. 6:10). Eric Wahlstrom says, "It is the nature of the Gospel to create a communion (*Koinonia*) and the Church thus becomes. . .the visible expression of the Gospel" (Wahlstrom 1952:267). It is interesting to note that the first and last scenes of the church in the New Testament are ones of fellowship (Acts 1:4; Rev. 21:24-26).

But in between these two scenes lies the rest of the book of Acts and the evangelistic ministry of the church that makes it possible for the "multitude that no one could count" (Rev. 7:9) to gather before the throne of God and the Lamb. This centrifugal ministry of the church derives its strength and validation from various sources, of which one is the depth of unity and *koinonia* it manifests to the world. The early church set the example at the outset, for fellowship played a key role in its development (Acts 2:42,46). Luke, however, was not the only one to highlight this aspect of church life. Paul, James, Peter, and John also instruct the people of God in the manner in which fellowship is to be experienced and expressed (i.e., 1 Cor. 11:17-22; Jas. 5:16; 1 Pet. 2:17; 3:8; 1 Jn. 1:3).

But what is fellowship, and just what does *koinonia* mean? According to Ralph Martin, "the root of the idea of *Koinonia* is 'taking part in something with someone'" (1979:36). The emphasis here is not on ~~with someone~~, as it is mostly interpreted today, but on **taking part** in something. Martin illustrates this from Paul's writings by saying that fellowship is the act of sharing with another (1 Cor. 1:5; 10:16; Phil. 1:5; 2:1; Rom. 11:17; 2 Cor. 1:7). His survey of these, and other Pauline scriptures, makes it apparent that "the biblical emphasis falls. . .on the objective realities that unite believers [rather] than on their personal feelings of warmth and mutual regard" (1979:119-120). Yet today, fellowship has come to mean mainly "warmth and mutual regard." The emphasis is on what can be extracted for a personal benefit rather than on what can be extended to help another. Martin sees a danger here in that this emphasis on social fellowship and personal support makes the church into a "social club" which tends to produce exclusivistic attitudes as members are drawn to others of similar dispositions and bents" (1979:120).

The meaning of *koinonia* is illustrated in the New Testament churches. For example, in the Jerusalem church, *koinonia* was a key part of the community life style (Acts 2:42; 2:44-46; 4:32,34-37). In the Antiochian church, it was seen principally as a financial sharing (Acts 11:27-30; 15:3). In the church at Thessalonica, it was a love of each other and the bond shared

between them and Paul's team that is highlighted (1 Thes. 3:6,7; 2 Thes. 1:3). In no case is *koinonia* portrayed as a self-serving, patting each other on the back, kind of fellowship. *Koinonia* is a mutual sharing (the sharing of a need with those who can meet the need: i.e., 1 Jn. 3:17) that can easily be seen by those outside the church.

But how is *koinonia* best demonstrated? How can the level of fellowship be measured? It is easy to say that there is "fellowship" present in the church, but, just how is it carried out and expressed in measurable terms? Perhaps the most viable way to measure the full impact of *koinonia* in, and on, a church is to study how it expresses the aspect of love (1 Cor. 12:31-14:1) to its own and to the world which surrounds it. This thought leads to the *ad extra* ministries of service and social justice. Before I discuss these variables, however, I include here the five statements used in the Spiritual Life Survey to measure the quality of fellowship within the church community itself.

FELLOWSHIP: Church members are attempting to establish personal relationships with each other through either regular participation in church fellowship groups of one kind or another, or through personal contacts with each other.

7. I enjoy helping, serving and/or supporting other Christians.
19. I fellowship with other Christians, regardless of race or social status.
31. I attend a church group which meets regularly for fellowship.

43. I attend church activities that promote fellowship (i.e., church suppers, sports events, specialty groups, et cetera).

55. Once I am aware that I have offended someone, I do all I can to make amends.

B. Service and Social Justice

The two qualities, service and social justice, are just two of many ways the church community can express love to and for those still outside the Kingdom of God. What is meant by the term *service* is that the church members become personally involved in helping the needy of any class or condition. This is an external expression of the internal possession of the love and compassion of Jesus Christ. This quality is complemented by *social justice*, which refers to the church's prophetic ministry against the social, political and economic injustices evident throughout the world.

For these two qualities to be adequately carried out by the church there must be present what Gene Getz calls the key to the whole concept of a mature church, love. It is his belief that when Paul measured the maturity level of a local church he looked first of all for love (1975:69). J. A. Seiss also highlights the key role of love when he says,

There may be prayers, vigils, fasts, temples, altars, priests, rites, ceremonies, worship, and still be Christian profession, connection with the Church, observances of the sacraments, where saving religion has never taken root. None of these things

above characterizes a Christian. That which distinguishes him, where all other tests fail, is his **living, acting love to God and man - his CHARITY**. If this is lacking, the defeat is fatal (1901:166, emphasis added).

Johannes Verkuyl reveals that some have the mistaken idea that the Kingdom of God has come when man's spiritual needs have been met. Once that need is met, they say, then the church's responsibility to mankind is completed. He goes on to state that the Kingdom "to which the Bible testifies involves a proclamation and a realization of a total salvation, one which covers the whole range of human needs and destroys every pocket of evil and grief affecting mankind" (1979:168). If Verkuyl is right, and I believe he is, then the church is faced not only with meeting the spiritual needs but also the physical, financial, emotional, and mental needs of the human race. That is a large order by any standard. But it is a command that Christ himself gave through his Word (Mk. 16:18b) and example (Mt. 9:35), and was practiced by his followers (Acts 5:16; 8:7). So, as children of the Kingdom, the church needs to be open to being used by God to meet all a person's felt needs and not just the spiritual need only. As Berkhof says,

The liberating and transforming power of the Spirit of Jesus Christ is at work everywhere where men are freed from the tyranny of nature, state, color, caste, class, sex, poverty, disease, and ignorance. . . .The church has to support the process of emancipation as much as she can; at the same time she has to preach the source and the meaning of this revolutionary movement (1964:102-103).

This process of identification leads some to say, along with Newbigin, that worship in the sanctuary needs to be translated into action in the streets (1980:61). The thrust of this argument comes from the heavy use of the cultural mandate in the Old Testament as well as Jesus' identification with the masses. This identification comes through the twin aspects of social service and social justice.

It is argued that in today's world the evangelical branch of Christendom is usually identified only with social service while the liberal branch is identified with both social service and social action with the emphasis on the latter. This emphasis is made clear in the final report of the Melbourne Conference of the Division of World Mission and Evangelism of the World Council of Churches:

In a world of large scale robbery and genocide, Christian evangelism can be honest and authentic only if it stands clearly against these injustices. . . .Christian life cannot be generated, or communicated, by a compromising silence and inaction concerning the continuing exploitation of the majority of the human race by a privileged few. . . .Woe unto the evangelizer who proclaims the word but passes his neighbor like the priest and the levite in Jesus' parable (WCC 1980:9,10).

But the evangelical community is not ignorant of the social issues, and many times has moved to address them. The Lausanne Covenant articulates the evangelical position in regards to social action when it states:

The message of salvation implies a message of judgment upon every form of alienation, oppression

and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world (Douglas 1975:5).

The church growth movement has especially been targeted as being blind to social action. McGavran, however, in his widely acclaimed book, Bridges of God, foresaw this very problem and addressed the issue when he said:

Concentrating resources behind People Movements will emphatically not mean that missions merely subserve selfish ecclesiastical organizations which have more regard for their own selves than for the welfare of the community. That would be tragedy indeed. . . . There is no force for social change which could conceivably be greater than that of a great body of clergy and laity. . . . in close contact with social advancement (1955:140-141).

And twenty years later, he again charged the evangelical world to "champion the masses and the developing nations", and to "participate in the struggles for justice and human dignity" (1977:392-394).

The evangelical may not be as involved on the social action front as his more liberal brother would desire; however, this is a two-edged sword. It needs to at least be considered that possibly the liberal is also guilty of being the narrow-minded one as he or she refuses to recognize the legitimacy of evangelism to the same degree the evangelical recognizes the legitimacy of social action (Hubbard 1972:270).

To measure these dimensions of service and social action

requires statements that probe the amount of time and resources one gives to these vital ad extra ministries. The statements used for these categories are:

SERVICE: Church members are involved in serving others outside the congregation. this includes direct personal involvement with the poor and needy, or in programs designed to help the needy.

11. I help the un-churched needy in any way that I can (economically, socially, physically, emotionally).
23. When I see a need that I can supply, I do so without hesitation.
35. I visit needy people (i.e., the sick, shut-ins, prisoners, handicapped, aged, et cetera).
47. I enjoy helping other people (church members or not) in any way that I can.
59. I support with time and money community programs such as the Red Cross, the United Way, et cetera

SOCIAL JUSTICE: Church members, either through the local congregation or through specialized Christian agencies, are striving to make changes in socio-political structures that will contribute to a more moral and just society.

12. I encourage the church, or church members, to get involved in politics (whether on a local, state or national level).
24. I voice concern about oppressive economic, social and political systems at home and abroad.
36. I regularly vote in elections, from the local to the national level.
48. When I see an injustice (economic, judicial, social, moral, et cetera), I do what I can to right the wrong.

60. I write my elected representatives expressing my view on the issues.

C. Witnessing and Missions

Like the previous two variables, witnessing and missions are also closely related and will likewise be discussed together. They are sufficiently distinct, however, to be considered separately on the Spiritual Life Survey. The first quality involves E-1 witnessing (intra-cultural witnessing) while missions is E-2 and E-3 (cross-cultural) witnessing.

The church must be deeply involved in both as it bears witness of the Gospel by which it has been formed. The fact that the Great Commission is repeated for the church in all the Gospels as well as in Acts (Mt. 20; Mk. 16; Lk. 24; Jn. 17; and Acts 1) demands the attention and compliance of each member of the body of Christ. The church and its members must proclaim the gospel of salvation by every means possible.

The church is destined to make God's purpose known to the world and to extend its own boundaries into the Kingdom of Satan. The *raison d'etre* of the church is to be a witnessing community (Chadwick 1967:69). Emil Brunner says, ". . .mission work does not rise from any arrogance of the Christian Church; mission is its cause and life. The Church exists by mission, just as fire exists by burning. Where there is no mission, there is no

church. . ." (1931:108). E. Stanley Jones reinforces Brunner and Chadwick when he states: "When the church can no longer produce that miracle [of conversion] it has lost its right to be called Christian" (1970:150). The church cannot afford to settle down in the comfort of its own confines and let the world continue on its way to a Christless eternity. Hollis Green says that "when the building complex and the church constituency become the field in which to work rather than a force with which to work, the church is in trouble" (1972:42). The church has two ministries: caring for those already in the church (the *ad intra*) and reaching out to the lost (the *ad extra*).

Unfortunately, the church usually tends to be more concerned about the former than the latter. McGavran feels that churches have a built-in tendency to be self-centered and ingrown. As a result they focus most of their energies and dollars inward. He goes on to say that this 'tending the store' must give way to vigorous outreach (1977:20). Tippett supports the outward reach of the church when he says that,

The fellowship community, growing in numbers and grace, must apply its experience to the human situations at its door. The Church is not an **enclosed** group, sealed off from the world around it - but something relevant, active, dynamic. The purpose of that action is not passive obedience to a **command**, but a gospel proclamation in order that those outside 'may have fellowship with us' (1967:30, emphasis in original).

This is witnessing in its fullest sense.

The Apostolic church put the "Go" commands of Christ into practice and went far and near sharing the Good News of reconciliation. Jerusalem preached it near (Acts 2:14-39; 3:12-26; 5:42); Antioch preached it far (Acts 11:23,26; 15:32,35); and Philadelphia had an open door to share the Gospel under very adverse conditions (Rev. 3:8). The task was not always easy, as blood was shed in the process (Acts 7:54-60; 12:2; 14:19; Rev. 2:13). But the Gospel must be preached, for it alone is the "power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile" (Rom. 1:16). Paul states that it is only through ~~men~~ going forth to tell other ~~men~~ that all ~~men~~ will be saved (Rom. 10:14-15).

For this reason, van Engen says that every Christian needs to have the **yearning** to share the transforming Gospel.

The ones who have been reconciled, who have heard the Word of truth, who have been called from darkness into marvelous light - these are the ones who cannot leave it at that. They now desire - in fact it is part of their having been reconciled - to be involved in the work of reconciliation. . . . Having heard the Word, he wants to pass it on. If he does not want to pass it on, maybe he hasn't heard it (1981:502).

To van Engen, the desire to share has to be present in a church for it to be a true church. He raises this **yearning** to the status of a "mark of the **true church**" (1981:487-507, emphasis in original). The Grand Rapids statement echoes van Engen in his use of the term "yearn" (Lausanne 1982:6). The status of a church

without this desire is called into question by van Engen (1981:497), and by Karl Barth (1961:xi-xii).

Ridderbos states that preaching (proclamation) is not only a ministry of the church, but it is also a sign that the Kingdom of God has come (1964:71). Johannes Blauw supports Ridderbos (1962:102) as does Markus Barth. The latter says of the early Christians what should also be said of present day Christians, ". . . they are carried about by the Gospel, rather than that they carry it. The Gospel which they hear makes them be something they were not before. It makes them move, go, dare, stand imperturbably" (1959:176). The task of sharing should be second nature to all Christians. Even though only ten percent of the church body may have the gift of evangelism, the **whole body** has the responsibility to witness (Wagner 1979:177).

Therefore, the desire to share with others the Good News of salvation in Jesus Christ is a task in which **all the followers of Christ are to be involved**. Any other task or message will not adequately suffice in leading men to Christ. And this sharing has a goal: to **persuade** all hearers to respond to an invitation to receive Christ as Lord and Savior. For the gospel to be effective, it must penetrate the lives of individuals, convicting, converting, and transforming them. Paul summed up the purpose of his ministry, and of proclaiming the gospel, when he said that he shared with others in order to "persuade men" (2 Cor. 5:11) to accept Christ (Acts 17:4; 18:4; 19:8-10; 20:23,24).

The result of evangelism (whether it be E-1, E-2, or E-3) is to produce converts and raise up churches everywhere.

With the use of the word "everywhere," I take a moment to deal specifically with the topic of "foreign missions" (E-3 witnessing). A newer term taking its place in evangelical circles is "frontier missions." This is because today it is possible to be a cross-cultural witness without ever leaving one's own country. Whichever term is used, it is important to note, as John Stott does, that missions describes everything "the church is sent into the world to do" (1975:30). It does not describe everything that the church is or does. Mission deals with the church's relation to the world in which it lives, not with the church's ministry to its own (i.e., worship, devotional life, et cetera). Mission is the centrifugal action of the church, not the centripetal. That is why it is an *ad extra* and not an *ad intra* variable.

A question of importance that has increasingly demanded more attention over the last two decades, and that I have already alluded to, is: "What kind of witness is most important: social ministry or evangelism?" Until recently this was not a question. Witness, mission, or evangelism used to mean only one thing: telling others about Jesus Christ with the view of converting the listener.

These terms evolved into another meaning within the circle of the World Council of Churches. For the WCC, these terms came

to mean any social activity that was considered as aiding the social, the judicial, the economic, or the political welfare of people everywhere. As the WCC publication, The Church for Others, put it, the order of God's relationship to the world needs to be "God-world-church", not the traditional "God-church-world" (1967:16). In other words, the world sets the agenda for the church's activities as it seeks to serve the world according to its contemporary sociological needs.

J. C. Hoekendijk's influence is seen in this development in the WCC, beginning with his participation at the International Missionary Council at Willingen, Germany in 1952. Hoekendijk directed the emphasis of missions from an ecclesiocentric focus to an eschatological and world directed emphasis (see his article "The Church in Missionary Thinking," 1952). He felt that the world and not the church was the main focus of God's intentions. The church should be actively seeking to create the "signs of shalom" on earth (1966:42,43,71). But this position negates the uniqueness of the church as the people of God and ecclesiology nearly disappear from Hoekendijk's thoughts altogether. Van Engen sees Hoekendijk's position as one that describes the church, and mission becomes identified with any societal solution to the problems of society (1981:321).

The evangelical branch of the church reacted against this definition, and at the Lausanne Congress on World Evangelization they defined evangelism as:

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scripture, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God (Douglas 1975:4).

Lausanne's emphasis on the primacy of evangelism was reinforced at Grand Rapids:

Seldom if ever should we have to choose between satisfying physical hunger and spiritual hunger, or between healing bodies or saving souls, since an authentic love for our neighbor will lead us to serve him or her as a whole person. Nevertheless, if we must choose, then we have to say that the supreme and ultimate need of all mankind is the saving grace of Jesus Christ and therefore a person's eternal spiritual salvation is of greater importance than his or her temporal and material well-being (1982:13).

It is God who sets the agenda; it is the church who must obey; and it is the decision of the people to heed or go unheeding.

The reason that the preaching of the saving grace of Jesus Christ is so vital is that it involves the process of *metanoia* which means "to think again" or "to have second thoughts." It is the process, or event, that causes one to pause and ponder his or her future. And, upon reflection, it causes them to change the direction of their lives. It is the taking on of a new life-style. As C. F. D. Moule stated, ". . .salvation is not merely by seeking and listening and learning, but by

'assimilating Christ'; by so taking into one's life the surrendered life of Christ that new life and strength come into one's character" (1961:37).

Metanoia changes people. How graphically can be seen in the life of Paul who was changed from a persecutor of Christians to the greatest missionary of the Apostolic Church (Acts 9:1-16). It can be seen in the Philippian jailer who first beat Paul and Silas, but after his conversion, treated them as honored guests (Acts 16:33,34). *Metanoia* is much more than just a once-for-all-time event. *Metanoia* describes the **process** of one who has received Jesus Christ as Lord and Savior (Rom. 10:9,10) and now has the potential for a God-centered reorientation (2 Cor. 5:17). It is a continual process of renewing one's life and reorienting him- or herself to the Kingdom of God as he or she confronts new and changing situations. E. Stanley Jones calls it **vertical conversion**. It is that "spiritual change wrought by Christ that lifts us from sin to goodness, from discord to harmony, from selfishness to sacrifice, from ourselves to God, and gives us a new sphere of living, the Kingdom of God" (1928:71). Whereas, horizontal conversion is merely changing from one religion to another without necessarily a change of character (1928:72).

In Chapter 5, it is stated that I do not elevate any of these variables to the level of being *anotae ecclesiae*. There are, however, theologians who do just that with some of these

twelve variables. Missions is just one example. Not only does J. Verkuyl rank Missions as such (1978:61), but so does Karl Barth (1961 IV,2 and 3) and J. Blauw (1962:121-122). Other variables raised to the level of a mark of the church by theologians would be Social Justice by J. Moltmann (1977:128-129) and Witness, by J. Blauw (1962:138).

Witnessing and missions are easily qualified as they are such visible actions. The statements used to measure these two variables are:

WITNESSING: Church members are regularly attempting to share their faith in Jesus Christ with unbelievers.

8. I share my faith in Christ with others.
20. Others have accepted Christ because of my verbal witness.
32. I attempt to establish a personal social relationship with non-Christians in order to share the Gospel with them.
44. I invite people to Church and Sunday School.
56. I readily share my faith in Jesus without waiting for others to first ask me.

MISSIONS: Church members actively support missions - the organizing and supporting of a strong program for recruiting, sending and supporting of home and foreign missionaries.

6. I would be willing to serve as a missionary in a foreign culture.
18. I give to missions, above and beyond that which I give to other church programs.
30. I make a special effort to attend services that emphasize missions in my church, even on week nights.

42. I spend time praying for the missions program and missionaries of our church (or for missionaries I know personally).

54. I would be available to help organize, or help someone else organize, a missions program in my church.

D. Distinctive Life-Style

There is a growing consensus today that the term worship means more than just sitting in the pew, singing a few hymns, listening to a sermon and then becoming just another face in the crowd for six days. Worship is action and work. As C. F. D. Moule puts it, "Christian worship is indeed service - hard work - but it is the responsive service of obedience and of gratitude, not of flattery or of 'mutual benefit'. . . .all work done and all life lived for God's sake is, in essence, worship" (1961:1,82). And Geoffrey Wainwright states that worship is to be translated into daily action outside the stained glass barriers (1980:408). Ferdinand Hahn sums up the current definition of worship when he says that it is the reciprocal action of a grateful community. He states that God's service to mankind is his work of salvation, the Word given and the sacraments instituted. The response of the church community is service that takes place in the world and to others (1973:xvii). As Valentine Parker says, success of the worship service is not to be "measured by the size of the congregation, the 'popular appeal' of the preacher. . .the amount of the collection, but by the

people who were helped by those who go from the house of God with fresh courage to face the week" (1956:66).

Worship, therefore, is not just an internal act of the community or an individualistic astatic experience. It is also to be a corporate act (Acts 4:24-30; 11:18; Heb. 10:25) carried on outside the four walls of a church as well as within those walls. It is to be a distinctive life-style. And that is what is under discussion here, not the quality of worship (already discussed in Chapter 5). All of one's moral religious beliefs are of little value unless put into practice. And if they are put into practice, then the world can see that the follower of Christ does have a distinctive life-style. This distinctive life-style springs from obedience to God's Word.

In the New Testament, Christ seems to stress obedience almost above all other virtues. He uses the word **obey** only once (Lk. 17:6), preferring instead to use the term **follow**. He used this term twenty times, and after all but two of them he indicated that HE was the one men and women should follow. This phrase, "follow me", carries with it a clear indication of obedience and the adopting of a new life-style. As Flew says,

The word translated 'to follow', when it occurs in the form 'they followed him' [which is the same form Jesus used when he said "follow me"], has a far deeper religious meaning in the New Testament than in its common usage today. It is more than ethical allegiance, or respectful admiration, or an attempt at imitation of a matchless character by one who is afar off. . . . There is no more **imitatio Christi**. This is a complete and absolute dedication of all life to One who is bringing the fulfillment of the

final purpose of God and human life. It involves entrance into a new relationship and a new community (1960:81,82).

Thus, when Christ says in Matthew 16:24, "follow me", he is demanding a complete subservience to **his** life-style. This is the very emphasis Paul stressed in Romans 6:16 when he stated that one is a servant to whom one obeys. Obedience then is central and Christ expects no other response from those who say they love him (Jn. 14:23; 15:14). An excellent illustration of this truth is given by Richard Foster in his book Freedom of Simplicity. He tells the story of Dr. Graham Scroggie giving a young Christian lady the opportunity to cross out one of the two following words: "No, Lord." Scroggie went on to say that it is possible to say **No**, and it is possible to say **Lord**; "but it is not really possible to say 'No, Lord'" (1981:94,95). To say **Lord** eliminates the word **No** from a Christian's vocabulary as a possible answer to a directive from the Lord Jesus Christ.

If there is no obedience, dare one say that the main evidence of being a Christian is then absent? Dietrich Bonhoeffer would certainly think so: "Only the obedient believe. If we are to believe, we must obey a concrete command" (1979:55). The making of such a demand by Christ, and its effect on one, is seen in the life of the rich young ruler (Mt. 19:16-22). The decision Christ asks of him is a **radical** decision as well as a **costly** decision. It was a demand too radical and costly for this young man. Fortunately, the followers of Christ need not depend on their own efforts to meet such a demand. If they but

acquiesce to it, God will supply the means (life and power) by which to comply with all his commands (Mt. 19:26). Ladd also points out that this is an **eternal** decision (1959:106) which once made and carried through, receives the ultimate reward when the obedient servant is confessed before God and his angels (Mk. 8:38; Lk. 12:8,9). The followers of Christ today are faced with concrete commands from the Word of God. They either obey or disobey them. If there is obedience there will automatically follow a life-style that is more often than not quite distinct from those around them who are not obeying the commands of Christ.

The commands given in the New Testament concerning how to live the distinctive Christian life are far too numerous to list here. Each group (local church) usually decides, whether consciously or not, the ones they will use for testing the faithfulness of their members. Each individual Christian also makes the decision which commands are major or minor in his life. Obedience to these commands is what produces the distinctive life-style under discussion here. But how is obedience to be "seen" in the life of the church? Just how is one to measure obedience in terms of life-style? The following selected statements are just a few that could indicate one's obedience to the commands of Christ through a life-style that distinguishes itself from the non-Christian.

DISTINCTIVE LIFE-STYLE: Members of the church generally manifest their faith in Christ by living a life-style clearly and noticeably distinct from that of a non-Christian.

10. My neighbors and relatives can tell that there is something distinct about my life-style.
22. I treat all human beings equally, regardless of race or social status.
34. I do all possible to avoid chemical dependence, including alcohol and tobacco.
46. I seek to let Christ control in areas of my life (business, taxes, sex, et cetera).
58. I avoid the use of expletives and vulgar speech.

In the last two chapters, the Biblical basis for each of the twelve variables used in the SLS has been reviewed. None of these variables by themselves make the church spiritually mature. But does the sum total of these variables make a church mature? That is in the main a subjective question and the answer would depend on who is being asked. Hoekendijk would probably say no, for these variables are too ecclesiocentric. But others would say yes. Wagner feels that a mature church is one that can take care of itself (psychologically, liturgically, administratively, financially) as well as reaching out to others (1971:163-166). And those who view the church in a holistic sense (i.e., Orlando Costas) would most likely give a qualified yes to the maturity of a church possessing these variables to a healthy degree.

It is at this point that I pause to anticipate the charge that I have been highly selective in the variables chosen. That is not the case. In Chapters 7 and 8, the process used in selecting these twelve variables, the statements used, and how the whole was submitted to rigorous field testing will be discussed. I will admit, however, that my worldview has affected the shaping of the survey, the statements used for ascertaining the level of participation in each variable, and the overall shape and use of the Survey. But worldview is a common piece of baggage in everyone's life that shapes and molds our decisions and destinies.

CHAPTER 7

DEVELOPMENT OF INSTRUMENT FOR MEASURING QUALITATIVE CHURCH GROWTH

In establishing the thesis that it is possible to measure qualitative growth in churches, many topics have been analyzed: the need for such an instrument; the historical emphasis on quality and meeting pre-set standards; the scientific efforts that have already been undertaken to measure quality in individual Christians and the Biblical norms for quality. Attention is now turned to the process by which the Spiritual Life Survey was developed. What will be described in this Chapter is the odyssey from which came the Spiritual Life Survey. Six different surveys will be examined and their roles in contributing to the end result will be noted.

Some may question why the quality growth instruments (reviewed in Chapter 3) that were developed in the 1960s and 1970s by eminent scholars (mainly psychologists and sociologists) have been, in the main, discarded. They were not used in this research because no instrument produced during that time (or

since that I am aware of) met the criteria established by which the SLS was formulated. These older instruments were either too centralized, too computerized, or too complex, to meet the following criteria I had established for my instrument. Those being

1. That the instrument be in simple enough language that the layperson would have no difficulty in understanding the terms.
2. That the instrument be simple enough for a layperson to take AND score.
3. That the instrument not be computerized.
4. That the instrument measure only the "actual" in one's life and not the "ought."
5. That the instrument adequately reflect the spiritual quality of the church body.
6. That the instrument be widely accepted interdenominationally and internationally.

(For an explanation of why these particular criteria have been established, see pages 74-76.)

Once these parameters had been established I set about formulating the survey. Since the Leadership survey already utilized the twelve variables selected for measurement, why not begin with it? Its original use had been limited in results, but I saw in it a means to have the variables rated by a wider representation of denominations and number of people. There was also the need to have it tested extensively in at least one denomination to see how this instrument would be received in a specific environment. I was to eventually mail the Leadership survey to over 700 pastors. Of these, 436 were returned (62%).

Another 115 surveys (Surveys II to VI) were administered to laypeople of which all were returned. Combined with the Leadership responses I had on file, there was a total of 799 who responded to the first seven surveys. These respondents represented over twenty different denominations (three Baptist groups, three Presbyterian groups, two Methodist groups, two Lutheran groups, Assemblies of God, Christian and Missionary Alliance, Church of Christ, Episcopal, Nazarene, Seventh Day Adventist, and various Independent churches and Pentecostal groups).

Over a period of 14 months, seven different surveys were field tested with the eighth one being the Spiritual Growth Survey. This chapter will review each of the preliminary seven surveys, how they were formed, administered, and the lessons learned from the results. Chapter 8 will then deal with the results from the field testing of the Spiritual Life Survey.

From these surveys, it was also decided which of the 53 original Leadership statements used were the best ones to incorporate into the Spiritual Life Survey. Eventually 38 of the original statements found their way into the final survey in some form or other. Table 1 (page 150) gives the mean for each statement (based on only the 551 surveys I received. The Leadership's responses for the statements have not yet been tabulated). The third column in Table 1 indicates the questions in the SLS that were formulated using the indicated statement.

TABLE 1
SELECTION OF QUESTIONS FROM ALL SURVEYS FOR
USE IN Spiritual Life Survey

Question	Mean	Number of Statement in SLS	Question	Mean	Number of Statement in SLS
A1	3.06	23, 35	F2	3.37	28
A2	2.45	47	F3	3.87	4, 16
A3	2.63	11	H1	3.47	2
A4	2.64	59	H2	2.21	—
B1	2.23	—	H3	3.31	38
B2	3.04	29	H4	3.74	50
B3	2.99	—	H5	3.43	14
B4	3.37	41	I1	3.62	3, 39
B5	3.93	17	I2	2.95	27
B6	2.94	—	I3	4.10	15
B7	4.31	41	J1	2.33	12
D1	3.15	8	J2	3.90	36
D2	2.80	20	J3	1.30	—
D3	3.32	44	J4	1.98	—
D4	2.79	—	J5	1.59	—
D5	3.33	50	K1	4.46	46
D6	2.67	—	K2	4.10	46
E1	3.41	—	K3	4.01	34
E2	3.33	43	K4	3.66	22
E3	3.35	43	K5	3.71	58
E4	2.72	43	L1	2.88	—
E5	3.04	43	L2	4.36	33
E6	2.22	43	L3	4.32	9
E7	2.99	43	L4	2.99	—
E8	3.59	19	M1	3.53	18
F1	3.17	40, 52	M2	3.32	30
			M3	2.57	6

A. The Early Surveys

The first survey was the Leadership survey, altered only in the demographic section to meet the specific group to which it was first sent, the Christian and Missionary Alliance (C&MA). This survey was later used for a Methodist District, an Episcopal Diocese, a Seventh Day Adventist Conference and a Presbyterian

Church in New Jersey. When it was used for any of these latter groups, the section pertaining to the C&MA was blacked out.

One reason the survey was administered scientifically in a denomination was to see how the instrument functioned on such a scale. Since I am a member of the C&MA, I was in friendly territory and my efforts were rewarded. The Alliance not only gave me their permission to send out the survey but also their unqualified support. They randomly selected 400 pastors (33% of Alliance pastors), added a cover letter to my letter of instruction and the survey, and covered the cost of the first mailing. After the stated deadline, and only 50% had responded, a second copy of the survey was mailed to those who had not yet responded. Eventually a total of 300 (75%) usable responses were received.

After looking at the results of this survey and the Leadership survey, it became apparent that I was dealing mainly with the same kind of people: evangelicals. Not too long after realizing this fact, I had a chance to survey the Seventh Day Adventists Conference (whom some consider as somewhat evangelical). Like the C&MA, they randomly selected a group of pastors to be surveyed. The response (23%) from the SDAs was not as high as that from the C&MA, but it was enough to get an idea of SDA thinking, at least in one geographical section of the United States.

To help round out the spectrum of samples, a mainline denomination was needed. An opportunity to survey the United Methodist District of Kokomo, Indiana was made available to me. With the co-operation of a key leader in this district, thirty-eight of fifty (76%) pastors responded. Soon after this survey was completed, the Los Angeles Diocese of the Episcopal Church was surveyed. The results of this survey, however, were rather spotty and cannot be considered representative in the scientific sense.

After surveying these groups, along with a Presbyterian Church in New Jersey, over 678 responses were in my files. The project seemed to be well under way. In a moment of reflection, however, I realized that I was getting only conceptual and idealized responses. Since up to this point all the surveying had been done by mail there had been no opportunity of observing or questioning the respondents. Were their answers what the respondents **felt** should be the standard, or were they actually reflecting what the respondents **did**? At this point it was decided to develop a survey that would compare the perception of the respondent concerning these variables as to how the variables were actually practiced in one's life.

In the surveys given to this point the respondents had been asked to rate the qualities as to their importance of being necessary variables in a quality church. The survey asked only for an "ideal" rating which is usually higher than reality would

warrant. A problem which became evident was that the survey revealed only an intellectual concept of the church, not an actual picture of one's own church or life. For the instrument I had in mind to be effective, it needed to measure actual practices and not just idealized concepts.

Therefore, with the authors' permission, the original survey was altered in order to test the difference between the stated ideal and the actual practice of the ideal. The goal was to gauge on what level a Christian carried out his or her perceived "Ideal" of particular Christian values. As Charles Kraft says, we "as human beings. . .see reality **not as it is but always from inside our heads** in terms of. . .models" (1979:29, emphasis in original). For example, **Worship** is usually viewed according to a certain cultural model, but all too often personal practice falls short of that model. It seems that in probing this depth of commitment to the model, an insight could be gained as to one's worldview and how it affected their Christian life-style. If the level of commitment was high, then the influence of the Christian value system on one's worldview could be said to be effective. If the level of commitment was low, then the influence of the Christian value system was probably not to be considered significant in changing a worldview. It may be that a change at conversion took place on the intellectual level. But if that change never affected the functional level (that level where worldview makes a difference), could it be said that a change had really been made? A way was needed to see the relationship

between what one perceived as a correct life-style (and value) and to what level that perception controlled his or her life. It was at this point that the Ideal-Actual survey was formulated (See Appendix D). This survey was the only one I conducted using the interview format.

In order to test the effect of the Ideal on the Actual, those interviewed were first presented with the qualities that had been selected as the ones most necessary to be found in a church. Once they had established their rating of the variables I asked them questions about their involvement in those same areas. Worship was the only area not extensively probed as that aspect dealt with creeds and liturgies - an area I was not prepared to probe. Nevertheless, to cover the variable of worship, a general background question was asked if they considered themselves regular churchgoers (according to their own definition). A YES answer satisfied me that they were somewhat committed to the worship process of their churches.

The second set of questions was designed to test the level of practice of the "Ideal" in the lives of those interviewed. They could choose from one of six options:

- 0 - No Comment. To be used when one either did not understand the question or wished to remain noncommitted.
- 1 - Probably Not. The respondent would not do what was under consideration.
- 2 - Infrequently. The respondent might do what was asked but only if it was an utmost necessity.

- 3 - Under Certain Conditions. The respondent would do what was asked if conditions were favorable.
- 4 - Frequently. The respondent would more than likely do what was asked.
- 5 - At Every Opportunity. The respondent would do what was asked without giving it a second thought.

The ratings of the variables and the answers to the questions asked were then totaled and evaluated. The means of the "Ideal" section (the 12 variables) were then contrasted with the means of the "Actual" section (the questions). In order to obtain those latter means, each question was grouped under one of the variables used. These totals were then averaged out to arrive at the mean for that variable. For example, assume that the particular variable **Service** was rated a 3.83 in the Ideal section. Throughout the second part of the interview there were four questions that dealt with **Service**. These were totaled and a mean of 3.29 was obtained. The result of comparing these two means reveals a gap of 0.54 between the Ideal and the Actual. This is what I termed the "difference" between the perception and the actuality of concepts.

Doing this exercise for each variable produced the Tables on pages 158 - 160 that reveal the differences between the perceived and the actual in each church. The first column in Tables 2 to 5 lists the twelve variables in the order as they appeared on this version of the survey. The next two columns are the average ratings given to each variable under both the "Ideal" and the

"Actual" levels. The numbers in parentheses represent the ratings obtained from surveying that group. In considering these ratings, there are two interesting observations to be made: 1) Both the Ideal and the Actual rated the variables differently than the survey itself had them rated. 2) The ratings between the Ideal and the Actual are also quite different.

But the real value of these tables is in comparing the two sets of answers (between the Ideal and the Actual). If a significant difference (established at the 1.0 or above level) existed between the Ideal and the Actual, then there would be cause for concern. The church leadership should then begin to emphasize the deficient quality in their teaching and preaching in order to narrow the gap between the Ideal and the Actual.

It is precisely for this reason that this portion of research was undertaken. It was necessary to establish that, with rare exceptions, there is usually a lower rating for the Actual than there is for the Ideal. Why was there a need to establish such a premise? Because it is my belief that worldviews do not usually allow one to admit to meeting less than his or her perceived standard. And that being the case, I return to the issue addressed in Chapter 1 that many church leaders ignore the Actual situation of their churches. They choose instead to perceive of their churches as spiritually healthy (the Ideal) and oftentimes ignore the symptoms of spiritual malaise. It needs to be clearly understood that just because a pastor or a

layperson "thinks" his or her church is spiritual (and may even have some of the trappings of success), it does not necessarily follow that such is the case. There needs to be a means to actually test in an empirical way the key areas of spirituality. The SLS is designed to do that.

As mentioned, the layperson and the pastor need to be aware of the true state of their church. As this particular survey had been given just to laity, I decided to give it to a group of clergy to see if they were any "different" from the laity. Table 5 indicates that the only obvious difference is one that should be expected (stereotypically): the difference between the Real and the Actual was consistently smaller than those of the laity.

Table (6) highlights the gap differences between the Ideal and the Actual for the laity (Churches A, B, and C) and the pastors (D). This table shows that the pastors were somewhat more consistent in applying their perceptions to reality. Church C had the greatest difficulty in this, yet they were the ones with the exceptional rating in Distinctive Life-style.

From Table 6 it is obvious that the Actual falls short of the Ideal. Kraft states that such a gap exists because of the limitations of culture, individual experiences and the presence of sin. As a result, "human beings seldom if ever live or understand at the ideal level" (1979:188). Having illustrated this fact I was ready to continue with the surveying. (Text continues on page 160 after Table 6)

NOTE: In Tables 2 to 5, the numbers that appear in parentheses indicate how each variable was rated within that group.

The Letter "C" is missing. This was the variable of Attendance that Wagner had dropped from the Leadership survey.

Letter "G" has been dropped from the ACTUAL column as this is where I incorporate the issue of attendance, and this question was answered in the demographic section. In hindsight, I would have incorporated this variable in the Actual section as I do measure it empirically on the Spiritual Growth Survey.

TABLE 2: CHURCH A

Variable	Ideal	Actual	Difference	Important
A - Service	3.83(8)	3.29(9)	-0.54	NO
B - Bible Knowledge	4.75(3)	3.70(7)	-1.05	YES
D - Witnessing	4.50(5)	3.45(8)	-1.05	YES
E - Fellowship	4.50(5)	3.84(5)	-0.66	NO
F - Lay Ministry	4.58(4)	4.30(1)	-0.28	NO
G - Worship	4.58(4)	—	—	—
H - Personal Devotions	5.00(1)	3.75(6)	-1.25	YES
I - Giving	5.00(1)	3.86(4)	-1.14	YES
J - Social Justice	4.25(7)	2.86(4)	-1.39	YES
K - Distinctive Lifestyle	4.83(2)	4.16(2)	-0.67	NO
L - Attitude Toward Religion	4.41(6)	4.14(3)	-0.27	NO
M - Mission	4.75(3)	4.16(2)	-0.59	NO

TABLE 3: CHURCH B

Variable	Ideal	Actual	Difference	Important
A. Service	3.90(6)	3.64(3)	-0.36	NO
B. Bible Knowledge	4.54(2)	3.01(9)	-1.53	YES
D. Witnessing	3.36(9)	3.22(6)	-0.14	NO
E. Fellowship	4.36(4)	3.19(7)	-1.17	YES
F. Lay Ministry	4.54(2)	3.96(1)	-0.58	NO
G. Worship	4.54(2)	—	—	—
H. Personal Devotions	3.81(7)	3.14(8)	-0.67	NO
I. Giving	4.18(5)	3.00(10)	-1.18	YES
J. Social Justice	3.45(8)	2.36(11)	-1.09	YES
L. Distinctive Lifestyle	4.54(2)	3.73(2)	-0.81	NO
L. Attitude Toward Religion	4.72(1)	3.52(5)	-1.20	YES
M. Mission	4.45(3)	3.57(4)	-0.88	NO

TABLE 4: CHURCH C

Variable	Ideal	Actual	Difference	Important
A. Service	4.31(8)	2.72(10)	-1.59	YES
B. Bible Knowledge	4.62(4)	3.25(7)	-1.37	YES
D. Witnessing	4.75(2)	3.64(5)	-1.11	YES
E. Fellowship	4.50(6)	3.53(6)	-0.97	NO
F. Lay Ministry	4.75(3)	3.91(3)	-0.84	NO
G. Worship	4.50(6)	—	—	—
H. Personal Devotions	4.87(1)	3.20(8)	-1.67	YES
I. Giving	4.68(3)	3.66(4)	-1.02	YES
J. Social Justice	3.06(9)	2.33(11)	-0.73	NO
K. Distinctive Lifestyle	4.37(7)	4.65(1)	+0.28	NO
L. Attitude Toward Religion	4.56(5)	4.14(2)	-0.42	NO
M. Mission	4.68(3)	3.14(9)	-1.54	YES

TABLE 5: CLERGY

Variable	Real	Actual	Difference	Important
A. Service	3.25(8)	2.96(9)	-0.56	NO
B. Bible Knowledge	4.42(4)	3.87(5)	-0.55	NO
D. Witnessing	4.47(3)	3.96(4)	-0.51	NO
E. Fellowship	4.36(5)	3.84(6)	-0.52	NO
F. Lay Ministry	4.73(1)	4.24(2)	-0.49	NO
G. Worship	4.52(2)	—	—	—
H. Personal Devotions	4.42(4)	4.27(1)	-0.15	NO
I. Giving	4.52(2)	3.98(3)	-0.54	NO
J. Social Justice	3.35(9)	2.58(10)	-0.77	NO
K. Distinctive Lifestyle	3.89(7)	3.19(8)	-0.70	NO
L. Attitude Toward Religion	4.10(6)	3.35(7)	-0.75	NO
M. Missions	4.42(4)	3.96(4)	-0.46	NO

TABLE 6: LAY/CLERGY COMPARISON

GROUP	A	B	D	E	F	H	I	J	K	L	M	AV
A	0.54 N	1.05 Y	1.05 Y	0.66 N	0.28 N	1.25 Y	1.14 Y	1.39 Y	0.67 N	0.27 N	0.59 N	0.81
B	0.36 N	1.53 Y	0.14 N	1.17 Y	0.58 N	0.67 N	1.18 Y	1.09 Y	0.91 N	1.20 Y	0.88 N	0.96
C	1.59 Y	1.37 Y	1.11 Y	0.97 N	0.84 N	1.67 Y	1.02 Y	0.73 N	+0.28 N	0.42 N	1.54 Y	1.25
D	0.56 N	0.55 N	0.51 N	0.52 N	0.49 N	0.15 N	0.54 N	0.77 N	0.70 N	0.75 N	0.46 N	0.54

Only now I began to focus more on the conative than on any other aspect (the cognitive or the affective, which will be discussed later on).

By now I had 678 responses and different ratings of the variables. There had been but two suggestions to alter the twelve listed qualities. After another 121 responded to the

survey without additional suggestions, I established these twelve variables as those to be used as the pre-set standard for the SLS. Table 7 and Graph 1 (pages 162-163) give an over-all view of how these twelve different surveyed groups compare.

Table 7 is important in that it represents how the final rating of the variables, as they appear on the Spiritual Growth Survey (SLS), were established. Each of the twelve groups surveyed (up to this point in time) were asked to rate the variables as to their importance in a quality church. The means for each variable are read horizontally under the group they represent while the responses of the groups are read vertically. Each variable was then averaged to establish the overall average (of 799 returned surveys) of the variable. This is reflected in the M column. These figures were then transferred to the SLS (see the numbers in parenthesis in Appendix A, pages 204 and 205) in order to provide a figure by which those who took the SLS could compare themselves.

Graph 1 partially illustrates how certain variables were scored similarly by the different groups, while other variables had a wide divergences in their rating. In some areas the four representative groups (C&MA, conservative; Leadership, moderate; Episcopal, liberal; SDA, sectarian) were grouped closely together (Worship, Giving, Lay Ministry, Fellowship, and Attitude Toward Religion). In other areas (Personal Devotions and Service) there were wide divergences. One aspect that needs to be further

TABLE 7 - GROUP COMPARISON OF MEANS FOR VARIABLES

KEY.... A = WORSHIP G = FELLOWSHIP
 B = PERSONAL DEVOTIONS H = WITNESSING
 C = GIVING I = ATTITUDE TOWARDS RELIGION
 D = LAY MINISTRY J = DISTINCTIVE LIFE-STYLE
 E = BIBLE KNOWLEDGE K = SERVICE
 F = MISSIONS L = SOCIAL JUSTICE

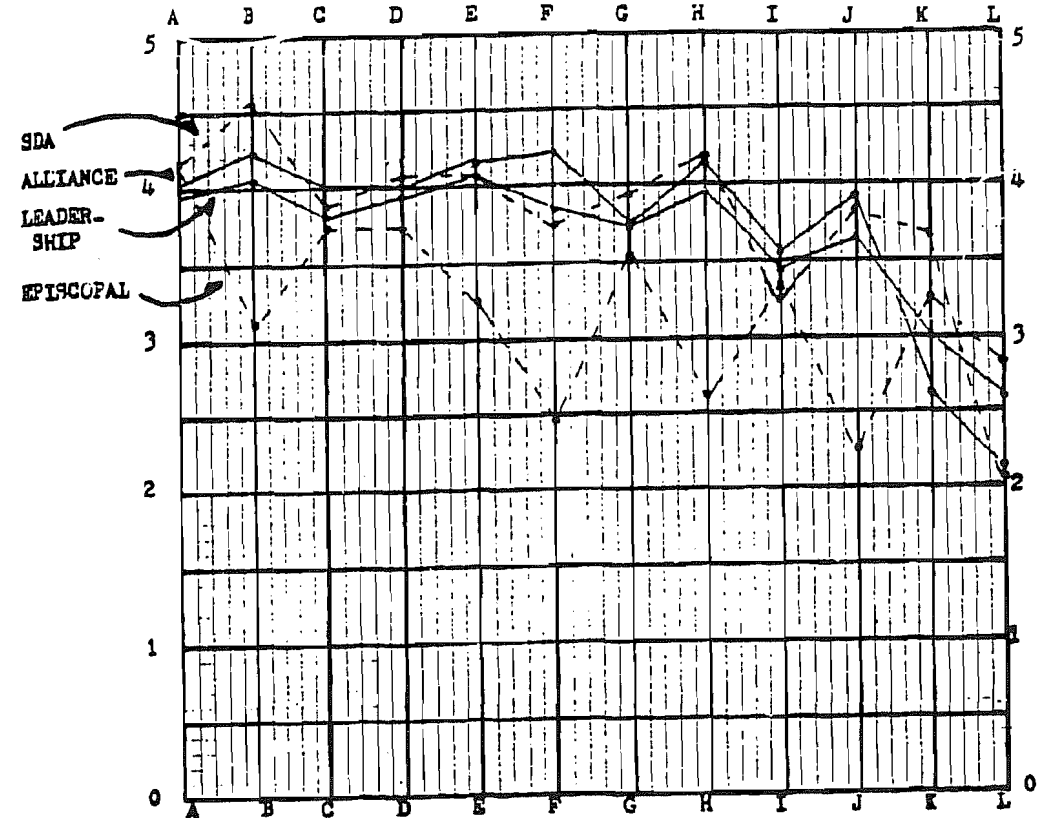
1 = LEADERSHIP SURVEY
 2 = CHRISTIAN & MISSIONARY ALLIANCE
 3 = CHURCH A 4 = CHURCH B 5 = CHURCH C
 6 = NEW JERSEY PRESBYTERIAN
 7 = LOS ANGELES EPISCOPAL DIOCESE
 8 = METHODIST (KOMOMO, IND. CONFERENCE)
 9 = SEVENTH DAY ADVENTISTS
 10 = DOCTORAL SEMINAR (FTS)
 11 = CLERGY (D.MIN CLASSES AT FTS)
 12 = ASSEMBLY OF GOD

M = Mean
 N = Number
 V = Variable

V	1	2	3	4	5	6	7	8	9	10	11	12	M
	N248	N300	N12	N11	N16	N39	N39	N38	N58	N8	N19	N16	799
A	3.98	4.02	4.53	4.49	4.44	4.04	4.16	3.85	4.19	3.61	4.52	4.78	4.23
B	4.04	4.33	5.00	3.68	4.86	3.74	3.11	3.40	4.54	3.53	4.40	4.78	4.13
C	3.82	4.01	5.00	4.08	4.65	3.50	4.31	3.61	3.86	3.05	4.52	4.50	4.09
D	3.94	4.01	4.53	4.49	4.58	3.04	3.72	3.52	4.05	3.61	4.73	4.20	4.06
E	4.09	4.18	4.72	4.49	4.58	3.64	3.26	2.97	4.09	2.91	4.42	4.60	4.00
F	3.86	4.21	4.72	4.38	4.65	3.62	2.48	3.33	3.73	3.33	4.42	4.40	3.95
G	3.71	3.78	4.44	4.28	4.44	3.11	3.57	3.55	3.92	3.26	4.36	4.10	3.90
H	3.96	4.15	4.44	3.17	4.72	3.30	2.61	3.33	4.19	2.98	4.47	4.60	3.85
I	3.45	3.55	4.10	4.69	4.51	3.58	3.36	3.22	3.33	3.26	4.10	4.40	3.83
J	3.66	3.91	4.81	4.49	4.30	3.38	2.36	3.24	3.81	3.05	3.88	4.30	3.78
K	3.05	2.62	3.70	3.78	4.23	2.80	3.26	3.25	3.68	2.08	4.57	3.90	3.33
L	2.60	2.22	4.44	3.27	2.84	2.31	2.82	2.45	2.09	1.94	3.35	3.40	2.83

GRAPH 1

COMPARISON OF VARIABLE RATING FOR FOUR CHURCHES



A = WORSHIP G = FELLOWSHIP
 B = PER. DEVOTIONS H = WITNESSING
 C = GIVING I = ATTITUDE
 D = LAY MINISTRY J = LIFE-STYLE
 E = BIBLE KNOW. K = SERVICE
 F = MISSIONS L = SOCIAL JUSTICE

further studied is why the SDA, C&MA and Leadership groups consistently fell within a few tenths of a point of each other, while the Episcopal group ranged up to a point and a half apart from the others in most variables.

Another lesson learned from the two-pronged Ideal-Actual survey was its level of difficulty in scoring with at least three separate scoring steps: with the Ideal, the Actual, and the Comparative. Such a complicated process could not be handled by the person in the pew, unless he or she had detailed instructions, a calculator, and plenty of paper and time. The survey had to be simplified and it was.

B. The Later Surveys

The next survey's (the third revision) first page consisted of demographics that informed me of the background of the respondent. The second page contained the list of twelve variables with their definitions. What followed were four statements for each category (48 statements in all, down from the original 53). Generally they were hypothetical statements that sought to elicit how the participant would respond to a particular situation. Two blank spaces had been provided for each variable so the respondents could add any statements they felt would help gauge the quality being addressed. The 0 - 5 response were also jumbled in order to elicit more thought on the part of the respondent before he or she answered.

This survey was handed out during the weekly session of the Doctoral Seminar at Fuller Theological Seminary (School of World Missions) with the understanding that the following week its weaknesses and strengths would be discussed. My expectation was that most of the students would complete the survey by the following week's class. The return rate was a disappointing 45%. The written comments were dismally few and not too helpful, yet class discussion was spirited. One major observation that prompted prolonged discussion centered around the need to measure the affective along with the conative (the volitional, what one does). I was impressed with this reasoning. Although the Ideal-Actual survey had left me dubious over including affective questions, I felt the arguments of my peers were valid and decided to include questions that would measure the affective in the next survey. Other helpful observations that came from this discussion were: 1) the need to make all the questions of the survey into statements, and 2) not to jumble the 0 - 5 sequence but to keep it in sequential order. Another problem this survey uncovered was that I was using a 0 - 5 scale for the statements, while at the same time asking them to rate the twelve categories on the original 1 - 9 scale of the Wagner/Gorsuch survey. The next survey was going to have to remedy this conflict in sizes of scales in order to standardize the scoring.

The fourth survey compiled included all the lessons learned to date. For the first time the list of qualities were now

placed on the last page and not the first. The reason for this was to keep the participants from knowing what was being measured until they had responded to the statements. Also, the old 9 point scale for the variables was replaced with a 5 point scale (still ranging from the Not Important to the Extremely Important). The 0 - 5 scale for the statements also was redone. The 0 was dropped and new headings were given to the numbers 1 - 5. The choices now were:

- 1 - Never (they never did what the statement indicated).
- 2 - Sometimes (they rarely did what the statement indicated).
- 3 - Under Certain Conditions (depending on the circumstances they did what the statement indicated).
- 4 - Quite Often (more often than not they did what the statement indicated).
- 5 - Always (they did what the statement indicated without pausing to think about it).

Other changes were the addition of 18 statements to bring the total to 71. This was a result of adding the "affective" questions to the survey.

Survey IV was designed only for pastors. These pastors had come from all points of the United States (and some foreign countries) to take a seminar at Fuller Theological Seminary to meet educational requirements for a Doctor of Ministry degree. The professor permitted me to take about 15 minutes to present

the survey and hand it out. The instructions were to return it the next day (50% returned the survey).

It was while working with this survey that I realized there was no means by which the respondent could grade him- or herself. This issue of scoring was to become the toughest challenge in the developing of the Spiritual Life Survey. To get one to respond to statements was one thing, to put a numerical value on the answers was altogether something else. To categorize Christians as "below normal," "normal," or "above normal" in their spiritual development might strike some as out of place. Indeed, at first there was much hesitation on my part in taking such a step. But if it was not done, then what value would the survey have? It seemed that if there was no established means of grading the responses, the survey would lose the value it was designed for: to give some viable indication of where the respondent and the church were in their spiritual growth. There had to be more than just a subjective evaluation which would have been the case if everyone was left to gauge for themselves where they stood. A scoring system was needed.

Survey V (Appendix E) was to have been the final survey. With its completion, I felt that all the previous problems had been researched. One area of constant change had been in the wording of the statements I used to measure the variables. With this survey I felt that they were now in their final form. As previously mentioned, it had been suggested that questions be

included which would gauge the affective behavior of the respondent. At first I had been skeptical of such an approach since all I was interested in was what one actually did. But in considering the place of the affective in one's life, I realized that the Bible seems to divide what the church (and a Christian) is to be into three areas. One is *koinonia* (fellowship or nurture) which could be considered the affective (feelings) area of our lives. Second, there is the *kerygma* (proclaiming the Good News) which could be the cognitive (beliefs) area. Lastly, there is the *diakonia* (service) which could be the volitional or conative (actions) of our lives. The step the majority are most comfortable with is usually the affective, for it involves the least amount of effort. The next hardest step (when considering one's personal involvement) is the cognitive: when one finally becomes aware of the need to do something. The final step, and the hardest to implement, is the volitional (conative, when one becomes fully involved and that involvement is a life-style, a part of one's worldview, and not just an afterthought). In this survey, the first two questions of each category dealt with the affective while the other three dealt with the conative.

In developing Survey V, the scoring problem had been given much consideration. Since 11 statements had been eliminated from the previous 71, there was now a total of 60 questions, five for each category. Each statement was valued at a maximum of 5 points, or 25 points per category, with a total of 300 points for

the survey. This total of 300 was divided into four unequal categories, unequal in that the largest category (a spread of 120 points) was for the "average" Christian. The remainder of the 180 points was divided into three equal parts of 60 points each to represent the "poor," "below average," and "above average" Christian. Each respondent would match his or her score to the following scale to see which category he or she belonged:

Poor	0 - 60
Below Average	61 - 120
Average	121 - 240
Above Average	241 - 300

A grid was formulated for entering the score and grading oneself. On the far right of the grid were empty blanks that were to be filled in with the names of the category next to the five statements that belonged to that category. These categories were listed on the last two pages of the survey (where they were still to be rated as in all previous surveys).

In laying out the survey, I first explained the terms used that applied to the numbers to be circled when answering the statements. The terms also had been shortened from the previous survey and simply labelled:

1 - Never	(Although the terms changed, the definitions remained the same as in the previous survey, see page 166.)
2 - Maybe	
3 - Sometimes	
4 - Often	
5 - Always	

A tear-off section (which appeared on the last page) was included where feedback and demographic information was requested.

The target group of this survey was a second Doctor of Ministry class at Fuller Theological Seminary. Again it was handed out one day and picked up the following. Responses ran about the same as for Survey IV, 55%. As the changes in format between this survey and the previous four were substantial, I expected more reaction than actually received. The lack of critical response might be attributed to all the effort expended on formatting this survey as best as possible and implementing all the improvements previously learned. It is more likely due, however, to the fact that these were busy men and had little time to respond to the survey. But there was one major lesson learned from this survey: the scoring method was deficient.

Since in every case where the qualities had been rated, certain ones consistently placed high on the 1 - 5 scale (or whatever scale had been in use at that time) while others consistently placed low. In the present method of scoring, however, all the variables received equal value. Survey V exposed the need to reflect the difference in values that over 780 respondents had so far established. As it was, if someone scored poorly in the higher ranked variables, a good score in the lower ranked variables would substantively improve his or her total score. Some might ask why this was perceived as a problem. It presented a problem because if Worship was

consistently rated as the highest variable, and Social Justice as the lowest variable, it would be unfair to now give each of them equal weight. A way had to be found to reflect the importance given to the higher rated variables without lessening the importance of the lesser rated variables.

In attempting to solve the problem of reflecting the weight given to the different qualities, four different methods of adjusting the scoring were experimented with. Each method involved complex formulas that would have been impractical for a survey that had simplicity as one of its goals. It was finally decided to use a multiplication factor. Table 8 (page 172), is a reproduction of the scoring sheet from the SLS. It is included here so the reader can see how the multiplication factor was used in the scoring. After each line (variable) is added in the Sub-Total column, the multiplication factor (in the Score Adjustment Column) is used to multiply the Sub-Total.

The addition of this multiplication factor rendered previous grading methods and categories inoperative. I had to devise a scheme where, when all the variables had been factored, the sum total could be easily divided by 12 and a grade attained which the respondent could understand. As a result of these new conditions, I settled on the multiplying factors of 2 to 6 (see Table 8 for their distribution). By using these factors the highest total score now obtainable was 1200. When divided by 12 (text continued on page 173)

TABLE 8
SCORING YOUR QUALITIES

ROWS	VALUE OF ANSWERS					SUB TOTAL	SCORE ADJUSTMENT	TOTAL	QUALITY
A	1	13	25	37	49		x6		
B	2	14	26	38	50		x6		
C	3	15	27	39	51		x5		
D	4	16	28	40	52		x5		
E	5	17	29	41	53		x5		
F	6	18	30	42	54		x4		
G	7	19	31	43	55		x4		
H	8	20	32	44	56		x3		
I	9	21	33	45	57		x3		
J	10	22	34	46	58		x3		
K	11	23	35	47	59		x2		
L	12	24	36	48	60		x2		
TOTAL									

To see where you stand on a scale of 1 to 100, enter the total above in the box marked TOTAL below and divide by 12.

EXAMPLE: TOTAL 1033 ÷ 12 = 86
 YOUR TOTAL ÷ 12 = YOUR SCORE
 A score of 1 to 49 = Below Average
 A score of 50 to 84 = Average
 A score of 85 to 100 = Above Average

In order for your church to gauge its spiritual maturity, fill in the tear-off section at the bottom of page 10 and give it to the church leadership so the quality of the church as a corporate body can be gauged as well. This will be done by averaging the sum total of all respondents in the church who take this survey.

(the number of variables being measured) a score between 1 and 100 would be the result. Three categories (in surveys previous to the SLS there were four categories) were then established to reflect the standard grading system of North American schools. These categories were divided to roughly compare with the findings of George Gallup regarding the level of spiritual commitment in the United States. He discovered that 49% of the religious population ranked above normal in their commitment (12% very high and 37% fairly high). The remaining 51% ranked below average (36% fairly low and 15% very low) (1982:126-127). To give the survey a more positive image, I rounded the below average figures into one grouping titled, Below Average (1 - 49), and the Above Average was divided into two sections: Average (50 - 84) and Above Average (85 - 100).

Survey VI, which first incorporated this new scoring system, also had another major alteration in that the order of the twelve variables was changed. As a result of over 780 surveys tabulated, it was felt that now was the time to present the rating of the variables as had been established by these respondents. The definitions of the variables were in themselves not altered. The resulting order of importance of each variable can be seen on pages 204 and 205.

Since the change concerning the scoring was a critical one, and I had worked long enough with the surveys, Survey VI was designed to be the final test survey. After compiling it, I drew

up a list of selected individuals to whom it was to be sent. Those selected were all Ph.Ds except for two (who were Ph.D. students who could be counted on to be critical and fair). In total, there were fourteen who were given the survey and thirteen returned it. Each person involved contributed suggestions that were most helpful in compiling the final field instrument (The Spiritual Life Survey of Appendix A).

Some valuable lessons were learned from this survey. One was that all affective statements would be excluded in favor of only conative statements. I wanted to know **what** Christians did, not what they "might" or "should" do under given circumstances. Therefore, all "feel" and "believe" words were eliminated from the survey. The testing of the affective and conative will be left to others better prepared to measure this area. Another observation worth noting is that no one commented on the scoring method (some had used it, others had not), and thus I left it unaltered. I also decided to add the mean score for each variable (to be found in the parenthesis on pages 9 and 10 of the Spiritual Life Survey) so that those who took the survey could compare themselves with how others had rated the variables.

Having passed this group of scholars I felt that the instrument had survived its most rigorous test group. It seemed that the SLS was ready to be submitted for its final field test. To that effort and its results I now turn my attention.

CHAPTER 8

THE SPIRITUAL LIFE SURVEY

The culmination of the previous six surveys resulted in the Spiritual Life Survey. Up to this point, each survey and field test had been aimed either at a certain segment of the evangelical world, testing the statements being used as to their viability, testing the format of the survey and the scoring methods, or rating the variables. As each new survey was developed, it incorporated all the previous improvements and retested them. After being involved in this process for 14 months, I decided that it was time to field test the SLS.

The main purpose for field testing the SLS was to see if it measured what it was supposed to be measuring: **the spiritual quality of a church**. As a result, my research dealt more with content validity than with construct validity. Content validity is the "systematic examination of the test contents to determine whether it covers a representative sample of the behavior domain to be measured" (Anastasi 1961:135-136). As will be shown, I

believe that this criterion was adequately met. Construct validity deals with factor analysis, correlations, internal consistency tests, et cetera (This is where the computer can play a significant role, but more of this later). This is a very worthwhile field of study and eventually will need to be addressed. But for the immediate present, I was mainly interested in content validity.

Before examining the content validity of the SLS, I pause briefly to mention another facet the SLS was testing, that of face validity. This, as Anne Anastasi states, "pertains to whether the test 'looks valid' to the subjects who take it. . ." (1961:138). According to this definition, the SLS was an unqualified success. Of the 336 usable responses, 78.9% (See page 181, Table 9, Letter E) indicated that the test met its stated goal of measuring to some degree a church's spirituality. And each of the eight pastors who responded (on a separate questionnaire for feedback from the church leadership) to the SLS recorded very positive feelings. Some even asked that a post-test be sent to them within the next two years. One pastor took the results of the survey into the pulpit with him the following Sunday and discussed them with his congregation (this in a church of over 1,200 people). Over the fourteen months I worked with pastors and laypeople on this survey, I had few negative verbal responses. Most of the negative, and in many cases constructive, criticism came in written form. A discussion of some of those comments appears in the Conclusion (page 185).

A. Content Validity

When the SLS was sent out, it contained a tear-out page for the participant to fill out and return to the one who had administered the survey. These pages were then returned to me. The purpose was to solicit the responses of those surveyed as to the strengths and weaknesses of the SLS as well as to rate the variables. Tables 9 and 10 (pages 178, 179) are reproductions of that page along with the totals to each question asked. Table 11, on page 181, contains the variable ratings.

As can be seen, these results are drawn mainly from the laity (97.6%), and that is preferred since the survey is designed for the person in the pew. It is their opinion that I was principally interested in, and they responded. Table 9 reveals that the overwhelming majority who responded felt that the survey was easy to understand (93.2%) and that the instructions were clear (93.5%). The latter, however, is a little suspect since 15.2% did have trouble understanding the instructions for scoring the survey. As a result of this negative response, the scoring instructions were later improved (the SLS of Appendix A is the improved version).

Table 10 includes two items missing from Table 9, the letter D and the number 4. These two items are content validity oriented, but are separated from the other items as they solicited written responses from the subjects.

TABLE 9
CONTENT VALIDITY OF SLS

Dear Participant:

This survey is the result of hundreds of hours of work. However, we are still in the refining process. Therefore, we are asking you to fill out the following portion. Please keep the survey for your own benefit, but separate this page along the dotted line and return it to your Pastor or the one who has administered this survey. Thank you for your co-operation in helping us to evaluate this survey. We hope it has been of help to you and your spiritual improvement.

1. Personal Information: (Number of responses: 336)

A. MALE	- 143 (42.6%)	FEMALE	- 193 (57.4%)
B. CLERGY	- 8 (02.4%)	LAYPERSON	- 328 (97.6%)
C. AGE	- OVER 20.... 21 (06.3%)		
	21 - 34.... 105 (31.3%)		
	35 - 50.... 121 (36.0%)		
	51 - 65.... 59 (17.6%)		
	OVER 65.... 30 (08.8%)		

2. Church Information:

A. Are you a member of a church? YES - 326 (97.0%)
NO - 10 (03.0%)

B. Name of denomination to which your church belongs:

Church of Christ.....	51 (15.2%)	
Christian & Missionary Alliance.....	28 (15.8%)	(a)
United Church of Christ.....	36 (10.7%)	
Grace Lutheran.....	27 (08.0%)	
Church of God, Anderson.....	60 (17.9%)	
Lutheran, Missouri Synod.....	81 (24.0%)	
Other.....	53 (15.8%)	(b)

3. Survey Information: (If your answer is NO, would you please indicate on the reverse side your response[s]. Thank-you.)

A. Was the survey easy to understand? YES - 313 (93.2%)
NO - 16 (04.7%)
NO RESPONSE - 7 (02.1%) (c)

B. Were the instructions clear? YES - 314 (93.5%)
NO - 17 (05.0%)
NO RESPONSE - 5 (01.5%) (c)

C. Did you have any difficulty in figuring your score? YES - 51 (15.2%)
NO - 252 (75.0%)
NO RESPONSE - 33 (09.8%) (c)

E. Do you think such a survey as this is valuable? YES - 265 (78.9%)
NO - 20 (06.0%)
NO RESPONSE - 51 (15.1%) (c)

- (a) This percentage represents three Alliance churches.
- (b) This represents five churches where the total respondents did not pass 20. They were two C&MA churches, an United Methodist, a Southern Baptist and an American Lutheran church.
- (c) Not provided for in the actual survey. These figures represent those who did not respond to the question.

TABLE 10: PROBLEM AREAS OF SLS

D. List the number of the question (EXAMPLE: 1, 25, 48, et cetera) you had trouble understanding.

3	10	20 (6)	30	41	51
8	11 (2)	21 (2)	32	42	52 (2)
9	14	24	37	45 (2)	54 (2)
	16	26	38 (3)	46	56 (2)
	17			48 (2)	58 (2)
	18 (3)				59
	19				

4. If you have any suggestions as to how this survey could be improved, please share this with us.

In Table 10, the numbers that are in parentheses represent how many times that particular statement was challenged for one reason or another. The emphasized numbers represent the statements in the survey that were altered or rewritten to meet the criticisms made of that particular statement. Many of the statements were left as they were originally written since the criticisms were usually of a personal opinion or preference. The basis for altering most of the statements was principally that of clarity or grammar. Attention is drawn to the fact that statement 20 (which drew the most unfavorable responses - the number in parenthesis indicates the number of negative responses) received only a 0.017% overall negative rating. The statements that received only one negative response represent just 0.003% of the total responses. As these figures indicate, the statements used on the SLS adequately meet the purpose they were designed to accomplish: elicit a response as to what the respondent actually does in the 12 variables used as a measuring standard.

The responses to question number 4, asking for suggestions for improvements, were few and in the most part constructive. There were a few who voiced the expected imprecations against such a survey. But there were far fewer of these than I had expected.

One piece of information requested from all the surveyed groups was their rating of the variables. The purpose of this was to see if the rating given to the variables by the previous

six surveys held true in the SLS. Table 11 compares the ratings of the twelve groups surveyed by the SLS.

TABLE 11

VARIABLE RATINGS FROM SLS AS COMPARED WITH PREVIOUS SURVEYS

	1	2	3	4	5	6	7	8	9	10	11	12	M
1. WORSHIP	1	1	1	1	1	1	1	1	1	1	1	1	1.0
2. PER. DEV.	9	2	2	2	7	2	2	2	2	2	2	2	2.9
3. GIVING	5	3	3	3	4	3	3	3	3	3	3	3	3.2
4. LAY MIN.	6	5	4	5	8	4	5	4	5	4	4	5	4.8
5. BIBLE	8	4	5	4	6	5	4	5	4	5	5	4	4.9
6. MISSIONS	11	7	9	8	12	9	9	7	9	7	7	9	8.6
7. FELOSHIP	2	6	6	6	5	6	6	6	6	6	6	6	5.6
8. WITNESS	12	10	10	10	10	10	10	10	10	10	9	10	10.0
9. ATTITUDE	3	8	7	9	3	8	7	9	7	9	8	7	7.0
10. LIFESTYLE	4	9	8	7	2	7	8	8	8	8	10	8	7.3
11. SERVICE	7	11	11	11	9	11	11	11	11	11	11	11	10.5
12. S. JUST.	10	12	12	12	12	12	12	12	12	12	12	12	11.8

In Table 11, the listed variables represent their ratings as established by the first six surveys and used as the norm for the SLS. The numbered columns represent the 12 churches that took the SLS. The M column is the mean for the totals of each variable. This table supports the rating of the variables in every area except two. Those two areas are Missions and Witnessing. In the previous surveys (I - VI) they received a cumulative rating of 6

and 8 respectively. The SLS results rate them 9 and 10. If Missions is then dropped to the ninth spot and Witnessing to tenth, Fellowship, Attitude Toward Religion and Life-Style move up without changing order. The rating of the variables would then appear as follows:

- | | |
|-----------------------|-----------------------------|
| 1. Worship | 7. Attitude Toward Religion |
| 2. Personal Devotions | 8. Life-style |
| 3. Giving | 9. Missions |
| 4. Lay Ministry | 10. Witness |
| 5. Bible Knowledge | 11. Service |
| 6. Fellowship | 12. Social Justice |

This confirms that the order of the variables in the SLS is in the same order previously established, with the exception of the two mentioned. This table indicates that there is still a need to leave the final rating of the variables open for further testing.

Another interesting result of the collected content data are the Cross-Tab tables that reveal how men and women, the different age groups, the different church sizes, et cetera, answered the questions A, B, C and E of the information page (Table 9, pages 178, 179). For those interested in such figures, I refer them to Appendix G where these cross-tab tables are located.

I was particularly interested to see if the elderly people or the under 20 group were able to handle the survey's instructions (especially in scoring). As it turned out, neither group had much difficulty in any area. What did show up was that the Over 65 group's lowest rating was in feeling that the survey

was not valid: there was only a 73% positive rating for validity. But then, the 35 - 50 age group only had a 74% rating whereas, the 51 - 65 group had an 88% positive rating.

Although there is much more interesting information in the cross-tab tables that will need to be sifted through, the main purpose of this survey was to see how the different churches reacted to the validity of the instrument. I feel that the data of Tables 9, 10 and 11 substantiate the perceived content validity of the instrument. With but some minor editorial changes and a few alterations, the SLS is ready for much wider use. But, before I look too far into the future, I turn to consider the construct validity of the survey.

B. Individual Response Analysis

When the SLS was sent to the churches I did not ask for any of the scoring totals to be returned. One goal of the survey was to enable the churches to do all the scoring and draw their own conclusions without the help of outside consultants. Another goal of the survey is that it be de-centralized. That being the case, all I asked for were the ratings of the variables and the total church score, not any individual scores. Nevertheless, 186 scoring sheets (of the 336 surveyed by the SLS) were returned along with the other information requested. I used these returned scoring sheets to further analyze the effectiveness of the survey. Appendix G includes the Cross-Tab Tables and

Appendix H gives the Individual Response Analysis and Correlation Table for the SLS based on these responses (these figures represent 55.35% of the SLSs sent out).

In looking at Appendix G it will be noticed that the correlation table for the Leadership survey has also been added. This is done in order to compare the SLS with the very first survey used in the process of arriving at the SLS. The comparison between the two correlation tables indicate close similarities. Also, the means of each of the variables in the Descriptive Statistics Table support the ratings given by all the respondents to the SLS (N = 336). If Mission and Witness are placed in their proper order the ratings from the Individual Response Analysis match those on page 182.

In Appendices F and G is a wealth of information that can be of much value to those who desire to break down the analysis of the SLS to a much greater detail than described here. My purpose in this research is to validate the ~~usefulness~~ usefulness of such a survey, not to minutely analyze those who took the survey.

As this survey was going out to churches across the United States, I realized that it was probably ending up in the hands of people who covered the educational spectrum. One concern was if the respondents would be able to understand the survey. The section on Content Validity indicates that there was little problem in understanding the survey (04.7% responded negatively). Nevertheless, I submitted the SLS to the Flesch

Readability Formula as well as to the Fry Readability Scale (Grundner 1978). In the former, the SLS was rated "difficult" while in the latter it was rated at the 7th grade level reading. The "difficult" category from the Flesch Readability Formula may account for some of the negative percentage points in regards to understanding the scoring instructions. In any rewording of the survey these results need to be kept in mind so as to make the survey easier to read and understand.

CONCLUSIONS

In bringing this research to a conclusion I want to briefly review some of the major goals attained. One goal was to develop an instrument that could be used interdenominationally as well as cross-culturally. Although there are problems in using this instrument interdenominationally, I am satisfied that the twelve variables being tested are universals as they were adequately accepted by denominations that ranged from the liberal (Episcopalian) to the conservative (Christian and Missionary Alliance). Although there seemed to be a favorable acceptance of the SLS in the groups surveyed, more surveying needs to be done before the instrument can be considered fully interdenominational. If there is a weak spot in the field testing, it is in the lack of a greater response from the liberal churches. Nor has the Roman Catholic Church been surveyed.

I believe that the SLS can also be used cross-culturally. One phase of the field testing procedure was to administer this survey to a group of PhD students at Fuller Seminary. Of the eleven who were present, eight were foreigners (from Nigeria, Australia, Korea, Hong Kong and Norway). The three Americans had no problem with the mechanics of the survey, nor did the eight foreigners. They adequately completed the survey but strongly advised it not be used in its present form in any of their contexts. The areas that needed contextualizing were the wording of the statements and the method of scoring, both considered too western for the Third World. When asked if it could be adapted to their culture, seven said **yes** and the eighth respondent was not sure.

An earlier version of the SLS was translated into Kikongo, one of the major languages of Zaïre. The missionary in charge of the project felt that it had served as a useful tool. One pertinent observation was that the selection offered (this survey used the 1 - 9 scale) was too wide. For this cultural setting, no more than four selections should have been offered. Regrettably, that particular survey was one without the scoring grid. It is recognized that much research and cross-cultural field testing is necessary before the SLS can be effectively used in a non-American culture.

A constantly repeated, and accepted, critique is that the survey reveals my own theological and cultural background. That

criticism could only legitimately be made, however, concerning the wording of the statements. Realizing that such criticism was inevitable, I took some early steps to prevent it from being true. Throughout the field testing I was constantly re-wording and re-submitting the statements to new field tests. By doing this I was able to eliminate most of the problem areas (those that reflected too much of my theological presuppositions) by the time I administered the SLS.

Also, all the other sections of the survey have been determined scientifically. For example, the rating of the variables is the result of much field testing through the use of six survey efforts. If the rating of these variables reflected my own opinion, they would be different in some key areas. Personally, I would like to have seen the bottom four variables (using the SLS rating) of Mission, Witnessing, Service and Social Justice rated higher. Their place at the bottom of the list seems to reflect, in general, the attitude of the church toward the lesser importance of these items. Likewise, it seems that the **ad intra** variables are given the highest importance. This prompts me to repeat a warning given earlier by Donald McGavran that when churches focus most of their energies inward, they are facing potential problems. The church must give less attention to "Tending the store" and more attention to reaching out to those beyond their four walls (1977:20).

The scoring method was also subjected to the field testing process and was refined through the use of three different surveys. My main concern was in keeping it as simple as possible yet reflecting the importance given to the variables as rated by those surveyed.

Here I would like to re-emphasize something mentioned in the first chapter. This instrument is ~~not~~ meant to categorize anyone or any church. Some might feel that the ranking given to the variables in the SLS categorizes a church, especially if that church does not rank the variables in the same manner. This should not necessarily be the case. A church can feel free to re-order the ranking of the variables according to its standards. The ranking presented in the SLS is the "average" (mean) of 799 respondents from many different denominational backgrounds. This instrument is but a diagnostic tool, not an instrument to stereotype. Its goal is to help churches discover where they are spiritually (in these 12 areas only) in order to improve in those areas where they scored low. This instrument is but ~~one~~ tool in helping to diagnose those areas.

Many have asked why I formatted the survey as I did. Or why I tried to simplify it at the cost of obtaining more data. Or why I did not use affective questions, and so forth. These questions surfaced at almost every stage of developing the SLS. I was constantly faced with the decision to alter, add, or drop certain aspects of the survey. As I have already detailed how

many of those decisions were made (See Chapter 8), here I merely re-state that when a decision was necessary, I applied the criteria which I set up at the very beginning of the research:

1. That it be in simple enough language that the layperson would have no difficulty in understanding the terms.
2. That it be simple enough for a layperson to take and score.
3. That it not be computerized.
4. That it measure only the 'actual' in one's life and not the 'ought.'
5. That it adequately reflect the spiritual quality of the church body and not just the individual.
6. That it be widely accepted interdenominationally and internationally.

These parameters were often responsible for the technical, theological, and philosophical decisions made in regards to the survey.

For example, I realize that if this had been a computerized survey, I could have asked many more questions and obtained more detail, all within the same time frame of administering the survey. But the survey is ~~not~~ designed to be sent back to a central organization for evaluational purposes. It is designed to be a diagnostic tool for the local church itself. If the church discovers that it is weak in a certain area and feels it needs help, it can then contact the distributor of this survey for consultative purposes or for other instruments that would help it further pinpoint the causes of weakness and how to

overcome them. The computer, however, does have a role in the future of the SLS. Its value will be in tabulating the returns that could be requested regarding the rating of the variables for each church. It would be possible to have the Scoring Page printed in duplicate with a carbon in between. The respondent would then return the second copy, unsigned, to the pastor who would return it to a central location. This would in turn be used for two purposes: 1) to add to a data bank in order to update the variables with the ultimate purpose of revising the SLS. And, 2) to run an analysis for the church if so requested.

The distributor of this survey would also be advised to stay in contact with the churches that administer the survey and after a predetermined span of time offer the survey for a post-test. This would give the church a means to see if it has improved in any previously discovered weak area.

One weak area that will need to be examined is the total dependence on surveys for the information desired. These instruments do have built-in deficiencies. Ideally one should combine the survey with a historical analysis of the situation, participant observation and interviews. Those factors, however, are not viable in most cases and thus the dependence on the survey.

In bringing to a close my two years of research on this project, I realize that I am far from finishing the task. What lies ahead is the process of continual improvement in the

instrument. The ending of one phase is but the beginning of the next. A starting point has been established, an instrument produced. This is but a pioneering effort. Nothing like it has been attempted according to these specifications. The process of refining it will take a decade or two. But a substantial start has been made and further research and field testing will continue to improve it. I have a high degree of satisfaction that an important area of advancing the Kingdom of God has been opened as a result of this research.

The SLS has already proven affective in helping some churches look at themselves more carefully in certain areas. At least three of the churches used the survey as a means to look at themselves and take some initiative to improve in the areas where they ranked low. One such group was a church of over 1200 members. As the knowledge that such a survey exists spreads I am receiving more requests to use it. A church in Utah requested it for their board members (with the view of applying it to the whole church later) and Youth With A Mission (YWAM) administered the survey to their Los Angeles staff. Various individuals who have taken the survey have also written me, or told me personally, how helpful the survey had been in revealing areas of weakness in their lives. Others were pleasantly surprised at some areas of revealed strengths.

It is my desire that if one uses the SLS and realizes that he or she does not match up to a score he or she feels honors the

Lord, he or she would then make every effort to improve in that area. It is understood that each individual will react (and score) differently in the SLS. Some may feel complacent, and even comfortable, about their scores while others will recognize areas of needed improvements. Perhaps the Holy Spirit can use this instrument to stir a child of God to a deeper involvement in any one of the twelve areas being measured. Each person possesses an ideal level regarding each of these variables; it is hoped that if one does not approximate that ideal, his or her efforts to do so will be increased.

As men and women of the Kingdom of God begin to examine themselves and open themselves to improving the weak areas in their lives, the church will improve. The ultimate benefactors are not only the individual and the church, but also the *basileia*. And that is the ultimate purpose of the SLS, to gauge spiritual quality. And in doing so, to encourage the people of God's Kingdom to an ever higher level of maturity (Phil. 3:12-16) and productivity (Acts 2 - 28).

Areas For Future Research

Some possible areas for future study and research:

1. Why denominations that are supposedly widely separated by the labels of "conservative" and "liberal" agreed closely on certain key spiritual qualities (see Graph 1, Letters C,

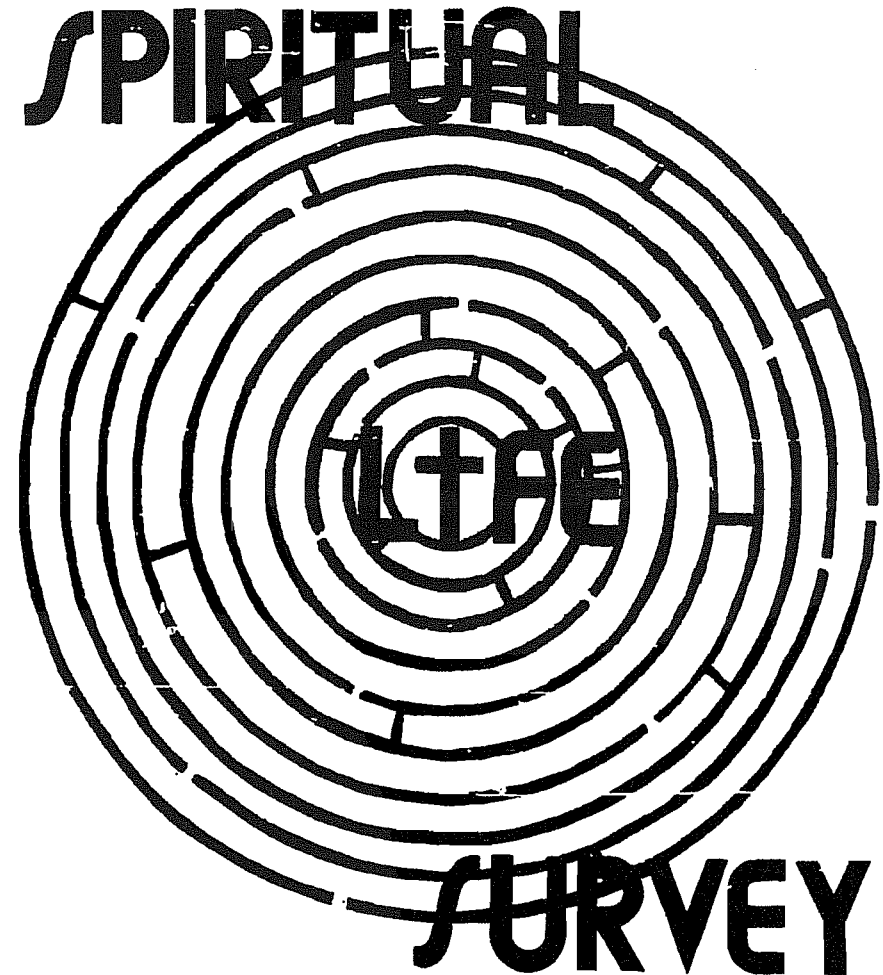
D, G, and I, page 163). Could not these areas of agreement be used as common areas of interest in opening a viable dialogue between the groups?

2. Is there any correlation between quality growth and quantity growth? There are those who argue both ways, but I am unaware of any study made regarding this issue. The SLS could add a page for quantitative growth measurements and check out this avenue of research.
3. Given the large number of qualities a church should have, would it be wise to expand the SLS? Or should two or more Spiritual Life Surveys be developed which would deal with categories of qualities, i.e., the *ad intra* and the *ad extra* variables?
4. To translate and administer the SLS cross-culturally.
5. A data bank to be developed from all the information gathered so as to be able to periodically revise the SLS.
6. A further analysis of the information contained in Appendices F and G.

APPENDIX A - SPIRITUAL LIFE SURVEY

APPENDICES

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SPIRITUAL QUALITY SURVEY

The purpose of this survey is to aid you and your church in gauging spiritual growth. Your personal results will be immediately evident as soon as you finish this survey. The second goal, that of measuring the spiritual maturity of your church, will come only as you add your results to those of others in your church who have taken this survey.

Please be aware that this survey is just a starting point. It will help you discover where you presently are in your spiritual pilgrimage. It will also give you an idea where your church is in its spiritual growth. The standard established here is not meant to be an absolute standard. It is but the average result of surveys administered over a broad spectrum of the churches.

INSTRUCTIONS FOR ANSWERING THE SURVEY QUESTIONS

A) For each statement, circle the number to the left that indicates to what extent that statement is true in your life. The meaning of the terms you will use to express yourself are as follows:

- 1) NEVER: This is something that under no circumstances would you become involved in or do.
- 2) RARELY: This is something that you would do, but only rarely.
- 3) SOMETIMES: This is something that you would do but only under **certain** conditions.
- 4) OFTEN: This is something that you would do most of the time, but only after considering the ramifications of your actions.
- 5) ALWAYS: This is something that would be a normal reaction on your part. Something done without any hesitation or concern about the results of your actions.

B) Although you feel you might be able to answer with a simple YES or NO, please try to be more discriminating in your answers.

	NEVER	RARELY	SOMETIMES	OFTEN	ALWAYS
1. I attend church regularly (once a week).	1	2	3	4	5
2. I have a personal time of devotions with God every day.	1	2	3	4	5
3. I tithe (10%) to the "Lord's work" (Church, Christian charities and Institutions, etc).	1	2	3	4	5
4. I can identify my spiritual gift(s).	1	2	3	4	5
5. I read Bible commentaries and other books about the Bible to increase my knowledge of the Bible.	1	2	3	4	5
6. I would be willing to serve as a missionary in a foreign culture.	1	2	3	4	5
7. I enjoy helping, serving or supporting other Christians.	1	2	3	4	5
8. I share my faith in Christ with others.	1	2	3	4	5
9. My primary reason for going to church is to worship God rather than to make friends or develop business contacts.	1	2	3	4	5
10. My neighbors and relatives can tell that there is something distinct about my life-style.	1	2	3	4	5
11. I help the un-churched needy in <u>any</u> way (economically, socially, physically, emotionally) that I can.	1	2	3	4	5
12. I encourage the church, or church members, to get involved in politics (whether on a local, state or national level).	1	2	3	4	5
13. I consider it important for my spiritual growth to attend the corporate services of the church (any of the following services are considered "corporate": Sunday School, Sunday morning worship, Sunday evening service, or a week night service such as Prayer Meeting or a Bible Study).	1	2	3	4	5
14. I confess my sins when am aware that I have committed a sin.	1	2	3	4	5

	NEVER	RARELY	SOMETIMES	OFTEN	ALWAYS
15. When my salary increases, I also increase my giving to the church.	1	2	3	4	5
16. I use my spiritual gift(s) in some phase of the church's ministry.	1	2	3	4	5
17. I can explain the biblical basis of my Christian beliefs and lifestyle.	1	2	3	4	5
18. I give to missions, above and beyond that which I give to other church programs.	1	2	3	4	5
19. I fellowship with other Christians, regardless of their race or social status.	1	2	3	4	5
20. Others have accepted Christ because of my verbal witness.	1	2	3	4	5
21. In my daily life, I make Christ the center of my desires rather than being preoccupied with myself.	1	2	3	4	5
22. I treat all human beings equally, regardless of race or social status.	1	2	3	4	5
23. I contribute to non-church charitable organizations such as the Red Cross, the United Way, etc.	1	2	3	4	5
24. I voice concern about oppressive economic, social and political systems at home and abroad.	1	2	3	4	5
25. I participate in the worship service of my church (singing, praying, listening attentively to the sermon, lesson, meditation, etc.).	1	2	3	4	5
26. Under my present circumstances I consider my devotional life satisfactory.	1	2	3	4	5
27. I give the major portion of my tithes and offerings to my home church.	1	2	3	4	5

	NEVER	RARELY	SOMETIMES	OFTEN	ALWAYS
28. I receive joy and fulfillment from being involved in "the ministry" (any church related activity).	1	2	3	4	5
29. I spend time in memorizing Scripture.	1	2	3	4	5
30. I make a special effort to attend services that emphasize missions in my church, even on week nights.	1	2	3	4	5
31. I attend a church group which meets regularly for fellowship.	1	2	3	4	5
32. I attempt to establish a personal social relationship with non-Christians in order to share the Gospel with them.	1	2	3	4	5
33. The primary purpose of my prayers is communion with God and not of just another opportunity to ask God for favors.	1	2	3	4	5
34. I do all possible to avoid chemical dependence, including alcohol and tobacco.	1	2	3	4	5
35. I visit needy people (i.e., the sick, shut-ins, prisoners, handicapped, aged, etc.).	1	2	3	4	5
36. I regularly vote in elections, from the local to the national level.	1	2	3	4	5
37. I worship because it is my "thank you" to the Lord for His goodness.	1	2	3	4	5
38. Answer only ONE of the following two parts: - If <u>married</u> , I have a daily time of devotions with my family. - If <u>single</u> , I have a time of devotional sharing with another person.	1	2	3	4	5
39. I give joyfully and cheerfully of my finances to the Lord.	1	2	3	4	5
40. I recognize leadership in the church is important; therefore, I make myself available for a leadership position, or for leadership training.	1	2	3	4	5

	NEVER	RARELY	SOMETIMES	OFTEN	ALWAYS
41. I apply the Ten Commandments and the Beatitudes to my life.	1	2	3	4	5
42. I spend time praying for the missions program and missionaries of our church (or for missionaries I know personally).	1	2	3	4	5
43. I attend church activities that promote fellowship (i.e., church suppers, sports events, speciality groups, etc.).	1	2	3	4	5
44. I invite people to Church and/or Sunday School.	1	2	3	4	5
45. I view my Christian service as "a labor of love for the Lord" rather than as a joyless duty.	1	2	3	4	5
46. I seek to let Christ control in every area of my life (business, finances, taxes, sex, etc.).	1	2	3	4	5
47. I enjoy helping other people in any way that I can.	1	2	3	4	5
48. When I see an injustice (economic, judicial, social, moral, etc.), I do what I can to right the wrong.	1	2	3	4	5
49. I receive spiritual benefit from most of the church services I attend.	1	2	3	4	5
50. I thank God for my meals, whether in public or at home.	1	2	3	4	5
51. No matter how many bills I owe, I always leave enough money for my tithes and offerings.	1	2	3	4	5
52. I want to be more involved in the ministry (work) of the church.	1	2	3	4	5
53. I learn more about the Bible each time I read it.	1	2	3	4	5
54. I would be available to help organize, or help someone else organize, a missions program in my church.	1	2	3	4	5

	NEVER	RARELY	SOMETIMES	OFTEN	ALWAYS
55. Once I am aware that I have offended someone, I do all I can to make amends.	1	2	3	4	5
56. I readily share my faith in Jesus without waiting for others to first ask me.	1	2	3	4	5
57. My faith is the most important controlling factor of my life.	1	2	3	4	5
58. I avoid the use of expletives and vulgar speech.	1	2	3	4	5
59. I support with time and money community programs such as the Red Cross, the United Way, etc.	1	2	3	4	5
60. I write my elected representatives expressing my view on the issues.	1	2	3	4	5

INSTRUCTIONS FOR SCORING

In the grid on page 8, next to the numbers indicated, place the value of your responses from the corresponding statements. Then, add up those numbers and place them in the SUB-TOTAL column. Next, multiply the SUB-TOTAL by the factor in the SCORE ADJUSTMENT column and then enter that figure in the TOTAL column.

Having answered all the above statements and totaling them, fill in the names of the qualities that pertain to that particular line in the chart. These qualities you will find listed on pages 9 and 10, and are to be entered on the same line which the capital letter indicates.

The order in which the qualities appear is the order in which they have been ranked as to importance in a national survey covering over 50 churches representing more than 20 denominations. Next to each quality there is a number in parenthesis. This is the ranking (on a scale of 1 to 5) which over 800 respondents have ranked that quality. This number has been included only for comparative purposes. It is included here merely for you to see how you have ranked yourself in regards to others who have already responded. It is not to be considered as THE standard you have to match in order to be considered "spiritual" or "mature" in that quality.

EXAMPLE FOR SCORING:

ROW	VALUE OF ANSWER						SUB-TOTAL	SCORE ADJUSTMENT	TOTAL	QUALITY
A	1	4	2	5	1	3	15	x6	90	Worship (4.23)

To discover your "average" for each Quality, divide the SUB-TOTAL by the factor of 5.

EXAMPLE:

Quality A15
 Divide by5
 Average is3 - as compared to 4.23 nationally. This figure comes from the parenthesis on page 8.

SCORING YOUR QUALITIES

ROWS	VALUE OF ANSWERS					SUB TOTAL	SCORE ADJUSTMENT	TOTAL	QUALITY
A	1	13	25	37	49		x6		
B	2	14	25	38	50		x6		
C	3	15	27	39	51		x5		
D	4	16	28	40	52		x5		
E	5	17	29	41	53		x5		
F	6	18	30	42	54		x4		
G	7	19	31	43	55		x4		
H	8	20	32	44	56		x3		
I	9	21	33	45	57		x3		
J	10	22	34	46	58		x3		
K	11	23	35	47	59		x2		
L	12	24	36	48	60		x2		
TOTAL									

To see where you stand on a scale of 1 to 100, enter the total above in the box marked TOTAL below and divide by 12.

EXAMPLE: TOTAL 1033 ÷ 12 = 86
 YOUR TOTAL _____ ÷ 12 = _____ YOUR SCORE
 A score of 1 to 49 = Below Average
 A score of 50 to 84 = Average
 A score of 85 to 100 = Above Average

In order for your church to gauge its spiritual maturity, fill in the tear-off section at the bottom of page 10 and give it to the church leadership so the quality of the church as a corporate body can be gauged as well. This will be done by averaging the sum total of all respondents in the church who take this survey.

SPIRITUAL QUALITIES

The following suggested definitions define the qualities that have been selected as necessary for a church to reflect if it is to be considered a quality church. Remember, the number in parenthesis is only for comparative purposes. It is the value given that quality from previous surveys.

ROW QUALITY

A. WORSHIP (4.23): The church members regularly attend and participate in the scheduled worship services.

B. PERSONAL DEVOTIONS (4.13): Church members spend time daily in prayer, Bible reading, meditation, and other personal spiritual exercises.

C. GIVING (4.09): Church members give an appropriate portion of their income to the local church or to other personal Christian causes.

D. LAY MINISTRY (4.06): The lay people of the church are engaged in the ministry of teaching and discipling, or in other leadership positions. In some cases this will be through consciously discovering, developing, and using their spiritual gifts.

E. BIBLE KNOWLEDGE (4.00): Church members are increasing in their understanding of the Bible. They can also integrate the Bible's teaching into everyday life situations in order to strengthen and guide them for daily living.

F. MISSIONS (3.95): Church members actively support missions - the organizing and supporting of a strong program for recruiting, sending and supporting of home and foreign missionaries.

G. FELLOWSHIP (3.90): Church members are attempting to establish personal relationships with each other through either regular participation in church fellowship groups of one kind or another, or through personal contacts with each other.

H. WITNESSING (3.85): Church members are regularly attempting to share their faith in Jesus Christ with unbelievers.

I. ATTITUDE TOWARDS RELIGION (3.83): Church members regard their religious activities as a service to God rather than as a means to advance their personal needs.

J. DISTINCTIVE LIFE-STYLE (3.78): Members of the church generally manifest their faith in Christ by living a life-style clearly and noticeably distinct from that of non-Christians.

K. SERVICE (3.33): Church members are involved in serving others outside the congregation. This includes direct personal involvement with the poor and needy, or in programs designed to help the needy.

L. SOCIAL JUSTICE (2.83): Church members, either through the local congregation or through specialized Christian agencies, are striving to make changes in socio-political structures that will contribute to a more moral and just society.

Please fill in this section, tear it off, and give it to your church leadership. Do not sign this slip of paper.

TOTALS FOR:

A = C = E = G = I = K =

B = D = F = H = J = L =

Your score on the 1 to 100 scale _____.

Please answer the following:

FEMALE _____ MALE _____

How long have you been a Christian? _____

APPENDIX C - Leadership Survey (Wagner/Gorsuch)

MEASURING THE QUALITY OF A CHURCH

1. In previous testing, the following characteristics of a local church have surfaced most frequently, although not in the order we have listed them. As you read them, try to judge how important you think each one is for evaluating the quality of a church. To the left of each characteristic, please circle the number you feel best indicates the importance.

- | | | |
|---------------------------------------------------------------|---------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <Major
<Important
<Important
<Extremely
Important | 0 1 2 3 4 5 6 7 8 9 | <p>A. <u>SERVICE</u>: Church members are involved in serving others outside the congregation. This includes direct personal involvement with the poor and needy, or in programs designed to help the needy.</p> <p>B. <u>BIBLE KNOWLEDGE</u>: Church members are increasing in their grasp of the Bible. They can integrate this with a theological system that enables them to apply the Bible's teaching to their life situations.</p> <p>C. <u>MEMBERSHIP GROWTH</u>: New people are joining the church and being assimilated into its life so that there is an annual net membership increase.</p> <p>D. <u>WITNESSING</u>: Church members are regularly attempting to share their faith in Jesus Christ with unbelievers.</p> <p>E. <u>FELLOWSHIP</u>: The members of the church are growing in their personal relationships with each other through regular participation in church fellowship groups of one kind or another.</p> <p>F. <u>LAY MINISTRY</u>: The lay people of the church are engaged in the work of the ministry such as teaching and discipling. In some cases this will be through consciously discovering, developing, and using their spiritual gifts.</p> <p>G. <u>WORSHIP</u>: The church members regularly participate in the worship services scheduled by the church.</p> <p>H. <u>PERSONAL DEVOTIONS</u>: Church members spend time daily in prayer, Bible reading, meditation, and other personal spiritual exercises.</p> <p>I. <u>GIVING</u>: Church members give an appropriate portion of their income to the local church or to other Christian causes.</p> <p>J. <u>SOCIAL JUSTICE</u>: The church members, either through the congregation as a whole or through specialized Christian agencies, are striving to make changes in socio-political structures that will contribute to a more moral and just society.</p> <p>K. <u>DISTINCTIVE LIFESTYLE</u>: The members of the church generally manifest their faith in Christ by living a lifestyle clearly and noticeably distinct from that of non-Christians in the same community.</p> <p>L. <u>ATTITUDES TOWARD RELIGION</u>: The church members regard their involvement in the church primarily as a service to God rather than as a means to fulfill their personal needs.</p> <p>M. <u>MISSIONS</u>: The church actively supports missions, organizing and supporting a strong program for recruiting, sending and supporting home missionaries and foreign missionaries.</p> |
|---------------------------------------------------------------|---------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

2. Once the Characteristics of church quality are identified and ranked, the task of measuring them as objectively as possible remains. The questions in this next category are designed to get your opinion as to how important some suggested ways of measuring them might be. Please circle the number that best reflects your personal feelings about each item.

2-A MEASURING SERVICE: How important do you consider:

- | | | |
|----------------------------------------------------------------------------------|---------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <Not
Important
<Important
<Very
Important
<Extremely
Important | 0 1 2 3 4 5 6 7 8 9 | <p>2-A1 Encouraging all church members to have some direct personal involvement in helping people who are poor, needy, aged, handicapped, in prison or otherwise disadvantaged.</p> <p>2-A2 Developing some church program or programs that help the needy but require participation of only a few individuals.</p> <p>2-A3 Designating a substantial percentage of the church budget for causes other than the program of the church itself, the more the better.</p> <p>2-A4 Involvement of church members in community activities not a part of the church program.</p> |
|----------------------------------------------------------------------------------|---------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

2-B MEASURING BIBLE KNOWLEDGE: Obviously a very effective way to measure Bible knowledge would be to develop and administer a standard test. But what are the educational objectives that should be tested? Give your opinion on how important each of the following is:

- | | |
|---------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 0 1 2 3 4 5 6 7 8 9 | <p>2-B1 Knowing the names of the 66 books of the Bible in order.</p> <p>2-B2 Memorizing Scripture--the more memorized the better.</p> <p>2-B3 Identifying persons mentioned in the Bible.</p> <p>2-B4 Knowing the 10 commandments.</p> <p>2-B5 Knowing and being able to explain the biblical basis of key Christian concepts.</p> <p>2-B6 Demonstrating familiarity with the chronology of Old Testament and New Testament events.</p> <p>2-B7 Knowing and being able to apply practical biblical principles for everyday living.</p> |
|---------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

2-D MEASURING WITNESSING: How important do you consider each of the following as a mark of effective evangelism?

- | | |
|---------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 0 1 2 3 4 5 6 7 8 9 | <p>2-D1 With how many persons an individual shares the claims of Jesus Christ in a given period of time.</p> <p>2-D2 How many persons an individual actually leads to Christ in a given period of time.</p> <p>2-D3 How many persons an individual invites to come to church or Sunday School in a given period of time.</p> <p>2-D4 How many invited persons actually come.</p> |
|---------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

0 1 2 3 4 5 6 7 8 9
 not important
 important
 very important
 extremely important

0 1 2 3 4 5 6 7 8 9 2-D5 Whether church members regularly bow their heads and say grace when eating in a restaurant or other public place.

0 1 2 3 4 5 6 7 8 9 2-D6 Whether co-workers know a particular church member is a Christian.

2-E MEASURING FELLOWSHIP: For the purpose of promoting love and interpersonal relationships among church members, how important do you consider each of the following?

0 1 2 3 4 5 6 7 8 9 2-E1 Adult Sunday School classes.

0 1 2 3 4 5 6 7 8 9 2-E2 Small groups that meet in homes.

0 1 2 3 4 5 6 7 8 9 2-E3 Church suppers.

0 1 2 3 4 5 6 7 8 9 2-E4 Coffee in the church before or after the service.

0 1 2 3 4 5 6 7 8 9 2-E5 A time for greeting one another in the worship services.

0 1 2 3 4 5 6 7 8 9 2-E6 Church athletic teams.

0 1 2 3 4 5 6 7 8 9 2-E7 Special-interest groups such as sewing circle or gardening club.

0 1 2 3 4 5 6 7 8 9 2-E8 Significant, primary friendships with other church members.

2-F MEASURING LAY MINISTRY: As an indicator of the degree of involvement lay people have to the ministry of the church, how important is each of the following?

0 1 2 3 4 5 6 7 8 9 2-F1 Percentage of lay people who have been assigned a specific church job.

0 1 2 3 4 5 6 7 8 9 2-F2 Average number of hours per week that lay people spend in volunteer church activities other than attending regular church functions.

0 1 2 3 4 5 6 7 8 9 2-F3 Percentage of church members who can identify their spiritual gift or gifts and are using them.

2-H MEASURING PERSONAL DEVOTIONS: How important do you consider each of the following as valid tests of personal religiosity or spirituality?

0 1 2 3 4 5 6 7 8 9 2-H1 Number of days per week in which some time is spent in private devotions.

0 1 2 3 4 5 6 7 8 9 2-H2 Average length of each personal devotional session.

0 1 2 3 4 5 6 7 8 9 2-H3 Regularity of devotional times with immediate family members.

0 1 2 3 4 5 6 7 8 9 2-H4 Regularity of saying grace at family meals.

0 1 2 3 4 5 6 7 8 9 2-H5 Frequency of asking God to forgive one's sin.

2-I MEASURING GIVING: The following are some ways of judging how faithful church members are in their giving patterns. How important do you think each of them is?

0 1 2 3 4 5 6 7 8 9 2-I1 Church members at least tithe their income (i.e., give 10% to the Lord's work).

0 1 2 3 4 5 6 7 8 9 2-I2 The tithe is given to the local church.

0 1 2 3 4 5 6 7 8 9 2-I3 A person or family increases the percentage of income given to the Lord's work as income goes up.

2-J MEASURING SOCIAL JUSTICE: For the purpose of testing the involvement of a given church in issues relating to social justice, how important do you feel each of the following is?

0 1 2 3 4 5 6 7 8 9
 not important
 important
 very important
 extremely important

0 1 2 3 4 5 6 7 8 9 2-J1 Church members are active in the political party of their choice.

0 1 2 3 4 5 6 7 8 9 2-J2 Church members regularly vote in local, state, and national elections.

0 1 2 3 4 5 6 7 8 9 2-J3 The pastor gives direction to the congregation on political issues.

0 1 2 3 4 5 6 7 8 9 2-J4 The congregation as a whole makes known its position on selected political issues.

0 1 2 3 4 5 6 7 8 9 2-J5 Church members contribute to or are active in Christian political action groups.

2-K MEASURING DISTINCTIVE LIFESTYLE: In the daily life of church members, how important do you see each of the following as indicators of Christian behavior?

0 1 2 3 4 5 6 7 8 9 2-K1 Honesty in all financial matters, including business and taxes.

0 1 2 3 4 5 6 7 8 9 2-K2 Limiting sexual activity to marriage only.

0 1 2 3 4 5 6 7 8 9 2-K3 Avoiding drug abuse, including alcohol and tobacco.

0 1 2 3 4 5 6 7 8 9 2-K4 Treating all other human beings equally, regardless of race or social status.

0 1 2 3 4 5 6 7 8 9 2-K5 Avoiding the use of expletives and vulgar speech.

2-L MEASURING ATTITUDES TOWARD RELIGION: How important do you see each of the following as a criterion of spiritually mature Christians?

0 1 2 3 4 5 6 7 8 9 2-L1 Church members view their religious activities as ends in themselves rather than as means of fulfilling personal or social needs.

0 1 2 3 4 5 6 7 8 9 2-L2 People see the primary purpose of prayer as communion with God instead of an opportunity to ask God for favors.

0 1 2 3 4 5 6 7 8 9 2-L3 People go to church primarily to worship God rather than to make friends or develop business contacts.

0 1 2 3 4 5 6 7 8 9 2-L4 The small group life of the church focuses primarily on Bible study and prayer rather than social fellowship.

2-M MEASURING MISSIONS: How important do you think each of the following is in measuring a church's commitment to missions?

0 1 2 3 4 5 6 7 8 9 2-M1 Percentage of the total church budget given to home or foreign missions.

0 1 2 3 4 5 6 7 8 9 2-M2 Exposing church members to missions through periodic missionary speakers or mission conferences.

0 1 2 3 4 5 6 7 8 9 2-M3 Number of church members entering missions work themselves.

3. Please tell us about yourself by circling the appropriate number:

3-1 Status: 1 Clergy 2 Layperson

3-2 Sex: 1 Female 2 Male

3-3 Age: 1 Under 30 2 30-50 3 Over 50

3-4 Family income level: 1 Under \$10,000 2 \$10,000 - \$19,999 3 \$20,000 - \$29,999

4 \$30,000 - \$49,999 5 \$50,000 or over

4. Please tell us about your church by circling the appropriate number.

4-1 Denominational family:

- | | |
|---------------------------------|-----------------------------------|
| 1 Southern Baptist | 9 Mennonite/Brethren/Anabaptist |
| 2 American Baptist | 10 United Methodist |
| 3 Other Baptist | 11 Other Methodist/Wesleyan |
| 4 Church of Christ/Christian | 12 Nazarene |
| 5 Christian Missionary Alliance | 13 Pentecostal/Charismatic |
| 6 Episcopalian | 14 Presbyterian/Reformed |
| 7 Evangelical Free | 15 Roman Catholic |
| 8 Lutheran | 16 Independent/Non-denominational |
| | 17 Other _____ |

4-2 Indicate how you would regard your church (circle all that apply):

1 Liberal 2 Evangelical 3 Fundamentalist 4 Charismatic

4-3 Average Sunday morning attendance: 1 Less than 75 2 76-150 3 151-250 4 251-500
5 501-1000 6 Over 1000

4-4 Location: 1 Urban 2 Suburban 3 Rural

4-5 Cultural identity: 1 Anglo-American 2 Ethnic - specify _____

4-6 Net growth over past three years: 1 Declining 2 Static 3 1% to 9% 4 10% to 19%
5 20% or more4-7 The church's zip code: _____
(If unsure, use your own zip code)

4-8 Age of church: 1 Under 5 years 2 5-20 years 3 Over 20 years

5. Please use the remaining space to add any comments about this survey.

APPENDIX D - IDEAL - ACTUAL SURVEY

Background information:

FEMALE		MALE	
Laity _____	Clergy _____	Laity _____	Clergy _____
Denomination _____		Denomination _____	
_____		How long have you attended this church? _____	
_____		How long have you lived in this community? _____	
YES	NO	Do you work in this area?	YES NO
_____		What do you consider is regular church attendance? _____	
LIBERAL		Can you tell me what kind of church you attend as to the following categories? _____	LIBERAL
MODERATE			MODERATE
CONSERVATIVE			CONSERVATIVE
FUNDAMENTAL			FUNDAMENTAL
CHARISMATIC			CHARISMATIC
ORTHODOX		ORTHODOX	
_____		What would be an average Sunday morning attendance? _____	
_____		What percentage would be ethnic? _____	
_____		Do you consider your church a growing church? _____	
_____		Do you consider yourself a regular church goer? _____	
_____		How old is your church? _____	
YES	NO	Do you have children?	YES NO
YES	NO	Do they attend church?	YES NO
_____		How long have you been a Christian? _____	

Thank you for your help. Please return your completed survey in the enclosed envelope.

MEASURING THE QUALITY OF A CHURCH

1. In previous testing, the following characteristics of a local church have surfaced most frequently, although not in the order we have listed them. As you read them, try to judge how important you think each one is for evaluating the quality of a church. To the left of each characteristic, please circle the number you feel best indicates the importance.

< 0 1 2 3 4 5 6 7 8 9
 < important
 < important
 < very important
 < extremely important

- 0 1 2 3 4 5 6 7 8 9 A. SERVICE: Church members are involved in serving others outside the congregation. This includes direct personal involvement with the poor and needy, or in programs designed to help the needy.
- 0 1 2 3 4 5 6 7 8 9 B. BIBLE KNOWLEDGE: Church members are increasing in their grasp of the Bible. They can integrate this with a theological system that enables them to apply the Bible's teaching to their life situations.
- 0 1 2 3 4 5 6 7 8 9 D. WITNESSING: Church members are regularly attempting to share their faith in Jesus Christ with unbelievers.
- 0 1 2 3 4 5 6 7 8 9 E. FELLOWSHIP: The members of the church are growing in their personal relationships with each other through regular participation in church fellowship groups of one kind or another.
- 0 1 2 3 4 5 6 7 8 9 F. LAY MINISTRY: The lay people of the church are engaged in the work of the ministry such as teaching and discipling. In some cases this will be through consciously discovering, developing, and using their spiritual gifts.
- 0 1 2 3 4 5 6 7 8 9 G. WORSHIP: The church members regularly participate in the worship services scheduled by the church.
- 0 1 2 3 4 5 6 7 8 9 H. PERSONAL DEVOTIONS: Church members spend time daily in prayer, Bible reading, meditation, and other personal spiritual exercises.
- 0 1 2 3 4 5 6 7 8 9 I. GIVING: Church members give an appropriate portion of their income to the local church or to other Christian causes.
- 0 1 2 3 4 5 6 7 8 9 J. SOCIAL JUSTICE: The church members, either through the congregation as a whole or through specialized Christian agencies, are striving to make changes in socio-political structures that will contribute to a more moral and just society.
- 0 1 2 3 4 5 6 7 8 9 K. DISTINCTIVE LIFESTYLE: The members of the church generally manifest their faith in Christ by living a lifestyle clearly and noticeably distinct from that of non-Christians in the same community.
- 0 1 2 3 4 5 6 7 8 9 L. ATTITUDES TOWARD RELIGION: The church members regard their involvement in the church primarily as a service to God rather than as a means to fulfill their personal needs.
- 0 1 2 3 4 5 6 7 8 9 M. MISSIONS: The church actively supports missions, organizing and supporting a strong program for recruiting, sending and supporting home missionaries and foreign missionaries.

Thank-you for taking part in this survey. In order to standardize the survey we need some basic information. Please circle the number that describes you best.

- 1A 1 Male 2 Female
 1 Under 30 2 30-50 3 50-65 4 Over 65
 3A Income level: 1 Under \$10,000 2 \$10,000 - 19,999 3 \$20,000 - 29,999
 4 \$30,000 - 49,999 5 Over \$50,000

To answer the following questions just circle the number that best describes your response. The numbers 0 to 5 correspond to the following answers:

- 0 = NO COMMENT
- 1 = PROBABLY NOT
- 2 = INFREQUENTLY
- 3 = UNDER CERTAIN CONDITIONS
- 4 = FREQUENTLY
- 5 = AT EVERY OPPORTUNITY

- 1B. 0 1 2 3 4 5
- 2B. 0 1 2 3 4 5
- 3B. 0 1 2 3 4 5
- 4B. 0 1 2 3 4 5
- 5B. 0 1 2 3 4 5
- 6B. 0 1 2 3 4 5
- 7B. 0 1 2 3 4 5
- 8B. 0 1 2 3 4 5
- 9B. 0 1 2 3 4 5
- 10B. 0 1 2 3 4 5
- 11B. 0 1 2 3 4 5
- 12B. 0 1 2 3 4 5
- 13B. 0 1 2 3 4 5
- 14B. 0 1 2 3 4 5
- 15B. 0 1 2 3 4 5
- 16B. 0 1 2 3 4 5
- 17B. 0 1 2 3 4 5
- 18B. 0 1 2 3 4 5
- 19B. 0 1 2 3 4 5
- 20B. 0 1 2 3 4 5
- 1C. 0 1 2 3 4 5
- 2C. 0 1 2 3 4 5
- 3C. 0 1 2 3 4 5
- 4C. 0 1 2 3 4 5
- 5C. 0 1 2 3 4 5
- 6C. 0 1 2 3 4 5
- 7C. 0 1 2 3 4 5
- 1D. 0 1 2 3 4 5
- 2D. 0 1 2 3 4 5
- 3D. 0 1 2 3 4 5
- 4D. 0 1 2 3 4 5
- 5D. 0 1 2 3 4 5
- 6D. 0 1 2 3 4 5
- 7D. 0 1 2 3 4 5
- 8D. 0 1 2 3 4 5
- 9D. 0 1 2 3 4 5
- 10D. 0 1 2 3 4 5
- 11D. 0 1 2 3 4 5
- 12D. 0 1 2 3 4 5
- 13D. 0 1 2 3 4 5
- 14D. 0 1 2 3 4 5
- 15D. 0 1 2 3 4 5
- 16D. 0 1 2 3 4 5
- 17D. 0 1 2 3 4 5
- 18D. 0 1 2 3 4 5
- 19D. 0 1 2 3 4 5
- 20D. 0 1 2 3 4 5
- 21D. 0 1 2 3 4 5
- 22D. 0 1 2 3 4 5
- 23D. 0 1 2 3 4 5
- 24D. 0 1 2 3 4 5
- 25D. 0 1 2 3 4 5
- 26D. 0 1 2 3 4 5

Key and Questions for IDEAL - ACTUAL Survey:

0 - NO COMMENT
 1 - PROBABLY NOT
 2 - INFREQUENTLY
 3 - UNDER CERTAIN CONDITIONS
 4 - FREQUENTLY
 5 - AT EVERY OPPORTUNITY

- A1 = 1B. Would you become involved in helping a stranger in need?
 B2 = 2B. If given the opportunity, would you spend time in memorizing scripture?
 D1 = 3B. Would you share your faith with others if given the opportunity?
 E8 = 4B. Would you attempt to establish a personal social relationship with someone other than a church member?
 F2 = 5B. Would you spend a certain amount of time per week in volunteer labor for the church?
 F3 = 6B. If you had a spiritual gift, would you use it?
 H3 = 7B. Would you establish a time of regular family devotions in your nuclear family?
 I1 = 8B. Would you tithe(10%) your paycheck before taxes are taken out?
 J1 = 9B. Would you consider joining a political party?
 K2 = 10B. Can you foresee any situation in which you would feel free to compromise your moral standards? (BACKWARD VALUE)
 L2 = 11B. Would you consider the primary purpose of prayer as communion with God instead of just an opportunity to ask God for favors?
 M1 = 12B. Would you contribute to foreign missions?
 A4 = 13B. Would you get involved in a community activity not part of the church program?
 D2 = 14B. Would you share your faith with some without them first asking?
 H4 = 15B. Would you say "grace" at all meals in your home?
 I2 = 16B. Would your tithe (10%) be designated to just the local church?
 J2 = 17B. Would you regularly vote in elections from the local to the national level?
 K3 = 18B. Can you foresee any situation in which you would feel free to use "street" drugs? (YES or NO [write it after the question 18B] - Would you include tobacco and alcohol as drugs? (BACKWARD VALUE)
 D3 = 19B. Would you invite someone to church and/or Sunday School?
 D4 = 20B. Do those persons end up going to church or Sunday School?

Using the scale of 0 - 5, rate the following as to you attending them for the purpose of promoting love and interpersonal relationship among fellow church-goers.

- E1 = 1C. Sunday School
 E2 = 2C. Home Bible Study Group
 E3 = 3C. Church Suppers

- E4 = 4C. Coffee between services
 E5 = 5C. A greeting time in the worship service itself
 E6 = 6C. Athletic team
 E7 = 7C. Special interest groups (Men's, women's, Missionary, etc.)
 J3 = 1D. Can you foresee yourself advocating a apolitical position in front of the congregation?
 A3 = 2D. Would you give to a non-church charity fund?
 B7 = 3D. Do you apply Biblical principles to your everyday living style?
 H1 = 4D. Using the 0 - 5 scale, which category would best describe **your** devotional life?
 H5 = 5D. Using the 0 - 5 scale, which category best describes **your** practice of confession of sin?
 I3 = 6D. Would you increase your giving if your salary were increased?
 J4 = 7D. Would you consider it appropriate for the church to take a political stance on certain political issues?
 K4 = 8D. Would you have any trouble treating every human being equally, regardless of race, color, or creed? (BACKWARD VALUE)
 L3 = 9D. Is your primary purpose for attending church to worship God rather than for fellowship or to develop business contacts?
 M2 = 10D. Would you invite a missionary to spend the night in your home?
 D5 = 11D. Would you bow your head if you had to say "grace" in public?
 K5 = 12D. Would you make even a limited use of expletives or vulgar speech? (BACKWARD VALUE)
 B1 = 13D. Would you be able to recite the 66 books of the bible?
 B3 = 14D. Would you consider identifying the main persons of the Bible a necessity in order to understand the Bible?
 M3 = 15D. Would you ever consider being a missionary?
 B5 = 16D. Would you be able to explain the Biblical basis of your denominations statement of faith or creed?
 D6 = 17D. Would you be able to identify any church member who may not be Christians, according to your way of thinking?
 F1 = 18D. Would you be able to name lay people who have been assigned specific church jobs?
 B4 = 19D. Would you be able to recite the 10 Commandments?
 B6 = 20D. Would you be able to give a good chronology of Biblical events?
 K1 = 21D. Would you consider yourself honest in all tax related matters?
 L1 = 22D. Would you view your religious activities as ends in themselves rather than as a means of fulfilling your own personal or socail needs?
 J5 = 23D. Would you consider it appropriate for the church and/or its members to contribute to political action groups?
 H2 = 24D. Would you consider the length of one's (your's) personal devotions as an indicator of spirituality?
 L4 = 25D. Would you think Bible study is more important than fellowship within small cell groups?

A2 = 26D. Would you be willing to serve on a committee that administered a social program but which did not involve your actual participation? (Social = community service)

NOTE: These questions were in my possession, the respondent did not see them. This copy also reflects some alterations as a result of suggestions from the respondents at the time of the interview.

SCORE SHEET

QUESTION #	CATEGORY	QUESTION #	CATEGORY
1	A	37	B
2	B	38	H
3	C	39	I
4	D	40	J
5	E	41	L
6	F	42	G
7	G	43	F
8	H	44	E
9	I	45	D
10	J	46	C
11	K	47	A
12	L	48	B
13	D	49	D
14	E	50	E
15	A	51	E
16	B	52	G
17	C	53	K
18	L	54	F
19	F	55	C
20	G	56	A
21	H	57	D
22	J	58	A
23	K	59	F
24	I	60	H
25	A	61	L
26	B	62	E
27	C	63	H
28	L	64	B
29	K	65	I
30	H	66	J
31	I	67	L
32	J	68	G
33	D	69	J
34	E	70	J
35	F	71	I
36	G		

APPENDIX E - Survey V
SPIRITUAL QUALITY SURVEY

The purpose of this survey is to aid you and your church in gauging spiritual growth in your life and that of your church. You will be able to see the immediate results of this survey for your own self as soon as you have completed the two steps of this brief survey. In order to gauge your church the results of this survey must be added to those of others who have taken this survey with you in the church.

Please note that this questionnaire is just a starting place in helping you discover where you may be in your spiritual pilgrimage. The standard established here is the result of a survey effort administered over a broad spectrum of the church. This survey in no way is meant to be used as a tool to discourage you in your spiritual growth. If you feel that you are weak in certain areas, then it is our desire that you will earnestly seek to make that a focus of your spiritual growth. This survey is also designed to reveal your spiritual strengths as well as weaknesses.

INSTRUCTIONS.....

1) For each statement, circle the number to the left that indicates to what extent that statement is true in your life. The meaning and value (in parenthesis) of the terms you will use to express yourself are as follows:

NEVER (1): This is something that under no circumstances would you become involved in or do.

MAYBE (2): This is something that you would do, but only rarely.

SOMETIMES (3): This is something that you would do but only under certain conditions.

OFTEN (4): This is something that you would do most of the time, but only after considering the ramifications of your actions.

ALWAYS (5): This is something that would be a normal reaction on your part. Something done without any hesitation or concern about the results of your actions.

2) In some of the statements you will see a blank in the sentence, in such cases, please circle the number that best fits the blank.

3) Although you feel you might be able to answer with a simple YES or NO, please try to be more discriminating in your answers. If a YES or NO is your only option, then use 1 as NO and 5 as YES.

1. I can "feel" the presence of the Lord in the corporate worship at church. 1 2 3 4 5

- 2. I feel that Christians are to _____ tithe (10%) to the "Lord's work" (Church, Christian charities and/or Institutions, etc). 1 2 3 4 5
- 3. I feel that a personal time with God is _____ important. (See Inst. # 2) 1 2 3 4 5
- 4. In the process of living from day to day, I feel that I apply biblical principles to my life. 1 2 3 4 5
- 5. I feel that I can indentify my spiritual gift. 1 2 3 4 5
- 6. I feel I would be willing to serve as either a "short-term" or a "long-term" missionary in a foreign culture. 1 2 3 4 5
- 7. I feel that it is the responsibility of the congregation to take care of its members through any hardships. 1 2 3 4 5
- 8. I feel that my daily habits and life-style back up my verbal testimony. 1 2 3 4 5
- 9. I feel that I am to verbally witness _____. (See Inst. # 2) 1 2 3 4 5
- 10. I feel that I should help the needy in any way (economically, socially, physically, emotionally) that I can. 1 2 3 4 5
- 11. I feel that church members are to get involved in politics (whether local, state or national). 1 2 3 4 5
- 12. I feel Christians should make every effort to attend church at least once weekly. 1 2 3 4 5
- 13. I believe that the corporate worship service in my church strengthens my Christian life. 1 2 3 4 5
- 14. In any increase of salary I believe I would also increase my giving to the church. 1 2 3 4 5
- 15. I believe my devotional time _____ influences my lifestyle. (See Inst. # 2) 1 2 3 4 5
- 16. I believe I could explain the biblical

- basis of my Christian beliefs and lifestyle. 1 2 3 4 5
17. I believe that a church member should get involved in the ministry of the church as a teacher, committee member, etc. (See Instruction # 2) 1 2 3 4 5
18. I believe that the church should take an annual pledge, or give a percentage of their budget to missions. 1 2 3 4 5
19. I believe that Christians should be able to fellowship with other Christians, although they may not be of the same race, color or creed. 1 2 3 4 5
20. I believe that I seek to let Christ rule my total life in every relationship and area of my life (i.e., tax matters, traffic laws, etc.). 1 2 3 4 5
21. I have reason to believe that I have been used to lead others to Christ. (See Instruction # 2) 1 2 3 4 5
22. I believe that a Christian should serve others before themselves. 1 2 3 4 5
23. I believe it is appropriate for my church to take a political stance on certain political issues. (See Inst. 2) 1 2 3 4 5
24. I regularly attend a course designed to broaden my knowledge of the Bible, such as Sunday School, Home Bible Studies, etc. 1 2 3 4 5
25. I see my participation in church functions as a means of worship. 1 2 3 4 5
26. I give the major portion of my tithes and offerings to my home church. 1 2 3 4 5
27. Using the 1 to 5 terms, circle the number that best indicates how often you ask God to forgive my sins. 1 2 3 4 5
28. I spend time in memorizing Scripture. 1 2 3 4 5
29. I find that I get involved in leadership and/or teaching positions in the church. 1 2 3 4 5
30. I make a special effort to attend services that emphasize missions in 1 2 3 4 5

- my church, even on week nights.
31. I try to invite newer church members (or recent visitors) to my house in order to get to know them better. 1 2 3 4 5
32. I do all possible to avoid "street drugs," including alcohol and tobacco. 1 2 3 4 5
33. I make efforts to establish a sincere personal social relationship with non-Christians in order to share the Gospel with them. 1 2 3 4 5
34. I visit the sick, shut-ins and the needy. 1 2 3 4 5
35. I regularly vote in elections, from the local to the national level. 1 2 3 4 5
36. I believe meeting with fellow Christians is necessary for the development of my Christian life. 1 2 3 4 5
37. I consider the primary purpose of my prayers as communion with God instead of just an opportunity to ask God for favors. 1 2 3 4 5
38. I give financially as much as I can to the "Lord's work". 1 2 3 4 5
39. I have a daily time of devotions (prayer and reading Bible portions and/or related material) with my family. 1 2 3 4 5
40. I can list either the Ten Commandments or the Beatitudes. 1 2 3 4 5
41. Using the 1 to 5 terms, circle the number that best indicates how often you use your spiritual gift(s). 1 2 3 4 5
42. I spend time praying for the missions program and/or missionaries of our church (or missionaries I know personally). 1 2 3 4 5
43. I take advantage of most church functions that have as their purpose the promotion of fellowship (church suppers, coffee hours, etc.). 1 2 3 4 5
44. I make the standards established in the Bible the norms for my everyday lifestyle (in business, sex, finances, etc.). 1 2 3 4 5

45. I invite people to Church and/or Sunday School 1 2 3 4 5
46. I become involved in helping strangers in need. 1 2 3 4 5
47. When I see an injustice (economical, social, judicial, etc.) I try everything possible to right the wrong. 1 2 3 4 5
48. I _____ attend church when away from my home church. (See Instruction # 2) 1 2 3 4 5
49. I find that pleasing God is the most important thing in my life. 1 2 3 4 5
50. I find myself giving to my church before paying the monthly bills and taxes. 1 2 3 4 5
51. Using the 1 to 5 terms, circle the one that best describes your devotional life. 1 2 3 4 5
52. I could identify most of the main characters of the Bible. 1 2 3 4 5
53. I am personally motivated to do what I can, outside of the church program, to promote the Kingdom of God and my local church. 1 2 3 4 5
54. I write to, send magazines, or "pocket money" to a missionary (or missionaries) I know. 1 2 3 4 5
55. I find that I develop personal relationships with other church members on a social level for the express reason of having fellowship with them. 1 2 3 4 5
56. I avoid the use of expletives and vulgar speech. 1 2 3 4 5
57. I readily share my faith in Jesus without others first asking me. 1 2 3 4 5
58. I get involved (with money and time) in community activities which are not a part of the church program, but are directed to the needs of the needy (such as the United Way, Red Cross, community programs). 1 2 3 4 5
59. I write my elected representatives

expressing my view on the issues. 1 2 3 4 5

60. I make every effort to attend church at least once weekly. 1 2 3 4 5

In the grid on page 7, enter the numerical value of your responses next to the corresponding statement.....

NEVER = 1 MAYBE = 2 SOMETIMES = 3 OFTEN = 4 ALWAYS = 5

Then add up the five numbers that you have recorded in each row and place the sum in the TOTAL column.

Having answered all the above statements and totalling them, fill in the names of the qualities (see below) that pertain to that particular line in the chart. The order in which the qualities appear is the order in which they have been ranked as to importance.

In order for your church to gauge its spiritual maturity, fill in the TOTAL Column at the end of this survey and give it to the church leadership so the quality of the church can be gauged as well. This will be done by averaging the sum total of all respondents in the church who take this survey.

ROWS	VALUE OF ANSWERS					TOTAL	GIFT (SEE BELOW)
A	1	13	25	37	49		
B	2	14	26	38	50		
C	3	15	27	39	51		
D	4	16	28	40	52		
E	5	17	29	41	53		
F	6	18	30	42	54		
G	7	19	31	43	55		
H	8	20	32	44	56		
I	9	21	33	45	57		
J	10	22	34	46	58		
K	11	23	35	47	59		
L	12	24	36	48	60		
TOTAL FOR SURVEY							

NOTE: The capital letters before the qualities defined below correspond to ROWS A - L.

SCORING: 1. Each category is scored by itself with 25 being a perfect score.

A total of 1 to 5 = Poor
 A total of 6 to 10 = Below Average
 A total of 11 to 20 = Average
 A total of 21 to 25 = Above Average

2. Total all the categories. The maximum total for the survey is 300.

A total of 1 to 60 = Poor
 A total of 61 to 120 = Below Average
 A total of 121 to 240 = Average
 A total of 241 to 300 = Above Average

SPIRITUAL QUALITIES

The following suggested definitions define the qualities that have been selected as necessary for a church to evidence if it is to be considered a quality church.

ROW QUALITY

- A. **WORSHIP:** The church members regularly participate in the worship services scheduled by the church.
- B. **GIVING:** Church members give an appropriate portion of their income to the local church or to other personal Christian causes.
- C. **PERSONAL DEVOTIONS:** Church members spend time daily in prayer, Bible reading, meditation, and other personal spiritual exercises.
- D. **BIBLE KNOWLEDGE:** Church members are increasing in their grasp of the Bible. They can also integrate the Bible's teaching into their everyday life situations in order to solve the problems of living.
- E. **LAY MINISTRY:** The lay people of the church are engaged in the work of the ministry such as teaching and discipling. In some cases this will be through consciously discovering, developing, and using their spiritual gifts.
- F. **MISSIONS:** The church members actively supports missions, organizing and supporting a strong program for recruiting, sending and supporting home missionaries and foreign missionaries.
- G. **FELLOWSHIP:** The members of the church are growing in their personal relationships with each other through either regular participation in church fellowship groups of one kind or another, or through personal contacts with each other.
- H. **DISTINCTIVE LIFESTYLE:** The members of the church generally manifest their faith in Christ by living a lifestyle clearly and noticeably distinct from that of non-Christians in the same community.
- I. **WITNESSING:** Church members are regularly attempting to share their faith in Jesus Christ with unbelievers.
- J. **SERVICE:** Church members are involved in serving others outside the congregation. This includes direct personal involvement with the poor and needy, or in programs designed to help the needy.
- K. **SOCIAL JUSTICE:** The church members, either through the congregation as a whole or through specialized Christian agencies, are

striving to make changes in socio-political structures that will contribute to a more moral and just society.

- L. ATTENDANCE: The church members attend the Sunday morning service at least once weekly, or as often as is possible when health and working conditions permit.

Please fill in this section, tear it off, and give it to your church leadership. Please do not sign this slip of paper.

TOTALS FOR:

A = C = E = G = I = K =
B = D = F = H = J = L =

For D.MIN. Students.....

As this is a "testing of the instrument" exercise, I would appreciate your help in the following areas:

- Fill in the data requested on page 9.
- In the space provided on page 6, or in the survey itself, please note any changes that you feel would benefit the survey. Also, feel free to state your opinion as to the value of such a survey.
- If you would like to administer this survey in your church (in its final revision, due around May of this year), please provide your name and address below:

DENOMINATION _____

MALE _____ FEMALE _____ AGE OF YOUR CHURCH _____

APPROXIMATE SIZE OF YOUR CHURCH _____

AVERAGE SUNDAY MORNING ATTENDANCE _____

IS YOUR CHURCH GROWING? _____ STATIC _____ DECLINING _____

IS YOUR CHURCH SUBURBAN _____ URBAN _____ RURAL _____

APPENDIX E
CROSS-TAB TABLES FOR SGS

"Was the survey easy to understand?"

CHURCH	YES	NO	NO DATA	N
Church of Christ	51 (100%)	0 (0%)	0 (0%)	51
Christian & Missionary Alliance	24 (86%)	3 (11%)	1 (4%)	28
United Church of Christ	31 (86%)	3 (8%)	2 (6%)	36
Grace Lutheran	26 (96%)	1 (4%)	0 (0%)	27
Church of God	54 (90%)	4 (7%)	2 (3%)	60
Lutheran, Missouri Synod	78 (96%)	1 (1%)	2 (2%)	81
Other	49 (92%)	4 (8%)	0 (0%)	53
	N 313 (93%)	16 (5%)	7 (2%)	336

Chi square = 35.894 df = 20 p = .02
Contingency coefficient = .31

SEX	YES	NO	NO DATA	N
FEMALE	176 (91%)	11 (6%)	6 (3%)	193
MALE	137 (96%)	5 (3%)	1 (1%)	143
	N 313 (93%)	16 (5%)	7 (2%)	336

Chi square = 3.314 df = 2 p = .19
Contingency coefficient = .1

AGE	YES	NO	NO DATA	N
UNDER 20	19 (90%)	2 (10%)	0 (0%)	21
21 - 34	101 (96%)	4 (4%)	0 (0%)	105
35 - 50	113 (93%)	4 (3%)	4 (3%)	121
51 - 65	54 (92%)	2 (3%)	3 (5%)	59
OVER 65	26 (87%)	4 (13%)	0 (0%)	30
	N 313 (93%)	16 (5%)	7 (2%)	336

Chi square = 13.543 df = 8 p = .09
Contingency coefficient = .2

CHURCH SIZE	YES	NO	NO DATA	N
UNDER 75	51 (93%)	3 (5%)	1 (2%)	55
75 - 150	44 (90%)	3 (6%)	2 (4%)	49
151- 250	131 (95%)	5 (4%)	2 (1%)	138
251- 500	87 (93%)	5 (5%)	2 (2%)	94
N	313 (93%)	16 (5%)	7 (2%)	336

Chi square = 2.019 df = 10 p = .005
Contingency coefficient = .008

CHURCH LOCALE	YES	NO	NO DATA	N
URBAN	150 (94%)	7 (4%)	3 (2%)	160
SURBUBAN	148 (94%)	5 (3%)	4 (3%)	157
RURAL	15 (79%)	4 (21%)	0 (0%)	19
N	313 (93%)	16 (5%)	7 (2%)	336

Chi square = 12.49 df = 4 p = .01
Contingency coefficient = .19

"Were the instructions clear?"

CHURCH	YES	NO	NO DATA	N
Church of Christ	50 (98%)	1 (2%)	0 (0%)	51
Christian & Missionary Alliance	26 (93%)	1 (4%)	1 (4%)	28
United Church of Christ	29 (81%)	5 (14%)	2 (6%)	36
Grace Lutheran	25 (93%)	2 (7%)	0 (0%)	27
Church of God	56 (93%)	2 (3%)	2 (3%)	60
Lutheran, Missouri Synod	81 (100%)	0 (0%)	0 (0%)	81
Other	47 (88%)	6 (12%)	0 (0%)	53
N	314 (93%)	17 (5%)	5 (1%)	336

Chi square = 41.994 df = 20 p = .005
Contingency coefficient = .33

SEX	YES	NO	NO DATA	N
FEMALE	180 (93%)	8 (4%)	5 (3%)	193
MALE	134 (94%)	9 (6%)	0 (0%)	143
N	314 (93%)	17 (5%)	5 (1%)	336

Chi square = 4.456 df = 2 p = .11
Contingency coefficient = .11

AGE	YES	NO	NO DATA	N
UNDER 20	19 (90%)	2 (10%)	0 (0%)	21
21 - 34	101 (96%)	3 (3%)	1 (1%)	105
35 - 50	115 (95%)	5 (4%)	1 (1%)	121
51 - 65	53 (90%)	3 (5%)	3 (5%)	59
OVER 65	26 (87%)	4 (13%)	0 (0%)	30
N	314 (93%)	17 (5%)	5 (1%)	336

Chi square = 12.912 df = 8 p = .11
Contingency coefficient = .19

CHURCH SIZE	YES	NO	NO DATA	N
UNDER 75	50 (91%)	4 (7%)	1 (2%)	55
75 - 150	42 (86%)	5 (10%)	2 (4%)	49
151- 250	131 (95%)	5 (4%)	2 (1%)	138
251- 500	91 (97%)	3 (3%)	0 (0%)	94
N	314 (93%)	17 (5%)	5 (1%)	336

Chi square = 8.46 df = 10 p = .59
Contingency Coefficient = .16

CHURCH LOCALE	YES	NO	NO DATA	N
URBAN	150 (94%)	7 (4%)	3 (2%)	160
SURBUBAN	148 (94%)	7 (4%)	2 (1%)	157
RURAL	16 (84%)	3 (16%)	0 (0%)	19
N	314 (93%)	17 (5%)	5 (1%)	336

Chi square = 5.262 df = 4 p = .26
Contingency coefficient = .12

"Did you have any difficulty in figuring out your score?"

CHURCH	YES	NO	NO DATA	N
Church of Christ	5 (10%)	44 (86%)	2 (4%)	51
Christian & Missionary Alliance	5 (18%)	23 (82%)	0 (0%)	28
United Church of Christ	11 (31%)	23 (64%)	2 (6%)	36
Grace Lutheran	5 (19%)	21 (78%)	1 (4%)	27
Church of God	8 (13%)	51 (85%)	1 (2%)	60
Lutheran, Missouri Synod	4 (5%)	54 (67%)	23 (28%)	81
Other	13 (25%)	36 (68%)	4 (7%)	53
	N 51 (15%)	252 (75%)	33 (10%)	336

Chi square = 81.836 df = 20 p = .005
Contingency coefficient = .44

SEX	YES	NO	NO DATA	N
FEMAL E	180 (93%)	8 (4%)	5 (3%)	193
MALE	134 (94%)	9 (6%)	0 (0%)	143
	N 314 (93%)	17 (5%)	5 (1%)	336

Chi square = 4.456 df = 2 p = .11
Contingency coefficient = .11

AGE	YES	NO	NO DATA	N
UNDER 20	0 (0%)	19 (90%)	2 (10%)	21
21 - 34	10 (10%)	88 (84%)	7 (7%)	105
35 - 50	17 (14%)	89 (74%)	15 (12%)	121
51 - 65	17 (29%)	33 (56%)	9 (15%)	59
OVER 65	7 (23%)	23 (77%)	0 (0%)	30
	N 51 (15%)	252 (75%)	33 (10%)	336

Chi square = 25.307 df = 8 p = .005
Contingency coefficient = .26

CHURCH SIZE	YES	NO	NO DATA	N
UNDER 75	11 (20%)	40 (73%)	4 (7%)	55
75 - 150	13 (27%)	34 (69%)	2 (4%)	49
151 -250	18 (13%)	116 (84%)	4 (3%)	138
251 -500	9 (10%)	62 (66%)	23 (24%)	94
	N 51 (15%)	252 (75%)	33 (10%)	336

Chi square = 39.414 df = 10 p = .005
Contingency coefficient = .32

LOCALE	YES	NO	NO DATA	N
URBAN	24 (15%)	130 (81%)	6 (4%)	160
SURBUBAN	22 (14%)	109 (69%)	26 (17%)	157
RURAL	5 (26%)	13 (68%)	1 (5%)	19
	N 51 (15%)	252 (75%)	33 (10%)	336

Chi square = 16.957 df = 4 p = .00
Contingency coefficient = .22
A p of .00 means the p was less than .005

"Do you think such a survey as this is valuable?"

CHURCH	YES	NO	NO DATA	N
Church of Christ	40 (78%)	3 (6%)	8 (16%)	51
Christian & Missionary Alliance	25 (89%)	0 (0%)	3 (11%)	28
United Church of Christ	30 (83%)	2 (6%)	4 (11%)	36
Grace Lutheran	20 (74%)	3 (11%)	4 (15%)	27
Church of God	52 (87%)	2 (3%)	6 (10%)	60
Lutheran, Missouri Synod	58 (72%)	4 (5%)	19 (23%)	81
Other	40 (76%)	6 (11%)	7 (3%)	53
	N 265 (79%)	20 (6%)	51 (15%)	336

Chi square = 41.885 df = 20 p = .005
Contingency coefficient = .33

SEX	YES	NO	NO DATA	N
FEMALE	152 (79%)	13 (7%)	28 (15%)	193
MALE	113 (79%)	7 (5%)	23 (16%)	143
	N 265 (79%)	20 (6%)	51 (15%)	336

Chi square = .603 df = 2 p = .74
Contingency coefficient = .004

AGE	YES	NO	NO DATA	N
UNDER 20	16 (76%)	2 (10%)	3 (14%)	21
21 - 34	85 (81%)	5 (5%)	15 (14%)	105
35 - 50	90 (74%)	9 (7%)	22 (18%)	121
51 - 65	52 (88%)	2 (3%)	5 (8%)	59
OVER 65	22 (73%)	2 (7%)	6 (20%)	30
	N 265 (79%)	20 (6%)	51 (15%)	336

Chi square = 5.962 df = 8 p = .65
Contingency coefficient = .13

CHURCH SIZE	YES	NO	NO DATA	N
UNDER 75	47 (85%)	0 (0%)	8 (15%)	55
75 - 150	42 (86%)	3 (6%)	4 (8%)	49
151 -250	112 (81%)	8 (6%)	18 (13%)	138
251 -500	64 (68%)	9 (10%)	21 (22%)	94
	N 265 (79%)	20 (6%)	51 (15%)	336

Chi square = 12.619 df = 10 p = .25
Contingency coefficient = .19

LOCALE	YES	NO	NO DATA	N
URBAN	135 (84%)	5 (3%)	20 (12%)	160
SURBUBAN	120 (76%)	10 (6%)	27 (17%)	157
RURAL	10 (53%)	5 (26%)	4 (21%)	19
	N 265 (79%)	20 (6%)	51 (15%)	336

Chi square = 19.432 df = 4 p = .005
Contingency coefficient = .23

APPENDIX - G

INDIVIDUAL RESPONSE ANALYSIS
and
CORRELATION TABLES FOR SLS

VARIABLE	OBS. RANGE	MEAN	STAND. DEVIATION SAMPLE/POP. EST.	
WORSHIP	66 - 150	133.2	15.234	15.275
PERSONAL DEVOTIONS	54 - 150	104.2	23.789	23.853
GIVING	11 - 125	94.8	23.268	23.331
LAY MINISTRY	5 - 125	89.7	21.964	22.023
BIBLE KNOWLEDGE	35 - 125	88.3	17.739	17.787
MISSIONS	16 - 100	55.3	20.534	20.590
FELLOWSHIP	24 - 100	77.8	15.227	15.269
WITNESS	18 - 75	44.1	12.442	12.475
ATTITUDE TOWARD RELIGION	27 - 75	61.5	9.727	9.753
LIFE-STYLE	30 - 75	60.9	9.787	9.814
SERVICE	16 - 50	33.7	6.622	6.640
SOCIAL SERVICE	6 - 50	29.0	7.073	7.092

N = 186

CORRELATION COEFFICIENTS FOR SLS

QUALITY	1	2	3	4	5	6	7	8	9	10	11	12
WORSHIP	1.00											
PER.DEV.	.54	1.00										
GIVING	.46	.57	1.00									
LAY MIN.	.50	.45	.51	1.00								
BIB.KNOW	.59	.69	.49	.67	1.00							
MISSIONS	.48	.63	.59	.65	.68	1.00						
FELLOWSHIP	.58	.49	.44	.65	.57	.57	1.00					
WITNESS	.49	.61	.47	.54	.71	.64	.49	1.00				
ATTITUDE	.59	.69	.55	.48	.69	.56	.46	.59	1.00			
LIFESTYL	.43	.60	.41	.48	.62	.59	.46	.53	.68	1.00		
SERVICE	.51	.48	.41	.39	.49	.42	.48	.46	.50	.40	1.00	
SOC.JUST	.40	.37	.37	.46	.47	.50	.43	.47	.34	.35	.49	1.00

N= 186

I include here the correlation coefficient for the Leadership survey. This will give an idea between that survey and the SLS.

CORRELATION COEFFICIENTS FOR LEADERSHIP

QUALITY	1	2	3	4	5	6	7	8	9	10	11	12
SERVICE	1.00											
BIBLE	.22	1.00										
WITNESS	.21	.55	1.00									
FELLOWSHIP	.21	.28	.43	1.00								
LAY MIN.	.13	.45	.52	.38	1.00							
WORSHIP	.15	.30	.37	.40	.46	1.00						
PER.DEV.	.18	.49	.55	.32	.42	.30	1.00					
GIVING	.17	.38	.43	.33	.41	.43	.48	1.00				
JUSTICE	.43	.21	.17	.25	.29	.23	.28	.35	1.00			
LIFESTYL	.19	.47	.42	.30	.41	.23	.42	.43	.30	1.00		
ATTITUDE	.15	.35	.38	.23	.32	.38	.32	.31	.23	.41	1.00	
MISSIONS	.14	.43	.50	.29	.44	.41	.43	.44	.26	.37	.38	1.00

N = 248

NOTE: The first correlation coefficient table represents mainly the laity while the second represents mainly clergy.

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VITA

Fred H. Smith was born on November 30, 1944 in Onocida County, Kentucky, the third of five children born to Paul and Elizabeth Smith.

He was raised in Kentucky where his father served as a home missionary. He subsequently lived in the states of Florida, Georgia, and Hawaii where he graduated from Castle High School in Kanehoe in 1963.

In 1967 he received the Bachelor of Science in Missions degree from Toccoa Falls College, Toccoa Falls, Georgia.

In June of 1967 Fred took his first pastorate in the Christian and Missionary Alliance Church in Stillwater, Oklahoma. That August he was married to Marilyn J. Graven whose parents were missionaries in Kampuchea.

In 1969 Fred and Marilyn were appointed by the C&MA to Peru, South America. After a year of Spanish language study in Guadalajara, Mexico, they went to Peru in October of 1970. They served as missionaries in Peru until 1979.

Their ministry covered three geographical areas of Peru as they participated primarily in church planting. During their last term, Fred taught in the Alliance Bible School in Lima while continuing his church planting ministries, overseeing the production of Theological Education by Extension materials.

In September of 1980 Fred and his family (two children having been born in Lima, Peru) moved to Pasadena to attend the School of World Missions at Fuller Theological Seminary. While attending SWM, Fred pastored the La Canada C&MA church. In March of 1982 Fred was awarded the Masters of Arts in Missiology from Fuller Theological Seminary.