

ABSTRACT

GROWING IN WISDOM AND STATURE
AND IN FAVOR WITH GOD AND HUMANITY:
HOLISTIC CHRISTIAN MENTORING
WITH A SMALL GROUP COMPONENT

by

David P. Koppel

The purpose of this research was to evaluate the changes in spiritual well-being as a result of a program of holistic Christian mentoring with a small group component. Specifically, this mentoring was geared to four components of spiritual well-being: spiritual development/formation, physical fitness, intellectual fitness, and emotional/relational fitness. This research was a pilot test of a model that may be used in future leadership development. It was a descriptive correlational study to determine if an association exists between holistic Christian mentoring process with a small group component and a measurable increase in spiritual well-being, utilizing a pretest-posttest design.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled
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David Paul Koppel

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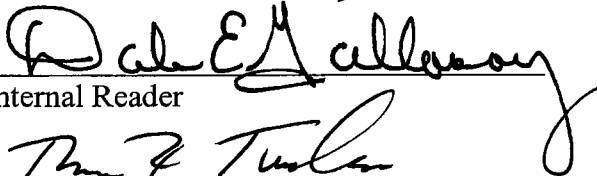
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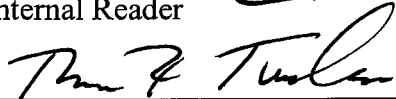
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Doctor of Ministry

by

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CHAPTER 1

THE PROBLEM

At a meeting of leaders in my congregation, I asked what was the one biggest obstacle to their faith—what most got in the way of their relationship with Jesus Christ. To my surprise, the most common answer was “working at church!” After some discussion, I realized that many, if not most, of the leaders had not received any mentoring in Christian life and leadership. No wonder the day-to-day hassles and politics of congregational life drained them and got in the way of their relationship with Jesus.

Year after year, people involved in the leadership of the church become tired, worn out, and burned out by the demands of leadership. While causes include the committee system, church politics, attempts to please everyone, and frustration over resistance to change, at least part of the problem has to do with the fact that many congregations either have not implemented an existing plan or have no plan of mentoring leaders and helping them to be connected spiritually, intellectually, physically, and relationally/emotionally to God and to one another.

One symptom of no plan for enhancing spiritual well-being is the fact that leaders burn out or drop out. The burn-out and drop-out rate is partially due to the resultant lack of spiritual well-being that comes with serving but not being replenished.

Mentoring programs in the church tend to be one dimensional and only deal with spiritual formation/discipleship issues. Since people are multidimensional, mentoring the Christian person should involve all areas of the person’s life: spiritual, intellectual, physical, and the emotional/relational.

A process for developing leaders and keeping them connected to God, others, and

themselves is needed. The answer could be the use of intentional, customized holistic Christian mentoring in a small group setting.

Biblical/Theological Foundations

Scripturally, people are regarded as whole, not as a collection of parts; body and soul are inextricably tied together. The mind and the body are not separate but parts of a greater whole.

The entire person develops in balance: “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength” (Mark 12:30, NIV). Note that as Jesus quotes Deuteronomy, he refers to the entirety of a person’s being.

Since discipleship is growing to be like Jesus, Christians seek to develop as he did: “And Jesus grew in wisdom and stature, and in favor with God and [humanity]” (Luke 2:52, NIV). To paraphrase, Jesus grew intellectually, physically, spiritually, and emotionally/relationally.

Spiritual well-being, modeling self after Jesus, involves all four of these components: intellectual development, physical fitness, spiritual direction and formation, and emotional/relational fitness (see Figure 1.1).

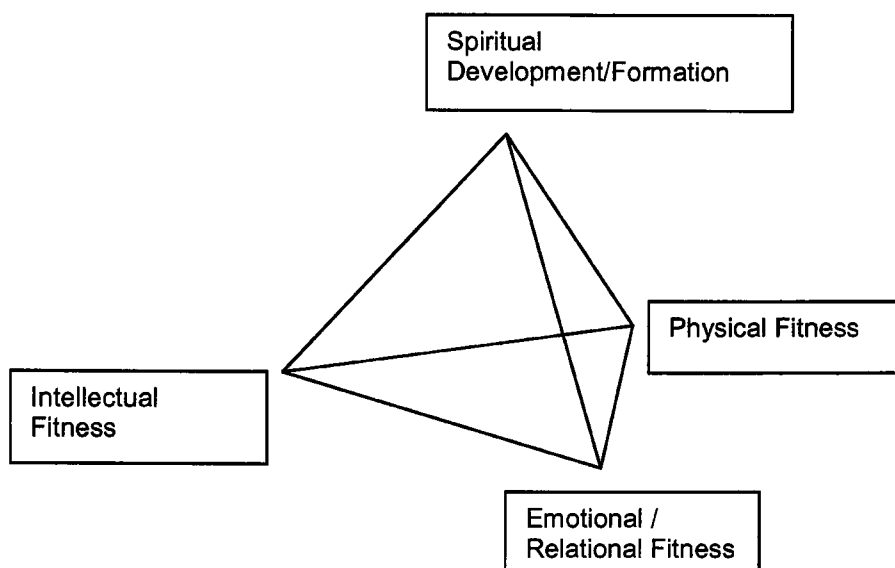


Figure 1.1 Spiritual Well-Being and Its Four Components

God has created humanity as multifaceted yet integrated people. Rather than focus on only one area of personhood and spiritual well-being, the entire person is developed by working with all four of the areas.

A combination of individualized mentoring and the interpersonal support of a small group is a powerful way of aiding this development. A great deal of scriptural precedent exists for intentional mentoring in a small group setting, most notably Jesus and the twelve disciples or Jesus and the inner circle of Peter, James, and John. Mentoring is also clear in Barnabas' relationship with Paul, Barnabas' relationship with John Mark, and Paul's relationship with Timothy.

Purpose

The purpose of this research was to determine whether or not a program of customized, holistic Christian mentoring with a small group component would increase the spiritual well-being of a group of lay leaders in the church, and if so, to what degree.

Research Questions

Three research questions guided this study.

Research Question #1

What is the impact of this mentoring program on the spiritual well-being of the selected leaders? The change in the scores on the Paloutzian and Ellison Spiritual Well-Being Scale provided the answer (Moberg, 352-59). To a certain extent, it was also answered in terms of the participants reaching their goals.

Research Question #2

What is the quality of the mentoring program itself? The change of scores on the Paloutzian and Ellison Spiritual Well-Being Scale, as well as the self-perceptions reported by the participants provide some indicators. If the small group Bible study lacked substance, then no significant change would be expected.

Research Question #3

What other variables might influence the results that cannot be controlled by their placement on the questionnaire or scale?

Definition of Terms

Six terms are basic for this study.

Spiritual Well-Being

“Spiritual well-being is the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness” (Ellison 331).

Spiritual Well-Being Measurement Tool

The Paloutzian and Ellison Spiritual Well-Being Scale is “a multidimensional assessment tool useful for evaluating religiosity in terms of spiritual growth and maturity

from a wholistic perspective,... [It] consists of one's relationship with God, self, community, and environment" (qtd. Hill and Hood 375).

Spiritual Development/Formation

Spiritual development/formation is the formation of Christ within us. Spiritual development/formation is a process rather than a final end point:

In summary, from a biblical foundation, spiritual formation is an intentional, multifaceted process which promotes the transformation by which Christ is formed in us so that we can become His continually maturing disciples. (Dettoni 16)

Physical Fitness

Rather than simply being fit or unfit, a continuum of degrees of physical fitness exists. Hoeger and Hoeger provide one definition: "There are four components of physical fitness,... Cardiovascular endurance, Muscular strength and endurance, Flexibility, Body composition" (4).

According to DiGennaro, "physical fitness is a dynamic state of being, characterized by three integrated components: body leanness, service network efficiency, and locomotive network efficiency" (32).

For the purposes of this study, movement toward a healthy lifestyle which includes monitoring food intake (eating healthier) and exercise was observed. Allsen, Harrison, and Vance suggest five objectives for fitness: cardiovascular endurance, weight control, strength, flexibility, and relaxation (10-11). Focus was placed upon the components of flexibility, body mass index (Rediger 73), and heart rate.

Intellectual Fitness

For the purposes of this study, intellectual or mental fitness is an intentional stretching of the mind through one or more of the following methods: intentional study

and exploration, intentional practice of new or different ways of decision making, experimentation, and “development-enhancement” (learning a new skill) (Rediger 108).

Emotional/Relational Fitness

Emotional/Relational fitness is also on a continuum. Rather than a medical or psychological definition, for the purposes of this study, emotional/relational fitness represents the willingness and commitment to interact both in a holistic small group setting and in a one-to-one mentoring setting.

Description of the Project

The project was a pilot test of a training model that may be used in a primary way in future leadership development. It was a descriptive correlational study designed not so much to prove something but to see if an association exists between a holistic Christian mentoring process with a small group component and a measurable increase in spiritual well-being. The variable was the individualized holistic Christian mentoring program in a small group setting.

I gathered a group of leaders in one congregation, met with them individually, and asked them to set growth goals in terms of the following aspects of their lives: spiritual, intellectual, physical, and relational/emotional. We worked together one-on-one to establish an individualized plan to reach these goals. At the same time, I administered the Paloutzian and Ellison Spiritual Well-Being Scale (Ellison, 340; see Appendix B) derived from the Moberg Spiritual Well-Being Questionnaire (Moberg, 352-59; see Appendix A)

I asked them to commit to individual mentoring and to membership in a small group for mutual growth, encouragement, and accountability. The group met

approximately ten times over a 3½-month period. At the end of the study period, I once again administered the questionnaire and the scale to each person in the study group.

This study was done with leaders at St. John's Lutheran Church of Highland in McCandless (Pittsburgh), Pennsylvania. While statistical significance increases with a large number of people in the study, a better chance for spiritual significance exists if only a small number of participants are involved.

Twelve people were invited into the study for the purpose of maintaining a small group size. Eight accepted, and after the study, these eight have continued as a self-led small group. They have invited others into the group, and it has now multiplied into two small groups.

Obviously, spiritual growth cannot be precisely measured, but the Moberg and Paloutzian-Ellison instruments were able to measure secondary manifestations.

Methodology

The method used for this study is as follows. A group of leaders was selected and invited to participate in the study. A pretest was administered to the participants using the Paloutzian and Ellison Spiritual Well-Being Scale (Ellison, 340; see Appendix B).

Following the pretest, a one-to-one meeting with each leader was held and a customized program of mentoring was initiated by inviting participants to set goals in terms of physical, spiritual, emotional-relational, and intellectual development.

The physical goals included a specific program to establish goals and a healthy lifestyle based on the principles of good stewardship, which included calculation of the body mass index, review of eating habits, and formulation of exercise plan.

Spiritual development included: a specific program making use of some of the

following: daily Bible reading, daily prayer, devotional guides, and Serendipity Small Group Resources for individual and group study.

Emotional-relational development includes specific goals for specific relationships in the lives of the participants. In addition, we used the small group setting to enable participants to learn from one another, become a team, and practice acting as the Body of Christ. Components included discussion, prayer, study, and accountability. We also practiced “Kindness Evangelism” (Sjogren 9-13).

Participants also set goals in terms of intellectual development by selecting readings and exercises appropriate to the goals set by each individual learner. Some read classic works of literature, others tried new methods of decision-making, and others explored new experiences.

At the conclusion of the mentoring program (3½ months based on weekly meetings of the whole group), the measurement scale and questionnaire was once again applied to determine whether or not there was any significant change in the test groups’ spiritual well-being.

Population and Sample

Leaders invited into the study were members of St. John’s Lutheran Church of Highland. The congregation is in the North Hills of Pittsburgh, in an upper middle class suburb. Ethnically the congregation is fairly homogeneous, predominantly Caucasians of Northern European descent. Originally St. John’s was the German Lutheran Church of Allegheny County. Founded over 170 years ago, the church is strongly rooted in the community. The immediate neighborhood has a slowly declining population, yet the communities to the north are growing (Chute, Levin, and Roddy 1).

St. John's at one time was *the* congregation in the community. The 1950s and 1960s were its glory days. At that time, its evangelistic enterprise was characterized by opening the front doors. During the 1950s and 1960s, this method was an effective strategy.

Since that time, the culture and population have shifted, and worship attendance declined to three hundred per week until 1991. Since that time, St. John's has renovated and added parking, and attendance has grown to 370. During the past nine years, the congregation has focused on becoming a balanced church by intentionally concentrating on the five purposes of the church as found in the book of Acts (worship, ministry, discipleship, evangelism, and fellowship). St. John's is now in the third year of a five-year plan for ministry. The church has hired an architect and has voted to rebuild, remodel, and expand to be able to live out its mission.

St. John's has been the church where the bishop attends, and it enjoys a good reputation in the Evangelical Lutheran Church in America. One of about two hundred congregations in the Southwestern Pennsylvania Synod, it stands out with its three clergy members on staff as well as two retired clergy who help.

Southwestern Pennsylvania synod lost approximately 20 percent of its members during the 1980s when the steel industry shut down. Overall, the synod continues to lose members as the population declines in Western Pennsylvania. In the past decade, the population of the greater Pittsburgh area has again declined by nearly 10 percent and the city of Pittsburgh has fewer than half the population from the peak size in 1950 (Chute, Levin, and Roddy 1).

However, a strong kinship network exists in western Pennsylvania. Out of any

city in the United States, more people who have left for employment or other opportunities return “home” to Pittsburgh, usually to the very neighborhood they left. St. John’s has one family that has maintained six continuous generations of membership.

Pittsburghers have a pride in the city and in themselves. A mythic worldview exists of hard work and just rewards, of “manly men” and strong women, of survivors from the coal mines and steel mills.

Once the steel mills closed, the city became one of the cleanest and most beautiful in North America. It became home to championship sports teams: the Steelers, Penguins, and Pirates. In the 1980s and 1990s, the city became a center for education, particularly engineering and robotics, but most especially as a superior medical research center. Just as it had found its niche and successfully moved from the coal and steel industry to the medical, high technology, and research industries, managed health care came upon the scene leaving the city facing some difficulty. Demographers cite several other reasons for the lack of growth:

[L]ocal residents leaving during the decade for better economic opportunities elsewhere; inability to attract many international immigrants; a large elderly population near the end of their life spans; and a low percentage of people of child-bearing age. (Chute, Levin, and Roddy 1)

As the city has experienced change, so has the congregation of St. John’s. In some ways, the people have clung to the old paradigms and looked for security in St. John’s past glory days. In a patient and persistent manner, I have initiated change to try to help St. John’s be a healthy, forward-looking congregation. Nine years ago, it held two traditional, liturgical worship services each week. Today it holds four services, two traditional and two that feature upbeat contemporary music, casual dress, and a design to help members feel comfortable and positive about bringing friends to church.

When it began the “contemporary” format, some conflict occurred, which has since been resolved. A total of two people left the congregation over the change. In January 2000 the congregation added a video projection system, and little or no dissention occurred.

I began a sabbatical from the congregation 1 July 2000, and I resumed my ministry there on 1 June 2001. During my time away, one pastor resigned, two other staff members resigned, and three staff members were hospitalized.

The congregational leaders did a great job of maintaining the ministry in my absence.

Variables Measured

One variable of this research is the program of individualized holistic Christian mentoring in a small group setting. The other variables include the affective, behavioral, cognitive, and spiritual changes in each of the individuals. While all of these items cannot be directly measured, I used the Paloutzian and Ellison instrument to take measurements of spiritual well-being.

Instrumentation

The instrument used was the Paloutzian and Ellison Spiritual Well-Being Scale, which is a derivative of the Moberg Spiritual Well-Being Questionnaire (see Appendixes A and B). Each of these instruments was used in a pretest given to the individual subjects during individual conferences.

The instruments include items pertaining to “social attitudes, self-perceptions, theological orientations, religious beliefs, opinions, experiences, preferences, affiliations, and various charitable endeavors” (Hill and Hood 375).

Procedures Followed in Data Collection

The Paloutzian-Ellison Spiritual Well-Being Scale was administered in the meetings with the learners prior to the beginning of the small group meetings and the individualized mentoring.

After having established and initiated a customized mentoring program and after approximately ten meetings of the small group, each learner was given the instrument for a posttest.

The results of the pretests and posttests have been tabulated and compared both on an individual basis and on a group basis to determine any significant changes.

Importance of the Study

A crisis in church leadership exists today in this country. The church has largely forgotten to mentor the present generation. The mentoring that has been done has not been balanced: it rarely has included more than one dimension of personhood. Even worse, much of the “spiritual training” that is being adopted by congregations in America uses a “cookie cutter” approach—one size fits all. Human beings are individuals, individually gifted, individually developing. This study involves individualized holistic Christian mentoring utilizing both individual sessions and small group dynamics. This study is the first to incorporate the spiritual, physical, intellectual, and emotional/relational components in an individualized and small group setting. The importance of this study is clear. By treating the learners as multifaceted yet integrated people of God, a determination has been made that an increased measurement of spiritual well-being in the learners exists due to the individualized holistic Christian mentoring program. This difference, if significant, could correlate with decreased incidence of

leader burnout and frustration and an increased sense of connection with both God and the church. The overall goal is to help Christian leaders not only function and develop at their highest level but to be aware of, and in touch with, the entirety of their being as God's people. This study shows a significant positive correlation between individualized holistic Christian mentoring in a small group setting with spiritual well-being and provides a new model to help leaders continue to grow as God created them to develop, and, at the same time, provide healthier leaders for our congregations.

Brief Overview

Chapter 2 anchors this study in the current and ongoing related research and literature in the four component parts of spiritual well-being specifically looking at relationships in community, the physical body (specifically in terms of diet, fitness, and holistic health), intellectual fitness, aspects of faith mentoring and spiritual direction and formation, as well as mentoring in general, and the concept of holism (Alster 63-68). It also includes the biblical and theological basis for this work.

Chapter 3 explains the design of the study and includes a description of the data collection and evaluation methods.

Chapter 4 reports the significant findings that arise out of the differences in the pretests and posttests as well as other data.

Chapter 5 completes the dissertation with the summation and interpretation of the findings as well as giving practical applications.

CHAPTER 2

REVIEW OF SELECTED LITERATURE

Introduction

Whether changes occur in the level of spiritual well-being in leaders as a result of individualized holistic Christian mentoring with a small group component is an important area of investigation. What follows is an overview of some of the existing body of knowledge that supports the study. Specifically, this chapter presents the biblical and theological basis for this work followed by the current work in the field of mentoring and holism. The current and ongoing related research and literature in the four component parts of spiritual well-being has been reviewed, focusing on relationships in community, the physical body (in terms of diet, fitness, and holistic health), intellectual fitness, and aspects of faith mentoring and spiritual direction and formation.

Theological Underpinnings

The Bible speaks to the concept of the whole person, as well as community and relationships. The life of Jesus is an example to us of both personal development and mentoring others.

The Whole Person

Several supporting key verses and concepts immediately spring to mind that reinforce the concept of the human being as a whole person rather than segmented into parts. The first is from Deuteronomy: “Love the LORD your God with all your heart and with all your soul and with all your strength” (6:5, NRSV). Love given to God is to be whole and complete:

This committed, covenantal response to Yahweh was to be total: *with all*

your heart and with all your soul and with all your strength [emphasis mine]. The wholeness, or oneness, of Yahweh (v. 4) is to be met with a response involving the wholeness of the human person....

To love God, then, *with all your heart and with all your soul* [emphasis mine], means with your whole self, including your rationality, mental capacity, moral choices and will, inner feelings and desires, and the deepest roots of your life. To this profound pair, the Shema adds a third, remarkable item: (lit.) “and with all your very-muchness” (m^eod). This word is everywhere else used adverbially, meaning “greatly,” “exceedingly.” Here it is almost uniquely used as a noun in its own right and is open to various translations, of which strength is the most common. (Wright 98-99)

“Jesus taught that Deuteronomy 6:4-5 constituted the first, the greatest, and the most important commandment, and that by obeying it one would live (Matt 22:37-38; Mark 12:29-30; Luke 10:27)” (Gaebelein 65).

Obviously, both the author of Deuteronomy and Jesus himself were speaking of worshiping God with the whole, the entire self. Christians cannot worship God without taking seriously the entire person and the fact that Jesus became incarnate, a complete person.

To look at spiritual well-being, the whole person needs to be considered, not just the spiritual development/spiritual formation aspects but also the intellectual, physical, and emotional/relational aspects.

1 Corinthians makes clear that God places value upon the physical body. Paul says, “Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body” (6:19-20, NRSV).

Yet so often many have thought of trying to develop the “spiritual side” or the “intellectual side” of ourselves without any focus on the physical or emotional and relational sides. Rediger refers to such an attempt as a denial process “imagining that we

can become fit in one part of ourselves while remaining flabby in the others” (17).

Humans are whole beings. The Hebrew word for “peace,” *shalom*, stands for the concept of wholeness and is a recurring theme throughout the Old Testament.

[Shalom means] more than the absence of conflict, but everything that makes for its highest good. *Shalom* is a state of completeness and wholeness in which people individually and collectively experience health, prosperity, security, oneness with nature and spiritual renewal. (Schol 11)

The aspects of shalom include making community, inner peace, health, prosperity, absence of war, and a sense of covenant with God, salvation. Shalom is a gift from God (Harris 14-27).

According to Rediger, the concept of shalom is about health and balance. “Wholeness is unifying and functional ... Wholeness builds upon a requisite spiritual health process, wholeness is corporate-inclusive ... is not perfection ... is transforming” (Rediger 51-52).

The concept of shalom is key to understanding spiritual well-being in terms of its unity and its four component parts. God’s gift of shalom represents good health (physical fitness), relationships with others (emotional/relational fitness), soundness of mind (intellectual fitness), and relationship with God (spiritual development/formation).

In fact, understanding sin as brokenness (the opposite of shalom) and we defining sin as anything that comes between self and God, self and neighbor, self and the person that God has created and intended the self to be, then shalom is that which brings self into relationship with God, the neighbor, and the very person that God has intentionally created. In short, then, shalom and spiritual well-being are closely related. Shalom encompasses developing in relationship to God (spiritual), to others

(emotional/relational), and to self (physical and intellectual).

Community and Relational Aspects

God has created humans to be people in relationship with him and with others. The Ten Commandments make it clear that God is concerned with relationships. The first three deal with a person's relationship with God while the remaining seven deal with relationships with one another.

Rev. Warren Bird has compiled a list of fifty-nine "one another" verses in the New Testament, twenty-one of which specifically call for people to "love one another" (qtd. in George 129-31). Just the sheer number of "one another" verses illustrates that humans are not meant to live in isolation but in community.

Again and again the Bible asks questions such as, "Who is my neighbor?" In fact, Jesus couples loving God with loving the neighbor. In addition, God's people are to treat others as they would want to be treated:

"The most important one," answered Jesus, "is this: 'Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these." (Mark 12:29, NRSV)

"Honor your father and mother," and "love your neighbor as yourself." (Matt. 19:19, NRSV)

But he wanted to justify himself, so he asked Jesus, "And who is my neighbor?" (Luke 10:29, NRSV)

So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets. (Matt. 7:12, NRSV)

These verses all highlight the importance of the neighbor and the importance of being in community and relating positively to one another.

God also makes clear that people have a relationship with him. Often the relationship with God and the relationship with others come together. Holy Communion is a time when people each individually encounter God. It is also a time when the very same people are brought together into a special community. Communion combines an individual experience of God with a community experience of God and each other. At the same time, it combines both the spiritual life and the physical:

With the communion service, Jesus Christ left us something physical to do because he knows that we need something physical. “This is my body, broken for you.” Here is something for you to hold on to, my physical presence for you. You know what communion means to me now? It’s so different because it is a physical thing. It’s his body, my body. Oh, it’s just beautiful. It’s so real. It’s not just some spiritual symbolism up in the sky. It’s real. I can actually eat something in my body. And we want to have that, to have that physical experience. (Barger 20)

Following Jesus’ Example: Growing in Wisdom,

Stature, and Favor with God and Favor with Humanity

All of the above Scriptures form a solid background, yet Luke 2:52 is one of the most significant references as a basis for a holistic Christian mentoring program. This one verse clearly shows how Jesus developed and is a model for holistic Christian development: “And Jesus grew in wisdom and stature, and in favor with God and [humanity]” (Luke 2:52, NIV).

Note that discipleship is all about becoming more like Jesus. Looking to verse 52, Jesus grew in wisdom (intellectual component); he grew in stature (physical component); he grew in favor with God (spiritual component); and, he grew in favor with men (emotional/relational component). To be more like Jesus means growing intellectually, growing in fitness, growing in our spiritual lives, and growing emotionally and relationally. Indeed, growing in all four of these facets define spiritual well-being.

Various commentators view this verse from differing perspectives, yet all include the concept of growth in each area:

In these verses we have seen Jesus in His perfection, physically and spiritually, as Child and later on as grown-up Man (verse 52), and also in His consciousness of the fact that God is His Father. (Geldenhuys 130)

Luke speaks, rather, out of the conviction that the human maturing process even in perfect form involves not only growth in size but also development in wisdom and in the capacity to execute that which is pleasing both to God and to one's fellows. (Nolland 133)

Jesus had all his relationships in order, those with people and with God. He was going through all types of earthly growth so he could embark on his heavenly mission. (Butler 34)

The word translated "favor" is the Greek word *charis* ("grace"). He was graced in his relationship with God and graced in his relationship with men. Favor characterized his vertical and horizontal relationships. (Hughes 105)

Clearly developing like Christ, working to increase overall spiritual well-being, involves a holistic approach considering the spiritual, intellectual, physical, and emotional/relational aspects of the whole person.

Mentoring

The Bible contains a great deal of material on mentoring. Jesus brought together a group of twelve men to disciple and concentrated his energies on the development of those men, especially Peter, James, and John. Spending time together in community was a key feature of Jesus' ministry on earth:

The key principle of Jesus' approach is intimated in Mark's statement that Jesus selected the Twelve "that they might be with him" (v. 14). Over the next twenty months, Jesus provided his newly appointed disciples constantly and consistently with opportunities to share in his life and ministry.... To put it another way, Jesus opened up to them countless occasions to move with him in consociation. (Krallmann 52-53)

Rather than just passing on academic knowledge about God, Jesus was present with the disciples in everyday life. They lived and interacted with him on a daily basis. His teaching was not mere words. It was a life of love and sacrifice that they could not only observe but of which they wanted to be a part:

The Gospel records furnish ample evidence that in his discipling of the Twelve the Master attached eminent importance to association, i.e. companionship, the cultivation of close relational ties. On the basis of such with-ness he generated a dynamic process of life-transference which was meant to foster wholistic maturity in his friends and to facilitate them towards effective leadership at the same time. (Krallmann 13)

Jesus asked his disciples to follow him—not just to memorize and apply knowledge. Jesus brought new meaning to the disciples in both the small group relationship and in the individual relationships. The relationship was not merely a teacher-student relationship, but one of individual and group mentoring.

Jesus acted as mentor to the disciples. While Jesus is the prime example of mentoring, the concept of mentor existed long before Jesus' earthly ministry. The term mentor comes from a character in Greek legend:

Mentor is an old friend of Odysseus, who acts as Telemachus' guardian or moral tutor. Mentor watches over every step taken by his pupil Telemachus, to instruct him with wisdom, kindly action, and exemplary living. For his purpose is to transform the wildness of youth with its hot blood and impulsive nature into a thoughtful, mature person who is able to live with high purpose and noble achievement. Difficult spiritual conflicts destroy his brother Achilles, because he is reckless and indocile, and rejects the wise mentoring offered to him. However, Telemachus is different, and becomes transformed to become the archetype of what mentoring in Greek culture should be all about. (Houston 5-6)

While the legendary Mentor is a key example of mentoring, many definitions of mentoring exist today. A few good definitions of mentoring include the following:

[Mentoring is] a nurturing process in which a more skilled or more experienced person, serving as a role model, teaches, sponsors,

encourages, counsels, and befriends a less skilled or less experienced person for the purpose of promoting the latter's professional and/or personal development. (Anderson and Shannon 40)

Mentoring simply means that we are committed to influencing others by the example of our lives.... It has more to do with what is caught than with what is taught. (qtd. in Smallbones 41)

Not only does a mentor discern gifts and abilities and seek to be evocative, she/he also gives students freedom to explore different teachings, even when these disagree with the mentor's. A good mentor will introduce new topics and give support and courage to explore them. (Smallbones 42)

Mentoring/ *n.* A process of opening our lives to others, of sharing our lives with others; a process of living for the next generation. (Davis 16)

Mentors and mentoring have been around for as long as people have been around.

Daloz speaks of our absolute necessity of mentors:

If mentors did not exist, we would have to invent them. Indeed, we do so from childhood on. They come in an array of forms, from the classic bearded Merlin to the grandmotherly fairy godmother to the otherworldly elfin Yoda of the *Star Wars* trilogy. Myths, fairy tales, fantasy, and children's stories abound with mentor figures: Gandolf in Tolkien, Charlotte in *Charlotte's Web*, Utnapishtim in the Gilgamesh epic, Shazam in Captain Marvel comics, the spider woman in Native American lore, the Belgian doctor in *Tarzan*, the little old lady in *Babar*, Teiresias in Greek legend, the Skin Horse in *the Velveteen Rabbit*. (16)

Carl Jung posits that the archetype of the mentor represents "knowledge, reflection, insight, wisdom, cleverness, and intuition," and that mentor appears where "insight, understanding, good advice, determination, planning, etc. are needed but cannot be mustered on one's own" (71).

The term "mentor" was popularized in American culture in 1976 with Gail Sheehy's book Passages. Since that time, "mentors have become a hot item. Success, we are told, whether in industry or academia, is a lot slipperier without a mentor to show us the ropes" (Daloz 17).

Mentors help to stretch people into new understandings of reality. Mentors open new paradigms of truth:

According to James Fowler, mentors' primary function is to "nurture us into new metaphors." They give us new ways to think about the world. The good teacher helps students not so much solve problems as see them anew. Mentors can give us new language, "magic words" in which are contained whole different frames of reference." (Daloz 233)

As Earl Palmer reflected on the significance of mentoring, "It's a one-on-one teaching relationship that can make the most difference" (140).

The mentor and the one mentored both benefit from the process, both grow and both learn. "How necessary mentors are and, in fact, always have been for individuals to prosper, both personally and professionally,... the mentor benefits from the relationship by being able to pass on a dream or hope for the future" (English 88).

In addition, mentoring takes a good deal of commitment on the part of the mentor and on the part of the learner:

Mentoring emerges as a many-layered process that requires considerable commitment on the part of participants. What is clear is that both individuals receive benefits from the encounter, that spiritual development is a major component, and that mentoring relationships necessarily involve strong commitment of the participants. (English 101)

Mentoring is multifaceted with spiritual, emotional/relational, physical and intellectual components. Mentoring also includes a connection, a bonding that takes place. While parts of the mentoring process are quantifiable, other parts are not.

Mentoring involves a commitment on the part of the mentor to do what he or she can to help the learner succeed:

The primary aim is to help the younger person grow into the leader that God intends them to be. Demonstrating care can involve opening doors, creating learning opportunities, sharing responsibilities, and encouraging younger people to learn from their peers as well as older believers.

(Cerbone 12)

The practice of mentoring is just plain good leadership. It has to do with developing leaders, discipling, delegating, and taking the time and making the effort to multiply oneself (without trying to make clones). Cerbone suggests that mentoring can also involve a surrender of power:

What might effective mentoring look like? For many leaders it would require going against some deep instincts, choosing to relinquish power and control in favor of intentional nurturing of promising younger people. It involves embracing several key ideas: 1) God has called the more mature to invest in those younger in faith; 2) the challenge of nurturing younger Christians requires faith and effort; 3) to have this impact, leaders must create room in their lives and ministries for capable younger people. (12)

In Acts of the Apostles, Barnabas mentored Paul and later took John Mark under his wing. Even though Paul disagreed, Barnabas saw potential in John Mark. The mentoring relationship must have borne fruit for Paul later said, “Get Mark and bring him with you, because he is helpful to me in my ministry” (2 Tim. 4:11, NIV).

English provides a description of the type of person one might choose as a mentor:

Though specifics vary, the type of person chosen as mentor is remarkably similar in each instance. In general, the person is more experienced, willing to take on the role of mentor, and considered to be a model person for assisting others. Further, the person chosen embodies the goals or ideals of the institution. (99)

While English makes a good case, in Christian mentoring the mentor must seek to embody the goals and ideals of Christ, not an institution. “The present failure in the church to bring most people to spiritual maturity is really a reflection of the immaturity of the leaders” (Smallbones 37). Jesus himself speaks of not merely developing followers, but of developing leaders. “A disciple is not above the teacher, but everyone who is fully qualified will be like the teacher” (Luke 6:40, NRSV). For those who strive to become

effective mentors, Jesus' words might be words of encouragement *or* discouragement.

Howard Hendricks, Dallas Theological Seminary, on Mentoring

Howard Hendricks speaks of discipleship as a process:

Discipleship is not a program, it is a process. [What usually happens is that] we come with our program and foist it upon this individual. "This is what I want you to do; this is what I will hold you accountable for." There is no ownership. It's not what they want, but what I want. So they begin to avoid you. It's the avoidance syndrome.

Hendricks suggests that a mentor allow the learner to set the agenda. He/she should ask the following questions of the learner:

What are your objectives at the end of your life? What do you want?

What are your priorities? What price are you willing to pay for them?

Get them to develop a schedule: What means do you have to maintain your priorities and accomplish your objectives?

Discipline—What are the dynamics? (This is a part of the fruit of the Spirit: self-control);

Evaluation: What needs to be changed? And,

Finally, ask, "What do you want me to hold you responsible for?"

Hendricks suggests that if a mentor gets answers to all of the above questions from the learner, discipleship will "take off."

Difficulties with Mentoring Today

Two difficulties stand out in mentoring today. First, no ready supply of mentors exists for all who have need of them. "New and/or younger Christians often find few older believers willing and able to serve as consistent role models and mentors" (Cerbone

12). However, an effective mentoring program will set the learners free to become mentors themselves, and an amazing multiplication will take place once a program of holistic Christian mentoring begins.

The second difficulty has to do with quality as opposed to quantity of mentors. If mentoring is effective, the learner becomes like the mentor. Therefore, if the mentor does not have a mature faith, chances are that the learner will not realize his/her full potential. The key is to find not merely a mentor, but a qualified, faithful mentor.

Dualism-Holism

The concept of holism and holistic health has been around since creation, since God created whole integrated beings. The term “holistic” is fairly modern even though the concept is not. A considerable amount of documentation exists, especially since 1980, although it is not consistently and clearly organized as a body of knowledge:

Even those who understand that holism is not a product of the 1980s sometimes demonstrate considerable confusion about its origins. Gordon (1981) actually claimed that the concept of “holism” was first introduced by the South African philosopher Jan Christian Smuts in 1926. Although Smuts coined the term, he certainly did not introduce the concept, the roots of which indeed go very deep. Holists display a remarkable naiveté when they fail to recognize themselves as part of a long and complex tradition. (Alster 8-9)

There is an enormous body of literature on holism, but a student...is unlikely to encounter it in any ordered way. He is almost certain to meet at least a few holistic theses, and probably some of the arguments against them; but he is likely to remain ignorant of the full scope of holism. He may not realize that the debates over methodological individualism or the place of psychological explanations in sociology are related to those over system theory, over organicism in biology and psychology, over structuralism and functionalism, and over internal relations in philosophy. And he can easily become confused: the difficulty of finding a clear statement of the central ideas of holism in the literature is notorious, and there is a corresponding difficulty in evaluating them. (Phillips 1-2)

Holism is a reaction to, and a correction of, dualism. Two branches of thought on the

origins of dualism exist. The first rests the blame with Plato for the dualistic thinking that separates body and soul, yet evidence exists to support and to disprove this notion:

Plato is particularly interesting in that he seems to have represented both arguments in different Socratic dialogues ... [he] makes a clear distinction between soul and body (in the *Phaedo*)... Thus Plato suggests that, while a person lives, his soul is necessarily but unfortunately tied to his body, which is a hindrance in the attainment of the worthiest goal: pure (disembodied) knowledge.

In the *Charmides*, however, he views the mind-body connection as benign and even positive. Disregarding the relationship can have serious consequences. (Alster 22-23)

In fact, Plato has Socrates relate to a patient a lesson he learned from a Thracian physician:

And again it would be very foolish to suppose that one could ever treat the head by itself without treating the whole body.... Just as one should not attempt to cure the eyes apart from the head, nor the head apart from the body, so one should not attempt to cure the body apart from the soul. And this ... is the very reason why most diseases are beyond the Greek doctors, that they do not pay attention to the whole as they ought to do, since if the whole is not in good condition, it is impossible that the part should be ... because ... nowadays this is the mistake some doctors make with their patients. They try to produce health of the body apart from health of the soul. (Plato 61-63)

Others place the blame on Descartes for the dualism between body and soul.

The greatest change in the history of Western medicine came with the Cartesian revolution. Before Descartes, most healers had addressed themselves to the interplay of body and soul, and had treated their patients within the context of their social and spiritual environment. As their worldviews changed over the ages, so did their views of illness and their methods of treatment, but their approaches were usually concerned with the whole patient. Descartes' philosophy changed this situation profoundly. His strict division between mind and body led physicians to concentrate on the body machine and to neglect psychological, social, and environmental aspects of illness. (Capra 126)

Wherever one places the responsibility, the dualistic approach presents an incomplete understanding of the nature of humanity.

When this body/soul split occurred, it created the duality that we live with today.... But any time that you split the soul and the body from each other, you devalue the whole person. You're either devaluing the body, or you're devaluing the inner person, the soul. (Barger 16)

The concept of holism has to do with getting past this dualism and seeing the body and soul as one integrated unit. Even the words used in daily conversation can illustrate the desire for unity. "Our language can reflect our admiration of and our desire for a sense of unity. We respect the person who is 'together' and express a sense of helplessness by explaining 'I just fell to pieces'" (Alster 52).

When God speaks, it is not to one part or another; it is to the entire being:

God talks about people and addresses people as whole people—their whole being. If you look at the psalms, they're very physical. When the psalmist is praising God, he's using his whole body to do it. And when he's in sorrow, there are tears, with all of this groaning and physicality to it. God redeems whole people. (Barger 18)

In the holistic concept, the focus is on prevention. By taking care of the entire self, one is much less likely to become ill:

Medical training focuses upon treating diseases rather than preventing them, and there will always be a critical need for these skills. Even if medicine shifted its priorities toward prevention (and this entails considerable resources), the fact remains that we are to a large extent the masters of our own destinies. We ultimately make the choices that influence our health. (Rosato 3)

Some of the wellness factors are "nutritional awareness, physical fitness, environmental safety, stress awareness and management, adequate rest, and self-responsibility" (Rosato 4). "Measures consistently cited as central to holistic, preventive medicine are appraisals of health status, life-style change, and management of stress, diet and exercise." (Pelletier 64)

Beyond its value as a sensible philosophy of life, a more holistic approach is also

connected with good stewardship:

People of the United States spent 22 billion dollars to purchase alcohol and 12 billion dollars to buy tobacco, but allocated only 400 million dollars to cancer research in 1975.... The World Health Organization estimates the total cost of remedial intervention in the major diseases of the Third World, such as leprosy, malaria, and schistosomiasis, would cost approximately 15 million dollars per year. Such discrepancies within our culture and vis-à-vis the planetary community are impossible to ignore. (Pelletier 39)

Indeed, good stewardship of ourselves would alleviate many self-inflicted disorders and would free resources for many of the pressing needs of brothers and sisters throughout the world.

Again, the central focus is that we are not a collection of individual parts, but integrated, whole people as the concept of shalom indicates.

Holistic Approaches to Work

Holism extends into the world of commerce. When an employer, or leader, understands employees as whole persons, not compartmentalized (and possibly interchangeable) cogs in a machine, great things can happen:

In fact, books written by Bennis (1989), Covey (1992), DePree (1992), and others such as Autry (1992, 1994) and Senge (1994) have been widely read for several years now. Although each author has a unique message and specific area of interest, what they have in common—and what is responsible for their astonishing popularity—is that when talking about work, businesses, and careers, they use words such as *joy*, *interdependence*, *integrity*, *humility*, *caring*, *self-respect*, *love*, and *letting go* [original emphasis]. They do so without embarrassment or apology. Today's citizens not only appreciate that, they endorse it, praise it, and cling to the words with hope and shared vision....

A work environment that ignores feelings and expects people to pretend they do not have them—the positive or the negative—puts a premium on the control of feelings. Inevitably, this distances workers from the organization. Genuineness and passion are left at home. (Plas 22)

Plas, writing about effective leaders, uses the term “person-centered leadership.” In

essence, he is talking about holistic mentors:

They have been able to engender trust and loyalty. The reason they inspire these things, however, has had little to do with what has been traditionally meant by *charisma*. Rather, it has everything to do with what true leadership is all about and what person-centered leadership, specifically is all about. *These leaders are able to inspire their associates because of what they see in those associates, not because of what the associates see in them* [emphasis mine]. (110)

Relationships and Community

Having looked at the theological underpinnings of the whole person, community and relationships, mentoring and holism, an exploration of the four components of spiritual well-being is appropriate.

Baird says, “Nothing is so crucial in creating a meaningful life as the quality of one’s relationships” (119). As God’s creations, humans are made in the image of God and created for relationships with God and with each other just as God is in relationship with himself (Father, Son, and Holy Spirit) and with each of his people:.

It is in community that we care and are cared for. And the value of caring is not to be analyzed instrumentally. That is, to care and to be cared for are inherently valuable. To care and to be cared for are the most satisfying of human experiences. To care and to be cared for meet the deepest of human needs. But notice again, caring is relational. So whether we are talking about depth communication or a caring community, we are talking about the value and power of honest and supportive relationships. Such relationships are the matrix within which meaningful lives are created. (120)

Living in relationship, then, gives purpose and meaning. In fact, meaning exists only in relationship. Relationships make us completely human.

Part of what it means, then, to be fully human is to create meaning by establishing depth relationships, by committing ourselves to projects that give order and purpose to our days, and by placing our lives in the context of meaning-creating stories. (Baird 123)

John Schramm talks about intentional Christian communities. To Schramm, these communities necessarily include certain components:

(1) The opportunity for direct and reciprocal contact between the individual and the group; (2) a ministry or task outside of itself that goes beyond community nurturing of one another; and (3) some concrete definitions, boundaries, and a covenant. (48)

Conversion happens in community. Parker Palmer states that community is the context for conversion:

[It] reminds us that we are called to love, for community is a product of love in action and not of simple self interest. Community can break our egos open to the experience of God who cannot be contained by our conceptions. Community will teach us that our grip on truth is fragile and incomplete, that we need many ears to hear the fullness of God's word for our lives. And the disappointments of community life can be transformed by our discovery that the only dependable power for life lies beyond all human structures and relationships. (82)

Another facet of the intentional faith community is accountability. If conversion has occurred, then members of the community are accountable to one another and responsible to hold each other accountable in the personal walk of faith:

Conversion is to be followed by a personal spiritual walk. Consequently, believers continually check up on each other. "Are you growing in the Lord? Are you walking with God? Are you developing a friendship with the Lord? Do you find that your life is being changed?" become statements of mutual caring, once a person has joined the fold. (Grenz 62-63)

In community lies strength, and the corporate dimension of faith life can help individuals through the rough times, times of questioning and doubt, and times of challenge. In my own experience in the Lutheran Church, occasions arose when my faith was running dry, and yet, during worship, while in the midst of a cloud of believers confessing their faith together through one of the ecumenical creeds, I had the sense of being carried along and strengthened by the faith of others.

Lutherans are not alone in finding this kind of strength in intentional Christian community:

Baptists sometimes express the importance of the corporate dimension by employing the well-known analogy of logs in the fireplace. A group of logs will burn nicely when kept together. But pull one log out of its place, and soon its fire dies out and the log becomes cold. So also in the Christian life. Christians who separate themselves from the community of faith run the risk of losing their spiritual fervor and growing spiritually cold. As they participate in the community of faith, however, believers support each other. (Grenz 66)

Community is an important, integral part of Christian development. This project includes a community component. This component consists of times of community in a small group rather than a large group setting.

While many rabbis had large gatherings of disciples, Jesus deviated from this familiar pattern:

Jesus called a nucleus of disciples to observe his life and service.

After catering to a large audience at the onset, as time went on Jesus focused more and more on the recruiting and training of a core group of men who would later be able to help him accomplish God's far-reaching purposes. (Krallmann 46-47)

Small groups are more effective than large groups at both communication and community building. This effectiveness has been demonstrated again and again by those churches of small groups in terms of the growth of individuals, the dissemination of information, and the level of pastoral care available to individuals. Jesus gives the model:

Jesus proportioned his life to those he wanted to train. It also graphically illustrates a fundamental principle of teaching: that other things being equal, the more concentrated the size of the group being taught, the greater the opportunity for effective instruction... Jesus devoted most of his remaining life on earth to those few disciples. He literally staked his whole ministry on them. (Coleman 31)

According to Davis, "From the life and example of Jesus, we derive the

fundamental concept of mentoring: More time spent with fewer people equals greater lasting impact for God” (21).

The Body: Diet, Fitness, Holistic Health

A second facet of spiritual well-being is the development and fitness of physical bodies. Unfortunately, even to this day many carry over the idea of a body/soul or a body/mind dichotomy. Concentration on either aspect misses the whole, the way that God created us:

The Christian tradition has a long history of the soul/body dichotomy, under the influence of Plato and lingering early heresies. We’re still dealing with that soul/body dichotomy. In the Christian tradition we fall into the soul/body split very easily in our attempt to be “spiritual.” But the culture is asking us “Does my body mean anything?” Because when the body means nothing, I am nothing. (Barger 18)

We cannot ignore the body concentrating only on the “spiritual.” The spiritual includes the body, and yet the body cannot be the sole focus for it cannot be separated out as an independent entity.

The incarnation affirms the body. The Word becoming flesh bears tremendous significance:

How do you defend and expound the significance of the Word taking on a human body to a community that is tempted either to join in its culture’s worship of the body or to reject the body’s significance as part of God’s handiwork? (Quasten and Plumpe 12)

Again, God made flesh shows that while society has nearly deified the human form (and Christians have reacted against that) the flesh is not evil but good (as opposed to Paul’s reference to the *desires* of the flesh):

We have an incredible resource in the Scriptures. We have a message for the world: the body matters. Christianity is an embodied faith. It matters so much to God that his whole plan of redemption is centered on an incarnation, a real, physical death, and a bodily resurrection. He affirmed

the creation when he became incarnate. He wants us to live as embodied creatures. (Barger 18)

God has created humanity. Human beings are creatures, bodily creatures, and what

God has created is good. Humans are physical and spiritual beings in one:

The physical and the spiritual are inescapably entwined. I am more than merely soul and spirit; I am an embodied being, and this body is the temple of the Holy Spirit (I Cor. 6:19). The same Holy Spirit who in Old Testament days came and went, eventually dwelling in a tabernacle made by human hands, now takes residence in the flesh and blood of the redeemed. God inhabits our bodies, making them a place where we can meet and know him. (Barton 13)

Paying attention to the physical can help to hear God's warning signs, and it can help open us to those lessons that God would teach.

Christ says in John 10:10 that he came to give us life and to give it more abundantly. Paying attention to what gives our bodies and our spirits a sense of life (or what drains life from us) can attune us to God's guiding presence. I honor my body by "listening" to tension or discomfort or joy and then asking, "Now what was that about?" In so doing, I often find that God offers wisdom for the long haul. (Barton 15)

Exercise and Eating

Any talk of fitness includes exercise, eating habits, and weight. Interestingly enough, Christians seem to be more concerned with losing weight than the unchurched:

According to research commissioned by the Mass Mutual Life Insurance Company in 1998, 38% of Americans have promised a significant other or spouse that they will lose weight at some point.... Almost half of the American public has resolved to lose weight. Yet few are able to keep their resolution for very long. Only about a third of those who commit to dieting actually do so for more than three months....

58% of the population would like to be thinner than they are. And that number goes up to 68% for women....

Religion ... makes people more weight conscious.... Protestants and Catholics ... run ahead of the Unchurched population in their desire to take off the pounds. (Robinson 11)

Either Christians are more in tune with God's will for physical fitness and an

appropriate weight, or Christians are more vain than the general population. Certainly Christians have not left the secular weight loss programs without competition. “Since the 1950s American Christianity has seen the rise (and sometimes fall) of groups and concepts like Overeaters Victorious, Believeercise, the Faithfully Fit Program, and the Love Hunger Action Plan” (Griffith 448).

The other side of the coin is this: sometimes Christians have gone completely the other way and have ignored the basic obligation to care for the body:

Too many times we as Christians do not “walk the way we talk.” We advocate the importance of caring for our families, yet allow children to subsist on junk food, and exercise as little as possible. We talk about our bodies being the temple of the Holy Spirit and desecrate that temple by our lifestyles. Christians say in effect, “My God can do anything—except keep the soft drinks, candy, and cakes out of my mouth and make me exercise.”

We owe it to God, who created us, to take the best care of the bodies He has given us. Fitness and nutrition are two important ingredients that help do this and give us the chance to better serve Him. (Angel 31)

Eating right and getting appropriate exercise can be a way to practice good stewardship of the gift with which humans have been entrusted. In fact, both mealtime and time working out can be times of worship:

So moments of physical activity and exercise can become prayers of gratitude and moments of consecration. Eating healthy food that we enjoy reminds us of how worthy God is of our dependence. By scheduling at least some of our meals to be taken slowly and prayerfully, true communion and gratitude can develop. Receiving the loving touch of friends and family allows God to minister to our very human needs for meaningful connection. (Barton 15)

Looking toward mentoring Christians to become more like Jesus, Christians must include the dimensions of health and fitness.

Fitness and wellness go together. The more one focuses on maintaining physical fitness, the more likely the person is to stay well. James Angel has several suggestions:

The most effective way to lose weight and keep it off is through a change

in lifestyle. A change in eating habits and exercise habits must be incorporated into the daily routine for a lifetime....

Exercise should be of the aerobic type—jogging, swimming, cycling, or fast walking. It must be done three to four days a week, for a minimum of 30 minutes, with the heart rate elevated to a high level during the whole course of the exercise.

Combining a conscientious exercise program with a slight caloric reduction (200 to 250 calories per day) allows most people to lose about one pound a week—the ideal weight loss via a lifestyle change. (Barton 31)

Physical Fitness and Wellness

In John F. Kennedy's article, "The Soft American," he stated that physical fitness is a crucial and vital foundation for both skill and intelligence:

The Greeks knew that intelligence and skill can only function at the peak of their capacity when the body is healthy and strong; that hardy spirits and tough minds usually inhabit sound bodies. In this sense, physical fitness is the basis of all activities in our society, and if our bodies grow soft and inactive, if we fail to encourage physical development and prowess, we will undermine our capacity for thought, for work and for the use of those skills vital to an expanding and complex America. (qtd. in DiGennaro 6)

Kennedy was correct. Physical fitness does have impact upon the ability to work and even the ability to think creatively. Physical fitness can even affect attitudes:

The National Aeronautics and Space Administration conducted a study with its employees that showed the physical condition of workers brings back dollar dividends. After one year of participating in an exercise program, it was found that more than 60% of the people had improved work performance and had more positive attitudes toward their jobs. (Allsen, Harrison, and Vance 9)

Rather than simply being fit or unfit, a continuum of degrees of physical fitness exists. Hoeger and Hoeger provide one definition:

From a health point of view, there are four components of physical fitness....

Cardiovascular endurance—the ability of the heart, lungs, and blood vessels to supply oxygen and nutrients to the muscles for sustained exercise.

Muscular strength and endurance—the ability of muscles to generate

force.

Flexibility—the capacity of a joint to move freely through a full range of motion.

Body composition—the amount of lean body mass and adipose tissue (fat mass) found in the human body. (4)

According to DiGennaro, “Physical fitness is a dynamic state of being, characterized by three integrated components: body leanness, service network efficiency, and locomotive network efficiency” (32).

For the purposes of this study, the focus was on moving toward a healthy lifestyle. Allsen, Harrison, and Vance suggest five objectives for fitness: cardiovascular endurance, weight control, strength, flexibility, and relaxation (10-11). In this study, the concentration was on the components of flexibility, weight, and heart rate.

Just hearing the word “exercise” is enough to make some Americans cringe. The goal of the physical component is to help people begin to move toward healthier lifestyle choices.

In order to help people achieve a lasting lifestyle change, two factors are key beside internal motivation. The first is belonging to a group—one or more partners also working for a positive lifestyle change—that can help provide more support and incentive than an individual has working alone. The second is to either find a way to enjoy making the lifestyle changes or to begin with activities that one enjoys already.

Garrick and Radetsky suggest that enjoyment is a motivator: “The way to make a plan is by figuring out which activities will do two things for you: help you reach your exercise goals and make you happy while you’re doing it” (73).

In terms of exercise, literally hundreds of options are available from very low impact to high impact, from a regular program of walking to an intense and rigorous weight

training regimen. One option is “Walk Aerobics,” described as “brisk, aerobic fitness walking; it is a low-impact, low-stress exercise ... walking at a pace of 3.5 to 4.0 miles per hour” (Snowdon and Humphreys 13).

Garrick and Radetsky name a full spectrum of human activity: running, swimming, walking, cycling, rowing, cross-country skiing machines, treadmill, aerobic dance, exercise videotapes (non- or low-impact, stretching, weight training or strengthening, dance), fitness facilities (weight training, eccentric cam machines, hydraulic weight machines, free weights, general fitness or athletic facilities, aerobic exercise or dance facilities,) tennis, golf, and alpine skiing.

Mardi Erdman suggests exercising whenever and wherever the opportunity arises using the only equipment God has provided: the human body and the human mind. She includes exercise routines and stretches to be done while brushing one’s teeth (88-89), while riding a bus (102), and even while vacuuming (106).

The holistic approach suggests that the human being is not split into various parts but is an integrated whole. Even though when seeking to improve the body, the mind is not left out of the process. According to Seaborne, attitude is a key to physical fitness especially to cross training.

Cross-training smart is more than physical. Attitude affects cross-training workouts and immune systems as well according to Dr. Larry Dossey. Smile, think positive thoughts, believe you can improve; and your chances increase significantly. Ancient medicine men tuned into their patients; belief-systems before formulating a cure. Dwight Stones wouldn’t jump until he saw a mental picture of himself clearing the bar. Medical doctors prescribe placebos. Millionaires attribute success to attitude. Elite athletes and entertainers testify to the power of attitude. The University of Chicago’s Csikszentmihalyi believes that cultivating a positive attitude in the face of adversity fosters “un-self-conscious self-assurance.” (121)

Maintaining an active lifestyle is a key to feeling better and even living a longer life.

Specifically, a good diet and exercise, avoiding tobacco and excessive use of alcohol can add years to one's life. To a large extent, our degree of fitness is determined by our own choices:

More than ever before Americans realize that good health is largely self-controlled and that premature illness and mortality can be prevented through adequate fitness and positive lifestyle habits. The current American way of life, unfortunately, does not provide the human body with sufficient physical exercise to maintain adequate health. Furthermore, many present lifestyle patterns are such a serious threat to our health that they actually increase the deterioration rate of the human body and often lead to premature illness and mortality.

Recent scientific research clearly indicates that active people live longer and enjoy a better quality of life. (Hoeger and Hoeger iii)

A sedentary lifestyle can have a tremendous impact upon our health and well-being:

Based on current statistical estimates, the leading causes of death in the country today are basically lifestyle related. About 70 percent of all deaths are caused by cardiovascular disease and cancer. Approximately 80 percent of these could be prevented through a positive lifestyle program. (Hoeger and Hoeger 143)

The sedentary lifestyle is not merely a poor choice and poor stewardship, it is now also officially listed as a major risk factor for heart disease:

"A sedentary lifestyle now constitutes the greatest single risk to the collective hearts of America," according to the Centers for Disease Control. A sedentary lifestyle is now considered so bad for you that the American Heart Association lists it as a major "risk factor," on a par with high blood cholesterol, high blood pressure and cigarette smoking. (Snowdon and Humphreys 19)

Physically active individuals are less likely than those who are sedentary to experience a heart attack or other form of cardiovascular disease.... Physical activity is as important as diet in maintaining proper weight.... Most medical authorities support the belief (and most active people will testify to it) that exercise helps a person look, feel, and work better. (Allsen, Harrison, and Vance 8-9)

Clearly, the physical aspect of the whole person cannot be ignored. To abuse the body by

direct or indirect means affects every other aspect of personhood.

Intellectual Fitness

Another facet of spiritual well-being is intellectual fitness. “Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things” (Phil. 4:8, NIV).

As discussed earlier, attitude plays a main role in physical fitness. In fact, attitude is vital not to just one part but to all of life:

By now you have noted an emphasis on this subject as it relates to body-mind-spirit fitness. Attitude is one’s basic mindset regarding a significant subject or condition. Your attitude toward fitness is crucial to your openness to the message and experience of fitness, and to your willingness to develop the basic disciplines necessary for achieving this satisfying lifestyle.

The basic ingredients of a fitness attitude are an openness to the adventure of body-mind-spirit fitness, the commitment to do what is necessary to develop fitness, and a sincere understanding that body-mind-spirit fitness is good stewardship of the personhood God entrusted to our care and service. (Rediger 105)

Maxwell states that attitude is one of the twenty-one essential qualities of a leader (88-94). However, a “good” attitude is difficult to measure at best, much less quantify.

Mental fitness is more than simply attitude. Rediger not only speaks of the complexity of intellectual, or mental, fitness but also of the interplay between “body, mind and spirit”:

The mental part of fitness is more complicated than the physical part because we know less about our brains and hearts and less about how to nurture and manage them, and because the consequences of how we manage them are less obvious. Further, we don’t even know what we don’t know about the brain-heart-body connections....

Mental fitness is more than training the conscious mind to function in healthy ways. It includes becoming aware of the patterns and influences of the unconscious mind and working to transform these patterns if they are

unhealthy. It includes being careful to build the kind of memories, habits, and influences in our lives that will accumulate as a healthy unconscious.... Both burnout and boredom are indicators of unfitness. They are wake-up calls. We should take them seriously, for they are not just unpleasant experience, they are signals from the body, mind, and spirit that unfitness has deteriorated to the point of significant damage. (95-99)

For Rediger, a vitally important part of mental fitness is practicing mental exercises, specifically decision making, experimentation, and development-enhancement. Rediger suggests that people can easily become lazy in decision making by choosing habitual responses, postponing the decision, or by seeking an innovative outcome. He advocates intentionally choosing a different way of making decisions (106-07).

Another mental exercise is experimentation—anything from trying a new recipe or learning a new language to dance classes and yoga. Finally, he encourages trying development-enhancement, which is the process of developing new skills (Rediger 107-08).

Intentional study and exploration also aid mental fitness. A program of continuing education, a sharpening of the skills, can stretch and discipline the mind. “Another basic is the capacity to learn. How sad it is to see adults who are stuck at an immature level of knowledge and understanding. Knowledge, wisdom, insight, and common sense are the goals of intellectual learning” (Rediger 110).

The book of Proverbs encourages seeking wisdom and understanding:

Get wisdom, get understanding;
do not forget my words or swerve from them.
Do not forsake wisdom, and she will protect you;
love her, and she will watch over you.
Wisdom is supreme; therefore get wisdom.
Though it cost all you have, get understanding. (Prov. 4:5-7, NIV)

Spiritual

The spiritual development/formation component is crucial as one cannot be fully human without a spiritual dimension. It is a basic element of personhood.

Faith Mentoring/Spiritual Direction/Spiritual Formation

In combination with the other facets [relational/emotional–(relationship with others–community,) physical and intellectual (focus on body and mind–self)], the spiritual dimension (relationship with God) is the basis for spiritual well-being.

“Spiritual formation and human formation are inseparable without one being reduced to the other” (Conn 87). Since this discussion is about the complete person, the spiritual dimension must be included:

Christian Spirituality... is the human capacity for self-transcendence in love, in fidelity to truth whether or not it agrees with me, in free commitment to a worthy cause, in an imaginative appreciation for art and music, in a sense of unity with the cosmos.... What the Spirit teaches now, of course, is not new facts about God, but deeper understandings of our communal and personal life in Christ. (86-87)

Just as spiritual development and faith-mentoring cannot be fully explored without the physical and relational components, human development cannot be fully explored while ignoring the spiritual aspect. “Christian growth is different from other developmental processes in that a supernatural factor is present—the indwelling Holy Spirit of God helps guide, teach, and empower the believer to live and grow satisfactorily (St. John 16:13-14)” (Fortosis 295).

The mentoring process is different in Christian holistic mentoring because the mentor and the learner are not the only ones who are involved and committed to the growth process.

The Bible has many examples of mentoring and of the mantle of faith and leadership

being passed on: Elijah and Elisha, Barnabas and Paul, Barnabas and John Mark, Paul and Timothy, Jesus with the twelve and even more intensely with Peter, James, and John. The model has been presented.

The Biblical basis for mentoring (or “discipling”) is clear. Scripture is full of stories of older, more experienced followers of God taking younger believers under their wings, providing counsel, stretching faith, building confidence, sharing responsibility. It’s an inspiring record of relationships carefully nurtured with God’s greater purposes in mind, an intentional passing along of faith’s deposit from the older and more tested to the younger. (Cerbone 12)

Perhaps Matthaei summarized the idea of faith-mentoring best: “Faith-mentoring is a gift of God’s love incarnate in interpersonal relationships. Faith mentors are vehicles of God’s grace” (540). She further elaborates the position as intermediary helping an individual come to a greater understanding of the self and of God:

Another role for a faith mentor is mediator of the faith, a person who through observation, discernment, and guidance provides others an opportunity to clarify their relationship with God.... The mediator is the one who stands in the middle, the one who facilitates another’s growing relationship with other persons and with God. (543)

Spiritual Formation

Several key sections of Scripture can be considered foundational for spiritual formation:

Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will. (Rom. 12:2, NIV)

My dear children, for whom I am again in the pains of childbirth until Christ is formed in you, how I wish I could be with you now and change my tone, because I am perplexed about you! (Gal. 4:19, NIV)

Therefore go and make disciples of all nations. (Matt. 28:19, NIV)

We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor,

struggling with all his energy, which so powerfully works in me. (Col. 1:28-29, NIV)

Until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. (Eph. 4:13, NIV)

In these passages, Dettoni finds three key words: formation, disciple, and maturity:

Formation is the first key word in spiritual formation (Gal. 4:19). This word is the root word *morphe*, found in Romans 12:2 and 2 Corinthians 3:18. It suggests that the inner being of the person is radically altered so that he or she is no longer the same.... [O]ur very central core of being is transformed into something quite different. It is not just an outward change but a metamorphosis from one form to another new and better one. We are being changed from the "old" to the new who is "in Christ," being conformed to His image....

The second word, discipleship (Matt. 29:19), suggests an active following of Jesus. Christ's disciples do not just have a mass of information about Him in their heads. Disciples have forsaken all others and followed Jesus (Luke 9:23-24, 57-62; 14:25-35). One of the most concrete ways of following Jesus involves patterning our life after His. This patterning means that we seek to do what He did; in other words, live a life filled with prayer, quiet service, Scripture reading, meditation, worship and fasting, to name a few....

The third word is maturity. The goal of transformation is to become a disciple and, even more importantly, to become mature, complete, and perfect like Jesus Christ. The only standard or norm by which disciples measure their spiritual development is the standard of Jesus Christ.... In summary, from a biblical foundation, spiritual formation is an intentional, multifaceted process which promotes the transformation by which Christ is formed in us so that we can become His continually maturing disciples. (15-16)

Spiritual formation is a process—a process that can be monitored, a process that can be encouraged, a process that can be directed and led. Charpentier and Malcomson suggest the following:

For me, the following disciplines are of help

- a. *Keeping a journal, but not doing it slavishly.* (I don't have to write in it every day of my life.) I need to be at times brutally honest with myself in my journal; so I am writing for me, not for publication.
- b. *Making visits to a spiritual director.* Again, I do not do this regularly, such as once or twice a month, but intermittently as the need is felt.

- c. *Going on periodic personal retreats.* I feel that once a year for a minimum of seven days it is important for me to be myself with no stated agenda. I also try to be by myself for the equivalent of at least one day or more a month.
- d. *Attending experiential theologizing events.* Sometimes I help conduct such events; at other times I am an ordinary participant.
- e. *Leading spiritual growth workshops.* This helps keep me honest in terms of my own spirituality. Also I find it very exciting to find out how other people are experiencing spiritual formation.
- f. *Doing my praying more honestly.* This means, in part, that I do more “cry from the heart” types of prayers. I say what I feel to God whether it sounds sophisticated or not. I don’t worry about the words, only about being truly open to God and to my experiencing of God.
- g. *Being truer to myself.* It is very important for my spirituality that I follow my intuition. In fact, this is the key to my spiritual formation. I try to do what I feel I need to do, want to do, and am called out of the depths of my being to do. I believe that God speaks to me best through my intuition. This involves becoming friends with *me*. It also means celebrating God’s creating and sustaining of my uniqueness. (49-50)

In fact, they go on to propose a checklist to take stock of one’s development and/or progress (see Appendix C).

Spiritual formation is holistic; it has to do with the entire person. “Spiritual formation works with the whole person, not only with a soul to be saved or a mind to be taught” (Dettoni 11).

Spiritual Formation In Small Groups

As mentioned above, Jesus mentored the twelve and the three in the context of a small group. Deison speaks of spiritual formation in the communal setting as God’s intent:

God intends the process of spiritual formation to occur in a community context, so when we speak of spiritual formation through small groups, we really see spiritual formation in the normal context of scripture—its natural setting is communal. (270)

Deison gives the marks of a small group that is foundational for spiritual formation:

Four essential ingredients mark small groups with a strong sense of

community: (1) a clear purpose; (2) a commitment to each person involved as well as a commitment of each person to the group; (3) a strong, loving, serving and accessible leadership, supported with a sense of democratic unity, and (4) explicitly shared beliefs and values. (273)

Moral Development/ Stages of Faith/ Spiritual Well-Being

To adequately explore spiritual well-being, both moral development and stages of faith must be considered. The seminal thinkers in stages of moral development and stages of faith are Erik Erikson, Lawrence Kohlberg, and James Fowler. Building on their work, both Moberg and the team of Paloutzian and Ellison developed scales of spiritual well-being (SWB):

Erik Erikson, Robert Kegan, and Jane Loevinger have developed comprehensive theories of stage development and stage change. Lawrence Kohlberg and Carol Gilligan focused their stage theories on styles of moral reasoning; James Fowler applied these theories to faith development explicitly including affective and symbolic dimensions in his schema. (Ruffing 96)

Interestingly, Kohlberg's ideas on moral development are independent of faith, which is somewhat counter-intuitive:

Kohlberg feels that his empirical studies give incontrovertible evidence that the sequence of stages does not depend in any significant way on a person's religion. In other words, the patterns of moral development apply to all humans by virtue of their being human. (Fernhout and Boyd 288)

Fowler builds on Kohlberg's work to construct a model of stages of faith development.

Fowler uses the work of Piaget, Erikson and Kohlberg to interpret data obtained in hundreds of interviews with individuals of all ages about their ultimate values and beliefs. For Fowler, like Kohlberg and Piaget, development means shifts in the structure or mode of thinking, not its content. To oversimplify a complex formulation, for Fowler, a stage of faith is a way of reasoning about, or mentally constructing, ultimate reality—a form of logic with a cognate mode of symbol interpretation, ethical reasoning, social awareness, etc. (Kwilecki 309)

While both of these models are of interest for mentoring, the issue that began this study was of church leaders being somewhat burned out and finding that their work sometimes got in the way of their faith. Therefore, rather than a moral development or stages of faith model, a more appropriate measure is “spiritual well-being.”

The 1971 White House Conference on Aging stimulated research on spiritual well-being and interpreted it as “a lifelong pursuit, continued spiritual growth hence being possible throughout the entire life span.... [I]t overlaps with religiosity, aspects of which can be viewed as among its domains or components” (Moberg 351).

Later, the National Interfaith Coalition on Aging (1975) concluded, “[S]piritual well-being is the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness” (Ellison 331).

Recognizing that spiritual well-being may not be the same thing as spiritual health or spiritual maturity (Ellison 332), it nevertheless may be an appropriate tool to measure the effects of holistic Christian mentoring.

Two scales have been devised for measuring spiritual well-being: the Moberg Spiritual Well-Being questionnaire and the Paloutzian and Ellison Spiritual Well-Being scale. Both of these scales make incorporate two measurements, one of well-being in relationship to self and others, and one of well-being in relationship to God:

Spiritual well-being involves a religious component and a social-psychological component.... Moberg (1971) has conceptualized spiritual well-being as two-faceted, with both *vertical* [emphasis mine] and *horizontal* [emphasis mine] components. The vertical dimension refers to our sense of well-being in relation to God.... The horizontal dimension refers to a sense of life purpose and life satisfaction, with no reference to anything specifically religious....

Paloutzian and Ellison began development of an instrument that would provide a general measure of spiritual well-being while not getting bogged down in specific theological issues or a priori standards of well-being

which may vary from one religious belief system or denomination to another... The Spiritual Well-Being Scale (SWB) was constructed. It consists of 20 items responded to on a seven point scale ranging from strongly agree to strongly disagree. (Ellison 331-32)

Some interesting findings have resulted from the use of this type of measurement scale with a wide range of subjects:

Spiritual well-being has been found to be related to several types of religious variables.... “[B]orn again” Christians ... typically have more positive spiritual, religious and existential well-being than either “ethical” Christians, who describe themselves primarily in terms of adherence to the ethical and moral teachings of Jesus, or non-Christians....

There is a strong positive relationship between spiritual well-being and those religious beliefs and practices which focus on the affirmation and valuing of the believer.... Spiritual well-being was also positively related to the grounding of one’s own positive self-evaluation in God’s acceptance ($r [68] = .60, p$ less than $.001$). (Ellison 335-36)

Two especially telling results, which may have strong implications on beginning Christian mentoring with leaders of a congregation, have to do with the average number of Sunday services attended each month and the average amount of time spent in daily devotions:

Ellison and Economos ... also found that the average number of Sunday services attended each month was significantly correlated with spiritual well-being ($r [68] = .35, p$ less than $.002$), though the average number of weekday meetings attended each month was not....

Though the average number of times that one had devotions each week was not associated with well-being, they found the average amount of time spent per daily devotional period was significantly related to overall spiritual well-being ($r [68] = .33, p$ less than $.01$). (Ellison 336)

Research Design

I am convinced that a specific, individualized mentoring program will work in the local congregation. I addressed the following areas of Christian life:

FAVOR WITH HUMANITY: *HEART*—emotional/relational

FAVOR WITH GOD: *SOUL*—spiritual development/formation

STATURE: *STRENGTH*—physical fitness and wellness

WISDOM: *MIND*—intellectual development

Emotional/Relational

Rather than doing only one-on-one mentoring, I used a small group setting so learners were able to learn from one another, become a team, and practice being as the body of Christ. This model was used with some success by Wesley. In addition to discussion, prayer, study, and accountability, the group practiced “Kindness Evangelism” (Sjogren 15-31).

Physical Fitness and Wellness

I worked with each individual to establish goals and a healthy lifestyle based on the principles of good stewardship. One beginning point was to calculate the body mass index as explained by Rediger (73).

Spiritual

After establishing clear goals, each individual made use of one or more of the following: daily Bible reading, small group studies, Serendipity Small Group Resources, and other devotional material. for individual and group study.

Intellectual

After establishing individual goals, a specific reading program was established to help stretch each person intellectually. Selected titles are listed in Appendix D.

I believe that holistic Christian mentoring can be useful and effective for individuals and for a congregation. Just as Jesus ministered to the crowd yet spent most of his time with a small group of twelve, I have ministered to my congregation and at the same time intentionally focused my energies on a small group. I began a small group (yet

individualized), holistic mentoring program including the above components.

After selecting a group of leaders and/or potential leaders, I administered the Spiritual Well-Being scale before and after a period of mentoring to determine whether or not any significant change occurred due to this time of mentoring.

CHAPTER 3

THE PROBLEM AND PURPOSE

The purpose of this project was to determine what changes in the level of leaders' spiritual well-being result from their involvement in multidimensional, individualized holistic Christian mentoring with a small group component. Members of St. John's Lutheran Church were my sample being tested both before and after the mentoring program to determine their level of spiritual well-being. Any significant differences in results from the pretest to the posttest were noted.

Church leaders are often expected to provide leadership with very little training and often even less support and mentoring. The coaching and mentoring that does go on is often one dimensional and rarely deals with the whole person. I believe the lack of quality mentoring is one of the major reasons for leadership burnout and dropout as well as a reduced sense of spiritual well-being.

This project sought to address the above problem yet the project was also part of a larger, overall goal of helping the leaders be more holistically connected with Jesus Christ, themselves, and with one another. The goal was that they would become more like Christ and develop along the same lines: intellectually, physically, spiritually, and emotionally/relationally (Luke 2:52). Not only would they continue to develop, but they would potentially become more effective leaders and may also help others in the fellowship to develop in the same ways.

I selected a group of leaders, initially inviting a pool of fifteen to join in the mentoring program with the expectation that approximately eight to ten would participate. These fifteen were intentionally selected to provide a mix of ages from 26 to

63 and a combination of genders. Those invited include past and present leaders as well as individuals that were on their way to becoming leaders. I made a point to invite people who had served and left leadership positions as well as current leaders. Five of the fifteen people declined to participate. At the beginning of the study, two others dropped out citing work pressures and over committed schedules.

I gathered the group of eight leaders, met with them individually to administer the instruments, and discussed the various aspects of spiritual well-being. I asked them to set goals in each of the four facets of spiritual well-being, and we broke the goals down into achievable steps. Having met with each individual, we began meeting as a group spending time in group building, Bible study, sharing, and prayer. In addition, we took part in servant evangelism projects together. Our framework for regular group meetings included a checking-in (reporting), a lesson (such as Serendipity Small Group Resources or Willow Creek materials), and fellowship time. I met with each person individually once every two or three weeks for personal mentoring time. At the end of ten sessions, I administered the measurement instruments once again for a posttest and evaluated the data.

Research and Operational Questions and/or Hypotheses

Three research questions were the basis for the project:

Research Question #1

What is the current level of spiritual well-being among the leaders of St. John's Lutheran Church of Highland?

What changes occurred in the level of spiritual well-being as a result of individualized holistic Christian mentoring with a small group component?

The answer to the first question provided a baseline measurement of the leaders' spiritual well-being prior to the program of individualized holistic Christian mentoring with a small group component. Without such a measurement, any change in the level of spiritual well-being in the leaders would have been impossible to determine.

This research project was built upon the premise that a program of individualized holistic Christian mentoring with a small group component can positively impact the spiritual well-being of leaders in a congregation. The posttesting allowed a determination whether or not a change in spiritual well-being occurred.

Research Question #2

What other intervening variables might correlate with the measured changes in the level of spiritual well-being?

Several potential intervening variables include level of health, level of education, occupation, race, gender, and age. All of these variables are controlled by their placement on the Moberg Spiritual Well-Being Questionnaire.

Research Question #3

What other variables might influence the results that cannot be controlled by their placement on the questionnaire or scale?

Some variables are spiritual growth through work on a capital building campaign, changes in pastoral staff and preaching, and personal life and growth issues in the lives of those who participate in the individualized holistic Christian mentoring program with a small group component. Unfortunately, these items cannot be controlled, and they represent random factors in this study.

Population and Sample

The population for the survey includes those in formal or informal leadership positions in St. John's Lutheran Church of Highland. Out of a membership roll of nearly 1,500 and an "active membership" of approximately 850 to nine hundred, approximately seventy people are formal or informal leaders.

The non-random sample included approximately eight of the seventy selected to intentionally mix genders, ages, and length of church membership. The small sample is due to necessary size limitation for positive small group dynamics.

Instrumentation

Two measurements of spiritual well-being are accepted: Moberg's Spiritual Well-Being Questionnaire and Paloutzian and Ellison's Spiritual Well-Being Scale (Moberg 352-59; Ellison 340; see Appendixes A and B).

The Spiritual Well-Being Scale is intended to measure the subjective quality of life on two dimensions: religious well-being and existential well-being:

The religious, "vertical" dimension (RWB) focuses on how one perceives the well-being of his or her spiritual life as this is expressed in relation to God. The social psychological, "horizontal" dimension (EWB) concerns how well the person is adjusted to self, community, and surroundings. (Hill and Hood 382)

Test-retest reliability coefficients for four different samples are as follows: RWB: .88 to .99, EWB .73 to .98, SWB .82 to .99. Internal consistency reliability is as follows: RWB: .82 to .94, EWB: .78 to .86, and for SWB .89 to .94 (Hill and Hood 383).

In terms of validity, the scale has obvious face validity based on examination of the content of the items:

The RWB items cluster strongly together on one factor. The EWB items tend to cluster together on two subfactors that connote life direction and

satisfaction. . . . Validity is also indicated by correlations between the SWB scale and other measures with which it ought to be associated on theoretical grounds. For example, people who tended to score high on SWB scored lower on loneliness, higher on self-confidence, and higher on intrinsic religious orientation. The SWB, RWB, and EWB scores were all positively correlated with a sense of purpose in life. (Hill and Hood 383)

According to Boivin, the Moberg Questionnaire is comprehensive because it “includes individual items pertaining to social attitudes, self-perceptions, theological orientation, religious beliefs, opinions, experiences, preferences, affiliations, and various charitable endeavors” (qtd. in Hill and Hood 375).

Moberg identifies thirteen scales and indices within the instrument: existential well-being scale, religious well-being scale, internal well-being scale, Christian faith index, self-satisfaction index, personal piety index, subjective spiritual well-being index, optimism index, religious cynicism index, elitism index, political involvement index, religious involvement index, and charitable involvement index. (qtd. in Hill and Hood 375) The four strongest indexes of spiritual well-being are the Christian faith index, the self-satisfaction index, the personal piety index, and the subjective spiritual well-being index. Again, in Boivin’s words, “One measure of spiritual well-being could, therefore, just include the items involved in these indices” (375). The weakest indexes are the indexes of optimism, religious cynicism, and elitism, and Moberg recommends that they be dropped (375-76).

While no measures of reliability were reported, when Paloutzian and Ellison administered their instrument along with Moberg’s a strong correlation was apparent:

These two measures corresponded very well with each other. The Existential Well-being portion of Paloutzian and Ellison’s measure had a correlation coefficient of 0.73 with Moberg’s Self-Satisfaction index. Likewise, Paloutzian and Ellison’s Religious Well-Being Scale had a coefficient value of 0.86 with Moberg’s Christian Faith index, 0.70 with

Moberg's Personal Piety index, 0.63 with the Subjective Social Well-Being index, and 0.63 with the Religious involvement index. (Hill and Hood 376)

Data Collection, Independent and Dependent Variables

The Paloutzian and Ellison Spiritual Well-Being Scale served as the primary source of data collection for the dependant variable of spiritual well-being. This was administered individually both prior to the mentoring program and at the ten session mark.

The independent variable was the individualized holistic mentoring program with a small group component. While all of the learners shared the same small group experiences and some of the same materials, each individual learner set his or her own personal goals in the areas of intellectual, spiritual, physical, and emotional/relational growth and had a personalized mentoring program in these areas. However, the format was the same in each case.

The format followed the suggestions of Robert Logan:

1. **Relate:** Clarify expectations, build trust, agree on purpose and focus of what you are trying to do
2. **Reflect:** Help them figure out where they are. Ask, "What progress has been made?" "What can you celebrate?" "What is God doing in your life?" "What do you sense that God is wanting you to do?"
3. **Refocus:** Ask, "What direction do you need to go?" "What are the priorities, the action steps?" "What are you going to do between now and the next time we are going to get together?"
4. **Resource:** As the person is implementing the plan, you help supply what is needed, the right tool at the right time. Use the proper tool for the proper job.
5. **Review:** After they have taken action, what progress did they make? What else needs to be done?

A worksheet was developed for use with the beginning individual mentoring sessions (see Table 3.1).

In the initial mentoring sessions, we worked to set individual goals in each of the four areas of human development. Over time we used the worksheet in Table 3.1 as a framework to help and encourage each person to meet his or her goals.

Table 3.1. Worksheet for Individual Mentoring Sessions

	Spiritual	Physical	Intellectual	Relational/ Emotional
Relate				
Reflect				
Refocus				
Resource				
Review				

The early small group sessions had a stronger focus on group building and then moved toward a specific content focus to help provide spiritual, intellectual, and relational/emotional components.

After the time of individual mentoring and the ten small group sessions, the posttest was administered. Changes in individual levels of spiritual well-being were measured, and the group's total average was compared with the pretest.

This was a descriptive correlational study. "These are not cause/effect relationships, they are associations that may lead to generation of new hypotheses" (Naval Medical Research Center., 2)

CHAPTER 4

FINDINGS OF THE STUDY

What Is the Impact of This Mentoring Program on the Spiritual Well-Being of These Leaders?

To a large extent, the change in scores on Paloutzian and Ellison's Spiritual Well-Being Scale answered the question of impact of this mentoring program on the leaders' spiritual well-being. To a certain extent, it was also answered in terms of whether or not the participants reached their goals.

The Spiritual Well-Being Scale (SWB) was administered at the beginning and at the end of the 3½-month mentoring program. The Well-Being Scale consists of twenty items rated on a six-point Likert Scale.

The results of the first testing indicated that the eight subjects' scores ranged from an SWB index of 69 to 115 (mean=98.0). The results of the second testing indicated that the eight subjects' scores ranged from 93 to 115 (mean=108.0). The mean scores of 98 and 108 respectively fall into the range for various religious groups of 82 to 109 (Hill and Hood 383).

In six out of the eight subjects, spiritual well-being increased by an average factor of 13.66. In one subject, spiritual well-being decreased but only by a factor of 2. One other subject's level of spiritual well-being remained steady. Total average change for the group was an increase of 10.00, with an s-value of 13.69, 2.82 degrees of freedom, and a t-value of 2.065. The two-tailed p-value was 0.077676 (significant at the 0.1 level), and the one-tailed p-value was 0.038838 (significant at the 0.05 level) (see Figure 4.1).

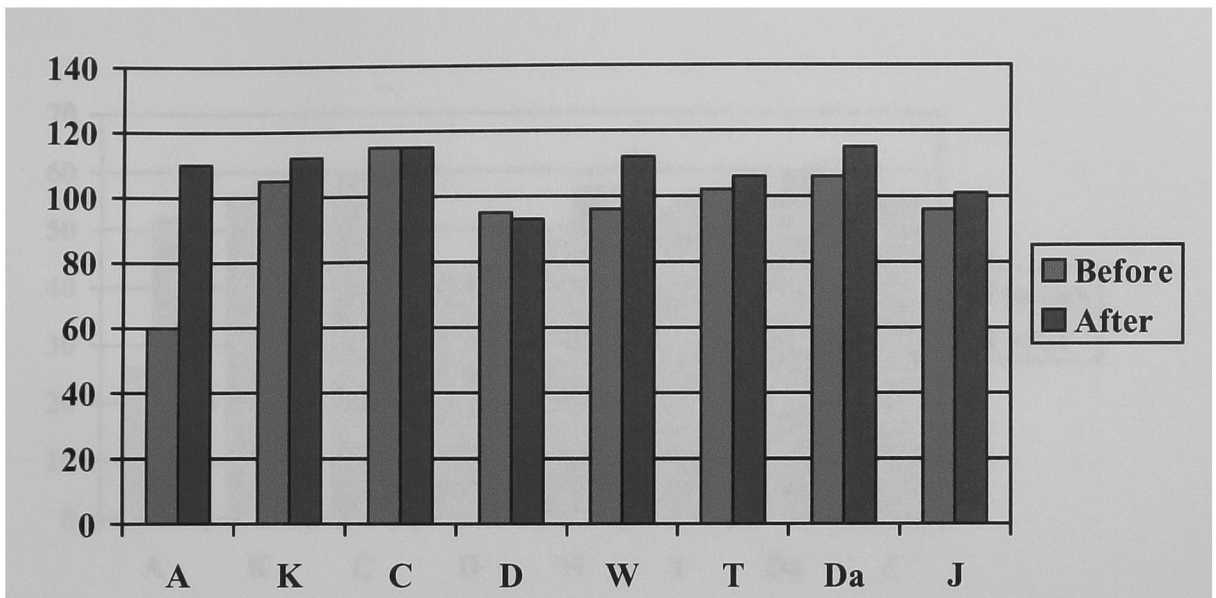


Figure 4.1. Spiritual Well-Being Scores

The spiritual well-being scale can be broken down into is two component parts, the religious (“vertical”) well-being scale (RWB) and the existential (“horizontal”) well-being scale (EWB). Each of these scales ranges from possible scores of 10 to 60.

The results of the first testing indicated that the eight subjects ranged from an RWB index of 26 to 60. The results of the second testing indicated that the eight subjects ranged from 44 to 60.

In seven of the eight subjects, religious well-being increased. The other subject had already scored the maximum and maintained that score. A second subject moved to the maximum score of 60. The mean change for the seven whose scores increased was +6.714, and the total sample mean was +5.875, with an s-value of 8.626 and a t-value of 1.926. In terms of significance, the two-tailed p-value was 0.095434 (significant at the 0.1 level), and the one-tailed p-value was 0.047717 (significant at the 0.05 level) (see Figure 4.2).

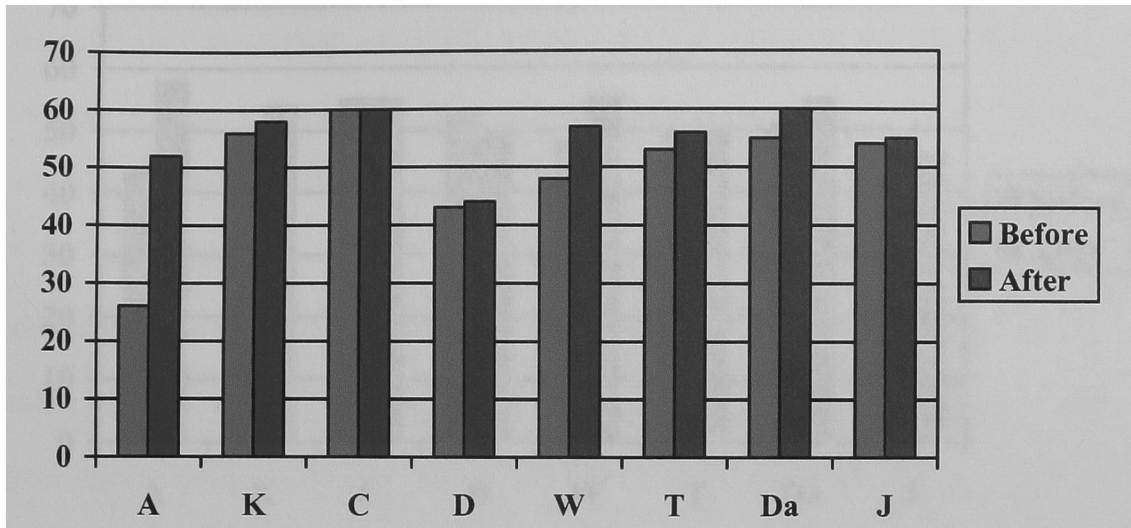


Figure 4.2. Religious Well-Being Scores

In terms of the existential well-being scale, the first testing showed subjects ranging from 43 to 55 on the EWB scale, with a mean of 48.625. The second testing results ranged from 46 to 58, with a mean of 52.75. Six of the subjects showed increased scores, one remained unchanged, and one showed a lower score. While that one score decreased by three points, it was enough when combined with her RWB score to show a decrease on the individual Spiritual Well-Being scale for that subject.

The sample mean change was +4.125, with an s-value of 5.409978 and a t-value of 2.1566. In terms of significance, the two-tailed p-value was 0.067946 (significant at the 0.1 level) and the one-tailed p-value was 0.033973 (significant at the 0.05 level) (see Figure 4.3).

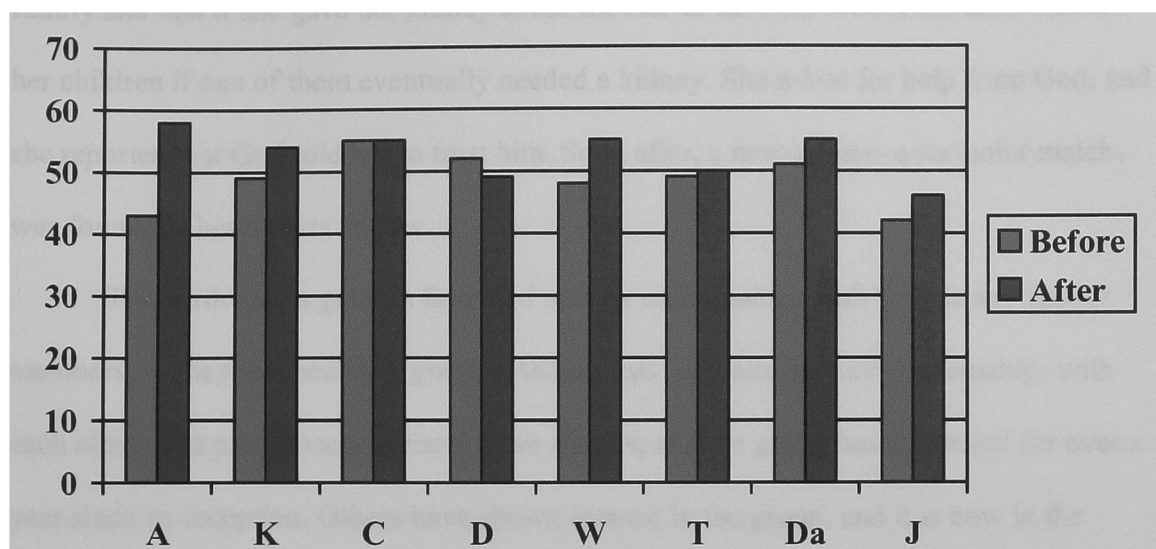


Figure 4.3. Existential Well-Being Scores

Overall, the subjects had increased scores on the Spiritual Well-Being Scale.

Interestingly, the one subject out of the eight that did not have an increased score had a score that dropped on the existential well-being scale, and that was enough to lower that subject's SWB score, even with a slight increase in the RWB component.

As might be expected from the change in the existential well-being scores, the personal connection and depth of conversation was strong in the small group time. Existential well-being and the religious well-being are both parts of spiritual well-being, and their interplay became clear as the participants lived out their relationship with God through their relationships with others.

D began to weep at one of the group meetings as she told the group of her struggles to care for a friend with cancer. The group offered both care for D and also help for the friend. Later, K shared the story of her own dilemma: whether or not to donate a kidney to her mother-in-law, knowing that a genetic disease passed down through the

family and that if she gave her kidney to her mother-in-law, she would not have one for her children if one of them eventually needed a kidney. She asked for help from God, and she reported that God told her to trust him. Soon after, a new kidney—a six-point match—was found for her mother-in-law.

The participants grew in faith and in their relationships with friends and family members, as they reached their goals in those areas, and also in their relationships with each other. The participants became close friends, and the group has continued for over a year since its inception. Others have shown interest in the group, and it is now in the process of multiplying into two new small groups.

Table 4.1. Results of Testing with the Paloutzian-Ellison Spiritual Well-Being Scale

	Sample Mean	s	Degrees of Freedom (sqrt(n=8))	t-value $\mu/(s/\sqrt{n})$	2-tailed p-value	1-tailed p-value
Religious Well-Being	5.875	8.626165	2.8284271	1.92634969	0.095434*	0.047717**
Existential Well-Being	4.125	5.409978	2.8284271	2.15661928	0.067946*	0.033973**
Spiritual Well-Being	10	13.69046	2.8284271	2.06598468	0.077676*	0.038838**
					*=significant at 0.1 level	**=significant at 0.05 level

What is the Quality of the Mentoring Program Itself?

A significant change resulted from the mentoring program. The measurements of spiritual well-being showed a marked increase overall, with more than a 59 per cent increase in one subject's score. The mean change was an increase of ten points on the scale. The combination of small group Bible study, which used customized Serendipity

materials, individual mentoring, and personal Bible reading and devotions led to positive results for most participants.

The one participant who showed a slight decline on the Spiritual Well-Being Scale still increased on the religious well-being component scale.

Typically the participants showed quick improvement, then plateaued, and then continued to improve at a slower pace. After the rapid improvement and reaching of initial goals, some participants felt that they had “hit a wall.” In D’s words, “My weeks are usually pretty even keel, but I felt pretty crummy last week.”

The participants set goals appropriate for themselves in each of the four areas in which they were asked to set specific goals. D had no difficulty eating at least two fruits and vegetables per day, taking an aerobics class, and drinking forty-eight ounces of water per day, so she increased the amount of fruits and vegetables, exercised at home in addition to aerobics, and began drinking sixty-four ounces of water per day.

T, a single man, had a difficult time consuming fruits and vegetables so his goal was to begin eating two fruits and/or vegetables per day, in addition to his workout. T accomplished this goal by eating a banana and drinking a glass of orange juice each day. One of his goals was to limit himself to only one, as he put it, “stupid meal” per day. Halfway through the program, T announced to the group that for the first time in his life, he purchased vegetables at the supermarket and cooked them at home.

Similar differences in goals appeared in the area of spiritual development and formation. Some participants began with no spiritual disciplines save an occasional prayer. Others had some devotional habits, yet as Da said, “I pray a lot of ‘O dear God!’ prayers, rather than quiet and reflective ones.” Most participants chose to begin daily

Bible reading, and some worked specifically on their prayer life or to build in a specific, regular devotional time. In our group meetings, we held one another accountable to these goals, and we studied Scripture together.

Most participants met the goals that they had set for themselves and built positive habits into their lives. Some had very structured ways of working, notably C with her spreadsheets to track her own progress and K's work pursuing educational goals through degree programs. All the subjects worked at their own goals yet supported the others. They worked for progress rather than perfection.

What Other Variables Might Influence the Results That Cannot Be Controlled by Their Placement on Questionnaire or Scale?

Independent variables may have also affected the scores. During the course of the project, the husband of one subject, C, lost his job. C experienced this as a time of anxiety about the future and a sense of feeling less secure, and her score on scale number six in the instrument dropped three points. She commented, "I feel unsettled about my future." Had the value on statement six of the scale remained constant throughout the interval, her spiritual well-being would have shown an increase of three points rather than remaining level.

The participants agreed that the most significant factor for each of them was the time with the whole group. At the fifth group meeting, several participants indicated that coming to the group meetings was one of the most important ways they took care of themselves.

The two group servant evangelism events also had a profound impact. The first event, refilling windshield washer fluid reservoirs for people jelled the group and helped

them to become a team. The second event, which included visiting a laundromat and covering the cost for people to use the washers and dryers and later putting quarters in parking meters, was not only a unifying event but an emotional one as well. The group lived out their faith, and one woman's eyes welled up with tears that the group would do such a kind thing. The impact on the participants was obvious. They were humbled and thankful to be able to serve and to put their faith into action.

Reflections Based on Questions in the Scale

Showing the Largest Average Changes in Results.

On a six-point Likert scale, the largest possible change recordable equals five. In the instrument, the largest delta (change) was recorded for questions 13, 6 and 9. All represented positive change on the Spiritual Well-Being Scale.

Statements 13 and 9 both fall into the religious well-being component of the instrument. Statement 13, "I don't have a personally satisfying relationship with God," was scored negatively; therefore, the average delta for the eight participants is a positive 1.125. This was the single highest delta for any of the statements in the instrument. This change represents the participants' perceptions of a "personally satisfying relationship with God" increasing over the study.

Statement 9, "I don't get much personal strength and support from my God," was scored negatively as well, resulting in an average delta of 0.875 and indicating a growing perception among participants of strength and support from God.

Both of these changes represent an increased sense of connectedness and support from God, and satisfaction with that relationship. In a program of discipleship, an increased perception of support and satisfaction is a desired result.

Statement 6, “I feel unsettled about my future,” was also scored negatively, also resulting in an average delta of 0.875. However, statement 6 is part of the existential well-being component of the instrument. As previously mentioned, during the study the spouse of one participant lost his job, and this participant dropped three points on this statement. Had her spouse remained employed and her score remained unchanged, the average delta would have been 1.25, and this statement would have had the largest delta of the study. Nevertheless, statement 6 still had one of the largest deltas out of any on the scale, indicating that the existential component of the Spiritual Well-Being Scale showed noteworthy import.

Two statements on the SWB scale had an average change of zero, statements 17 and 18. Statement 18, “Life doesn’t have much meaning,” does not give a great deal of meaning because, negatively scoring, all participants scores were recorded at the maximum possible level before and after the program. All participants perceived that life has a great deal of meaning and that the program did not lessen their perception of that meaning.

Statement 17, “I feel most fulfilled when I’m in close communion with God,” also showed zero average change, although the mean score was 5.25, representing “moderately agree” to “strongly agree.”

Only one statement, statement 20, “I believe there is some real purpose for my life,” showed a negative mean change. That change was -0.250. This may be the result of one participant’s results changing by -2. During the course of this program, the individual weathered some rough storms in terms of his professional life and in terms of his

leadership in the church. His leadership was being tested, and that may have resulted in the lower score.

Additional Measurements

Several other measurements were taken before and after the individualized holistic mentoring with a small group component, including body mass index, blood pressure, resting pulse rate, and flexibility. The level of significance of the results for systolic blood pressure and flexibility are fairly similar to those for spiritual well-being, religious well-being, and existential well-being. Stronger results were obtained with respect to the body mass index, and no significant result was obtained with respect to the resting pulse rate.

The results for body mass index (BMI) show a delta sample mean of $-.80588$, where $s = .722099$ and $t\text{-value} = -3.15657192$. The two-tailed $p\text{-value}$ was 0.016005 (significant at 0.05 level) and the one-tailed $p\text{-value}$ was 0.008002 (significant at 0.01 level). Looking for movement toward a BMI of between 20 and 25 , the significance is even stronger as all but two subjects moved closer to the ideal range and one of them was already within the ideal range (see Figure 4.4).

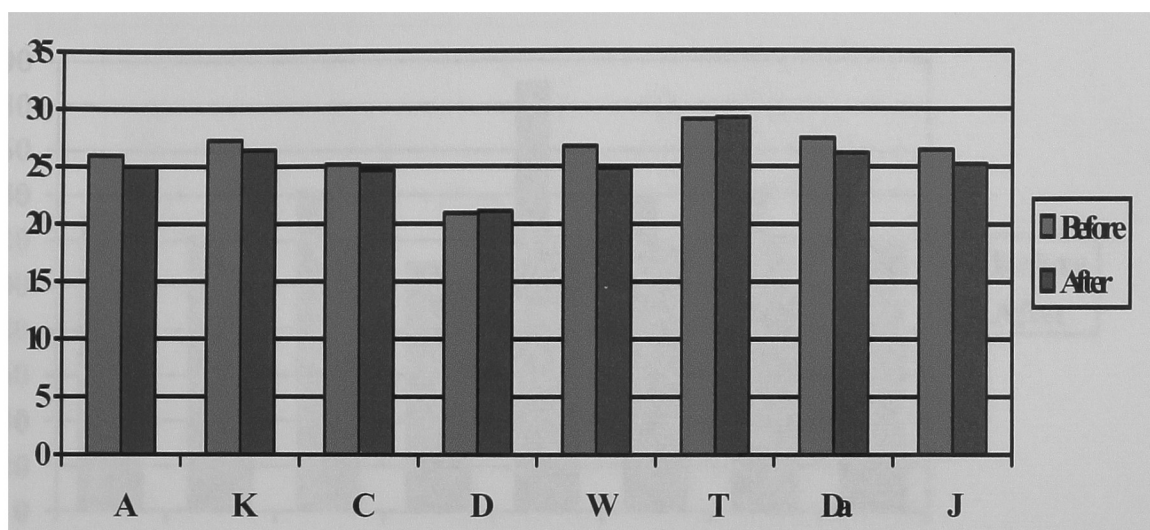


Figure 4.4. Body Mass Index (Ideal Range: 20–25)

A change in systolic blood pressure was observed in most of the subjects.

Generally speaking, the subjects' systolic blood pressure was lowered. In one subject it remained stable, and in all others it was lowered. One subject was measured with an initial systolic blood pressure of 190 and was advised to immediately consult a physician, which he did.

The mean change was -22.5 points, ($s=20.30482$, $t\text{-value}=-3.13421199$, two-tailed $p\text{-value}=0.016512$, one-tailed $p\text{-value}=0.008256$). Findings are significant at the 0.05 and the 0.01 levels respectively (see Figure 4.5).

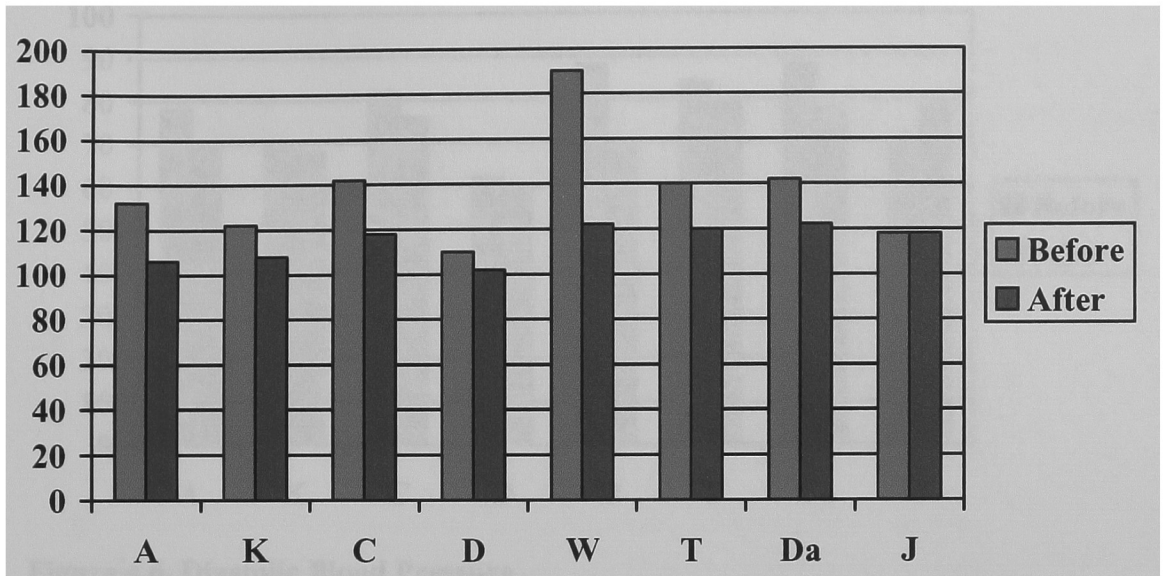


Figure 4.5. Systolic Blood Pressure

Diastolic blood pressure was measured. The results were similar to the measurements for systolic blood pressure. All but one subject showed a decrease in diastolic blood pressure. The mean change was -5.5 points, ($s=7.982123$, $t\text{-value}=-1.94889873$, two-tailed $p\text{-value}=0.092317$ (significant at the 0.1 level), and one-tailed $p\text{-value}=0.046159$ (significant at the .05 level) (see Figure 4.6).

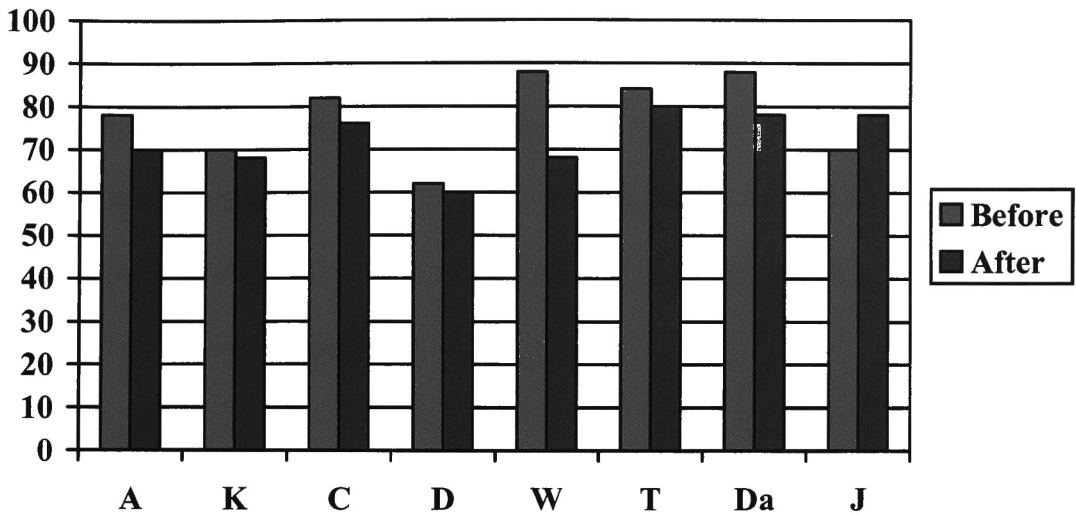


Figure 4.6. Diastolic Blood Pressure

Resting pulse rate was also measured, although no significant result was obtained with respect to it. The sample change mean was 2.5 beats/minute, with a large variation. In the results, $s = 7.764388$, $t\text{-value} = .991070516$, two-tailed $p\text{-value} = .39273$, and one-tailed $p\text{-value} = 0.196365$.

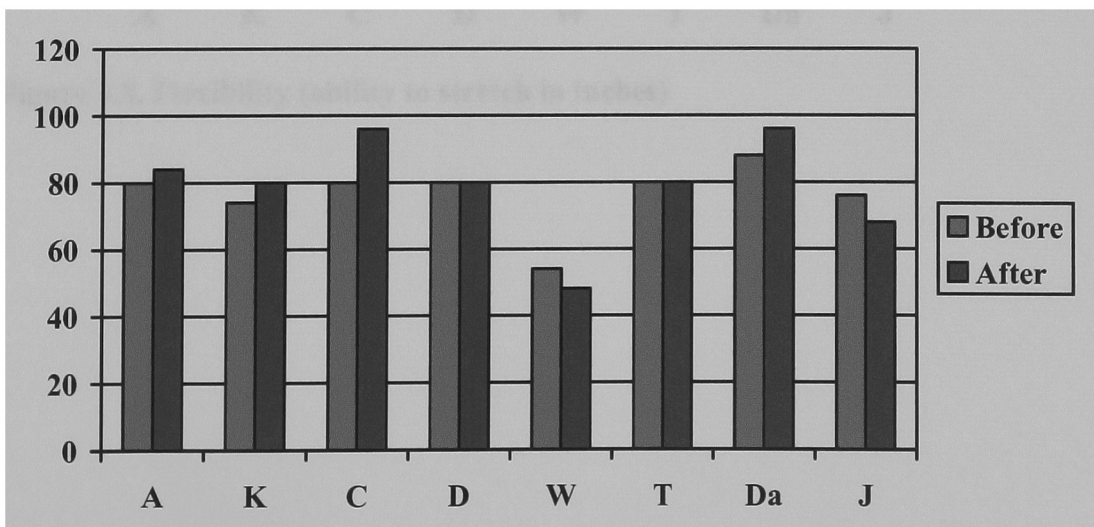


Figure 4.7. Resting Pulse Rate (beats/minute)

Flexibility was measured in the subjects both before and after the holistic Christian mentoring with a small group component, and five out of the eight showed a higher degree of flexibility, two showed a lesser degree of flexibility, and one showed no change at all. The sample mean was +1.1625, $s=2.232006$, $t\text{-value } 1.41722476$, two-tailed $p\text{-value of } 0.199353$ (not significant) and one-tailed $p\text{-value}=0.099677$ (significant at 0.1 level) (see Figure 4.8).

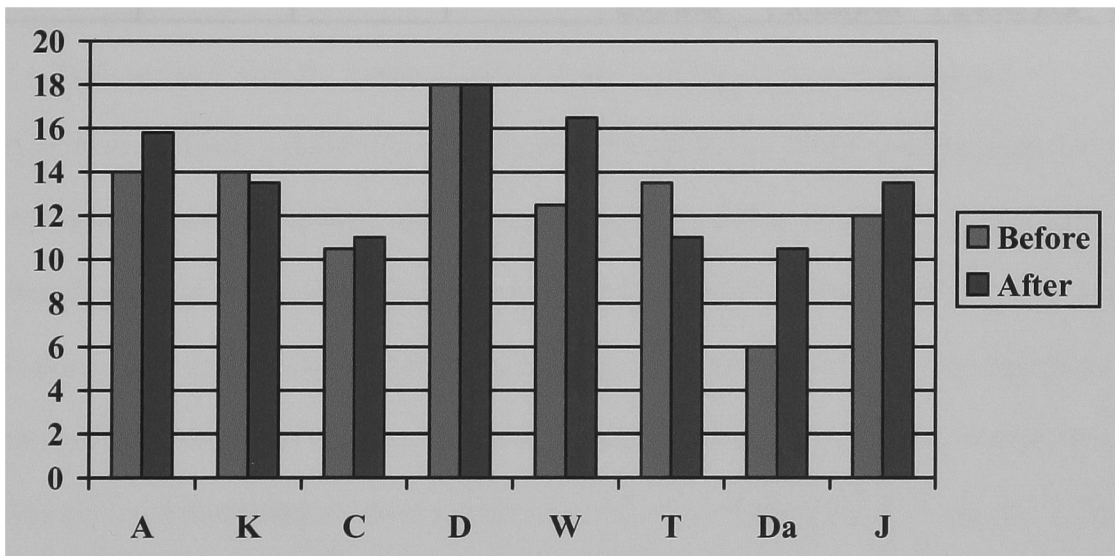


Figure 4.8. Flexibility (ability to stretch in inches)

Table 4.2. Results of Physical Testing

	Sample Mean	S	Degrees of Freedom (sqrt(n=8))	t-value $\mu/(s/\sqrt{n})$	2-tailed p-value	1-tailed p-value
Body Mass Index	-0.805875	0.722099	2.8284271	-3.15657192	0.016005**	0.008002***
Systolic Blood Pressure	-22.5	20.30482	2.8284271	-3.13421199	0.016512**	0.008256***
Diastolic Blood Pressure	-5.5	7.982123	2.8282271	-1.94889873	0.092317*	0.046159**
Resting Pulse Rate	2.5	7.764388	2.8284271	0.91070516	0.39273	0.196365
Flex (Stretch)	1.1625	2.32006	2.8284271	1.41722476	0.199353	0.099677*
				*=significant at 0.1 level	**=significant at 0.05 level	***=significant at 0.001 level

CHAPTER 5

SUMMARY AND CONCLUSIONS

Evaluation and Interpretation of the Data

The primary data from the Spiritual Well-Being Scale showed a statistically significant positive correlation between the holistic Christian mentoring with a small group component and an increase in spiritual well-being. Holistic Christian mentoring with a small group component is useful in helping individuals increase their level of spiritual well-being.

Both scales within the Spiritual Well-Being Scale, religious well-being and existential well-being showed positive change. While the test data was significant, the stories in the lives of the participants were moving. Often they would be in one of the specific areas of spiritual well-being. One member struggled in her relationship with her husband. Her goals included putting more emphasis on their relationship, changing her ways of responding and reacting, and improving her communication skills. During one of the individual mentoring sessions she commented, “For all these years I have always seen my husband as the biggest problem in my marriage. Now I realize that the biggest problem has been me!” She discovered that some of the difficulties she experienced with her husband were a result of her own actions and behaviors. She continued in her attempts to respond to his verbal comments in a more positive manner and has begun to see an improvement in their relationship. She also reports that her perception of her husband has changed positively.

Emotional/Relational

Change and growth could be seen in all the areas of spiritual well-being. In the emotional/relational area, K was trying to improve relationships with her family. She

decided that instead of reacting to certain comments or situations, she would try to plan her actions ahead of time. She planned ahead for a weekend away with her immediate family and her in-laws by choosing her actions and responses. By doing so, she was able to observe noticeable changes. She reported being less stressed during the visit and also reported that her children exhibited fewer symptoms of stress as well.

The growth in relationships occurred in the time that the group spent together as well. By the third group session, a good deal of sharing was going on in the group; however, the women tended to be more open and ready to share than the men.

A change came when the participants completed the first servant evangelism project: they offered free windshield washer fluid fill-ups in a shopping center parking lot. The “parking lot” servant evangelism seemed to be a defining point within the group; it brought them closer together. Participants felt that it was very successful and fun, too. The event seemed to help cement relationships within the group. Most of all, after this event both the men and women were able to share their feelings easily at group times.

By the fifth meeting, the individuals were sharing great success stories and growing in the depth of their conversations. They were also individually praying for one another.

At that point, the group meetings began to seem to be a stronger factor than the individual one-on-one meetings in building good habits for an increase in spiritual well-being. Some factors may include peer pressure, accountability, and mutual encouragement.

In fact, the relational aspect and the group meetings became very important. By the halfway point, several members indicated that they would like to keep meeting after the initial study was finished. A comment was made that the participants believed that they

were stronger together than they were as individuals.

This anecdotal data positively correlates with the existential well-being component of the Spiritual Well-Being Scale.

Physical Fitness/Diet

In terms of physical fitness and diet, positive change was reported as well. Both Da and K substantially increased their daily water intake and experienced a lessening of swelling in their legs. One commented, “I can see my ankles again!”

T reported that for the first time in his life he purchased vegetables at a grocery store and prepared them at home and ate them. Participants reported feeling “better” and feeling “healthier.”

Positive results were achieved in terms of body mass index, systolic blood pressure, and flexibility. The most statistically significant results in the area of physical fitness and diet were in terms of the change in body mass. Since all participants were adults and had no change in their height, the body mass index change was directly attributable to weight loss.

Spiritual Formation/Development

Each person set goals in spiritual formation/development. While the goals varied widely, and success in the achievement of those goals varied, each participant built positive new habits in their own spiritual life. For some it was daily Bible reading, for others it was an intentional prayer or devotion time, and for others it was a combination of the two. In addition, we spent time together in weekly Bible study and discussion. Some of the participants had never read the Bible on a regular basis prior to this study.

The group was very interested in learning how to pray. A study of the Lord’s

Prayer was included and the participants began to try different kinds of prayer, both individually and as a group. Over time, the participants began to pray for one another and support each other.

The results were consistently positive, as indicated by the religious well-being component of the Spiritual Well-Being Scale. The most dramatic increase was for one participant whose score went from 26 to 52 on a scale of 10 to 60. Every participant had an increase on this scale with the exception of C, whose score began at the top of the scale and remained there. While the statistics were significant, the change in the lives of the participants was powerful.

Intellectual Fitness

Individual goals were also set in terms of intellectual fitness. Goals varied greatly and included pursuing a Bachelor's degree in education, completing a master's level program, being part of a "book group," editing a community newsletter, trying different ways of decision making, exploring a new way of approaching career decisions, trying new activities, and "prioritizing my life." All participants made progress toward reaching their goals or successfully reached the goals.

Relation of Results to Previously Published Studies and Implications of the Findings for Revising the Existing Body of Knowledge

Studies of various programs and their affect upon scores on the Spiritual Well-Being Scale are plentiful, yet documented studies of holistic Christian mentoring with a small group component in relationship to such changes in scores on the scale have not been found.

This is the first study to incorporate the spiritual, physical, intellectual, and

emotional/relational components in an individualized and small group setting. By mentoring participants individually and in a small group setting as multifaceted yet integrated people of God, a significant increase in their spiritual well-being has been measured.

As this study is replicated and expanded upon, treating individuals as multifaceted yet integrated people of God may well prove to be a more effective way of increasing spiritual well-being than merely attempting to strengthen only one aspect of a person or only one aspect at a time. The potential exists for synergy and for health and wholeness, or shalom, in the entire person's life.

My hope is that this holistic approach to spiritual well-being will be accepted as an effective and useful tool not only for research but also for the health and growth of Christians on the journey of discipleship.

Perhaps this method will help leaders to develop in Christ's image and in doing so provide healthier leaders for our congregations.

Reflection upon Findings through a Theological Lens

The results of this study were along the lines that, if not intuitively expected, were anticipated based upon biblical principles of personhood and relationship. These theological underpinnings are rooted in the concepts of shalom and wholeness, taking into account good health (physical fitness), relationships with others (emotional/relational fitness), soundness of mind (intellectual fitness), and relationship with God (spiritual development/formation). In view of the way that God has created humanity, research is appropriate on the increase or decrease of spiritual well-being by seriously taking these facets or components into account.

This holistic Christian mentoring program with a small group component is strongly modeled on Luke 2:52: “And Jesus grew in wisdom and stature, and in favor with God and [humanity]” (NIV). Discipleship is all about becoming more like Jesus, and that includes growing as Jesus did.

The model for mentoring is also exemplified in Jesus himself as he mentored a group of twelve and, within that group, a smaller group of three, Peter, James, and John. Jesus spent time with his disciples, and the disciples spent time with each other—living, interacting, and cultivating close ties.

Jesus’ version or type of individual mentoring with a small group component served as model for this research. Jesus’ disciples grew and matured, and they also had episodes of failure and a lack of hope. Similarly, the participants in this study had times of growth and times of disappointment. On occasion, one or more participants thought they had “hit a wall”. J was particularly frustrated at one point:

So far I’ve determined that I’m not doing a very good job with this program. No excuses. I need to do much, much more. Finding time to relax and concentrate on reading the Bible and devotions should certainly be a priority, but it doesn’t seem to be. I’m disappointed in my progress up to this point.

Others felt that they had gotten to a slow start yet maintained a deep desire to increase their spiritual well-being. T was cognizant of his own pattern and was sure that he could make progress:

Don’t give up though because I am dedicated to creating better habits and improving my relationship with God. Usually defining my goals is the most important thing. I usually follow it up with some procrastination, and then decide to kick myself in the behind and get to it.

In the Christian walk, perfection is not possible, although progress is possible. Jesus encouraged his followers and helped them to raise their sights. T followed up his

previous comment with, “I am getting through the procrastination stage. I have begun improving my diet ... so at least I am making progress somewhere.”

Joy filled the group as one participant or another shared their successes and their own growth. C made this report:

I had a pretty good week. Exceeded my goals in reading the Bible and exercising. I even got my husband to walk with me this weekend! I'm getting back on track with fruits and veggies though I didn't quite meet that goal. And for some really good news—I was calm with my ten year old son for an entire week! That one really makes me feel good.

Throughout the research, the advisory team prayed for the participants. The prayers may well have factored into the positive results. Participants in the study were aware of the prayers on their behalf and credited them with their own growth. C commented, “I think the people that are praying for our group must be having an impact.”

The question remains as to why people were more interested and amenable to this discipleship method. Initially, between one-third and half of those invited declined to participate in this program. For some, the considerable time requirements were more than they could squeeze in to their busy lives. The commitment called for two hours each week at the small group meeting, one hour every other week for the individualized mentoring time with the pastor, as well as the time invested in individual prayer and Bible study, reflection, physical training, stretching their minds, and working on relationships.

However, those who decided to make the commitment were very motivated. Interestingly, the considerable investment of time to develop the whole person was seen as a positive, rather than negative, incentive among those who chose to participate. The participants dedicated themselves to developing positive habits for their whole selves.

No clear linkage between gender, age, or length of time as a church member or leader and level of commitment was apparent. Participants were male and female with ages ranging from mid-20s to early 60s. Some were seasoned leaders, some were fairly new leaders, and some could be described as tired leaders who needed a break from leadership positions.

The participants indicated that several aspects of the program combined to keep them involved and excited about it. Early on, it was the individual one-on-one sessions with me that let them know that they mattered to me and that I was willing to invest time in each one of them. They appreciated the individual attention and the setting of goals that were not standardized but tailored to each person. The process and the instruments used provided a way for them to identify and become an active participant in their own discipleship.

The holistic, comprehensive approach also made a big difference. Bible study and devotions were not just one compartmentalized obligation in the lives of the participants, but it was one integrated part of an overall effort for personal and spiritual growth. The effort encompassed all of their being and touched on the various aspects of the daily lives of the individual participants, from the relationships with family members, to exercise and diet, to thinking in new and different ways. By connecting the spiritual to all of life, the participants were able to allow their relationship with God to have a centering point for the other components of life. Over time, the participants were able to see their lives as more integrated, rather than a collection of segmented parts.

One result of this integration of spiritual formation/development, intellectual fitness, physical fitness/diet, and emotional/relational facets is an increased sense of connection

between the spiritual and the rest of life. The holistic approach allowed the spiritual to make a greater linkage with personal relevancy in the lives of the participants. Their awareness of this connection and the sense of relevance existed from the start of the study yet continued to increase over time as participants experienced it directly rather than simply knew about it intellectually. This sense of relevance and connectedness serves to increase one's commitment and dedication to a program of holistic mentoring. Simply, the more one finds connection and relevance, the higher the motivation to continue in the quest and to discover more connection and relevance. As the realization of God's love and grace in one's life increases, the stronger the bond becomes.

Another reason that the holistic Christian mentoring with a small group component was so effective in terms of spiritual well-being might have to do with the constant feedback from me and from the small group as to each individual's progress. At each small group meeting, participants shared their progress and offered encouragement to one another. Participants also regularly met with and exchanged e-mail with me, so progress could be monitored and support could be communicated.

Having weekly (or more frequent) opportunities to measure improvement made this program exciting and inherently encouraging to participants. Many other approaches to discipleship lack this sense of progress and can become discouraging. Holistic Christian mentoring offers not only regular measurements of improvement but also longer-term measurements in each of the aspects of spiritual well-being. This sense of progress is a key to building enthusiasm and motivation.

Another possible reason for the significance of this program is that the recovery of a more biblical approach to salvation as holistic is more in line with God's will for human

development, as opposed to simply an affirmation of dogmatic acceptance. Striving to develop in ways that are in concert with the way that God has created human beings is more likely to lead to a positive result. God does not merely want one part of a person but the whole person, the entire being. Similarly, God does not merely want to develop only one aspect of our personhood, but our entire selves.

In the words of Chris Kiesling, this program has recaptured a “social component of the gospel that cares for people in ways other than just getting their souls into heaven” (1). This process of discipleship also changed the way that the participants interacted with each other. Over time, the dynamics of a caring, confidential, supportive small group played an increasing role. A new set of relationships arose with large doses of support and care; new friendships formed. People who had previously not known one another were now praying for each other and sharing important life stories.

One key aspect of the small group component involved working together to share the gospel with others in servant evangelism events and working together to meet personal goals. A sense of teamwork grew. Members encouraged and cheered on each other. Struggles were shared; victories were celebrated together. The tenor and tone of the group was markedly different from small groups where the only goal is to get the right answer or the correct conclusion. This was a team dedicated to helping each other grow and develop into disciples with their whole beings.

In addition, my role as pastor changed as this method gave me access into people's lives not previously afforded. In many ways, this group of eight participants became my primary congregation over the 3½ months. I got to know each of the participants more intimately than I would have otherwise, and I shared in their hopes and

dreams and struggles. I understood them better, and I cheered them on as they set and reached their goals. During the first half of the program, my presence and encouragement was a key factor in motivating the individuals and bringing cohesiveness to the group. By week five, the group had taken on a life of its own, and the dynamics of the group, the accountability, the prayers, and the sense of working together became more important than my personal influence. A strong internal motivation developed on behalf of the participants not to be absent for a group meeting. Meetings shifted from the church or my home to the homes of the participants.

At the end of the program, we had a celebration dinner in my home and concluded with a service of commissioning for the participants. It was a time of celebration and a time of setting them free to continue on their own without me and to be able to begin new groups.

My hope is that over time, some of these participants will develop into mentors for others and perhaps even for entire groups. This approach might one day be used as a comprehensive, congregational plan of discipleship

Possible Contributions of the Thesis to Research Methodology

One contribution this thesis may make is in terms of encouragement to consider the whole person, rather than merely one facet. While quantifying one variable may be easier, humanity is created in the image of God, and human beings exist as interplay of the physical, relational, intellectual, and spiritual parts, which cannot be separated from one another.

Only by seeing persons as entire entities, whole creatures, will people be able to grow in the way in which they are meant, in wisdom and stature and in favor with God

and humanity.

Limitations of the Study

This study has several limitations. One limitation derives from the very core of the study, that the mentoring program is holistic rather than one dimensional. In a program of measuring the difference in spiritual well-being in association with the entire program of holistic Christian mentoring with a small group component, the effect of each component of spiritual well-being (spiritual development/formation, physical fitness, intellectual fitness, and emotional/relational fitness) as it individually related to spiritual well-being was not measured. Therefore, only the effect of all of the components together was recorded as change in the level of spiritual well-being.

Another limiting factor was the lack of specific measuring tools for intellectual development. The wide variety of goals (a college degree program, trying new things, making decisions in a new way, reading books) caused difficulty in measurement due to a lack of one specific, basic scale.

Another limitation was the relatively small sample size. While the findings were significant, they would be of greater significance with a larger sample.

At the time of this writing, a second group of participants has begun the same program. At the end of this second study, a larger body of data will be available.

A further limitation of the study is the length of the study, a mere 3½ months. This study does not include a longer-term change in the spiritual well-being of the participants.

Unexpected Conclusions

The first unexpected conclusion is that, according to the participants, the single greatest motivating factor was the small group meetings themselves. The group meetings

raised the level of accountability and provided a great deal of support to the participants. The group meetings were obviously very important to the overall growth and especially in the area of relationships. Lives were shared. The members helped each other, prayed for each other, and shared with each other.

While the change in the level of spiritual well-being in the group as a whole was an anticipated result, the individual level of change was a surprise in the case of A, whose score increased 41 points.

Another unanticipated result was a spillover effect: the advisory team became quiet cheerleaders for the group, praying for them regularly and learning from them. Two members of the advisory team began reading the Bible regularly. One began to explore her own relationships and began to intentionally change her way of relating to members of her family. The members of the advisory team were motivated by the results in the lives of the participants to undertake steps in their own growth and development.

Practical Applications or Speculation about Further Studies

Several applications for this study are clear. At St. John's Lutheran Church of Highland, this study resulted in the creation of a long-term small group for personal growth. Not only has the study helped to increase the spiritual well-being of the participants over a short term, but also it has provided them with a support and learning group for a longer term. At the time of this writing, the group has existed for over a year and is in the process of multiplying into two groups as more people seek to join and grow.

The apparent success of this group has provided an encouragement to others to work on their own health and development in all four facets of spiritual well-being. Currently

we are beginning another (third) group wishing to be mentored and to grow.

This study has significantly added to the small group ministry in the congregation. The original group has multiplied into two groups, and another group is currently forming. The original group has served as a model for what small groups in the congregation can be like and has provided inspiration and encouragement to those interested in forming other small groups.

In addition, I have had the opportunity to present this study to a group of sixty new pastors in the Evangelical Lutheran Church in America, not only as a tool to use in their own congregations but also to use as a tool for personal growth in spiritual well-being.

Further studies can be done. One might involve comparing and contrasting the results from the new group of participants with the results of the eight participants reported here. Another might involve combining the data from the two studies in order to have a larger sample from which to draw data.

A third study could involve another posttest of the first group of participants after a year to determine further changes in spiritual well-being after the formal study was completed.

Additional research could compare the level of interest and effectiveness of this method versus other methods of discipleship. Still other work could be done on this method in various denominational and non-denominational settings.

Further research might include a comparison with Seventh Day Adventist approaches to spirituality and physical health or with “3-D” (Diet, disciple, discipline) programs.

Where do we go from here? Considering and working with the integral parts of the

whole person while seeking to aid others toward increased spiritual well-being is vital.

Each aspect of spiritual well-being is interdependent upon the others. Seeking to work on only one aspect would be similar to attempting to drive a car with only one wheel; all four are necessary. In similar fashion, concentrating on one or two components of spiritual well-being would be incomplete at best, ineffective at worst.

“Jesus grew in wisdom and stature and in favor with God and [humanity]” (Luke 2:52, NIV). Seeking to be like Jesus, one can do no less.

APPENDIX A

Moberg Spiritual Well-Being Questionnaire

I. BELIEFS AND ATTITUDES Circle the answer for each item that is closest to your own personal opinion or belief. (If you wish, you may add comments to explain your answers.)

SA = I strongly agree. TD = I tend to disagree.
 A = I agree. D = I disagree.
 TA = I tend to agree. SD = I strongly disagree.

- | | | | | | | | |
|-----|---|----|---|----|----|---|----|
| 1. | I have inner peace. | SA | A | TA | TD | D | SD |
| 2. | The world owes me a living. | SA | A | TA | TD | D | SD |
| 3. | Right now my life is happy. | SA | A | TA | TD | D | SD |
| 4. | I don't find much satisfaction in private prayer with God. * | SA | A | TA | TD | D | SD |
| 5. | I don't know who I am, where I came from or where I'm going. * | SA | A | TA | TD | D | SD |
| 6. | I believe that God loves me and cares about me. | SA | A | TA | TD | D | SD |
| 7. | I feel that life is a positive experience. | SA | A | TA | TD | D | SD |
| 8. | I believe that God is impersonal and not interested in my daily situations. * | SA | A | TA | TD | D | SD |
| 9. | I believe in the goodness of all people. | SA | A | TA | TD | D | SD |
| 10. | Heaven is a reward for people who earn it by living a good life. | SA | A | TA | TD | D | SD |
| 11. | The only home for Heaven is through personal faith in Jesus Christ. | SA | A | TA | TD | D | SD |
| 12. | I feel unsettled about my future. * | SA | A | TA | TD | D | SD |
| 13. | I love myself. | SA | A | TA | TD | D | SD |
| 14. | I have a personally meaningful relationship with God. | SA | A | TA | TD | D | SD |
| 15. | I feel very fulfilled and satisfied with life. | SA | A | TA | TD | D | SD |
| 16. | I don't get much personal strength and support from God. * | SA | A | TA | TD | D | SD |
| 17. | I feel a sense of well-being about the direction my life is headed in. | SA | A | TA | TD | D | SD |
| 18. | I believe that God is concerned about my problems. | SA | A | TA | TD | D | SD |
| 19. | I know that God has forgiven my sins. | SA | A | TA | TD | D | SD |
| 20. | My religious faith gives meaning to my life. | SA | A | TA | TD | D | SD |

21.	My faith helps me to make decisions.	SA	A	TA	TD	D	SD
22.	Most people are friendly to me.	SA	A	TA	TD	D	SD
23.	All that I am and ever hope to be I owe to others.	SA	A	TA	TD	D	SD
24.	All people are sinners.	SA	A	TA	TD	D	SD
25.	I don't enjoy much about life.*	SA	A	TA	TD	D	SD
26.	I don't have a personally satisfying relationship with God. *	SA	A	TA	TD	D	SD
27.	I feel good about my future.	SA	A	TA	TD	D	SD
28.	My relationship with God helps me not to feel lonely.	SA	A	TA	TD	D	SD
29.	My life is full of conflict and unhappiness.*	SA	A	TA	TD	D	SD
30.	I am annoyed when people ask me to help them out of a jam.	SA	A	TA	TD	D	SD
31.	I feel most fulfilled when I'm in close communion with God.	SA	A	TA	TD	D	SD
32.	Life doesn't have much meaning*	SA	A	TA	TD	D	SD
33.	My relation with God contributes to my sense of well-being.	SA	A	TA	TD	D	SD
34.	I believe there is some real purpose for my life.	SA	A	TA	TD	D	SD
35.	The Holy Spirit lives in me.	SA	A	TA	TD	D	SD
36.	If my ideas about religion were different, my lifestyle would be different.	SA	A	TA	TD	D	SD
37.	I personally do have spiritual well-being.	SA	A	TA	TD	D	SD
38.	My friends believe that I have spiritual well-being.	SA	A	TA	TD	D	SD
39.	My family members or relatives believe that I have spiritual well-being.	SA	A	TA	TD	D	SD
40.	Most people have spiritual well-being.	SA	A	TA	TD	D	SD
41.	I try hard to keep religion separate from the rest of my life.	SA	A	TA	TD	D	SD
42.	Efforts to deal with difficult problems of humanity by religious means are a waste of time and resources.	SA	A	TA	TD	D	SD
43.	I do not want a group resident or half way house for ex-convicts, alcoholics, drug addicts, or mentally ill people near my home.	SA	A	TA	TD	D	SD
44.	Organized religion (church, synagogue, etc.) has harmed my own spiritual well-being more than it has helped.	SA	A	TA	TD	D	SD

- | | | | | | | |
|---|----|---|----|----|---|----|
| 45. Religious rituals or sacraments
improve my well-being. | SA | A | TA | TD | D | SD |
| 46. I once had spiritual well-being
but have lost it.* | SA | A | TA | TD | D | SD |
| 47. Jesus Christ died for my sins. | SA | A | TA | TD | D | SD |
| 48. Jesus was a great religious
teacher, but He was not the
Son of God. | SA | A | TA | TD | D | SD |
| 49. I have the peace of God. | SA | A | TA | TD | D | SD |
| 50. The Bible is the Word of God
and is without mistakes in
its statements and teachings. | SA | A | TA | TD | D | SD |

II. SOCIAL ACTIVITIES Please check each of the following that you have done during the past 12 months.

51. _____ Contributed money to a political cause or campaign.
52. _____ Contributed money to a church or other religious organization.
53. _____ Contributed money to a charity.
54. _____ Signed a petition to a government office or for a politician.
55. _____ Voted in an election.
56. _____ Tried to influence the way others vote.
57. _____ Supported human rights or other causes by attending a rally marching, distributing leaflets, organizing, wearing a button, putting a bumper sticker on your car or other actions.
58. _____ Encouraged someone to accept your religious beliefs.
59. _____ Taught in a church school, synagogue, Sunday school or vacation Bible school.
60. _____ Held office or served on a committee in a church, synagogue, or other religious organization.
61. _____ Prayed for other people or for problems in the world.
62. _____ Donated food, clothing, or other things to a community project to help needy people.
63. _____ Donated your services to the Scouts, a service club, or some other community program to help people.
64. _____ Helped a family member or close relative when he or she was in trouble.
65. _____ Visited a sick or shut-in person who is not a family member.
66. _____ Helped a disabled or elderly person who is not a family member.

III. FEELINGS (Use these pairs of words to describe how you feel about your life at the present time.)

If your life now is very closely related to one of the words, check the space next to it under the 1 or 7.

If your life is quite closely related, check the space under 2 or 6.

If your life is only slightly related, check the space under 3 or 5.

If your life seems either unrelated or equally related to both words, check the middle space under the 4.

It is important to check only one space on each line.

	1	2	3	4	5	6	7	
1. Boring	_____	_____	_____	_____	_____	_____	_____	Interesting*
2. Rewarding	_____	_____	_____	_____	_____	_____	_____	Disappointing
3. Hopeless	_____	_____	_____	_____	_____	_____	_____	Hopeful*
4. Many friends	_____	_____	_____	_____	_____	_____	_____	Lonely
5. Filled with guilt	_____	_____	_____	_____	_____	_____	_____	Free from guilt *
6. Filled with worry	_____	_____	_____	_____	_____	_____	_____	Free from worry *
7. Useless	_____	_____	_____	_____	_____	_____	_____	Meaningful *
8. Brings out the best in me	_____	_____	_____	_____	_____	_____	_____	Brings out the worst in me

IV. RELIGIOUS ACTIVITIES AND IDENTITY Check the answer to each item that best indicates your own characteristics.

9. How often do you usually attend religious services in a church or synagogue? Twice or more each week____; Once a week____; Once or more each month____; Several times a year____; Once a year or less____; Never ____.
10. How often do you attend or take part in other religious activities, such as Bible studies, prayer groups, religious discussions, etc.? Twice or more each week ____; Once a week ____; Once or more each month ____; Several times a year____; Once a year or less ____; Never ____.
11. How often do you read the Bible or other devotional literature? Every day ____; Several times each week ____; At least once a week ____; Occasionally ____; Rarely ____; Never ____.
12. How often do you tune in to religious programs on radio or television? Every day____; Several times each week ____; At least once a week ____; Occasionally ____; Rarely____; Never ____.
13. How often do you pray privately? Several times each day____; Daily ____; Several times each week ____; Occasionally ____; Only when I have a crisis or emergency____; Never ____.
14. How often do you meditate? Several times each day ____; Daily ____; Several times each week ____; Occasionally ____ Only when I have a crisis or emergency ____; Never ____.
15. How important to you are your religious beliefs? Extremely important ____; Very important____; Fairly important ____; Somewhat unimportant ____; Fairly unimportant ____; Not at all important____.
16. Compared to ten years ago, is your spiritual well-being now: Very much better ____; Much better____; Somewhat better ____; About the same ____; Somewhat worse ____; Much worse ____; Very much worse ____.
17. Have you been "born again" or had a "born again" experience—that is, a turning point in your life when you committed yourself to Jesus Christ? Yes ____ No ____ . If yes, is it still important to you? Yes ____ No ____.
18. Are you now, or have ever been, a member of a church or synagogue? Yes, I am an active member now ____; Yes but I am an inactive member now ____; No but I was a member ____; No and I

- never was a member ____.
19. Is your church membership identity the same as that of your parents? Same as both ____; Same as mother's but not father's ____; Same as father's but not mother's ____; Different from both ____.
20. What is your religious preference? Protestant ____; Catholic ____; Jewish ____; Eastern Orthodox ____; None ____; Other (what?)
21. If Protestant, what denomination do you prefer? Baptist ____; Episcopal ____ Lutheran ____; Methodist ____; Pentecostal or Holiness ____; Presbyterian or Reformed ____; United Church of Christ ____; Other (what?)
22. Which theological position is closest to your own? Atheist ____; Agnostic or skeptic ____; Jewish ____ Charismatic Christian ____; Evangelical Christian ____; Fundamentalist Christian ____; Liberal Christian ____; Neo-Orthodox Christian ____; Other (what?)

V. PERSONAL CHARACTERISTICS

23. Is your health: Excellent; Good; Fair; Poor ____ ?
24. What is the highest level of education you have completed? 8 grades or less ____; Some high school ____; High school graduate ____; 1 to 3 years of college ____; College graduate ____; Master's degree ____; Doctoral degree ____; Other (what?)
25. What is your primary occupation? (Check only one) Student ____; Homemaker ____; Service worker ____; Skilled crafts ____; Laborer ____; Secretarial, clerical, or sales ____; Professional or managerial ____; Retired ____; Other (what?)
26. What is your race? Black ____; White ____; Hispanic ____; East Asian ____; Native American ____; Other (what?)
27. Are you: Female ____; or Male ____ ?
28. What is your age? 18 or less ____ 19-24 ____ 25-34 ____ 35-40 ____ 45-54 ____ 55-64 ____ 65-74 ____ 75 or over ____.

* Reverse Scored.

Scoring Instructions

- Part I: SA=1 A=2 TA=3 TD=4 D=5 SD=6
(except items 4, 5, 8, 12, 16, 25, 26, 29, 32, 46 which are reverse scored)
- Part II: Items left blank are coded "1." Items checked are coded "0."
- Part III: Code by the sequential numbers by the blanks
(except items 1, 3, 5, 6, 7 which are reverse scored).

Part IV: Items 9-16: Each blank is represented sequentially in order
by 1, 2,6, and for item 22 a 7
Item 17: Yes and Yes (still important) = 1
 Yes and No (not important) = 2
 No (on 1st part) = 3
 No and Yes = 4
Items 18-28 Codes are sequentially numbered in order of the
response categories.

Moberg, D.O. "Subjective Measures of Spiritual Well-Being."
Review of Religious Research 25(1984):352-59.

11. I believe that God is concerned about my problems.
SA MA A D MD SD
12. I don't enjoy much about life.
SA MA A D MD SD
13. I don't have a personally satisfying relationship
with God. SA MA A D MD SD
14. I feel good about my future.
SA MA A D MD SD
15. My relationship with God helps me not to feel
lonely. SA MA A D MD SD
16. I feel that life is full of conflict and unhappiness.
SA MA A D MD SD
17. I feel most fulfilled when I'm in close communion with
God. SA MA A D MD SD
18. Life doesn't have much meaning.
SA MA A D MD SD
19. My relation with God contributes to my sense of well-
being. SA MA A D MD SD
20. I believe there is some real purpose for my life.
SA MA A D MD SD

Note: Items are scored from 1 to 6, with the higher number representing more well-being. Negatively worded items (#1, 2, 5, 6, 9, 12, 13, 16, 18) are reversed scored. Odd numbered items assess religious well-being; even numbered items assess existential well-being.

SWB scale by Craig W. Ellison and Raymond F. Paloutzian (Ellison 340).

APPENDIX C

Spiritual Formation Progress Review

Do you pray?	Yes	No
Do you read the Bible regularly?	Yes	No
Do you have a spiritual advisor or guide?	Yes	No
Do you have regular quiet times for meditation or reflection?	Yes	No
Do you give money or time to community needs?	Yes	No
Do you consider yourself free of racial prejudice?	Yes	No
Do you ever take stands based on your religious beliefs?	Yes	No
Do you seek out educational experiences with a religious or spiritual theme?	Yes	No
Do you view your spiritual growth as related to your psychological and biological growth?	Yes	No
Do you ever disagree with the “official” stance of your minister or church?	Yes	No
Do you attempt to integrate your spirituality with your personal life?	Yes	No

Scoring: Two points for “Yes”; zero points for “No.”

0-8: Improvement needed

7-14: Doing well

15-22: Excellent

(Charpentier and Malcomson 53)

APPENDIX D

Selections for a Reading Program

Prepare Your Church for the Future: Carl F. George

Conspiracy of Kindness: Steve Sjogren

Purpose Driven Church: Rick Warren

The Small Group Book: Dale Galloway

Team Ministry: Walt Kallestad

How to Reach Secular People: George Hunter

A Work of the Heart: Reggie McNeal

A Church for the 21st Century: Leith Anderson

Contemporary Worship for the 21st Century: Benedict and Miller

The Worship Maze: Paul Basden, especially ch. 2, 8, and 9

Natural Church Development: Christian Schwarz

52 Leadership Lessons for Small Group Leaders: Dale Galloway

Living by the Book: Howard Hendricks

APPENDIX E

Closing Worship and Service of Commissioning

CLOSING WORSHIP / SERVICE OF COMMISSIONING

And Jesus grew in wisdom and stature,
and in favor with God and men.
(Luke 2:52 NIV)

And Jesus matured, growing up in both body and spirit,
blessed by both God and people.
(Luke 2:52, *The Message*)

Love the Lord your God with all your heart, and with all your soul,
and with all your mind, and with all your strength.
(Mark 12:30, NIV)



Relationships:

Dave: Love your neighbor as yourself. (Mark 12:29)

C: Lord, help us to love both ourselves and our neighbors.

Intellectual Fitness:

D: Finally, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. (Phil 4:8)

T: Wisdom is supreme; therefore get wisdom.

Though it cost all you have, get understanding. (Proverbs 4:7)

A: Lord, help us to stretch our minds, to use them and keep them fit.

Spiritual Growth

Da: Jesus answered, "It is written: 'Man does not live on bread alone, but on every word that comes from the mouth of God.' " (Matthew 4:4)

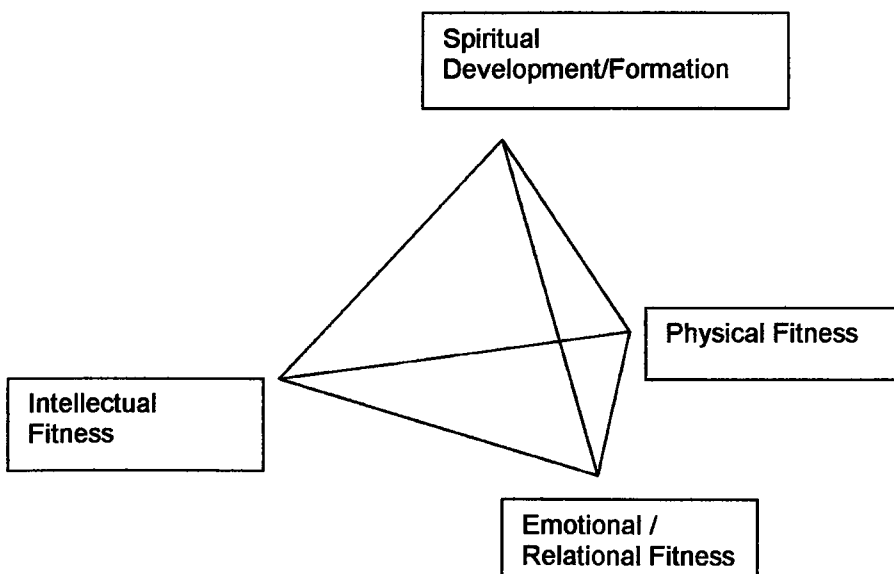
W: Lord, keep us in your Word, and help us to set aside time each day to talk with You.

Physical Fitness

C: Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; ²⁰ you were bought at a price. Therefore honor God with your body. (1 Cor. 6:19-20)

D: Lord, help us to use our bodies in ways that honor them and honor You.

Dave: May the Lord bless you and keep you steadfast in the habits of a mature faith. May you love your neighbors, stretch your minds, care appropriately for your body, keep a strong relationship with each other, and build an ever stronger relationship with God, and use the gifts that you have been given to help others along their journeys. Amen.



APPENDIX F

Physical Fitness Evaluations and Guides

Strength Program Progress Log

Name _____ Beginning Strength Category _____

		TIMED CALISTHENICS										WEIGHT TRAINING													
Date	Day	Exercise	I	II	III	IV	V	VI	VII	VIII	1	2	3	4	5	6	7	8	9	10	11	12	13	14	
		Reps																							
		Resistance																							
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Source: Allsen, Philip E., Joyce M. Harrison, and Barbara Vance. Fitness for Life: An Individualized Approach. 4th ed. Dubuque, IA: W. C. Brown, 1989. 223.

Calorie Expenditure per Minute for Various Activities

	Body Weight																			
	90	99	108	117	125	134	143	152	161	170	178	187	196	205	213	222	231	240	249	257
Aerobic dance	6.8	7.4	8.1	8.8	9.4	10.1	10.7	11.4	12.1	12.8	13.4	14.0	14.7	15.4	16.0	16.7	17.3	18.0	18.7	19.3
Archery	3.1	3.4	3.7	4.0	4.5	4.6	4.9	5.2	5.5	5.8	6.1	6.4	6.7	7.0	7.3	7.6	7.9	8.2	8.5	8.8
Badminton (recreation)	3.4	3.8	4.1	4.4	4.8	5.1	5.4	5.6	6.1	6.4	6.8	7.1	7.4	7.8	8.1	8.3	8.8	9.1	9.4	9.8
Badminton (competition)	5.9	6.4	7.0	7.6	8.1	8.7	9.3	9.9	10.4	11.0	11.6	12.1	12.7	13.3	13.9	14.4	15.0	15.6	16.1	16.7
Baseball (player)	2.8	3.1	3.4	3.6	3.9	4.2	4.5	4.7	5.0	5.3	5.5	5.8	6.1	6.4	6.6	6.9	7.2	7.5	7.7	8.0
Baseball (pitcher)	3.5	3.9	4.3	4.6	5.0	5.3	5.7	6.0	6.4	6.7	7.1	7.4	7.8	8.1	8.5	8.8	9.2	9.5	9.9	10.2
Basketball (half-court)	2.5	3.3	3.5	3.8	4.1	4.4	4.7	4.9	5.3	5.6	5.9	6.2	6.4	6.7	7.0	7.3	7.5	7.6	8.2	8.5
Basketball (moderate)	4.2	4.6	5.0	5.5	5.9	6.3	6.7	7.1	7.5	7.9	8.3	8.8	9.2	9.6	10.0	10.4	10.8	11.2	11.6	12.1
Basketball (competition)	5.9	6.5	7.1	7.7	8.2	8.8	9.4	10.0	10.6	11.1	11.7	12.3	12.9	13.5	14.0	14.6	15.0	15.2	16.3	16.9
Bicycling (level) 5.5 mph	3.0	3.3	3.6	3.9	4.2	4.5	4.8	5.1	5.4	5.6	5.9	6.2	6.5	6.8	7.1	7.4	7.7	8.0	8.3	8.6
Bicycling (level) 13 mph	6.4	7.1	7.7	8.3	8.9	9.6	10.2	10.8	11.4	12.1	12.7	13.4	14.0	14.6	15.2	15.9	16.5	17.1	17.8	18.4
Bowling (nonstop)	4.0	4.4	4.8	5.2	5.6	5.9	6.3	6.7	7.1	7.5	7.9	8.3	8.7	9.1	9.5	9.8	10.2	10.6	11.0	11.4
Boxing (sparring)	3.0	3.3	3.6	3.9	4.2	4.5	4.8	5.1	5.4	5.6	5.9	6.2	6.5	6.8	7.1	7.4	7.7	8.0	8.3	8.6
Calisthenics	3.0	3.3	3.6	3.9	4.2	4.5	4.8	5.1	5.4	5.6	5.9	6.2	6.5	6.8	7.1	7.4	7.7	8.0	8.3	8.6
Canoeing, 2.5 mph	1.8	1.9	2.0	2.2	2.3	2.5	2.7	3.0	3.2	3.4	3.6	3.7	3.9	4.1	4.3	4.4	4.6	4.8	5.0	5.1
Canoeing, 4.0 mph	4.2	4.6	5.0	5.5	5.9	6.3	6.7	7.1	7.5	7.9	8.3	8.7	9.2	9.4	10.0	10.5	10.8	11.2	11.6	12.0
Dance, modern (moderate)	2.5	2.8	3.0	3.2	3.5	3.7	4.0	4.2	4.5	4.7	5.0	5.2	5.4	5.7	5.9	6.2	6.4	6.7	6.9	7.2
Dance, modern (vigorous)	3.4	3.7	4.1	4.4	4.7	5.1	5.4	5.7	6.1	6.4	6.7	7.1	7.4	7.7	8.1	8.4	8.7	9.1	9.4	9.7
Dance, fox-trot	2.7	2.9	3.2	3.4	3.7	4.0	4.2	4.5	4.7	5.0	5.3	5.5	5.8	6.0	6.3	6.6	6.8	7.1	7.3	7.6
Dance, rumba	4.2	4.6	5.0	5.4	5.8	6.2	6.6	7.0	7.4	7.8	8.2	8.6	9.0	9.4	9.8	10.2	10.6	11.0	11.5	11.9
Dance, square	4.1	4.5	4.9	5.3	5.7	6.1	6.5	6.9	7.3	7.8	8.1	8.5	8.9	9.3	9.7	10.1	10.5	10.9	11.3	11.7
Dance, waltz	3.1	3.4	3.7	4.0	4.3	4.6	4.9	5.2	5.5	5.8	6.1	6.4	6.7	7.0	7.3	7.6	7.9	8.2	8.5	8.8

Source: Allsen, Philip E., Joyce M. Harrison, and Barbara Vance. Fitness for Life: An Individualized Approach. 4th ed. Dubuque, IA: W. C. Brown, 1989. 204.

Caloric Expenditure per Minute for Various Activities (continued)

	Body Weight																			
	90	99	108	117	125	134	143	152	161	170	178	187	196	205	213	222	231	240	249	257
Fencing (moderate)	3.0	3.3	3.6	3.9	4.2	4.5	4.8	5.1	5.4	5.6	6.0	6.2	6.5	6.8	7.1	7.4	7.7	8.0	8.3	8.6
Fencing (vigorous)	6.2	6.8	7.4	8.0	8.6	9.2	9.8	10.4	11.0	11.6	12.2	12.8	13.4	14.0	14.6	15.2	15.8	16.4	17.0	17.6
Football (moderate)	3.0	3.3	3.6	4.0	4.2	4.5	4.8	5.1	5.4	5.7	6.0	6.2	6.5	6.8	7.1	7.4	7.7	8.0	8.3	8.6
Football (vigorous)	5.0	5.5	6.0	6.4	6.9	7.4	7.9	8.4	8.9	9.4	9.8	10.3	10.8	11.3	11.8	12.3	12.8	13.2	13.7	14.2
Golf, twosome	3.3	3.6	3.9	4.2	4.5	4.8	5.2	5.5	5.8	6.1	6.4	6.7	7.1	7.4	7.7	8.0	8.3	8.6	9.0	9.3
Golf, foursome	2.4	2.7	2.9	3.2	3.4	3.6	3.9	4.1	4.3	4.6	4.8	5.1	5.3	5.5	5.8	6.0	6.2	6.5	6.7	7.0
Handball	5.9	6.4	7.0	7.6	8.1	8.7	9.3	9.9	10.4	11.0	11.6	12.1	12.7	13.3	13.9	14.4	15.0	15.6	16.1	16.7
Hiking, 40 lb. pack, 3.0 mph	4.1	4.5	4.9	5.3	5.7	6.1	6.5	6.9	7.3	7.7	8.1	8.5	8.9	9.3	9.7	10.1	10.5	10.9	11.3	11.7
Horseback Riding (walk)	2.0	2.3	2.4	2.6	2.8	3.0	3.1	3.3	3.5	3.7	3.9	4.1	4.3	4.5	4.7	4.9	5.1	5.3	5.5	5.7
Horseback Riding (trot)	4.1	4.4	4.8	5.2	5.6	6.0	6.4	6.8	7.2	7.6	8.0	8.4	8.8	9.2	9.6	10.0	10.4	10.8	11.2	11.6
Horsehoe Pitching	2.1	2.3	2.5	2.7	3.0	3.3	3.4	3.6	3.8	4.0	4.2	4.4	4.6	4.8	5.0	5.2	5.4	5.6	5.8	6.0
Judo, Karate	7.7	8.5	9.2	10.0	10.7	11.5	12.2	13.0	13.7	14.5	15.2	16.0	16.7	17.5	18.2	19.0	19.7	20.5	21.2	22.0
Mountain Climbing	6.0	6.5	7.2	7.8	8.4	9.0	9.6	10.1	10.7	11.3	11.9	12.5	13.1	13.7	14.3	14.8	15.4	16.0	16.6	17.2
Pool, Billiards	1.1	1.2	1.3	1.4	1.5	1.6	1.7	1.8	1.9	2.0	2.1	2.2	2.4	2.5	2.6	2.7	2.8	2.9	3.0	3.1
Racquetball, Paddleball	5.9	6.4	7.0	7.6	8.1	8.7	9.3	9.9	10.4	11.0	11.6	12.1	12.7	13.3	13.9	14.4	15.0	15.6	16.1	16.7
Rope Jumping 110 rpm	5.8	6.4	7.0	7.6	8.1	8.6	9.2	9.8	10.4	11.0	11.5	12.1	12.6	13.2	13.7	14.3	14.9	15.5	16.1	16.6
Rope Jumping 120 rpm	5.6	6.1	6.7	7.2	7.7	8.3	8.8	9.4	9.9	10.5	11.0	11.5	12.1	12.6	13.1	13.7	14.3	14.8	15.4	15.9
Rope Jumping 130 rpm	5.2	5.7	6.2	6.6	7.2	7.7	8.3	8.8	9.3	9.8	10.3	10.8	11.3	11.8	12.3	12.8	13.3	13.8	14.4	14.8
Rowing (recreation)	3.0	3.3	3.6	3.9	4.2	4.5	4.8	5.1	5.4	5.6	6.0	6.2	6.5	6.8	7.1	7.5	7.7	8.0	8.3	8.6
Rowing (machine)	8.2	9.0	9.8	10.6	11.4	12.2	13.0	13.8	14.6	15.4	16.2	17.0	17.8	18.6	19.4	20.2	21.0	21.8	22.6	23.4
Running, 11-min mile, 5.5 mph	6.4	7.1	7.7	8.3	9.0	9.6	10.2	10.8	11.5	12.1	12.7	13.4	14.0	14.6	15.2	15.9	16.5	17.1	17.8	18.4

Source: Allsen, Philip E., Joyce M. Harrison, and Barbara Vance. Fitness for Life: An Individualized Approach. 4th ed. Dubuque, IA: W. C. Brown, 1989. 205.

Calorie Expenditure per Minute for Various Activities (continued)

	Body Weight																						
	90	99	108	117	125	134	143	152	161	170	178	187	196	205	213	222	231	240	249	257	266	275	
Running, 8.5-min. mile, 7 mph	8.4	9.2	10.0	10.8	11.7	12.5	13.3	14.1	14.9	15.7	16.6	17.4	18.2	19.0	19.8	20.7	21.5	22.3	23.1	23.9	24.8	25.6	
Running, 7-min. mile, 9 mph	9.3	10.2	11.1	12.9	13.1	13.9	14.8	15.7	16.6	17.5	18.9	19.3	20.2	21.1	22.1	23.0	23.9	24.8	25.7	26.6	27.5	28.4	
Running, 5-min. mile, 12 mph	11.8	13.0	14.1	15.3	16.4	17.6	18.7	19.9	21.0	22.2	23.3	24.5	25.6	26.8	27.9	29.1	30.2	31.4	32.5	33.7	34.9	36.0	
Stationary Running, 140 counts/min.	14.6	16.1	17.5	18.9	20.4	21.8	23.2	24.6	26.1	27.5	28.9	30.4	31.8	33.2	34.6	36.1	37.5	38.9	40.4	41.8	43.2	44.6	
Sprinting	13.8	15.2	16.6	17.9	19.2	20.5	21.9	23.3	24.7	26.1	27.3	28.7	30.0	31.4	32.7	34.0	35.4	36.8	38.2	39.4	40.3	42.2	
Sailing	1.8	2.0	2.1	2.3	2.4	2.7	2.8	3.0	3.2	3.4	3.6	3.8	3.9	4.1	4.3	4.4	4.6	4.8	5.0	5.1	5.3	5.5	
Skating (moderate)	3.4	3.8	4.1	4.4	4.8	5.1	5.4	5.8	6.1	6.4	6.8	7.1	7.4	7.8	8.1	8.3	8.8	9.1	9.4	9.8	10.1	10.4	
Skating (vigorous)	6.2	6.8	7.4	8.0	8.6	9.2	9.8	10.4	11.0	11.6	12.2	12.8	13.4	14.0	14.6	15.2	15.8	16.4	17.0	17.6	18.2	18.8	
Skiing (downhill)	5.8	6.4	6.9	7.5	8.1	8.6	9.2	9.8	10.3	10.9	11.4	12.0	12.6	13.1	13.7	14.3	14.8	15.4	16.0	16.5	17.1	17.7	
Skiing (level, 5 mph)	7.0	7.7	8.4	9.1	9.8	10.5	11.1	11.8	12.5	13.2	13.9	14.6	15.2	15.9	16.6	17.3	18.0	18.7	19.4	20.0	20.7	21.4	
Skiing (racing downhill)	9.9	10.9	11.9	12.9	13.7	14.7	15.7	16.7	17.7	18.7	19.6	20.6	21.6	22.6	23.4	24.4	25.4	26.4	27.4	28.3	29.3	30.2	
Snowshoeing (2.3 mph)	3.7	4.1	4.5	4.8	5.2	5.5	5.9	6.3	6.7	7.0	7.4	7.8	8.1	8.5	8.8	9.2	9.6	9.9	10.3	10.6	11.0	11.4	
Snowshoeing (2.5 mph)	5.4	5.9	6.5	7.0	7.5	8.0	8.6	9.1	9.7	10.2	10.7	11.2	11.8	12.3	12.8	13.3	13.9	14.4	14.9	15.4	16.0	16.5	
Soccer	5.4	5.9	6.4	6.9	7.5	8.0	8.5	9.0	9.6	10.1	10.6	11.1	11.6	12.2	12.7	13.2	13.4	14.3	14.8	15.3	15.8	16.9	
Squash	6.2	6.8	7.5	8.1	8.7	9.3	9.9	10.5	11.1	11.7	12.3	12.9	13.5	14.2	14.8	15.4	16.0	16.6	17.2	17.8	18.4	19.0	
Stair Climbing and Descending																							
1 stair—25 trips/min.	4.1	4.5	4.9	5.3	5.6	6.0	6.4	6.8	7.2	7.7	8.0	8.4	8.8	9.2	9.6	10.0	10.4	10.8	11.2	11.6	12.0	12.4	
1 stair—30 trips/min.	4.4	4.9	5.3	5.7	6.1	6.6	7.0	7.4	7.9	8.3	8.7	9.2	9.6	10.0	10.4	10.9	11.3	11.8	12.2	12.6	13.0	13.5	
1 stair—35 trips/min.	5.0	5.5	6.0	6.6	7.0	7.5	8.0	8.5	9.0	9.5	10.0	10.5	11.0	11.5	11.9	12.4	12.9	13.4	13.9	14.4	14.9	15.4	
3 stairs—12 trips/min.	4.8	5.2	5.7	6.2	6.6	7.1	7.6	8.1	8.5	9.0	9.4	9.9	10.4	10.9	11.3	11.8	12.2	12.7	13.2	13.6	14.1	14.6	

Source: Allsen, Philip E., Joyce M. Harrison, and Barbara Vance. Fitness for Life: An Individualized Approach. 4th ed. Dubuque, IA: W. C. Brown, 1989. 206.

Calorie Expenditure per Minute for Various Activities (continued)

Body Weight																							
	90	99	108	117	125	134	143	152	161	170	178	187	196	205	213	222	231	240	249	257	266	275	
1 stairs—15 trips/min.	5.8	6.3	6.9	7.5	8.0	8.6	9.2	9.8	10.3	10.9	11.4	12.0	12.5	13.1	13.6	14.2	14.8	15.4	15.9	16.4	17.0	17.6	
3 stairs—18 trips/min.	6.8	7.4	8.1	8.8	9.4	10.1	10.7	11.4	12.1	12.8	13.4	14.0	14.7	15.4	16.0	16.7	17.3	18.0	18.7	19.3	20.0	20.6	
5 stairs—8 trips/min.	4.9	5.3	5.8	6.3	6.8	7.2	7.7	8.2	8.7	9.2	9.6	10.1	10.6	11.1	11.5	12.0	12.5	13.0	13.4	13.9	14.4	14.9	
7 stairs—10 trips/min.	6.0	6.6	7.2	7.8	8.4	9.0	9.6	10.2	10.8	11.4	11.9	12.5	13.1	13.7	14.3	14.9	15.5	16.1	16.7	17.2	17.8	18.4	
9 stairs—12 trips/min.	6.8	7.5	8.2	8.9	9.5	10.2	10.9	11.6	12.2	12.9	13.5	14.2	14.9	15.6	16.2	16.9	17.6	18.2	18.9	19.5	20.2	20.9	
11 stairs—6 trips/min.	5.1	5.6	6.2	6.7	7.1	7.7	8.2	8.7	9.2	9.7	10.1	10.7	11.2	11.7	12.1	12.7	13.2	13.7	14.2	14.6	15.2	15.7	
13 stairs—7½ trips/min.	6.1	6.7	7.3	8.0	8.5	9.1	9.7	10.3	10.9	11.6	12.1	12.7	13.3	13.9	14.5	15.1	15.7	16.3	16.9	17.5	18.1	18.7	
15 stairs—9 trips/min.	7.2	7.9	8.6	9.4	10.0	10.7	11.4	12.2	12.9	13.6	14.2	15.0	15.7	16.4	17.0	17.8	18.5	19.2	19.9	20.6	21.3	22.0	
Swimming, pleasure 25 yds./min.	3.6	4.0	4.3	4.7	5.0	5.4	5.7	6.1	6.4	6.8	7.1	7.5	7.8	8.2	8.5	8.9	9.2	9.6	10.0	10.3	10.6	11.0	
Swimming, back 20 yds./min.	2.3	2.6	2.8	3.0	3.2	3.5	3.7	3.9	4.1	4.2	4.6	4.8	5.0	5.3	5.5	5.7	6.0	6.2	6.4	6.6	6.9	7.1	
Swimming, back 30 yds./min.	3.2	3.5	3.8	4.1	4.4	4.7	5.1	5.4	5.7	6.0	6.3	6.6	6.9	7.2	7.4	7.9	8.2	8.5	8.8	9.1	9.4	9.7	
Swimming, back 40 yds./min.	5.0	5.5	5.8	6.5	7.0	7.5	7.9	8.5	8.9	9.4	9.9	10.4	10.9	11.4	11.9	12.3	12.8	13.3	13.8	14.3	14.8	15.3	
Swimming, breast 20 yds./min.	2.9	3.2	3.4	3.8	4.0	4.3	4.6	4.9	5.1	5.4	5.7	6.0	6.3	6.5	6.8	7.1	7.4	7.7	7.9	8.2	8.5	8.8	
Swimming, breast 30 yds./min.	4.3	4.8	5.2	5.7	6.0	6.4	6.9	7.3	7.7	8.1	8.6	9.0	9.4	9.9	10.3	10.8	11.1	11.5	11.9	12.4	13.0	13.3	
Swimming, breast 40 yds./min.	5.8	6.3	6.9	7.5	8.0	8.6	9.2	9.7	10.3	10.8	11.4	12.0	12.5	13.1	13.7	14.2	14.8	15.4	15.9	16.5	17.0	17.6	
Swimming, butterfly 50 yds./min.	7.0	7.7	8.4	9.1	9.8	10.5	11.1	11.9	12.5	13.2	13.9	14.6	15.2	15.9	16.6	17.3	18.0	18.7	19.4	20.0	20.7	21.4	
Swimming, crawl 20 yds./min.	2.9	3.2	3.4	3.8	4.0	4.3	4.6	4.9	5.1	5.4	5.7	5.8	6.3	6.5	6.8	7.1	7.3	7.7	7.9	8.2	8.5	8.8	

Source: Allsen, Philip E., Joyce M. Harrison, and Barbara Vance. Fitness for Life Individualized Approach. 4th ed. Dubuque, IA: W. C. Brown, 1989. 207.

Cardiovascular Endurance Test Work Sheet

1. Name _____ Sex _____ Age _____

2. Medical Clearance: No Restrictions _____ Restrictions _____

3. Physical Condition: Unconditioned Beginner _____
Conditioned Beginner _____

4. Physical Condition	Test Clearance	Suggestion
No medical clearance	No	Get medical examination
Unconditioned beginner	No	Complete beginner's program
Conditioned beginner	Yes	
Test Clearance: Yes _____ No _____		
If no: Subject must have a medical exam _____		
Subject must complete beginner's program _____		

5. Test: 1.5-mile run _____ 3-mile walk _____

6. When test will be held _____ Where _____

7. Time for 1.5-mile run _____ Time for 3-mile walk _____

8. Fitness Category: _____ I. Very Poor _____ III. Fair _____ V. Excellent
_____ II. Poor _____ IV. Good _____ VI. Superior

(These tables give times in minutes and seconds.)

1.5-Mile Run Test							
		Age (years)					
Fitness Category		13-19	20-29	30-39	40-49	50-59	60+
I. Very Poor	(men)	> 15:31*	> 16:01	> 16:31	> 17:31	> 19:01	> 20:01
	(women)	> 18:31	> 19:01	> 19:31	> 20:01	> 20:31	> 21:01
II. Poor	(men)	12:11-15:30	14:01-16:00	14:44-18:30	15:36-17:30	17:01-19:00	19:01-20:00
	(women)	16:55-18:30	18:31-19:00	19:01-19:30	19:31-20:00	20:01-20:30	20:31-21:00
III. Fair	(men)	10:49-12:10	12:01-14:00	12:31-14:45	13:01-15:35	14:31-17:00	16:16-19:00
	(women)	14:31-16:54	15:55-18:30	16:31-19:00	17:31-19:30	19:01-20:00	19:31-20:30
IV. Good	(men)	9:41-10:48	10:46-12:00	11:01-12:30	11:31-13:00	12:31-14:30	14:00-16:15
	(women)	12:30-14:30	13:31-15:54	14:31-16:30	15:56-17:30	16:31-19:00	17:31-19:30
V. Excellent	(men)	8:37- 9:40	9:45-10:45	10:00-11:00	10:30-11:30	11:00-12:30	11:15-13:59
	(women)	11:50-12:29	12:30-13:30	13:00-14:30	13:45-15:55	14:30-16:30	16:30-17:30
VI. Superior	(men)	< 8:37	< 9:45	< 10:00	< 10:30	< 11:00	< 11:15
	(women)	< 11:50	< 12:30	< 13:00	< 13:45	< 14:30	< 16:30

3-Mile Walking Test (No Running)							
Age (years)							
Fitness Category		13-19	20-29	30-39	40-49	50-59	60+
I. Very Poor	(men)	> 45:00*	> 48:00	> 49:00	> 52:00	> 55:00	> 60:00
	(women)	> 47:00	> 48:00	> 51:00	> 54:00	> 57:00	> 63:00
II. Poor	(men)	41:01-45:00	42:01-46:00	44:31-49:00	47:01-52:00	50:01-55:00	54:01-60:00
	(women)	43:01-47:00	44:01-48:00	46:31-51:00	49:01-54:00	52:01-57:00	57:01-63:00
III. Fair	(men)	37:31-41:00	38:31-42:00	40:01-44:30	42:01-47:00	45:01-50:00	48:01-54:00
	(women)	39:31-43:00	40:31-44:00	42:01-46:30	44:01-49:00	47:01-52:00	51:01-57:00
IV. Good	(men)	33:00-37:30	34:00-38:30	35:00-40:00	36:30-42:00	39:00-45:00	41:00-48:00
	(women)	35:00-39:30	36:00-40:30	37:30-42:00	39:00-44:00	42:00-47:00	45:00-51:00
V. Excellent	(men)	<33:00	<34:00	<35:00	<36:30	<39:00	<41:00
	(women)	<35:00	<36:00	<37:30	<39:00	<42:00	<45:00

Source: Allsen, Philip E., Joyce M. Harrison, and Barbara Vance. Fitness for Life: An Individualized Approach. 4th ed. Dubuque, IA: W. C. Brown, 1989. 210.

Strength Appraisal Work Sheet

1. Name _____ Sex _____

2. Body Weight _____

3. Test Administration

Determine the recommended percentage
of total body weight for each exercise.
Perform as many repetitions as you can,

up to the listed maximum, through a full
range of motion. See chapter 7 for a
description of the exercises.

Exercise	Fraction of Body Weight		Weight	Reps.	Points	Fitness Category
	(Male)	(Female)				
Arm Curl	.35	.18	_____	_____	_____	_____
Bench Press	.75	.45	_____	_____	_____	_____
Lat Machine Pulldown	.70	.45	_____	_____	_____	_____
Quad Lift	.65	.50	_____	_____	_____	_____
Leg Curl	.32	.25	_____	_____	_____	_____
Curl-Up	.16	.10	_____	_____	_____	_____

4. Fitness Category Chart

Fitness Category		Exercise and Repetitions					
		Arm Curl		Bench Press		Lat Machine Pulldown	
	Points	Male	Female	Male	Female	Male	Female
Very Poor	5	2 or less	2 or less	0	0	3 or less	2 or less
Poor	7	3-4	3-5	1-2	1	4-5	3-5
Fair	9	5-7	6-7	3-6	2-4	6-8	6-8
Good	11	8-9	8-11	7-10	5-9	9-10	9-10
Very Good	13	10-14	12-15	11-15	11-15	11-15	11-15
Excellent	15	15-20	16-20	16-20	16-20	16-24	16-24
Superior	17	21+	21+	21+	21+	25+	25+

Fitness Category		Quad Lift		Leg Curl		Curl-Up	
		Male	Female	Male	Female	Male	Female
Very Poor	5	3 or less	1 or less	1 or less	0	1 or less	0
Poor	7	4-6	2-4	2-3	1-2	2	1
Fair	9	7-9	5-7	4-7	3-4	3-7	2-3
Good	11	10-12	8-9	8-10	5-8	8-11	4-5
Very Good	13	13-14	10-12	11-14	7-9	12-16	6-13
Excellent	15	15-19	13-19	15-19	10-16	17-25	14-26
Superior	17	20+	20+	20+	17+	26+	27+

5. Overall
Strength
Score

(Total all of the
points in the
selected exercises)

6. Strength Fitness Category (Check one)

Strength score	Category
Less than 42	I. Very Poor
42-53	II. Poor
54-65	III. Fair
66-77	IV. Good
78-89	V. Very Good
90-101	VI. Excellent
More than 101	VII. Superior

Source: Allsen, Philip E., Joyce M. Harrison, and Barbara Vance. Fitness for Life: An Individualized Approach. 4th ed. Dubuque, IA: W. C. Brown, 1989. 212.

Flexibility Appraisal Work Sheet

1. Name _____ Sex _____

Test Administration

2. Sit-and-Reach _____

3. Flexibility Fitness Category

Score	Category
11 or less	_____ I. Very Poor
12-13	_____ II. Poor
14-16	_____ III. Fair
17-19	_____ IV. Good
20-21	_____ V. Very Good
22-23	_____ VI. Excellent
24 or more	_____ VII. Superior

4. Shoulder Lift _____
(Inches raised)

5. Flexibility Fitness Category

Score	Category
10 or less	_____ I. Very Poor
11-14	_____ II. Poor
15-18	_____ III. Fair
19-21	_____ IV. Good
22-24	_____ V. Very Good
25-26	_____ VI. Excellent
27 or more	_____ VII. Superior

Source: Allsen, Philip E., Joyce M. Harrison, and Barbara Vance. Fitness for Life: An Individualized Approach. 4th ed. Dubuque, IA: W. C. Brown, 1989. 213.

Cardiovascular Endurance Program Contract

1. Name _____ Age _____

 2. Beginning Fitness Category: ____ 0. Beginner ____ II. Poor ____ IV. Good ____ VI. Superior
 ____ I. Very Poor ____ III. Fair ____ V. Excellent

3. Desired cardiovascular exercise(s): _____

4. Recommended exercise heart rate training zone: _____ to _____

Week	Days	Exercise	Rate	Duration
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				

Signature: _____

Contract approval date: _____ Approved by: _____

Progress check date: _____ Approved by: _____

Contract completion date: _____ Approved by: _____

Source: Allsen, Philip E., Joyce M. Harrison, and Barbara Vance. Fitness for Life: An Individualized Approach. 4th ed. Dubuque, IA: W. C. Brown, 1989. 215.

Dietary Evaluation Work Sheet

Name _____ Date _____

Do you use iodized salt? yes _____ no _____

[illegible]

Source: Allsen, Philip E., Joyce M. Harrison, and Barbara Vance. Fitness for Life: An Individualized Approach. 4th ed. Dubuque, IA: W. C. Brown, 1989. 217.

Weight-Control Work Sheet

1. Name _____ Age _____ Sex _____ Date _____

2. Weight _____ Target Weight _____ Exercise Heart Rate Training Zone: _____ to _____

3. Medical Clearance: No Restrictions _____ Restrictions _____

4. Fitness Category	Minimum Caloric Expenditure per Exercise Session	Suggested Exercise Intensity (Cals./Min.)	Minimum Number of Days of Exercise Each Week
— 0. Beginner	75	5	3-5
— I. Very Poor	100	5	3-5
— II. Poor	150	5-10	3-5
— III. Fair	200	5-10	3-5
— IV. Good	300+	10+	3-5
— V. Excellent	300+	10+	3-5
— VI. Superior	300+	10+	3-5

5. Exercise preference _____ Rate _____

6. Calories expended per minute (from Appendix B) _____

7. Recommended caloric expenditure per session (from item 4) _____

8. Number of minutes to exercise each day (item 7 ÷ item 6) _____

Note: This should always be a minimum of 15 continuous minutes to obtain training effect. (Round off to nearest whole number.)

9. Number of days to exercise each week _____

10. Number of calories expended in exercise each week (line 7 × line 9) _____

11. Average number of calories expended daily in exercise (line 10 ÷ 7 days) _____
(Round off answer to nearest whole number.)

Determining Caloric Intake

12. Typical daily caloric intake (Current weight × 15 cals.) _____

13. Caloric reduction per day to lose two pounds per week — 1,000 _____

14. Total daily caloric intake, without exercise, to lose two pounds per week
(line 12 — line 13) _____15. Daily caloric intake to lose two pounds per week, including exercise (line 14 + line 11). This figure should not be below 1,200 for women or 1,500 for men. (Always round answer to the lowest 100 calories.)

16. Maintaining body weight (target weight × 15 cals.) _____

Source: Allsen, Philip E., Joyce M. Harrison, and Barbara Vance. Fitness for Life: An Individualized Approach. 4th ed. Dubuque, IA: W. C. Brown, 1989. 218.

Weight-Control Program Contract

1. Name _____ Age _____ Sex _____

2. Present weight _____ Pounds to be lost _____ Target weight _____ Fitness category _____

3. Desired exercise(s) _____

4. Exercise heart rate training zone: _____ to _____

Week	Exercise	Duration	Weekly Exercise Periods	Weight to Be Lost (lbs.)	Desired Caloric Intake
1				2	
2				2	
3				2	
4				2	
5				2	
6				2	
7				2	
8				2	
9				2	

Signature: _____

Contract approval date: _____ Approved by: _____

Reassessment date: _____ Approved by: _____

Contract completion date: _____ Approved by: _____

Source: Allsen, Philip E., Joyce M. Harrison, and Barbara Vance. Fitness for Life: An Individualized Approach. 4th ed. Dubuque, IA: W. C. Brown, 1989. 219.

Indicate below two or three general goals that you will work on during the next few weeks and write the specific objectives that you will use to accomplish each goal (you may not need eight specific objectives, only write as many as you need).

Cardiovascular Endurance Goal: _____

Specific Objectives:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____

Muscular Strength/Endurance Goal: _____

Specific Objectives:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____

(Continued)

Source: Hoeger, Werner W. K., and Sharon A. Hoeger. Fitness and Wellness. Englewood, CO: Morton, 1990. 63.

YOUR TARGET HEART RATE

AGE	MAXIMUM HEART RATE	60 % LEVEL	80 % LEVEL
20	200	120	160
25	195	117	156
30	190	114	152
35	185	111	148
40	180	108	144
45	175	105	140
50	170	102	136
55	165	99	132
60	160	96	128
65	155	93	124
70	150	90	120

Source: Snowdon, Les, and Maggie Humphreys. Walk Aerobics. Woodstock, NY: Overlook, 1995. 63.

HEIGHT AND WEIGHT TABLES

W O M E N			
<i>Height</i>	<i>Small Frame</i>	<i>Medium Frame</i>	<i>Large Frame</i>
4'10"	102-111	109-121	118-131
4'11"	103-113	111-123	120-134
5'0"	104-115	113-126	122-137
5'1"	106-118	115-129	125-140
5'2"	108-121	118-132	128-143
5'3"	111-124	121-135	131-147
5'4"	114-127	124-138	134-151
5'5"	117-130	127-141	137-155
5'6"	120-133	130-144	140-159
5'7"	123-136	133-147	143-163
5'8"	126-139	136-150	146-167
5'9"	129-142	139-153	149-170
5'10"	132-145	142-156	152-173
5'11"	135-148	145-159	155-176
6'0"	138-151	148-162	158-179

NOTE: Weights at ages 25 to 59 based on lowest mortality. Weight in pounds according to frame (in indoor clothing weighing 3 pounds, shoes with 1-inch heels).

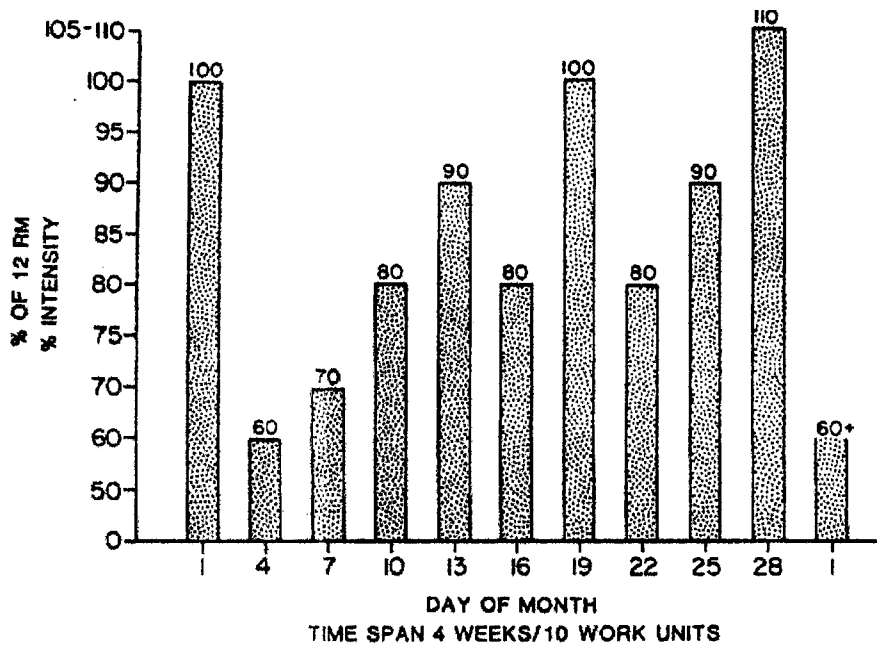
Source: Snowdon, Les, and Maggie Humphreys. Walk Aerobics. Woodstock, NY: Overlook, 1995. 116.

M E N			
<i>Height</i>	<i>Small Frame</i>	<i>Medium Frame</i>	<i>Large Frame</i>
5'2"	128-134	131-141	138-150
5'3"	130-136	133-143	140-153
5'4"	132-138	135-145	142-156
5'5"	134-140	137-148	144-160
5'6"	136-142	139-151	146-164
5'7"	138-145	142-154	149-168
5'8"	140-148	145-157	152-172
5'9"	142-151	148-160	155-176
5'10"	144-154	151-163	158-180
5'11"	146-157	154-166	161-184
6'0"	149-160	157-170	164-188
6'1"	152-164	160-174	168-192
6'2"	155-168	164-178	172-197
6'3"	158-172	167-182	176-202
6'4"	162-176	171-187	181-207

Note: Weights at ages 25 to 59 based on lowest mortality. Weight in pounds according to frame (in indoor clothing weighing 5 pounds, shoes with 1-inch heels).

Source: Snowdon, Les, and Maggie Humphreys. Walk Aerobics. Woodstock, NY: Overlook, 1995. 117.

Weight Training/Strength Development Variable Loading Schedule



Source: Drews, Frederick R., Jerel M. Zoltick, and James B. Emerson. A Healthy Life: Exercise, Behavior, Nutrition. US: Benchmark, c. 1986. 77.

Weight Training Exercise Options Chart			
Body Segment (Prime Mover(s))	Machine Weights	Free Weights	Dumbbell Weights
• Front of Thighs and Hips (Quadriceps and Gluteals)	• Back Squat • Leg Press • Leg Extension	• Note 1	• Note 1
• Back of Thighs (Hamstrings)	• Leg Flexion	• Note 2	• Note 2
• Calves (Gastroc- Soleus)	• Calf Extension	• Note 1	• Note 1
• Chest (Pectoralis Major)	• Bench Press • Vertical Chest Press	• Barbell Bench Press	• Inclined Fly • Bent Arm Fly
• Back (Latissimus Dorsi, Teres Major, and Trapezius)	• Lat Pull • Seated Row	• Bent over Row	• Bent over Row • Pull over
• Shoulders (Deltoids and Upper Trapezius)	• Upright Row	• Shrugs • Upright Row	• Anterior Arm Rise • Lateral Arm Rise • Overhead Shoulder Extension
• Anterior Upper Arms (Biceps)	• Arm Curl	• Arm Curl • Preacher Curl	• Arm Curl • Concentration Curl
• Posterior Arms (Triceps)	• Triceps Extension	• French Curl	• Bent over elbow extension • Seated overhead elbow extension

NOTE 1: Free weight/dumbbell weight exercise is possible for this muscle group however it is not described in this section.

NOTE 2: Free weight/dumbbell weight exercise is not possible for this muscle group without modifications of the basic equipment described in this section.

Source: Drews, Frederick R., Jerel M. Zoltick, and James B. Emerson. A Healthy Life: Exercise, Behavior, Nutrition. US: Benchmark, c. 1986. 58.

Percentile Ranks for the Modified Sit-and-Reach Test

	Percentile Rank	Age Category			
		<18	19-35	36-49	50>
Men	99	20.8	24.7	18.9	16.2
	95	19.6	19.5	18.2	15.8
	90	18.2	17.9	16.1	15.0
	80	17.8	17.0	14.6	13.3
	70	16.0	15.8	13.9	12.3
	60	15.2	15.0	13.4	11.5
	50	14.5	14.4	12.6	10.2
	40	14.0	13.5	11.6	9.7
	30	13.4	13.0	10.8	9.3
	20	11.8	11.6	9.9	8.8
	10	9.5	9.2	8.3	7.8
	05	8.4	7.9	7.0	7.2
	01	7.2	7.0	5.1	4.0
Women	99	22.6	19.8	19.8	17.2
	95	19.5	18.7	19.2	15.7
	90	18.7	17.9	17.4	15.0
	80	17.8	16.7	16.2	14.2
	70	16.5	16.2	15.2	13.6
	60	16.0	15.8	14.5	12.3
	50	15.2	14.8	13.5	11.1
	40	14.5	14.5	12.8	10.1
	30	13.7	13.7	12.2	9.2
	20	12.6	12.6	11.0	8.3
	10	11.4	10.1	9.7	7.5
	05	9.4	8.1	8.5	3.7
	01	6.5	2.6	2.0	1.5

Source: Hoeger, Werner W. K., and Sharon A. Hoeger. Fitness and Wellness. Englewood, CO: Morton, 1990. 25.

Muscular Flexibility Goal: _____

Specific Objectives:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____

Body Composition Goal: _____

Specific Objectives:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____

Source: Hoeger, Werner W. K., and Sharon A. Hoeger. Fitness and Wellness. Englewood, CO: Morton, 1990. 64.

TABLE 4.1. Average caloric requirement per pound of body weight based on lifestyle patterns and gender.

Activity Rating	Calories per pound	
	Men	Women*
Sedentary — Limited physical activity	13.0	12.0
Moderate physical activity	15.0	13.5
Hard Labor — Strenuous physical effort	17.0	15.0

*Pregnant or lactating women: Add three calories to these values.

TABLE 4.2. Caloric expenditure of selected physical activities (calories per pound of body weight per minute of activity).

Activity*	Cal/lb/min	Activity	Cal/lb/min
Aerobic Dance			
Moderate	0.075	Running	
Vigorous	0.095	11.0 min/mile	0.070
Archery	0.030	8.5 min/mile	0.090
Badminton		7.0 min/mile	0.102
Recreation	0.038	6.0 min/mile	0.114
Competition	0.065	Deep water ^a	0.100
Baseball	0.031	Skating (moderate)	0.038
Basketball		Skiing	
Moderate	0.046	Downhill	0.060
Competition	0.063	Level (5 mph)	0.078
Cycling (level)		Soccer	0.059
5.5 mph	0.033	Strength Training	0.050
10.0 mph	0.050	Swimming (crawl)	
13.0 mph	0.071	20 yds/min	0.031
Bowling	0.030	25 yds/min	0.040
Calisthenics	0.033	45 yds/min	0.057
Dance		50 yds/min	0.070
Moderate	0.030	Table Tennis	0.030
Vigorous	0.055	Tennis	
Golf	0.030	Moderate	0.045
Gymnastics		Competition	0.064
Light	0.030	Volleyball	0.030
Heavy	0.056	Walking	
Handball	0.064	4.5 mph	0.045
Hiking	0.040	Shallow pool	0.090
Judo/Karate	0.086	Water Aerobics	
Racquetball	0.065	Moderate	0.080
Rope Jumping	0.060	Vigorous	0.100
Rowing (vigorous)	0.090	Wrestling	0.085

* Values are only for actual time engaged in the activity.

^aTreading water

Adapted from:

Ailsen, P. E., J. M. Harrison, and B. Vance. *Fitness for Life: An Individualized Approach*. Dubuque, IA: Wm. C. Brown, 1989.

Bucher, C. A., and W. E. Prentice. *Fitness for College and Life*. St. Louis: Times Mirror/Mosby College Publishing, 1989.

Consolazio, C. F., R. E. Johnson, and L. J. Pecora. *Physiological measurements of Metabolic Functions in Man*. New York: McGraw-Hill, 1963.

Hockey, R. V. *Physical Fitness: The Pathway to Healthful Living*. St. Louis: Times Mirror/Mosby College Publishing, 1989.

Source: Hoeger, Werner W. K., and Sharon A. Hoeger. *Fitness and Wellness*. Englewood, CO: Morton, 1990. 133.

TABLE 3.1 Norms for the Sit & Reach.

Percentile	Females	Males
99	21.5	21.5
95	19.0	19.25
90	18.0	18.0
85	17.5	17.25
80	17.0	17.0
75	16.5	16.5
70	16.0	16.0
65	15.5	15.5
60	15.0	15.0
55	14.5	14.5
50	14.25	14.25
45	14.0	14.0
40	13.5	13.75
35	13.25	13.25
30	13.0	13.0
25	12.0	12.0
20	11.5	11.5
15	11.0	10.75
10	10.0	9.75
05	8.0	9.0

Source: Brown, H. Larry. Lifetime Fitness. Scottsdale, AZ: Gorsuch Scarisbrick, 1986.

“The sit and reach test is often used to measure the flexibility of the lower back and hip extensors” (Brown 12).

Modified sit and reach test:

To perform this test. . . Simply place a yardstick on top of a box of approximately twelve inches high. The procedures to administer this test are as follows:

1. Be sure to properly warm up prior to the first trial.
2. Remove your shoes for the test. Sit on the floor with your hips, back, and head against a wall, legs fully extended, and the bottom of your feet against the . . . sit-and-reach box.
3. Place your hands one on top of the other and reach forward as far as possible without letting the hips, back or head come off the wall. Another person should then slide the . . . yardstick along the top of the box until the end of the indicator touches the tips of your fingers. The indicator must then be held firmly in place throughout the rest of the test.
4. Your head and back can now come off the wall and you may gradually reach forward three times, the third time stretching forward as far as possible on the . . . yardstick, holding the final position for at least two seconds. Be sure that during the test the back of the knees are kept flat against the floor. Record the final number of inches reached to the nearest one-half inch.
5. You are allowed two trials and an average of the two scores is used as the final test score. (Hoeger and Hoeger 22-24)

Body Weight Work Sheet

1. Name _____ Sex _____ Date _____

2. Current Weight _____ Age _____

3. Skinfold Measurements

Children: Triceps _____ Subscapula _____

Men: Chest _____ Abdomen _____ Thigh _____

Women: Triceps _____ Thigh _____ Iliac Crest _____

Sum of Skinfolds _____

4. Body Measurements

Men: Weight _____ Waist _____

Women: Hip _____ Height _____

5. Percent Body Fat _____

6. Percent Body Fat Rating Scale

_____ Very Lean

_____ Lean

_____ Acceptable

_____ Fat

_____ High Fat

Men (%)

Women (%)

10 and below

13 and below

11-14

14-17

15-17

18-23

18-21

24-28

22+

29+

Determining Selected Target Weight

7. Current fat weight (current body weight \times item 5) _____
(Round to nearest whole number.)

8. Current lean body weight (current body weight - item 7) _____

9. Desired percent body fat (select from item 6) _____

10. Estimated target weight [(item 8 \div (1.00 - item 9))] _____
(Round to nearest whole number.)

11. Estimated pounds to gain or lose (item 2 - item 10) _____

Source: Allsen, Philip E., Joyce M. Harrison, and Barbara Vance. Fitness for Life: An Individualized Approach. 4th ed. Dubuque, IA: W. C. Brown, 1989. 211.

APPENDIX G

Bible Study Themes

Lesson 1: Spiritual Growth: The Parable of the Sower.

Text: Matthew 13:1-23.

Lesson 2: Living Sacrifices: What Does it Mean to be a Living Sacrifice?

Text: Romans 12:1-8

Lesson 3: Whole Life Stewards: The Parable of the Talents.

Text: Matthew 25: 14-30

Lesson 4: How's Your Love Life? What Does it Mean to be a Loving Person?

Text: 1 Corinthians 13:1-7

Lesson 5: Living to Please God: Sanctification

Text: 1 Thessalonians 4:1-12

Lesson 6: Miriam and Aaron: Family Disagreement

Text: Numbers 12: 1-16

Lesson 7: Imitating Christ: Attitudes

Text: Philippians 2:5-11

Lesson 8: Service of Celebration and Commissioning

Text: Luke 2:52

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