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Abstract

EVALUATION OF A MINISTRY FORMATION GROUP FOR INCREASING LAITY INTRINSIC RELIGIOUS ORIENTATION

By

Brodrick Allen Hoyer

The purpose of this dissertation is to determine whether Ministry Formation Group experience in a local church setting will increase intrinsic religious orientation. It seeks to answer these questions:

1. What does the Bible and modern research say about the influence of intrinsic religious orientation upon church growth?
2. How effective is the Ministry Formation Group experience for increasing intrinsic religious orientation?
3. What insights into ministry formation or new avenues for research does this study bring forth?

Chapter One introduces the problem of motivating and implementing church growth. It suggests that intrinsic religious orientation is the missing factor for church growth in many churches. It hypothesizes that the use of a ministry formation program in a small group will increase intrinsic religious orientation and thus aid the motivation and implementation of church growth. Chapter One concludes by explaining the experimental design and discussing the significance of the study. The experimental design includes

comparing the growth in intrinsic religious orientation of the subject group with a control group by means of a pre-test and post-test. Significance for confirmation of the hypothesis is defined as growth greater than one standard deviation.

The relationship of spiritual commitment to church growth is explored in Chapter Two. It outlines the Biblical spiritual conditions for church growth and reviews church growth, sociology of religion, and psychology of religion research concerning the relationship between spiritual commitment and church growth. Support is given for the evaluative instruments used to measure intrinsic religious orientation. The different types of spiritual commitment are discussed in this chapter. Evidence is given for choosing intrinsic religious orientation as the most desirable type of spiritual commitment.

Chapter Three illustrates and evaluates data from the evaluative instruments including: Gordon Allport's Extrinsic and Intrinsic Religious Orientation Questionnaires, Spiritual Check-up, Lifestyle Inventory, Personal Inventory, Member Evaluation of Ministry Formation Group Experience, and Pastor John Green's Evaluation of Spiritual Growth in Members of the Ministry Formation Group. It compares subject group growth or regression to control group growth or regression. Significance is discussed by comparing growth to one standard deviation.

Chapter Four concludes that the hypothesis is not confirmed; although growth occurred in the subject group, it was not at the significant level. The Ministry Formation Manual is evaluated and suggestions are made for improvement. Theories are discussed which may explain differences in test data. It concludes by suggesting avenues for further study in ministry formation and intrinsic religious orientation.

EVALUATION OF A MINISTRY FORMATION GROUP
FOR INCREASING LAITY INTRINSIC RELIGIOUS ORIENTATION

BY

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A project-dissertation submitted in partial
fulfillment of the requirements for the degree of

DOCTOR OF MINISTRY

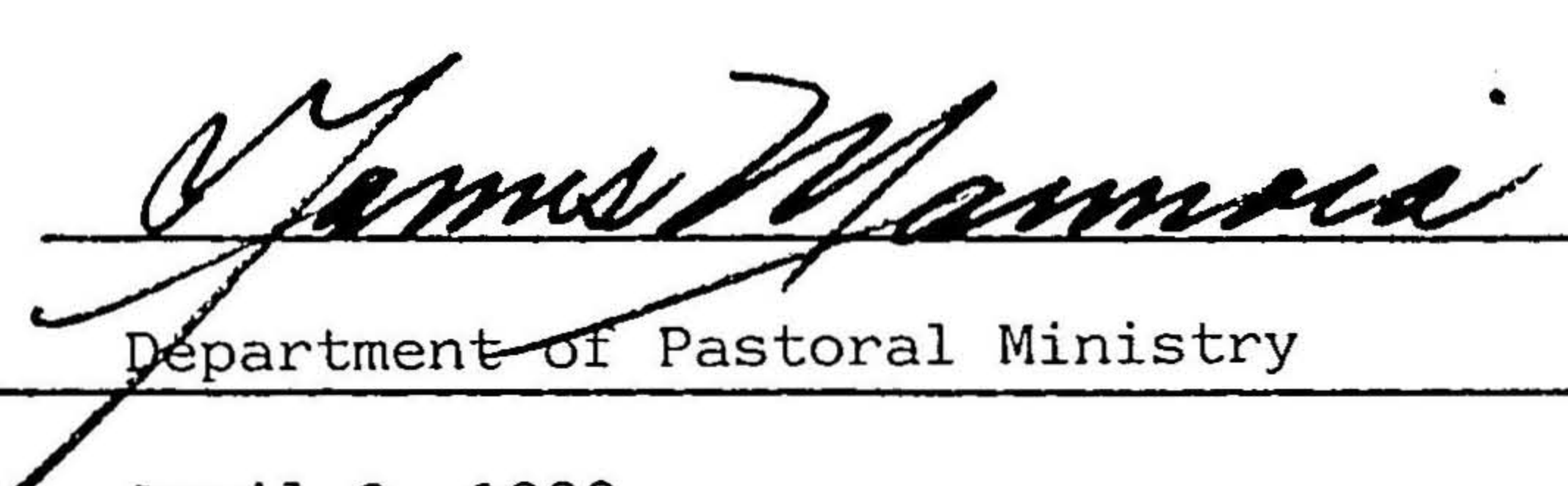
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AUTHORIZATION

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Signed Frederick Hoyer

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Chapter 1

INTRODUCTION

I have been a pastor for over eleven years. The first three years I was an assistant pastor at the Aldersgate Free Methodist Church in Kansas City, Kansas. The next six years were invested in planting a church in Wichita, Kansas. Since June of 1987, I have been Minister of Evangelism and Discipleship of the Ballard Free Methodist Church in Seattle, Washington.

Statement of the Problem.

Church planting and church growth literature have always interested me. I have attempted to keep abreast of current trends and research in these areas. I have also tried to implement several church growth strategies in my churches. These attempts have resulted in some growth for my congregations, but usually have fallen short of my goals. Experience has taught me that learning church growth concepts is easier than motivating or implementing growth in a local church.

Growing churches that have found their "mix" of strategies are held up for imitation. One usually sees only the finished product. This finished product is not easily transferable to one's own setting. Motivational factors such as spiritual commitment, which underlie the success of

the model, are usually not covered in church growth conferences. Thus, I have come away from church growth conferences enthused, but with only part of the formula for growth in my local church.

I have attempted to motivate my people for outreach with strategies such as seminars, retreats, or evangelism programs. The programs motivated by such methods make progress while I pour energy into them. They often roll to a stop when I stop pushing them. The energy generated by such programs is like static electricity. The programs cannot sustain themselves. They have no inner power.

Successful church growth models abound. Church growth strategies are numerous. Local church diagnosis has become an art. The biggest problem facing church growth today is not a lack of alternatives. The problem is motivating and sustaining church growth. How does a Christian leader bring his/her people to the place where they can begin and sustain a growing ministry? Jesus said that out of us would flow "springs of living water." The problem facing church growth is not just technical, it is also spiritual. It is the challenge of increasing intrinsic spiritual commitment.

My search for an answer to this problem began with scripture and has included church growth, sociology of religion, and psychology of religion literature. I found that both the Bible and modern research suggest spiritual

conditions for church growth. A synthesis of insights from these disciplines has proved fruitful. I learned that there are different types of spiritual commitment. One type is less committed and extrinsically motivated, called extrinsic religious orientation. Another is highly committed but closed-minded and is called indiscriminate proreligious orientation. The kind of spiritual commitment which most closely resembles Jesus' "springs of living water" is called by researchers, intrinsic religious orientation.

Chapter Two contains a synthesis of this research combining Biblical, church growth, sociology and psychology of religion disciplines. The Annotated Bibliography at the end of this paper will assist those who want to probe deeper into my sources.

My research enabled me to better frame the problem. I resolved to test a possible solution to this problem. This study is an attempt to frame this problem and test a solution. The problem is framed in the hypothesis at the end of this chapter. The solution tested herein is called a Ministry Formation Group.

A small group was chosen to test the hypothesis because small groups have a proven record of effectiveness for encouraging spiritual growth. My review of related research led me to conclude that a ministry formation program has the best chance of encouraging the kind of growth necessary for an increase in intrinsic religious orientation in a small group. I chose to test the hypothesis by using the Ministry

Formation Manual designed by Dr. V. James Mannoia in a small group setting (for the Manual see Appendix C).

The Ministry Formation Manual is a program designed to encourage the kinds of spiritual growth which will lead one to reach out and minister to others. It begins with a select group who covenant together and support each other in a nine month to one year growth process. Group members tap "springs of living water" through the process of the Ministry Formation Group. Relationship and lifestyle formation follows growth in spiritual formation. Growth in these areas provides the spiritual channel from which ministry flows and is sustained.

The Ministry Formation Group forms a nucleus of intrinsically motivated persons who influence the rest of the body. The process is repeated with new groups. Gradually, the whole church body grows in inner power.

The purpose of the Ministry Formation Manual does not end with the spiritual growth of the Ministry Formation Group and the congregation. Following the Ministry Formation Group experience, it is hoped that the group will be spiritually motivated toward outreach. The ongoing mission of each Ministry Formation Group after the initial nine month meeting period is to encourage and evaluate the group's continuing outreach and evangelism.

The Experimental Design

This study took place in the context of the Ballard Free Methodist Church of Seattle, Washington, the church where I am appointed as Minister of Evangelism and Discipleship. Its purpose is to determine whether Ministry Formation Group experience in a local church setting will increase intrinsic religious orientation. It seeks to answer these questions:

1. What does the Bible and modern research say about the influence of intrinsic religious orientation upon church growth?
2. How effective is the Ministry Formation Group experience for increasing intrinsic religious orientation?
3. What insights into ministry formation or new avenues for research does this study bring forth?

Lay people who participated in a Lifestyle Evangelism Seminar at Ballard Free Methodist Church in February of 1988 were asked to complete the Extrinsic and Intrinsic Religious Orientation Questionnaires. This was administered as a pre-test at the beginning of the study in May of 1988 and as a post-test approximately one year later. The Extrinsic and Intrinsic Orientation Questionnaires were selected because they are a validated uni-dimensional measure of religious commitment.

Lifestyle Evangelism Seminar participants were invited to form a Ministry Formation Group which would meet from July of 1988 through May of 1989. Those selected were a random sample of persons who had taken the Extrinsic

Religious Orientation and the Intrinsic Religious Orientation Questionnaires (see Appendix A for questionnaires).

The random sample was done by putting the names of Lifestyle Evangelism Seminar participants in a hat in the presence of witnesses (members of my Congregational Reflection Group), shaking the hat, and numbering the names in the order in which they were selected. Persons selected were asked to join the subject group, the Ministry Formation Group, beginning with the number one selection and descending through the numbers until ten persons had accepted.

Ministry Formation Group members agreed to sign the Ministry Formation Covenant (see Appendix C-3) and participate in the Ministry Formation Group for up to one year. The group meetings followed an agenda which included twenty minutes of sharing from one's devotional or Bible reading and life experience, ten minutes of group prayer, and thirty minutes discussion of the Ministry Formation Manual material.

The Ministry Formation Manual schedule was followed with the exception of the Spiritual Gifts section, which was covered at the end of the other units rather than immediately after the Spiritual Formation unit. The Manual was designed to take nine months. The Ministry Formation Group met for almost one year because many units in the

Spiritual Formation section of the Manual took more than one half-hour session to adequately cover.

The Ministry Formation Group was initially composed of ten members. Two members withdrew after one month to prepare for a missionary assignment to Japan. The remaining eight stayed with the program through the year.

Those Lifestyle Evangelism Seminar participants who were not chosen for the Ministry Formation Group comprised the control group. The control group extrinsic religious orientation and intrinsic religious orientation scores were compared to the Ministry Formation Group scores to evaluate the influence of the Ministry Formation Group experience on intrinsic religious orientation.

Other means of evaluating growth in intrinsic religious orientation of the subject group included a pre-test and post-test for the Spiritual Check-up, the Lifestyle Inventory, and the Personal Inventory. These instruments were developed from the objectives of the Ministry Formation Manual.

Reflections by the subject group about their growth during the Ministry Formation Group experience were recorded in a systematic way in the Member Evaluation of Ministry Formation Group Experience (see Appendix B).

John Green, Senior Pastor of the Ballard Free Methodist Church, evaluated spiritual growth in the Ministry Formation Group. This evaluation assessed growth during the

Ministry Formation Group experience. It is included at the end of Chapter Three.

Definitions

Ministry Formation. This program was designed by Dr. V. James Mannoia of Asbury Theological Seminary for preparing lay people spiritually for outreach. It includes spiritual, relationship, and lifestyle formation (see Appendix C).

Ministry Formation Group. The Ministry Formation Group is the subject group for this study. It was selected at random from volunteers out of those who attended the Lifestyle Evangelism Seminar at Ballard Free Methodist Church.

Control Group. This group includes Lifestyle Evangelism Seminar participants who took the Extrinsic and Intrinsic Religious Orientation Questionnaires, minus the Ministry Formation Group.

Extrinsic Religious Orientation. Those who show extrinsic religious orientation come to church for what the church can do for them. They may hold orthodox beliefs, but they do not consistently apply these beliefs to their relationships. Extrinsic religious orientation suggests immature spiritual development. Studies have shown a positive correlation of extrinsic religious orientation with numerous undesirable attitudes. More information about extrinsic religious orientation is included in the discussion in Chapter Two of this study.

Intrinsic Religious Orientation. Persons who show intrinsic religious orientation apply their faith in every area of their life. Studies have shown a positive correlation of intrinsic religious orientation with tolerance for others and other desirable attitudes. More information about intrinsic religious orientation is included in Chapter Two of this study.

Standard Deviation. Standard deviation is the deviation of test scores from the mean score of the norm group. The arithmetic average of this deviation is defined here as one standard deviation. This was chosen to represent "significance" because deviation or change from pre-test to post-test greater than one standard deviation would represent change greater than the normal fluctuations within individuals or groups.

Significance. Significant effectiveness for increasing intrinsic religious orientation is an increase of at least one standard deviation in the Intrinsic Religious Orientation Questionnaire mean score, or a decrease of at least one standard deviation in the Extrinsic Religious Orientation Questionnaire mean score. Confirmation of the hypothesis will be judged on the basis of the above definition of significance plus comparison to the control group. The Spiritual Check-up, Personal Inventory, Lifestyle Inventory, Member Evaluation of Ministry Formation Group Experience, and Pastor John Green's Evaluation of Spiritual Growth in Members of the Ministry Formation Group

will be combined with the data from the Extrinsic and Intrinsic Religious Orientation Questionnaires to make the final judgement about the effectiveness of the Ministry Formation Manual and the Ministry Formation Group.

Comparison of scores to another group or a total of twenty-five test scores are needed for standard deviations to be statistically valid. The control group did not take the Spiritual Check-up, the Personal Inventory, or the Lifestyle Inventory, so comparison of scores in these areas to the subject group is not possible. Also, the subject group numbered only eight members; therefore, significance for the Spiritual Check-up, Personal Inventory, and Lifestyle Inventory must rest upon a comparison of results from the combined evaluative instruments.

Significance of the Study

Most studies of extrinsic and intrinsic religious orientation have focused on finding correlations with extrinsic or intrinsic religious orientation or studying the percentages of these orientations in various populations. My review of related research revealed no developmental studies in extrinsic and intrinsic religious orientation.

This study is unique and significant because it is one of the first developmental studies to determine if intrinsic religious orientation can be encouraged in a local congregation. Also, it is significant because it is the first study of its kind to test extrinsic and intrinsic orientation changes in a small group setting.

Lastly, this program is significant because it tests the effectiveness of the Ministry Formation Manual and the Ministry Formation Group for increasing intrinsic religious orientation. If the Ministry Formation Group is significantly effective for increasing intrinsic religious orientation, then pastors and churches can use this tool to increase the kind of spiritual commitment which helps to motivate and sustain church growth.

Hypothesis

The Ministry Formation Group will show a significant increase in intrinsic religious orientation.

Chapter 2

RELATED RESEARCH

A congregation can be like a person who is unable to start the car one morning. Upon taking it into a shop, the mechanic tells the person that it needs a complete overhaul. The car still won't start even after a complete overhaul. A check under the hood reveals that the mechanic never replaced the dead battery. If church growth principles are the overhaul, then spiritual commitment is the new battery that enables the Holy Spirit to start the church.

This chapter will review Biblical and sociological evidence for a correlation between a church's spiritual commitment and its growth potential. It will review instruments used for evaluating spiritual commitment and provide support for the instruments chosen for this study.

PERSONAL SPIRITUAL GROWTH AND CHURCH GROWTH

The church has held for many years the belief that personal spiritual growth affects church growth. When a church was not growing, it "needed revival." A church that was growing was "experiencing a revival."

The church growth movement, through study of growing churches, has enlightened our thinking. It has identified

church growth principles which operate in growing churches; principles which transcend denominational boundaries. Instead of prejudging the spirituality of a congregation, church leaders diagnose congregations and remove social barriers and inhibitors of church growth. Churches use this information, catch a new vision, and grow.

The church growth movement is maturing. Most pastors now have some acquaintance with church growth principles. However, some have tried to incorporate these principles into their church and become frustrated because they were not able to inspire in their congregation the first principle of church growth: "...the indispensable condition for a growing church is that it wants to grow."¹

SPIRITUAL CONDITIONS AFFECTING CHURCH GROWTH

The Bible mentions at least five spiritual conditions which affect church growth:

1. Communion with the Holy Spirit (Acts 1:8, 15:9, 16:13 and John 14:26).
2. Prayer (John 17:20-21; Acts 1, 4:29-31, 6:1-6).
3. Love of God and neighbor (Mark 12:30-31, John 13:35).
4. Unity with Christ and the church (John 15:1-16, John 17:20-21, Ephesians 4).
5. An attitude of obedience and willingness to grow (Matthew 13 and 25, John 15:2, Romans 6:15-23, II Peter 1: 5-8, Matthew 7:15-27, John 4:34-38, 12:24).

¹ C. Peter Wagner, Your Church Can Grow (Glendale, CA.: Regal Books, 1976), p. 47.

Communion with the Holy Spirit is important because it is the Holy Spirit who prepares people to receive the gospel and leads the church to these "prepared people".² The Holy Spirit empowers God's people, making His appeal through them. He purifies hearts by faith, fills God's people with Himself, inspires and enables them to witness, guides them into all truth, and teaches them all things.³ The church will be most effective when it is open to the Spirit's leading and not over-relying upon knowledge and technology.⁴

The vitality of a church's communion with God is affected directly by the vitality of the church's prayer life. Dr. Paul Cho has reflected upon the state of prayer in many American churches: "In my opinion, the churches of America are doing a great job with their varied programs....but the most important factor to make any church grow and stand during the storms of life is slowly being forgotten--prayer."⁵

²
George G. Hunter III, To Spread The Power: Church Growth in the Wesleyan Spirit (Nashville: Abingdon Press, 1987) p. 72.

³
Acts 15:9, 1:8, and 16:13. John 14:26.

⁴
Hunter, pp. 63 & 64.

⁵
Paul Y. Cho, More Than Numbers (Waco, Texas: Word Books, 1984), p. 14.

The importance of prayer for church growth has recently been supported by a study undertaken in the Church of the Nazarene. The Church of the Nazarene compared the time management of pastors of growing churches with pastors of plateaued or declining churches. They found that pastors of growing churches averaged over an hour a day in prayer; pastors of declining churches invested only minutes.⁶

Another spiritual condition which affects church growth is the love of God and neighbor.⁷ The Lord Jesus laid down love as the greatest commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength,...thou shalt love thy neighbor as thyself."⁸ The witness through the believers life is a result of the love of God.⁹ Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another."¹⁰

God's love operating in the believer's life through Christ calls forth a response of love toward God and neighbor. This response to God's love in Christ results in

⁶
Robert Orr, Church Growth Diagnostic Clinic, Eastside Free Methodist Church, November 12, 1988.

⁷
Margaret and Bartlett Hess, The Power of a Loving Church (Glendale, CA.: G.L. Publications, 1977).

⁸
Mark 12:30,31.

⁹
Joseph C. Aldrich, Lifestyle Evangelism (Portland, OR: Multnomah Press, 1981), pp. 28 & 80.

¹⁰
John 13:35.

holiness. Joseph Aldrich calls this the "music" of the gospel. Aldrich claims that, "When an individual, a family, or a corporate body of believers is moving together toward wholeness (holiness), a credible lifestyle emerges, and the potential for effective witness increases dramatically." He goes on to show in his book, Lifestyle Evangelism, that the potential for effective evangelism increases with holiness.

Unity is a condition which affects church growth. Jesus prayed for all believers in John 17:20,21:

Neither pray I for these alone, but for them also who shall believe on me through their word; that they may all be one, as thou, Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

Apparently, unity and love are so scarce in the world that when they are evident in the church, they are a divine sign to people who are not yet believers.

Unity with Christ is also necessary for fruitfulness. Jesus said in John 15:5-8, "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing....This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples."

The spiritual conditions which affect church growth are not found in complete perfection in any church. A reading of the Epistles will reveal that even though the New Testament church was a growing church, it was far from perfect.

The church today is not much different in this respect than the New Testament church. There is a creative tension which must be dealt with in every church. The church will always be witnessing to more than what it can claim for itself, for it witnesses to Christ. If a church waits until it is "prayed up," good enough, full of God's love, or in complete unity, it may never begin to fulfill the Great Commission.

It is true that spiritual conditions affect church growth; it is also true that churches that are seeking to grow become more like the One they proclaim. Church growth is both learned by doing and by being. It is human and divine, God's power strengthening and working through the church, God's power made perfect in weakness. It is proclamation and incarnation.

Therefore, another spiritual condition of church growth is the spiritual attitude of a congregation. Is there an openness to growth and an attitude of yieldedness and obedience to the Holy Spirit? Whether the church is experiencing spiritual growth may be as crucial to church growth as their level of spiritual commitment.

New believers often make the best evangelists not just because they have more unchurched contacts, but because they are excited and growing in their faith--they have something to share. They have a freshness of experience and are convinced of the difference that Christ makes in one's life. So too, a congregation whose members are growing and excited about their faith has growth potential.

MOTIVATION FOR CHURCH GROWTH

Churches, in order to grow, must want to grow. The pastor is usually the starting point for this motivation, with the laypeople of the church close behind. A lack of motivation for growth may well turn out to be the most crucial factor causing church decline. ...A combination of spiritual and psychological motivation is necessary to overcome these attitudes in local parishes as a prerequisite to vigorous growth.¹²

There are proper and improper motives for church growth; there are good motives and there are better motives. For each proper motive there is a flip side that also functions to motivate church growth, but robs it of its integrity and power.¹³

12

C. Peter Wagner, "Church Growth Motivation Research: The Paradigm and its Applications", in Hoge & Roozen, Understanding Church Growth and Decline, 1950-1978 (Pilgrim Press) p. 277.

13

Hunter, p. 63; also D. McGavran, Church Growth Strategies That Work (Nashville: Abingdon, 1980) pp.45-48.

Growth is possible in the area of motivation for church growth. A believer can grow from an improper motive into a proper motive. The following chart is adapted from statements made about church growth motivation on page 63 of To Spread The Power, by George Hunter III. It illustrates possibilities for motivational growth in a believer's life.

IMPROPER MOTIVE	PROPER MOTIVE
Personal Ambition ----->	Love of God
Duty ----->	Compassion for the lost
Guilt ----->	Gratitude for grace
Fear of God ----->	Obedience to the Great Commission

People in the church are always at different points of spiritual growth. Persons usually function from a mixture of motives. At times, their motives may be all proper; at other times, improper and proper motivations may work together. A church growth strategy should not be based upon improper motives; however, bringing everyone up to a proper motivation before outreach begins is less likely to succeed on a broad scale than a strategy based on growth.¹⁴

14

Wayne McDill, Making Friends For Christ (Nashville: Broadman Press, 1979) p. 119; see also Thomas J. Peters and Robert H. Waterman Jr., In Search of Excellence (New York: Harper & Row, 1982), p. 74.

Spiritual Commitment and Church Growth

Church growth literature acknowledges the importance of spiritual commitment and spiritual growth for church growth.¹⁵ Most authors neglect to define or measure spiritual commitment. Therefore, it is included in church growth diagnosis in a shallow, cursory, or indirect manner. The assumption is that every denomination has its own unique definition of what constitutes a mature and growing faith, so it is difficult, if not impossible, to measure.

While seminaries have been busy doing sociological (church growth) research for the last fifteen years, the psychology and sociology of religion departments of secular universities have been operationalizing and researching spiritual commitment. The two disciplines seem to be unaware of each other's research. One can learn much by bringing them together.

Measuring Spiritual Commitment

Theologians usually use a deductive method for defining spiritual commitment. They work from within the faith, using the Bible and church tradition as their sources, deducing from these the essence of spiritual commitment.

15

For the effect of spiritual growth and the vitality of the church upon church growth see Kenneth Scott Latourette, A History of Christianity, Vol. I & II (New York: Harper & Row, 1975).

Sociologists and psychologists often use inductive methods. They study a group of people from various religious backgrounds, and through social science research method they describe the spiritual commitment of that group. The description is graphed upon a normal curve. Those in the upper quadrant are highly committed, those in the lower quadrant are less committed.

The first step in social science research is to discover the empirically distinct dimensions of a field of research. It has taken twenty years, using a variety of methods and tools, for sociology and psychology of religion researchers to come to some consensus on the dimensions of American Christian religious commitment.¹⁶

Until the 1980's, researchers were still debating whether American religious commitment should be measured uni-dimensionally or multi-dimensionally. It is now generally acknowledged that American Christian religious commitment can be measured both uni-dimensionally and multi-dimensionally. The uni-dimensional approach should be used whenever religious commitment needs to be treated as a

16

Wade Clark Roof, "Concepts and Indicators of Religious Commitment: A Critical Review," The Religious Dimension: New Directions in Quantitative Research, ed. Robert Wuthrow (New York: Academic Press, 1979); see also Rodney L. Bassett et al, "The Shepherd Scale," Journal of Psychology and Theology, 9 (4) (Winter, 1982), 335-351; see also Richard L. Gorsuch, "Identifying the Religiously Committed Person," Growing Edges in the Psychology of Religion, ed. John R. Tisdale (Chicago: Nelson Hall, 1980).

single factor (such as the Gallup polls). Multi-dimensional approaches are useful when one is describing different types of commitment within a religious institution, or exploring the relationships between the various aspects of religious commitment. The questions which the research addresses should guide the choice of research instruments.¹⁷

Some research instruments can be used both as a uni-dimensional and multi-dimensional scale. Among the best are the "King and Hunt Scale" and the "Shepherd Scale".¹⁸

The King and Hunt Scale is a synthesis of several previously validated instruments including, Glock, Lenski, Allport-Feagin, and a new scale measuring salience. It measures the dimensions of creedal assent or doctrinal orthodoxy, devotionism, congregational involvement (fourteen questions covering church attendance, organizational activity, and financial support), religious knowledge, orientation (thirteen questions on growth/striving and extrinsic orientation), and salience (thirteen questions on behavior and cognition). It is a good uni-dimensional measure of spiritual commitment if all these scales are given in their entirety.

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Wade Clark Roof p. 37.

18

Morton B. King and Richard A. Hunt, "Measuring the Religious Variable: Replication," Journal for the Scientific Study of Religion, 11: 240--251, 1972.

The Shepherd Scale is unique among research instruments which measure spiritual commitment because it was developed by utilizing the Bible in operationally defining Christianity. It has been validated both by its correlation with other validated scales and by replication and factor analysis.¹⁹ Two distinct religious factors have come forth from a factor analysis of an Iowa State University study using the Shepherd Scale: Factor one, composed of twenty-four questions on the Shepherd Scale, focuses upon Christian beliefs, values, and behaviors; factor two, composed of nine items, focuses upon the relationship to the Christian community.

A shorter uni-dimensional scale also deserves special recognition. D.O. Moberg's "Spiritual Well-being Scale" correlates positively with measures of spiritual commitment. It conceptualizes spiritual well-being as having both vertical and horizontal dimensions.²⁰ The vertical dimension is a sense of well-being in one's relationship to God. The horizontal dimension is a sense of life purpose and satisfaction.

19

Julia A. Pecnik and Douglas L. Epperson, "A Factor Analysis and Further Validation of the Shepherd Scale," Journal of Psychology and Theology, 13: No.1, 42-49, 1985.

20

Craig Ellison, "Spiritual Well-being: Conceptualization and Measurement," Journal for the Scientific Study of Religion, 24 (4): 418-423, 1982.

Although spiritual well-being correlates with measures of spiritual commitment, it does not measure spiritual commitment, but rather it measures how satisfied persons feel about their spiritual commitment. Persons who are immature spiritually could have a positive sense of spiritual well-being.

The Spiritual Well-being Scale can measure a congregation's attitude about its spirituality. Also, spiritual well-being is related to the spiritual growth dimension of religious commitment. A person may have a mature spiritual commitment based upon the normal curve but be dissatisfied because he/she is not growing.

Beginning in the 1970's and continuing into the 1980's, a pattern has emerged as the various instruments for measuring spiritual commitment have undergone factor analysis. Wade Clark Roof discusses this:

Among the basic, or core, dimensions two subsets may be identified along the lines established in earlier religious research, one pertaining to the personal-meaning aspect and the other to the social-belonging aspect."²¹

Extrinsic/Intrinsic Religious Orientation

The oldest, most widely used, and most intensely debated uni-dimensional instrument for measuring spiritual commitment is Gordon Allport's Extrinsic and Intrinsic

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Wade Clark Roof, p. 28.

22

Religious Orientation Scales.

The inception of this concept began in 1950 in a book by Gordon Allport titled The Individual and His Religion.²³ Dr. Allport used the term "interiorized" for intrinsic religiosity and "institutionalized" for extrinsic religiosity. He laid out the objective criteria for the religion of maturity and contrasted it with immature religion.

Research had been published by various authors showing a correlation between prejudice and religious commitment. Dr. Allport theorized correctly that most criticisms of religion were based upon research done on persons with an immature or undifferentiated faith.

Allport first used the terms intrinsic and extrinsic in a lecture published as "Religion and Prejudice" in 1959.²⁴ He had settled on the terms extrinsic and intrinsic and had published formal definitions of them by 1967:

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For the Extrinsic and Intrinsic Religious Orientation Scales see Appendix A. For two opposing views of the history of Intrinsic and Extrinsic Religious Orientation see Michael J. Donahue, "Intrinsic and Extrinsic Religiousness: The Empirical Research," Journal for the Scientific Study of Religion, 24 (4): 418-423, 1985., see also R. Hunt and M. King, "The Intrinsic-extrinsic Concept: A Review and Evaluation," Journal for the Scientific Study of Religion, 10: 339-356, 1971.

23

Gordon W. Allport, The Individual and His Religion (New York: MacMillan Co., 1950).

24

Ibid., pp. 53-74.

Extrinsic Orientation. Persons with this orientation are disposed to use religion for their own ends. The term is borrowed from axiology, to designate an interest that is held because it serves other, more ultimate interests. Extrinsic values are always instrumental and utilitarian. Persons with this orientation may find religion useful in a variety of ways--to provide security and solace, sociability and distraction, status and self-justification. The embraced creed is lightly held or else selectively shaped to fit more primary needs. In theological terms, the extrinsic type turns to God, but without turning away from self.

Intrinsic Orientation. Persons with this orientation find their master motive in religion. Other needs strong as they may be, are regarded as of less ultimate significance, and they are, so far as possible, brought into harmony with the religious beliefs and prescriptions. Having embraced a creed, the individual endeavors to internalize it and follow it truly. It is in this sense that he lives his religion."²⁵

Allport's E/I Scales were tested from 1960 through 1970, mostly comparing the scales to questions indicating prejudice. This testing turned up data which indicated that some persons scored high on both intrinsic and extrinsic items. A third category was formed labeled "indiscriminately proreligious". Comparison of scores showed that intrinsics were less prejudiced than the general populace, extrinsics were more prejudiced, and the indiscriminately proreligious the most prejudiced. The discovery of the indiscriminately proreligious led to the conclusion that extrinsic and intrinsic orientations are not unidimensional but are two separate and related dimensions of

religious commitment.²⁶

Numerous studies during the 1970's and early 1980's using extrinsic religious orientation and intrinsic religious orientation as independent variables provided support that, "...I is a good unidimensional, nondoctrinal indicant of religious commitment, while E seems to measure the sort of religion that gives religion a bad name: prejudiced, dogmatic, fearful."²⁷

Studies showed that an intrinsic religious orientation does not correlate positively with social desirability; therefore, intrinsics are not just answering the questions as the questioner would want them to respond. Intrinsics are not simple minded or inflexible. They have a high degree of intolerance to ambiguity, indicating a strong incorporating self, but they are not rigid.²⁸ They show a high correlation with the Spiritual Well-being Scale and measurements of religious commitment.²⁹ The intrinsic religious orientation appears to be associated with greater ego strength, more integrated social behavior, less

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R. Hunt and M. King.

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Michael J. Donahue, p. 422.

²⁸

Bernard Spilka, Brian Kojetin, and Danny McIntosh, "Forms and Measures of Personal Faith: Questions, Correlates, and Distinctions," Journal for the Scientific Study of Religion, 24 (4): 437-442, 1985.

²⁹

Michael J. Donahue.

paranoia or insecurity, and less anxiety."³⁰ There is a positive relationship between intrinsic religiosity and self-actualization, and an inverse relationship with narcissism.³¹ Intrinsic religion clusters with purpose in life and social interest, and is relatively independent of extrinsicalness and dogmatism.³² Intrinsic religion is negatively correlated with attitudinal and behavioral sexual liberalism.³³ It shows no correlation with world-mindedness, guilt proneness, or frustration.³⁴

In contrast, extrinsic religious orientation has shown positive correlations with sexual liberalism, prejudice, rigidity, and trait anxiety. Extrinsic orientation does not correlate with religious commitment, world-mindedness, guilt proneness, or frustration.³⁵

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Mark Baker and Richard Gorsuch, "Trait Anxiety and Intrinsic-Extrinsic Religiousness," Journal for the Scientific Study of Religion, 21 (2): p. 122, 1982.

31

P.J. Watson, Ralph W. Wood, Jr. and Ronald J. Morris, "Religious Orientation, Humanistic Values, and Narcissism," Review of Religious Research, Vol. 25 No.3 (March, 1984).

32

Paloutzian, Raymond F., Steven L. Jackson and James E. Crandall. "Conversion Experience, Belief System, and Personal and Ethical Attitudes." Journal of Psychology and Theology, Fall, 6 (4), 266-275, 1978.

33

Jeane Wulf, David Prentice, Donna Hansum, Archie Ferrar and Bernard Spilka, "Religiosity and Sexual Attitudes and Behavior Among Evangelical Christian Singles," Review of Religious Research, 26 (2): 119--129, (December, 1984).

34

Mark Baker and Richard Gorsuch.

35

Ibid.

EXTRINSIC/INTRINSIC RELIGIOUS ORIENTATION AND CHURCH GROWTH

Studies indicate that conservative churches have a higher proportion of intrinsics and a lower proportion of extrinsics than more liberal denominations. This research also consistently points to a correlation between intrinsic religious orientation and overall spiritual commitment of a congregation.³⁶ Michael J. Donahue states: "...one would expect to find higher I and lower E scores among any group that reports high religious commitment."³⁷

The Two Core Dimensions of Spiritual Commitment

The key to understanding how spiritual commitment affects church growth lies in the two basic core dimensions of religious commitment: the personal-meaning and the social-belonging dimensions. These dimensions, or their approximations, keep arising in study after study. They show up as the vertical and horizontal dimensions in the Spiritual Well-being Scale, the Christian beliefs and Christian walk dimensions of the Shepherd Scale, and the intrinsic religious orientation and extrinsic religious orientation in Allport's research. They even show up indirectly in studies which have not been analyzed with factor analysis: the Glock and Stark study entitled

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Michael J. Donahue.

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Ibid., p. 419.

American Piety,³⁸ and the Piazza and Glock study, "Intergroup Relations in America Today."³⁹

Failure to recognize how these two dimensions can combine in an individual has led to some erroneous conclusions by the most brilliant researchers. This can be seen in the studies done before and shortly after Allport's research, studies which linked religious commitment to prejudice and rigidity.

Allport's work showed that there are at least three groups or orientations in every religious organization: the extrinsics who emphasize the social utility of the church, the intrinsics who approach it from the personal-meaning side incorporating the social-belonging within the personal meaning, and the indiscriminately proreligious who are for anything religious and against anything which is not.⁴⁰

Dean M. Kelley's book, Why Conservative Churches Are Growing, sheds light on the relationship between the two

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Charles Y. Glock and Rodney Stark, American Piety, Survey Research Center, University of California, Berkeley, 1969.

39

Thomas Piazza and Charles Y. Glock, "Intergroup Relations in America Today," Survey Research Center, University of California, Berkeley.

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A fourth group, but outside the church, is the "indiscriminately anti-religious." This group is as much against everything religious as the indiscriminately proreligious are for everything religious; For a discussion of these groups see Pargament, Kenneth I. and Michael T. Brannick. "Indiscriminate Proreligiousness: Conceptualization and Measurement." Journal for the Scientific Study of Religion, 26 (2): 182-200, 1987.

dimensions of spiritual commitment and their relationship to church growth. It has many insights, but it too can benefit from the perspective of Allport's religious orientations.⁴¹

Kelley observes that studies show two aspects of religion, the social aspect and the meaning aspect. His theory is that the indispensable function of religion is "explaining the meaning of life in ultimate terms."⁴² He explains the growth of great religious movements in terms of meanings. He refers to meanings as not just words but, "...explanations that are validated by the commitment of other persons."⁴³ He sees the evaporation of meaning (relativism) among the more liberal church bodies as accompanying a spirit of ecumenicism and a reasonable and tolerant faith. He sees the growing conservative churches as neither ecumenical, reasonable, or tolerant; they are committed.⁴⁴

Church growth is seen by Kelley as a result of the work of a small group of highly committed and inflexible religious fanatics. They are able to "...cut through...the rest of society like a buzz saw through peanut brittle...for

⁴¹
Dean M. Kelley, Why Conservative Churches are Growing (New York: Harper and Row, 1972).

⁴²
Dean M. Kelley, p. 37.

⁴³
Dean M. Kelley, p. 52.

⁴⁴
Dean M. Kelley, pp. 25, 26, & 37.

several reasons ... more time and effort ... more conviction ... they are linked together ... and they are willing to subordinate their personal desires and ambitions to the goals of the group."⁴⁵

Much of what Kelley said is supported by other studies. It is unfortunate that he did not have the benefit of Allport's work when he wrote his book. He seems to hint at the existence of intrinsic when he says of the Quakers, "Some of them show commitment, discipline, and zeal combined with respect for diversity, dialogue, and a degree of relativism. It is not clear on closer inspection, however, whether these qualities are characteristic of the Quaker fellowship as a whole."⁴⁶

If Kelley had been aware of intrinsic religiosity, he may not have concluded that broader views weaken religion.⁴⁷ It is true that "...a general corrosion of commitment presently accompanies the acceptance of modernized, liberal theology."⁴⁸ But, the assumption that a liberal theology and openness to others are synonymous is not supported by the research data. The reverse seems to be true. Intrinsic (highly committed) religious orientation

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Dean M. Kelley, p. 51.

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Dean M. Kelley, p. 86.

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Dean M. Kelley, p. 105.

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Charles Y. Glock and Rodney Stark, p. 213.

consistently shows a positive correlation with doctrinal orthodoxy. Also, at least one study has shown that more liberal denominations have a higher percentage of extrinsically oriented persons and the more conservative denominations a higher percentage of intrinsically oriented persons.⁴⁹

Several observations that Kelley makes lend support for the need to foster intrinsic religious orientation in a church to increase the vitality of the church. The characteristics of intrinsics include a strong incorporating self and intolerance of ambiguity; they are "meaning fanatics." Kelley suggests a solution for church renewal:

Renewal does not take hold unless it is embodied, exemplified, lived out by a particular group, who show the way to a stronger faith by taking it themselves....Lifting the level of men's commitment to meaning is the hardest work there is, and there is no shortcut or gimmick that will make it any easier....and there is no effect greater than the enlistment of men in the service of meaning....⁵⁰

Kelley suggests a method for bringing meaning: the renewal of existing groups and starting of new groups which exercise the power of the gate.⁵¹ This type of group is often called a covenant group.

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Charles Y. Glock and Rodney Stark.

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Dean M. Kelley, pp. 114 & 115.

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Dean M. Kelley, pp. 125-128.

Several interesting insights come from the synthesis of Kelley's work and extrinsic/intrinsic research. Covenant groups, though not directly related to outreach, may be crucial as a discipling base for church growth. They enlarge the vital core of highly committed Christians (the intrinsics) and thus directly affect the vitality of the church.

Another insight suggests itself. Every church has both extrinsically oriented believers and intrinsically oriented believers. The intrinsics form the vital core that Kelley refers to above. A vital core of intrinsics can provide energy, direction, and meaning for the whole church. The church's spiritual commitment can be raised by exposing extrinsics to this "vital core". The extrinsics will be influenced by this social environment and become more intrinsic.

Although religious commitment involves both meaning and social dimensions, the meaning dimension is primary.⁵² These two do not have to be separate. An intrinsic orientation will start from a well developed meaning system and will incorporate the social within the meaning. Extrinsic faith, however, tends to see only the social aspect of the faith and has little power to incorporate the meaning dimension and sustain a strong religious commitment.

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Dean M. Kelley; see also Glock and Stark.

Kelley insightfully grasped the two core dimensions of religious commitment, but he did not take into account the mixing of these two dimensions in each church. He did not distinguish the intrinsics from the indiscriminately proreligious. Therefore, his conclusions about committed religion as intolerant and narrow are inaccurate. The indiscriminately proreligious register in tests as highly committed; that is why so many tests show a high correlation between spiritual commitment and prejudice, rigidity etc.. The presence of the indiscriminately proreligious biases the results when they are not tested as a sub-group.

The other sub-group among the committed is both highly committed and open to others. Their only fanaticism is finding meaning in their faith and applying it to their lives. These intrinsically oriented believers have integrated both the meaning and social dimensions of their religion.

Conversion Plus Incorporation and Church Growth

Conversion plus incorporation is a primary factor in church growth. Church growth research has documented the importance of the number of friends for incorporation of new believers.⁵³ The conservative churches are doing a better

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Win Arn and Charles Arn, The Master's Plan For Making Disciples, (Pasadena, CA.: Church Growth Press, 1982)

job of helping their members find more friends within the church than the more liberal denominations.⁵⁴

At first glance, this would seem unreasonable given the larger number of extrinsics in the more liberal denominations, for extrinsics emphasize the social dimension of their faith. Several factors may account for this. It must be remembered that extrinsics see the church primarily as a social organization, but in utilitarian terms. It is a social organization for "them", not necessarily for others. Studies which link extrinsic religiosity with intolerance and prejudice would support this conclusion.

Conservative churches have higher percentages of both intrinsics and the indiscriminately pro-religious. The indiscriminately proreligious with their high level of prejudice, intolerance, and rigidity could not account for the incorporation of all the new believers in the conservative churches. The indiscriminately proreligious are highly committed to the doctrines and services of their church and could be instrumental in incorporating other persons whose beliefs are homogeneous with theirs. However, many new believers would not feel comfortable with their values.

The intrinsics may be responsible for much of the incorporation that occurs in the conservative churches.

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Glock and Stark, p. 167.

The intrinsically oriented believers may also be the ones who evangelize and disciple the new believers. These new believers stay in the church and become a part of the committed core of the church. This hypothesis has not yet been tested directly, but the following studies suggest that it may be true.

A study done on types of evangelism and incorporation indicates that manipulative evangelism, the type which indiscriminately proreligious people would tend to use, results in a high number of conversions, but very little retention. Evangelism as sharing (non-manipulative dialogue), the type which intrinsics would use, results in slightly less numbers of conversions but a much higher retention. Information transmission, the type of evangelism which is used most by the more liberal churches, results in very few conversions.⁵⁵

Other studies show that most of the influx into the more liberal churches is through transfer. This fact led one researcher who did not understand the importance of conversion for church growth to conclude that the conservative churches were quickly dying and the liberal churches slowly declining--leading to a post-Christian era.⁵⁶

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Flavil R. Yeakley, Persuasion in Religious Conversion. University of Illinois at Urbana-Champaign, Ph.D., 1975.

56

Charles Y. Glock and Rodney Stark.

The conservative churches do not register as large an influx of transfers as the more liberal churches. The statistics on transfers to conservative churches may be biased because many conservative churches do not accept transfers from other churches, or they require an initiatory rite such as baptism, then register the transfers as conversions. These factors were not examined in the Glock and Stark study.

A study by Paloutzian, Jackson, and Crandall, however, shows a positive correlation between a born-again experience, intrinsic orientation, and social interest. This study also discovered no significant correlation between the born-again experience and dogmatism or extrinsic orientation. The article stated, "These findings suggest that a conversion experience may have some beneficial effect in increasing one's concern for others."⁵⁷

Conversions then, whether they be rededications from other churches or new believers, account for the growth of the conservative churches. This further highlights the importance of conversions plus incorporation for church growth. If the intrinsically oriented believers are primarily responsible for conversions plus incorporation, then the fostering of intrinsic religious orientation is a crucial factor in church growth.

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Paloutzian, Jackson, and Crandall, p. 268.

Several studies of the unchurched and church drop-outs emphasize the importance of the intrinsically oriented believers for church growth: The 1985 "Gallup Report," the 1988 Gallup Poll, the 1977 study entitled The Unchurched by J. Russell Hale, and a study reported by Lyle Schaller, "Why Church Members Drop Out."⁵⁸

The May, 1985 "Gallup Report" indicates why people reject organized religion: Too much emphasis on organizational rather than spiritual matters, and a need for a pastor with whom they can discuss their spiritual needs and religious doubts. This poll concludes that over the last decades certain basic themes emerge from the survey data:

- The widespread appeal or popularity of religion.
- The gap between belief and commitment; between high religiosity and low ethics.
- The glaring lack of knowledge.
- What would appear to be a failure, in part of organized religion to make a difference in society in terms of morality and ethics.
- The superficiality of faith.⁵⁹

This study also suggests that the forces shaping the future of religion in America are an intensive spiritual search and a drawing upon one's own spiritual feelings to define one's faith.

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George Gallup, "The Gallup Report" (Princeton, New Jersey: The Gallup Organization, May, 1985) No. 236; J. Russell Hale, The Unchurched: Who They are and Why They Stay Away (San Francisco: Harper & Row, 1977); Lyle Schaller, "Why Church Members Drop Out," The Lutheran, April 5, 1978.

59

May, 1985, "Gallup Report," pp. 10-13.

The 1985 Gallup poll suggests that the main problem in American religious commitment is the lack of a faith that has "spiritual roots" and incorporates the personal-meaning with the social-belonging dimension. People are looking for a faith and a church with these characteristics.

A 1988 Gallup poll, The Unchurched American--10 Years Later, reinforces these findings. Fifty-eight percent of unchurched respondents find the church "too concerned with organizational issues." Thirty-one percent find the church "not concerned enough with social justice." Twenty-eight percent consider the church's morality too restrictive. The unchurched gave the following reasons for stopping church attendance: I started making my own decisions (25%), moved to a new community (22%), found other activities (26%), specific problems with a church (22%), church did not help in finding meaning and purpose in life (13%), lifestyle no longer compatible with participation in a church (13%), and work schedule (12%).⁶⁰

Respondents of the 1988 Gallup poll who stopped attending church and within two years began attending again stated that the situation or events which were most important in their decision to come back to the church were: An inner need to go back to church (40%), an inner need to

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George Gallup, The Unchurched American--10 Years Later (Princeton, NJ: Princeton Religion Research Center, 1989). Multiple responses cause percentages to total over one hundred percent.

rediscover my religious faith (27%), a need for a child to receive religious training (23%), guilt about not going to church (19%), and getting older and thinking more about eternal life (18%).

A study by J. Russell Hale concludes that there are several types of people who comprise the unchurched in America:

1. "Anti-institutionalists" who see the church as too preoccupied with self-maintenance.
2. "Boxed in" people for whom the church was too restrictive and did not help them grow.
3. "Burned out" people, those whom the church used and who have no inner strength left, and those who no longer need the church.
4. "Floaters" who never committed.
5. "Hedonists" who do not want to give up a lifestyle contrary to church teaching.
6. "Locked out" people who feel rejected or not good enough for the church.
7. "Nomads" who never settle down enough to consider a church home.
8. "Pilgrims" who are in a searching period of life which includes separation from the church.
9. "Publicans" who see church hypocrisy.
10. "True unbelievers".

He goes on to state that,

The imperfect moral behavior of Christians, for example, is the chief offense the unchurched recognize among the churched. It serves as an excuse for their separation....Moreover, the churches may have intentionally or unwittingly communicated an interpretation of the Christian gospel that has reduced it to legalistic, rulebook morality.⁶¹

People are not looking for another organization to join. Reasons for leaving the church include dissatisfac-

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J. Russell Hale, pp. 187-188.

tion or inconsistency in the personal-meaning and social-belonging dimensions of the church. Most of the reasons why the unchurched were drawn back to church can be categorized in the the personal-meaning dimension.

The reasons the unchurched give for not attending church could come from exposure to extrinsic believers and indiscriminately proreligious believers within the church. Their characterization of the church matches many of the correlations with extrinsic and indiscriminately proreligious orientations.

All categories of the unchurched except the nomads and true unbelievers could possibly be kept from dropping out of the church, if these persons had experienced a deepening of their intrinsic religious orientation and were exposed to instrinsic believers within the church.

A study reported by Lyle Schaller supports this. It concludes that most of the reasons why church members drop out are related to not being accepted or feeling they are not an important part of the church. Many dropped out during stages in their life cycle when they were undergoing change. Dropouts indicated that the nature of their Christian commitment was the basic reason they left a particular congregation.⁶²

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Schaller, "Why Church Members Drop Out."

Schaller's study could be seen to conflict with the other studies above, however, when it is analyzed in depth it supports them. The initial conclusion many would offer is that spiritual commitment is not a factor in people staying with or leaving a particular congregation. This does not make sense, given the statement by many that the reason they were leaving was based on their Christian commitment.

The spiritual commitment of newcomers upon entering a church is not a factor in incorporation, but whether their spiritual commitment grows once they are in the church is a factor. Persons are often attracted to church because of an extrinsic need. Some are in a state of "quest" where they are looking for spiritual meaning. What they must find to stay in the church is a loving, accepting congregation which will minister to their extrinsic need, help them deepen their spiritual commitment and go on to an intrinsic faith. This is backed up by one author who has stated:

If the overcoming of doubt is part of what is meant by having an intrinsic faith commitment, then Batson's quest dimension can be fitted into a developmental pattern as a state of concern, perhaps troubled and groping, between the abandonment of extrinsic faith and the possible attainment of intrinsic faith. In this sense quest is less a form of religious commitment than a state of troubled religious doubt.⁶³

This "quest" stage compares favorably with Lyle Schaller's findings that many church members drop out during certain change stages of their lives. It is during this time that the need to expand, develop, and unify both the personal-meaning and social-belonging dimensions of their faith becomes crucial. If the congregation cannot accept their questions, surround them with caring support, and help them find meaning, they will drop out or transfer to another church.

A study by Win Arn and Church Growth International supports this. They found that there is a strong correlation between a denomination's "Love Care Quotient" and whether the denomination is growing.⁶⁴ Denominations whose members perceive themselves as being loved by other church members are growing.

Psychologists have shown that people's ability to love is related to their security and self-image. Correlation studies done on extrinsic religious orientation versus intrinsic religious orientation show that the intrinsics have a stronger incorporating self and greater ego strength than extrinsics, and are generally more psycholo-

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Win Arn, "How Do You Say I Love You," The Win Arn Growth Report, Number 10.

gically healthy than extrinsics and the general populace.⁶⁵

The ability of a church to reach out beyond itself and meet the needs of prospective church members would be enhanced by the multiplication of intrinsic believers within the congregation.⁶⁶ George Gallup referred to these intrinsic believers in Christianity Today:

On the negative side, you really don't find much difference between the churched and unchurched in terms of cheating, tax evasion, and pilferage, largely because there is a lot of social religion, "extrinsic" religion as psychologist Gordon Allport called it. But when you get to those who have a deeply transforming faith ... then you find exciting differences in terms of concern about the betterment of society, involvement in charitable activities, tolerance for other groups, and ethical behavior. It is intriguing to note that this group is far, far happier than the rest of the population. All this has to be measured further--we're working on a book right now called The Saints Among Us. The thesis is that there are only roughly 10 percent of the populace that falls into this category, and that these people are the real movers in our society, quiet movers, who are having a disproportionately powerful impact on society, not only in what they do, but in their example and how they live out their Christianity.⁶⁷

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See discussion on pages 20-22 of this paper, also, Ralph W. Hood, "Psychological Strength and the Report of Intense Religious Experience," Journal for the Scientific Study of Religion, 13: 65-71, 1974; and Abraham Maslow, Religions, Values, and Peak Experiences, New York: Viking, 1964..

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Paloutzian, Jackson & Crandall.

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Timothy K. Jones, "Tracking America's Soul," Christianity Today, November 17, 1989, pp. 24-25.

A study done on people's image of God supports the conclusion that intrinsics are vital to evangelism and incorporation. Intrinsics in this study are those who have a personalist image of God, but do not believe that God has ordained the social order. Thomas Piazza and Charles Y. Glock have stated:

Their belief in a God who strongly influences their lives may encourage them to reflect on the ethical demands of religion. Since this group does not believe that God has ordained the present social order, their desire to do God's will can be freely channeled into helping others, whether on a one-to-one basis or by supporting social programs to help the disadvantaged. Further research would be required to establish that this is in fact what is happening. Nevertheless, it does indicate one possible way in which conservatism on religious matters can lead to, or at least coexist with, a relative liberalism on social issues.⁶⁸

E/I and the Spiritual Conditions for Church Growth

In conclusion, we see that spiritual commitment and spiritual growth are the proper motivational foundations upon which church growth stands. All of the Biblical spiritual conditions for church growth are affected by the type of spiritual commitment in a congregation. Intrinsic faith can unify the personal-meaning and social-belonging dimensions of spiritual commitment. It can combine communion with a personal God, prayer, holiness, unity within the body of Christ, and love of God, as a

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Thomas Piazza and Charles Y. Glock, "Intergroup Relations in America Today," Images of God in Their Social Meanings. Survey Research Center, U. of Cal., Berkeley.

foundation for love of neighbor. Intrinsic faith's flexible orthodoxy and need to find meaning provides the time-tested meaning framework and motivation necessary to find answers during times of religious doubt. Thus, intrinsic faith adapts itself to its environment and becomes a renewing, growing faith.

The church needs renewal in intrinsic faith as a precursor and foundation for evangelism. J. Russell Hale adds his voice to Dean M. Kelley's voice here and calls for this type of renewal: "How this renewal--prelude to all evangelization efforts--will be achieved remains the unfinished agenda of the churches."⁶⁹

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Hale, p. 193.

Chapter 3

REVIEW OF DATA

If renewal in intrinsic religious orientation is a prelude to evangelism and church growth, then the next question one would naturally ask is, "How can one increase intrinsic religious orientation?" This chapter will review data which tests the hypothesis that a Ministry Formation Group will significantly increase intrinsic religious orientation.

Further analysis in this chapter will form the basis for discussion in the final chapter of insights and new avenues for research in ministry formation and intrinsic religious orientation.

Explanation of the Tables

All questionnaire results were converted to a five point scale from which mean scores were calculated and charted. Standard deviation was calculated on all of the questionnaires.

I-1 = Intrinsic Religious Orientation Questionnaire
pre-test.

I-2 = Intrinsic Religious Orientation Questionnaire
post-test.

E-1 = Extrinsic Religious Orientation Questionnaire
pre-test.

E-2 = Extrinsic Religious Orientation Questionnaire
post-test.

Mean = The arithmetic average of all items in a set.

Group Mean = The arithmetic average of the group's
questionnaires.

* = Scores which show greater change from pre-test to
post-test than one standard deviation. This would
indicate significant growth or regression (if
negative).

Pre = The Pre-test.

Post = The Post-test.

EXTRINSIC AND INTRINSIC RELIGIOUS ORIENTATION SCORES

Subject Group

Table One illustrates that the subject group showed an increase in intrinsic religious orientation and a decrease in extrinsic religious orientation. The increase in intrinsic orientation group mean was .27, almost one standard deviation. The decrease in the group extrinsic religious orientation mean was .16, indicating insignificant change.

Further analysis reveals a difference between subjects. Subjects 5346, 6633, and 9150 showed significant increase in intrinsic orientation. Subject 6262 showed a significant decrease in extrinsic orientation. Subject 9150 showed a decrease in extrinsic orientation, but not at the standard deviation level. All of the above are signs of growth and would support the hypothesis.

Subject 6744 showed an insignificant decrease in intrinsic orientation and an insignificant increase in extrinsic orientation.

Subject 5346 showed significant growth in both intrinsic and extrinsic orientation. This may indicate movement toward indiscriminate proreligious orientation.

Table 1

A comparison of subject group pre-test and post-test scores for intrinsic and extrinsic religious orientation.

Subject	I-1	I-2	Change	E-1	E-2	Change
3642	5.00	4.89	-.11	2.09	2.09	.00
5201	4.89	4.56	-.33	1.45	1.64	.19
5346	3.67	4.56	.89*	1.09	2.18	1.08*
6262	4.56	4.67	.11	2.00	1.18	-.82*
6633	3.33	4.33	1.00*	1.73	1.91	.18
6744	4.78	4.56	-.22	1.91	2.18	.27
7300	4.00	4.22	.22	1.73	1.73	.00
9150	4.11	4.67	.56*	2.09	1.82	-.27

Subject Group Mean Scores: I-1 = 4.30 I-2 = 4.57
 E-1 = 1.93 E-2 = 1.77

One Standard Deviation: I = .33 E = .40

Control Group

Table Two indicates that the control group intrinsic and extrinsic religious orientation scores changed little from pre-test to post-test.

The control group exhibited more variance in individual scores than the subject group. Control group subjects 1544, 4555, and 9023 showed significant decrease in extrinsic orientation. Subject 0174 increased .33 in intrinsic orientation with no change in extrinsic orientation (standard deviation = .33). None of the control group showed an increase of intrinsic religious orientation combined with a decrease in extrinsic religious orientation.

Some subjects in the control group showed signs of regression. Subject 5222 showed significant reduction in intrinsic religious orientation and significant increase in extrinsic religious orientation. Subject 3488 showed a significant increase in extrinsic orientation.

Subjects 6615 and 3057 showed significant decrease in intrinsic orientation. They also showed some decrease in extrinsic orientation. Therefore, results from these two individuals reflect a tendency to score tests lower on the post-test.

Movement toward indiscriminate proreligious orientation may be indicated by an increase in both intrinsic and extrinsic scores for subjects 0820, 2624, 6890, and 9614.

Table 2

Control group pre-test and post-test scores for
intrinsic and extrinsic religious orientation.

Subject	I-1	I-2	Change	E-1	E-2	Change
0174	4.56	4.89	.33	1.00	1.00	.00
0363	4.33	4.22	-.11	2.00	1.82	-.18
0820	4.44	4.78	.34*	1.09	1.45	.36
1544	4.56	4.44	-.12	2.36	1.82	-.54*
2507	3.89	3.78	-.11	2.82	2.55	-.27
2624	3.38	3.88	.50*	1.90	2.30	.40*
3057	4.78	4.11	-.67*	1.45	1.09	-.36
3488	4.67	4.67	.00	1.86	2.43	.57*
4555	4.44	4.44	.00	3.36	2.55	-.81*
5222	5.00	4.00	-1.00*	1.36	1.91	.55*
6176	4.33	4.22	-.11	1.82	2.18	.36
6615	4.67	4.22	-.45*	1.64	1.45	-.19
6890	4.33	4.89	.56*	2.00	2.27	.27
7643	4.78	4.56	-.22	1.36	1.36	.00
7706	5.00	4.78	-.22	2.09	2.09	.00
9023	4.11	4.11	.00	3.44	2.73	-.71*
9614	3.89	4.89	1.00*	1.64	2.09	.45*

Control Group Mean Scores: I-1 = 4.38 I-2 = 4.45
E-1 = 1.89 E-2 = 1.91

One Standard Deviation: I = .33 E = .40

Comparison of Questions

The Intrinsic and Extrinsic Religious Orientation scales were randomly mixed together and entitled, "Inquiry Concerning Social and Religious Views" (for questionnaire see Appendix A). This was done in accordance with standard testing procedures.

Table Three groups the intrinsic orientation questions and compares the subject group and control group change from pre-test to post-test.

Significant increase in the subject group intrinsic orientation scores occurred in questions nine, fifteen, nineteen, and twenty. These questions are stated as follows:

9. Quite often I have been keenly aware of the presence of God or the divine being.
15. My religious beliefs are what really lie behind my whole approach to life.
19. The more church services I attend, the more I experience spiritual growth.
20. The prayers I say when I am alone carry as much meaning and personal emotion as those I say during services.

The control group showed a significant increase in question nineteen (above) and question seventeen: "It is important to me to spend periods of time in private religious thought and meditation."

A significant decrease occurred in intrinsic orientation for the control group in question one: "If I were to join a church I would prefer to join (1) a Bible Study group, or (2) a social fellowship. The decrease

in question one indicates an increase from pre-test to post-test in the number of persons in the control group who would opt to join a social fellowship over a Bible study.

Table 3

A comparison of subject group and control group mean scores for each question on the intrinsic religious orientation scale.

SUBJECT GROUP				CONTROL GROUP			
No.	I-1	I-2	Change	No.	I-1	I-2	Change
1.	4.88	4.88	.00	1.	4.63	4.19	-.44*
2.	4.88	4.88	.00	2.	4.70	4.56	-.14
6.	4.38	4.63	.25	6.	4.47	4.53	.06
9.	3.88	4.34	.46*	9.	4.82	4.82	.00
10.	4.00	3.88	-.12	10.	4.47	4.56	.09
15.	4.25	5.00	.75*	15.	4.70	4.82	.12
17.	4.88	5.00	.12	17.	4.41	4.88	.47*
19.	3.38	3.88	.50*	19.	3.47	3.94	.47*
20.	4.13	4.63	.50*	20.	3.88	3.76	-.12

One Standard Deviation: I = .33

Table Four groups the extrinsic religious orientation questions and compares the subject group and control group pre-test and post-test scores.

Extrinsic orientation increased in questions five and eleven in the subject group: "5. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.", and "11. The church is most important as a place to formulate good social relationships." The increase was almost significant.

A significant decrease in subject group extrinsic orientation occurred in question fourteen: "The primary purpose of prayer is to gain relief and protection."

The control group showed significant extrinsic orientation increase in question eighteen: "What religion offers me most is comfort when sorrows and misfortune strike." They showed significant decrease in question seven: "Although I am a religious person I refuse to let religious considerations influence my everyday affairs."

Table 4

A comparison of subject group and control group mean scores for each question on the extrinsic religious orientation scale.

SUBJECT GROUP				CONTROL GROUP			
No.	E-1	E-2	Change	No.	E-1	E-2	Change
3.	1.75	2.00	.25	3.	2.25	2.31	.06
4.	2.00	2.13	.13	4.	2.68	2.50	-.18
5.	1.00	1.38	.38	5.	1.29	1.41	.12
7.	1.13	1.25	.12	7.	1.53	1.12	-.41*
8.	1.50	1.5	.00	8.	1.24	1.00	-.24
11.	2.75	3.13	.38	11.	2.71	3.00	.29
12.	1.63	1.34	-.29	12.	1.18	1.06	-.12
13.	1.63	1.34	-.29	13.	1.69	1.81	.12
14.	2.00	1.50	-.50*	14.	2.44	2.25	-.19
16.	1.13	1.13	.00	16.	1.87	1.87	.00
18.	2.63	2.75	.12	18.	2.59	3.06	.47*

One Standard Deviation = .40

Conclusions From Extrinsic and Intrinsic Scores

Spiritual growth in the subject group focused upon their personal relationship with God. There was a movement away from using prayer for relief and protection.

The control group also grew in some areas: valuing time spent in attending church, private religious thought and meditation, and application of their faith to everyday life.

In contrast to the subject group, the control group moved toward valuing a social fellowship over a Bible study group and toward seeing religion more for its comfort when sorrows and misfortune strike.

A general tendency arises out of the evaluation of specific intrinsic and extrinsic orientation questions. Grouping questions into the two major dimensions of spiritual commitment, personal-meaning and social-belonging dimensions, reveals a different pattern of growth between the subject group and the control group.

The subject group experienced significant growth in the personal-meaning dimension and insignificant growth in the social-belonging dimension of religious commitment. This is seen in the questions which increased the most: questions nine, fifteen, nineteen, and twenty. Questions, nine, fifteen, and twenty can be classified as in the personal-meaning dimension. Only question nineteen is in the social-belonging dimension. In contrast, the control group experienced insignificant growth in the social-belonging dimension, and even less growth in the personal-meaning dimension.

Although the subject group did not see growth in total group mean scores greater than the standard deviation,

their growth was much greater than the control group, who registered almost no change in scores from pre-test to post-test.

Significant growth occurred in 50 percent of the members of the subject group, evidenced by either a significant increase in intrinsic orientation or a significant decrease in extrinsic orientation. Significant growth occurred in 24 percent of the control group members.

The percentage of control group members who regressed was 29 percent, evidenced by a significant decrease in intrinsic orientation or a significant increase in extrinsic orientation. No one in the subject group regressed.

The percentage of control group members who increased significantly in both intrinsic and extrinsic orientation was 18 percent. This indicates movement toward indiscriminate proreligious orientation. Only 13 percent of the subject group moved toward indiscriminate proreligious orientation.

The percentage of control group members who registered no significant change was 29 percent, whereas 50 percent of the subject group registered no significant change.

All these statistics point toward less regression and greater growth in the subject group.

SPIRITUAL CHECK-UP SCORES

Table Five indicates subject group growth from pre-test to post-test in Spiritual Check-up scores. Growth was greatest in categories A, B, and D (see below).

Table 5

Spiritual Check-up area summary and total.

Areas: A. My relationship to God.
 B. My relationship to my family.
 C. My relationship to people in general.
 D. My relationship to my stewardship.

	<u>Pre</u>	<u>Post</u>	<u>Change</u>
A.	4.06	4.51	+.45*
B.	3.93	4.59	+.66*
C.	3.21	3.59	+.38*
D.	<u>3.98</u>	<u>4.53</u>	<u>+.55*</u>
Total =	3.77	4.31	+.54*

Standard Deviation = .27

Growth greater than One Standard Deviation = *

Table Six shows that all the subjects grew in areas A, B, and D, except subjects 6633 and 6744 who stayed the same on A. Subjects 3642, 5201, 5346, and 6633 decreased in area C from pre-test to post-test. The other four subjects registered a great enough increase in area C to make the group C scores increase. The group C scores started out lower than the other categories. Since the other categories

registered more growth, the C scores ended up a full point lower than the other areas.

Table 6

A comparison of subject Spiritual Check-up area mean scores and total mean scores.

Areas:

- A. My relationship to God.
- B. My relationship to my family.
- C. My relationship to people in general.
- D. My relationship to my stewardship.

Pre			Post			Pre			Post			Pre			Post		
3642						5201						5346					
A.	4.40	4.80	A.	3.60	4.40	A.	3.67	4.67	B.	3.40	4.00	B.	3.40	4.00	C.	3.25	2.13
B.	3.71	5.00	B.	4.14	4.29	C.	3.25	2.13	D.	4.00	4.83	D.	4.00	4.83			
C.	3.60	2.80	C.	4.10	3.60												
D.	4.29	4.43	D.	4.43	4.71												
Total	4.00	4.26	Total	4.07	4.25												
6262						6633						6744					
A.	4.67	4.83	A.	5.00	5.00	A.	4.33	4.33	B.	4.14	5.00	B.	4.14	5.00	C.	2.90	4.40
B.	4.00	4.71	B.	4.86	5.00	C.	2.90	4.40	D.	3.86	4.43	D.	3.86	4.43			
C.	2.60	4.60	C.	4.40	2.80												
D.	4.14	4.71	D.	3.29	5.00												
Total	3.85	4.71*	Total	4.39	4.45												
7300						9150											
A.	2.83	3.50	A.	3.50	4.00												
B.	3.86	4.14	B.	4.00	4.43												
C.	2.22	3.22	C.	2.80	4.40												
D.	3.14	3.43	D.	4.43	4.86												
Total	3.01	3.57*	Total	3.68	4.42*												

One Standard Deviation = .27

Total scores greater than One Standard Deviation = *

The four subjects whose C scores dropped registered a mean of 3.84 on the pre-test and 2.83 on the post-test. The four subjects whose C scores increased registered 2.63 on the pre-test and 4.16 on the post-test. It is interesting to note that subjects who rated themselves higher on the pre-test rated themselves lower on the post-test, and those who rated themselves lower on the pre-test rated themselves higher on the post-test.

In other words, those who were the most critical of their relationship with other people in general, ended up feeling better about their relationships. Subjects who felt good about their relationships with other people in general, became more critical. This may reflect research which suggests that there is a "quest" stage that individuals often go through on their way toward becoming more intrinsic.

Table Seven compares the subject group. Spiritual Check-up question mean scores (for questions see Appendix C-31). All of the questions for areas A, B, and D increased from pre-test to post-test except question B-4, which showed a slight decrease. Questions C-4, C-7, and C-10 decreased from pre-test to post-test:

- C-4. Do I have a secret spirit of pride - love of human praise - a secret fondness to be noticed?
- C-7. Am I sensitive to the feelings, hurts, needs and problems of others?
- C-10. Do I find it hard to work with others?

Table 7

A comparison of subject group Spiritual Check-up
question mean scores.

Pre Post			Pre Post			Pre Post			Pre Post		
A			B			C			D		
1.	4.25	4.88*	1.	4.13	4.75*	1.	4.50	4.75	1.	5.00	5.00
2.	4.75	4.88	2.	4.38	4.75*	2.	3.00	4.00*	2.	3.57	4.43*
3.	3.86	4.57*	3.	3.63	4.50*	3.	3.25	3.75*	3.	4.25	5.00*
4.	3.14	3.57*	4.	4.75	4.63	4.	2.75	2.25*	4.	3.88	4.50*
5.	3.71	4.14*	5.	3.50	4.63*	5.	2.00	3.50*	5.	3.88	4.38*
6.	4.63	5.00*	6.	2.71	3.86*	6.	1.88	3.13*	6.	4.25	4.75*
			7.	4.43	5.00	7.	3.63	3.38	7.	3.00	3.63*
						8.	3.00	3.25			
						9.	4.86	4.86			
						10.	3.25	2.75*			

Standard Deviation = .27

LIFESTYLE INVENTORY SCORES

Table Eight illustrates the subject group Lifestyle Inventory scores. Questions four, nineteen, and twenty-one called for a negative response. They have been adjusted to positive in this table by inverting the scores. Analysis of individual questions indicates that there was significant regression on questions two, six, eight, ten, eleven, fifteen, twenty-three, and twenty-four (for questions see Appendix C-63). Particularly, questions six (-1.15) and ten (-.86) showed significant regression. The only significant growth was in questions twelve (+.57) and fourteen (+.28).

Table 8

Lifestyle Inventory pre-test and post-test
question mean scores.

No.	Pre	Post	Change	No.	Pre	Post	Change
1.	4.00	4.00	.00	15.	4.14	3.86	-.28*
2.	4.85	4.57	-.28*	16.	3.86	3.57	-.29*
3.	4.23	4.43	-.20	17.	4.71	4.71	.00
4.	1.57	1.43	-.14	18.	3.71	3.71	.00
5.	4.14	4.14	.00	19.	1.71	1.71	.00
6.	4.00	2.85	-1.15*	20.	4.43	4.29	-.14
7.	3.57	3.71	+.14	21.	2.14	2.23	+.09
8.	4.42	4.00	-.42*	22.	4.43	4.43	.00
9.	5.00	5.00	.00	23.	4.23	4.00	-.23*
10.	3.71	2.85	-1.14*	24.	4.23	3.85	-.38*
11.	4.71	4.43	-.28*	25.	4.43	4.30	-.13
12.	2.86	3.43	+.57*	26.	5.00	4.86	-.14
13.	4.29	4.43	+.14	27.	4.29	4.42	-.13
14.	3.86	4.14	+.28*				
				Total =	3.95	3.82	-.13
				Standard Deviation =	.21		

Table Nine shows the clustering of Lifestyle Inventory scores into areas. Significant increase occurred in the area of appearance. Significant decrease occurred in the areas of community involvement, work habits, and time usage. The other areas saw no change greater than one standard deviation (.21).

Table 9

Lifestyle Inventory subject group area averages.

	<u>Pre</u>	<u>Post</u>	<u>Change</u>
Community Involvement	2.33	2.00	- .33*
Work Habits	4.66	4.43	- .23*
Appearance	3.08	3.36	+ .28*
Church Life	3.43	3.43	.00
Education	4.08	4.09	+.01
Time Usage	4.12	3.52	-.60*
Recreation	3.95	3.86	-.09
Family	4.71	4.52	-.19
Finances	4.33	4.38	+.05
One Standard Deviation = .21			
Change greater than One Standard Deviation = *			

Subject mean scores in Table Ten reveal significant increase for subjects 3642 (+.85) and 9150 (+.29), and significant decrease for subject 6744 (-.78).

Table 10

Lifestyle Inventory pre-test and post-test mean scores.

Subject	Pre	Post	Change
3642	4.04	4.89	+.85*
5201	3.92	3.88	-.04
5346	4.19	4.31	+.12
6262	4.15	4.00	-.15
6744	4.04	3.26	-.78*
7300	3.59	3.67	+.08
9150	3.78	4.07	+.29*

One Standard Deviation = .21

Change greater than One Standard Deviation = *

PERSONAL INVENTORY SCORES

Table Eleven reveals that the Personal Inventory group mean did not significantly change from pre-test to post-test. However, there is significant change among individual questions. Questions one, two, five, six, seven, ten, seventeen, eighteen, twenty-five, and twenty-seven decreased. Questions five, (-.88), eighteen (-.71), and twenty-seven (-.93) decreased the most. Questions three, four, eight, eleven, fourteen, fifteen, nineteen, and twenty-three showed significant increase. Questions eleven

(.63), fourteen (+1.00), and fifteen (+.86) showed the most significant increase (for questions see Appendix C-46).

Table 11

Personal Inventory pre-test and post-test
question mean scores.

No.	Pre	Post	Change	No.	Pre	Post	Change
1.	3.13	2.75	-.38*	15.	3.00	3.86	+.86*
2.	4.00	3.75	-.25*	16.	4.13	4.13	.00
3.	1.50	1.75	+.25*	17.	3.25	3.00	-.25*
4.	1.43	1.86	+.43*	18.	3.71	3.00	-.71*
5.	2.88	2.00	-.88*	19.	2.50	3.00	+.50*
6.	2.88	2.63	-.25*	20.	2.63	2.50	-.13
7.	4.25	3.75	-.50*	21.	3.50	3.50	.00
8.	4.00	4.38	+.38*	22.	2.13	2.13	.00
9.	3.00	3.13	+.13	23.	3.25	3.57	+.27*
10.	3.71	3.38	-.33*	24.	3.14	3.14	.00
11.	1.75	2.38	+.63*	25.	4.25	3.75	-.50*
12.	2.38	2.25	-.13	26.	5.00	5.00	.00
13.	1.14	1.29	+.15	27.	3.43	2.50	-.93*
14.	3.25	4.25	+1.00*				
				Total	2.97	3.06	+.06

One Standard Deviation = .23

Change greater than One Standard Deviation = *

Table Twelve clusters the Personal Inventory question mean scores into subject areas covered in the Ministry Formation Manual. Most subject areas showed little change with the exception of optimism and autonomy, which showed significant decrease from pre-test to post-test.

Table 12

Personal Inventory subject group area averages

Area	Pre	Post	Change
Creativity	3.11	3.04	-.07
Sensitivity	2.79	2.88	+.09
Motivation	2.46	2.50	+.09
Anxiety	1.57	1.76	+.19
Adaptability	3.29	3.27	-.02
Assertiveness	3.01	3.21	+.20
Optimism	4.21	3.78	-.43*
Trusting	4.08	4.12	+.04
Autonomy	3.38	2.87	-.51*

One Standard Deviation = .23

Change greater than One Standard Deviation = *

Personal Inventory mean scores, shown on Table Thirteen, decreased from pre-test to post-test in subjects 5201 (-.44), 6633 (-.28), 7300 (-.31), and 3642 (-.25).

Table 13

Personal Inventory pre-test and post-test mean scores.

Subject	Pre	Post	Change
3642	2.38	2.63	-.25*
5201	3.44	3.00	-.44*
5346	3.33	3.33	.00
6262	2.89	2.96	+.07
6633	3.56	3.28	-.28*
6744	3.00	3.04	+.04
7300	3.23	2.92	-.31*
9150	<u>3.12</u>	<u>3.12</u>	<u>.00</u>
Total =	3.12	3.03	-.09
One Standard Deviation = .23			
Change greater than One Standard Deviation = *			

SUBJECT GROUP'S EVALUATION OF MINISTRY FORMATION GROUP EXPERIENCE

The subject group's evaluation of the Ministry Formation Group experience was scaled as follows:

- 5 = positive experience
- 4 = slight positive experience
- 3 = no influence
- 2 = slight negative influence
- 1 = negative influence.

Table Fourteen indicates that the group experience was a positive influence in all of the questions. The questions which showed the most positive influence include questions one, three, six, nine, ten, eleven, and thirteen. These questions indicate that the group experience had a positive influence upon the subject group's beliefs, awareness of God's presence, Biblical or theological knowledge, application of faith to life, motivation to grow in their faith, amount of time spent thinking about spiritual things, and relationship with other people in the church (for Evaluation see Appendix B).

Table 14

Subject group Member Evaluation question mean scores.

1. 4.25	5. 3.50	9. 4.38	13. 4.25
2. 3.88	6. 4.63	10. 4.50	14. 3.63
3. 4.38	7. 3.88	11. 4.00	15. 3.75
4. 3.75	8. 3.75	12. 3.88	16. 3.63

After each question, space was given for comments. Four group members commented that they appreciated the support and fellowship of the group. One group member expressed frustration that the group did not stretch one's faith enough and that group members were not held accountable for group and personal goals. This person also rated the group experience the least positive of all the group members (Table 15, E.).

Table Fifteen shows that the subject mean scores ranged from a low of 3.06 to a high of 4.75. The group mean was 4.03, indicating that the group felt that the Ministry Formation Group experience had a slight positive influence upon their spiritual growth.

Table 15

Subject Member Evaluation mean scores

Subjects did not record their numbers. Letters A-H are used in place of subject numbers.

A. 4.44	B. 3.88	C. 4.75	D. 3.56	E. 3.06	F. 3.75
		G. 4.13	H. 4.63		

Group Mean = 4.03

SENIOR PASTOR'S EVALUATION OF GROUP MEMBERS

Pastor John Green, Senior Pastor of the Ballard Free Methodist Church, was asked to evaluate the subject group. The following is an excerpt from the letter which requested his evaluation:

Dear John,I need a written reflection from you on the persons who are a part of my Ministry Formation Group. Please include in your reflection your subjective evaluation of their spiritual growth over the past year. Some areas you might reflect upon include:

1. Is there a change either positively or negatively in how they apply their faith to their life?
2. Has there been a change either positively or negatively in their love, concern, or tolerance for other people?
3. Has there been a change either positively or negatively in their motivation to contact persons who are new to the Ballard Free Methodist Church or who have not yet attended the church, in order to bring them to Christ and enfold them into the church?
4. How do these individuals compare as a group to the rest of the church over this same period in the above areas?"

Table Sixteen, contains Pastor Green's evaluation.

Table 16

Pastor John Green's evaluation
of spiritual growth
in members of the Ministry Formation Group (sic.).

TO: Brock Hoyer
FROM: Pastor John Green
DATE: October 11, 1989
RE: Reflection on Pastor Hoyer's group

The individuals committed to be in Pastor Hoyer's "growth group" this past conference year are indeed some of the "select" people of our local fellowship. They have for many years shown maturity in the Lord and dedication to His work.

As a group, they have evidenced spiritual development over the past year. Their deeper commitment to the Lord, one another, and the work of the Lord's church has been observable and gratifying. As a group, one can perceive of their growth as demonstrated in their love, concern, and care of other people. All have "stepped up" in their consciousness of and efforts toward folks who are newcomers to the church. About 2/3 of the group have shown greater confidence in sharing their faith with others -- the rest of the group have doubtlessly progressed in this area but not quite at the same rate.

There was this one year in the group, and as far as their growth in comparison to their counterparts in the church I would rate it as slightly above the rate of growth of others -- this is due in large part to the fact that others have not had the "group" to help in the same way.

This is a sampling of some of the "top" people of the Ballard Free Methodist Church. They are a teachable group which respond well to a "directive" influence. There are always certain unpredictable factors which may cause some reversal in spiritual formation--all things considered, it would be hard to "miss" with these particular individuals.

Basically, the perceptible changes of these people have been for the positive. One never knows how much more negatively some of them might have responded to life this past year had it not been for the support, encouragement, and insight that was gained from the group.

Chapter 4

CONCLUSION

The first question that must be answered from all the data is, "Was the hypothesis confirmed?" The hypothesis states that "those who participate in the Ministry Formation Group will show significant increase in intrinsic religious orientation."

Significant increase in intrinsic religious orientation is defined in this study as one standard deviation increase in the intrinsic religious orientation scores, or one standard deviation decrease in the extrinsic religious orientation scores.

Growth in the Ministry Formation Group intrinsic religious orientation will be compared with growth in the control group. The other instruments which will assist evaluation of the Ministry Formation Group and Ministry Formation Manual include: The Spiritual Check-up, the Lifestyle Inventory, the Personal Inventory, the Member Evaluation of Ministry Formation Group Experience, and Pastor John Green's Evaluation of Spiritual Growth in Members of the Ministry Formation Group.

Test data indicates that the subject group experienced a greater increase in intrinsic religious orientation than the control group. The subject group also

experienced a greater decrease in extrinsic religious orientation than the control group.

Growth from pre-test to post-test occurred in the subject group Intrinsic Religious Orientation Questionnaire scores and in the Spiritual Check-up. The Ministry Formation Group Member Evaluations and Pastor Green's Evaluation of Spiritual Growth in Members of the Ministry Formation Group also indicate growth.

Growth occurred in the subject group, but was it at the "significant" level? The mean of the subject group's Intrinsic Religious Orientation Questionnaire did not increase greater than one standard deviation. The Ministry Formation Group Member Evaluation and Pastor John Green's group member evaluation indicate growth at a slightly positive level. Results from the Extrinsic Religious Orientation Questionnaire, the Lifestyle Inventory, and the Personal Inventory do not reveal significant growth. The only significant increase occurred in the Spiritual Check-up, which measures spiritual formation. One may conclude that there was intrinsic religious orientation growth in the Ministry Formation Group, but it was not at the "significant level". Therefore, the hypothesis is not confirmed.

EVALUATION OF THE MINISTRY FORMATION MANUAL

The Ministry Formation Manual was designed to facilitate spiritual formation, relationship formation, and lifestyle formation. The results from the Spiritual Check-

up, Intrinsic Religious Orientation, and Extrinsic Religious Orientation Questionnaires indicate that the Ministry Formation Manual was significantly effective for spiritual formation, therefore, the Spiritual Check-up and Spiritual Formation sections of the Ministry Formation Manual need only minor revision: Questions A-6, B-5, B-7, and C-8 ask for more than one response in the same question and should be separated out into more questions. Questions B-2, C-5, D-2, and D-7 should be rephrased to increase clarity.

The results from the Personal and Lifestyle Inventories are inconclusive. Several factors could account for the difference in effectiveness between the Spiritual Formation section of the Ministry Formation Manual and the Personal and Lifestyle Formation segments.

The Spiritual Formation part of the Manual often took two sessions to cover each topic rather than one session as the Manual suggested. The other sections were covered in one session per topic. Perhaps lengthening these sections into two sessions per area would increase their effectiveness.

Another possibility presents itself from insights gained in Chapter Two. Spiritual formation deals mainly with the personal-meaning dimension of spiritual commitment. Since the personal-meaning dimension is primary in spiritual commitment, it is a positive step that the Ministry Formation Group experienced significant growth in spiritual formation.

Why then did the Ministry Formation Group not show greater increase in intrinsic religious orientation? The answer may lie in the fact that the extrinsic and intrinsic religious orientation scales measure not only the personal-meaning and social-belonging dimensions, but also the integration of the personal-meaning and social-belonging dimensions.

Growth in the social-belonging dimension and the integration of the personal-meaning and social-belonging dimensions often lags behind growth in the personal-meaning dimension. This is seen in the general tendency of the data to show more growth in the personal-meaning questions than in the social-belonging questions. This explains why the Spiritual Check-up showed significant growth--it is composed primarily of personal-meaning questions.

An analysis of the Lifestyle and Personal Inventories reveals that they tend to measure application of the social-belonging dimension. The lack of growth in Lifestyle and Personal Inventory scores in comparison to the other evaluations would tend to support the conclusion that lifestyle formation, personal formation, and the integration of the personal-meaning and social-belonging dimensions of spiritual commitment follow growth in the personal-meaning dimension.

Some of the better known discipleship or growth group programs call for a minimum commitment of two years. The two year commitment gives time for the application and

integration of the discipleship process. Given the above discussion, it may be wise to lengthen the Ministry Formation Manual so that adequate time is allowed for integration and application of the personal-meaning and social-belonging dimensions of spiritual commitment. Perhaps a plan for group outreach combined with group reflection could be added to the Ministry Formation Manual. This would facilitate integration and application, thus resulting in greater personal and lifestyle formation.

Another possibility for understanding the difference in growth between the Spiritual Check-up and the other evaluative instruments is found in an understanding of the ministry formation process. Research points toward a highly critical period called "quest" which one must break through before integration and intrinsic faith occurs. This may explain why some members of the subject group experienced significant growth and others significant regression.

It has already been pointed out that those who started out the most critical of themselves in the pre-test scored themselves higher on the post-test and those who started out the least critical in the pre-test scored themselves lower on the post-test. The Ministry Formation Group may have functioned to help persons who were uncritical of themselves become more critical, and to help persons who may have been in the highly critical "quest" stage to grow in intrinsic faith.

These two sub-groups, those going toward quest and becoming more critical, and those coming out of quest and becoming less critical, would tend to cancel each other's results if they were measured as a group. Therefore, it may be more accurate to look at individual results in gauging the effectiveness of the Ministry Formation Group than to calculate the group mean. The data supports this conclusion. When the Ministry Formation Group scores are analyzed on an individual basis the group appears more effective for increasing intrinsic religious orientation than the group mean would indicate; 50 percent of the subject group showed significant growth in intrinsic religious orientation, fewer members of the subject group moved toward indiscriminate proreligious orientation than the control group, and fewer regressed.

In addition to insights gained through structured evaluation of the Ministry Formation Group, one can benefit from some of the "informal" evaluations from the Ministry Formation Group. Following are suggestions arising out of field testing of the Ministry Formation Manual and group member's comments:

1. Develop clearer objectives in the Manual, particularly in the Lifestyle and Personal Formation sections of the Manual.
2. Establish a more demanding group covenant.
3. Formulate discussion questions based upon the objectives for all parts of the Manual.

4. Solicit periodic confidential and anonymous evaluation of the group experience by the group members.
5. Provide for ministry involvement and reflection upon one's ministry involvement as an extension of the manual.

The need for clearer objectives in the Lifestyle and Personal Formation segments of the Manual has some support in the data. Some individual questions in the Personal and Lifestyle Inventories showed significant growth but were cancelled out by regression in a question which was supposed to measure the same area. This may indicate the need for either clearer objectives and a rewriting of selected questions or the use of validated scales.

AVENUES FOR FURTHER STUDY

Avenues for further study in ministry formation or in intrinsic religious orientation seem limitless. It is hoped that this portion of the conclusion will give the reader who is beginning a similar study the benefit of my experience so that the avenues chosen will be fruitful.

Further Study in Ministry Formation

Minor revisions could be made in the Ministry Formation Manual and it could be retested. It would be helpful to use several subject groups so that the number of subjects would total at least twenty-five, making it possible to compute valid standard deviations for all of the tests. A mid-test and a test several months later could be

added to the design in order to see patterns of growth and determine whether the growth is lasting.

Long-term use of the Ministry Formation Manual would require transition from preparation for outreach to actual outreach. It would be interesting to see the effect that involvement in outreach ministry has upon the intrinsic religious orientation and ministry formation of group members. Perhaps opportunity could be provided for group members to continue meeting and reflect upon their outreach ministry in the group setting. Continued evaluation of their orientation and ministry formation and comparison to earlier test results may provide insights into intrinsic religious orientation and ministry formation.

Another possible research track comes from insights gleaned from the review of related research in Chapter Two. When Jesus was asked for the greatest commandment he summed up all the commandments saying, "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."⁷⁰

It is interesting to note that Jesus' words correspond with the two major dimensions of spiritual commit-

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Mk. 12:29b-31a

ment arising out of social science research, the personal-meaning (love God) and social-belonging dimensions (love your neighbor).

Analysis of the sub-dimensions of spiritual commitment reveals general agreement among the best validated instruments. For instance, King and Hunt's scale has a high correlation with the Shepherd Scale, even though the King and Hunt scale was formulated with an inductive social science approach and the Shepherd Scale was formulated deductively from the Bible and then tested using social science methods.

Research reveals that the personal-meaning dimension is primary--it correlates with more of the sub-dimensions of spiritual commitment than the social-belonging dimension. This is in keeping with Jesus' words that loving God is the first commandment.

An interesting parallel arises when Jesus' words are compared with educational psychology concepts. The soul and heart can be compared with values, attitudes and beliefs; love with the affective domain, the mind with the cognitive domain, and strength with the behavioral domain.

A research project suggests itself at this point. One would need to first review several of the major spiritual commitment scales and compare individual questions and the sub-dimensions of spiritual commitment to each objective or question in the Ministry Formation Manual. The material in the Manual could be reorganized according to the

personal-meaning and social-belonging dimensions and the sub-dimensions indicated in the review. Values objectives, affective objectives, cognitive objectives, and behavioral objectives could then be formulated from questions, objectives, and dimensions which survive the review. The Ministry Formation Manual could then be reorganized and retested.

Further Study in Intrinsic Religious Orientation

More studies are needed to determine the relationship between intrinsic religious orientation and church growth. My review of research turned up numerous studies which test the correlation of intrinsic and extrinsic religious orientation to psychological health and psychological attitudes. A few studies indirectly point toward the importance of intrinsic religious orientation for church growth. But, as of this writing, I have found no direct studies which test the correlation between the percentage of intrinsics and the growth of a congregation. In fact, I was not able to find any direct studies which attempt to establish a correlation between spiritual commitment and church growth.

Other fruitful avenues for intrinsic religious orientation research have already been hinted at in Chapter Two of this paper. Extrinsic and Intrinsic Religious Orientation Questionnaires could be given to people along with various questions about their evangelism involvement, evangelism styles, and other ministry involvement.

It would be interesting to find out if intrinsics account for most of the conversion plus incorporation in the church, or if there are differences in evangelistic style between the intrinsics, the extrinsics, and the indiscriminately proreligious.

One fruitful study could compare the styles of evangelism. Non-manipulative dialogue, manipulative monologue, or information transmission could be compared to the different orientations to see if there is a preferred style in each orientation.

Another study might compare differences in ministry involvement or effectiveness in ministry to the different orientations.

It has already been pointed out that this study is significant because it is a developmental study of intrinsic religious orientation. More studies of this nature are needed.

In addition to the studies listed above, which are primarily ministry formation group studies, other studies could be done to test other means of increasing intrinsic religious orientation. Some fruitful avenues might include individual or one-on-one discipleship and spiritual formation programs, mission and task oriented groups, and evangelism programs. Combinations of the above might also prove fruitful.

Lastly, the whole area of the ministry formation growth process needs more study. Is there a spiritual growth

process from extrinsic religious orientation, through "quest", and on into intrinsic religious orientation? If so, are these major stages of growth that one can progress on through, or are they continual cycles of growth?

Concluding Remarks

This study has impressed upon me the importance of properly discipling Christians. Discipleship and spiritual formation may not produce immediate results, but in the long run they will produce Christians who will have a deep, long-lasting, and extensive influence upon the world.

I have also come to a new understanding of the time it takes to produce intrinsic spiritual growth. I expected more significant growth in the Ministry Formation Group. Evidence of growth in the Ministry Formation Group leads me to believe that the ministry formation method is fruitful, but it appears that it could take years to produce a major change in individuals and in a congregation. This brings out the need for long-range discipleship strategies and long-term pastorates.

Finally, it should be said that a Ministry Formation Group is an enjoyable way to grow in the faith. The members of the Ministry Formation Group exhibited extraordinary commitment to the group. In spite of the extra demands upon their schedule, the Ministry Formation Group members were faithful in attendance to group meetings. I do not believe that this commitment was based upon a duty to help me with my project. Unanimously, their comments were that they had

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(March 1984).

Shows that humanistic values and narcissism are not related, intrinsicness is negatively related to narcissism, intrinsics are more self-actualized than extrinsics or indiscriminately proreligious. Intrinsics share some humanistic values with the indiscriminately antireligious.

Wulf, Jeane, David Prentice, Donna Hansum, Archie Ferrar and Bernard Spilka. "Religiosity and Sexual Attitudes and Behavior Among Evangelical Christian Singles." Review of Religious Research, 26 (2): 119-129, December 1984.

Shows intrinsic religion is negatively related to sexual liberalism and extrinsic religion positively related.

APPENDIX A

INQUIRY CONCERNING SOCIAL AND RELIGIOUS VIEWS

THE EXTRINSIC AND INTRINSIC RELIGIOUS

ORIENTATION QUESTIONNAIRES

INQUIRY CONCERNING SOCIAL AND RELIGIOUS VIEWS

The following items deal with various types of religious ideas and social opinions.

Please indicate the response you prefer, or most closely agree with by writing the letter corresponding to your choice in the right margin.

If none of the choices expresses exactly how you feel, then indicate the one which is closest to your own views. If no choice is possible you may omit the item.

There are no "right" or "wrong" choices. There will be many religious people who will agree with all the possible alternative answers.

1. If I were to join a church group I would prefer to join (1) a Bible Study group, or (2) a social fellowship.
 - a. I would prefer to join (1)
 - b. I probably would prefer (1)
 - c. I probably would prefer (2)
 - d. I would prefer to join (2)
2. I try hard to carry my religion over into all my other dealings in life.
 - a. I definitely disagree
 - b. I tend to disagree
 - c. I tend to agree
 - d. I definitely agree
3. The purpose of prayer is to secure a happy and peaceful life.
 - a. I definitely disagree
 - b. I tend to disagree
 - c. I tend to agree
 - d. I definitely agree
4. I pray chiefly because I have been taught to pray.
 - a. Definitely true of me
 - b. Tends to be true
 - c. Tends not to be true
 - d. Definitely not true of me

5. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.
 - a. Definitely disagree
 - b. Tend to disagree
 - c. Tend to agree
 - d. Definitely agree
6. I read literature about my faith (or church).
 - a. Frequently
 - b. Occasionally
 - c. Rarely
 - d. Never
7. Although I am a religious person I refuse to let religious considerations influence my everyday affairs.
 - a. Definitely not true of me
 - b. Tends not to be true
 - c. Tends to be true
 - d. Clearly true in my case
8. It doesn't matter so much what I believe so long as I lead a moral life.
 - a. I definitely disagree
 - b. I tend to disagree
 - c. I tend to agree
 - d. I definitely agree
9. Quite often I have been keenly aware of the presence of God or the Divine Being.
 - a. Definitely not true
 - b. Tends not to be true
 - c. Tends to be true
 - d. Definitely true
10. Religion is especially important to me because it answers many questions about the meaning of life.
 - a. Definitely disagree
 - b. Tend to disagree
 - c. Tend to agree
 - d. Definitely agree

11. The church is most important as a place to formulate good social relationships.
- a. I definitely disagree
 - b. I tend to disagree
 - c. I tend to agree
 - d. I definitely agree
12. Although I believe in my religion, I feel there are many more important things in my life.
- a. I definitely disagree
 - b. I tend to disagree
 - c. I tend to agree
 - d. I definitely agree
13. A primary reason for my interest in religion is that my church is a congenial social activity.
- a. Definitely not true of me
 - b. Tends not to be true
 - c. Tends to be true
 - d. Definitely true of me
14. The primary purpose of prayer is to gain relief and protection.
- a. I definitely agree
 - b. I tend to agree
 - c. I tend to disagree
 - d. I definitely disagree
15. My religious beliefs are what really lie behind my whole approach to life.
- a. This is definitely not so
 - b. Probably not so
 - c. Probably so
 - d. Definitely so
16. One reason for my being a church member is that such membership helps to establish a person in the community.
- a. Definitely not true
 - b. Tends not to be true
 - c. Tends to be true
 - d. Definitely true

17. It is important to me to spend periods of time in private religious thought and meditation.
- a. Frequently true
 - b. Occasionally true
 - c. Rarely true
 - d. Never true
18. What religion offers me most is comfort when sorrows and misfortune strike.
- a. I definitely disagree
 - b. I tend to disagree
 - c. I tend to agree
 - d. I definitely agree
19. The more church services I attend, the more I experience spiritual growth.
- a. Definitely true
 - b. tends to be true
 - c. tends not to be true
 - d. definitely not true
20. The prayers I say when I am alone carry as much meaning and personal emotion as those I say during services.
- a. Almost never
 - b. Sometimes
 - c. Usually
 - d. Almost always

APPENDIX B
MEMBER EVALUATION OF
MINISTRY FORMATION GROUP EXPERIENCE

MEMBER EVALUATION OF MINISTRY FORMATION GROUP EXPERIENCE

Please indicate the response you most closely agree with by circling the phrase.

If the Ministry Formation Group experience has had a strong positive or strong negative influence on that item please explain in the comment section under each question.

1. The Group experience has influenced my beliefs.

positive influence
slight positive influence
no influence
slight negative influence
negative influence

Comments:

2. The Group experience has influenced my prayer life.

positive influence
slight positive influence
no influence
slight negative influence
negative influence

Comments:

3. The Group experience has affected my awareness of God's presence in my life.

positive influence
slight positive influence
no influence
slight negative influence
negative influence

Comments:

4. The Group experience has influenced my service to the church.

positive influence
slight positive influence
no influence
slight negative influence
negative influence

Comments:

5. The Group experience has affected my financial support of the Lord's work.

positive influence
slight positive influence
no influence
slight negative influence
negative influence

Comments:

6. The Group experience has increased my Biblical or theological knowledge.

positive influence
slight positive influence
no influence
slight negative influence
negative influence

Comments:

7. The Group experience has influenced my interest in reading Christian literature?

positive influence
slight positive influence
no influence
slight negative influence
negative influence

Comments :

8. The Group experience has influenced my interest in reading the Bible.

positive influence
slight positive influence
no influence
slight negative influence
negative influence

Comments :

9. The Group experience has helped me apply my faith to everyday life.

positive influence
slight positive influence
no influence
slight negative influence
negative influence

Comments :

10. The Group experience has influenced my motivation to grow in my faith.

positive influence
slight positive influence
no influence
slight negative influence
negative influence

Comments :

11. The Group experience has influenced me to spend more time thinking about spiritual things.

positive influence
slight positive influence
no influence
slight negative influence
negative influence

Comments:

12. The Group experience has influenced how I see the mission or purpose of the church.

positive influence
slight positive influence
no influence
slight negative influence
negative influence

Comments:

13. The Group experience has affected my relationship with other people in the church.

positive influence
slight positive influence
no influence
slight negative influence
negative influence

Comments:

14. The Group experience has affected my relationship with my family.

positive influence
slight positive influence
no influence
slight negative influence
negative influence

Comments:

15. The Group experience has influenced me to share my faith with persons who may not be believers.

positive influence
slight positive influence
no influence
slight negative influence
negative influence

Comments:

16. The Group experience has influenced what I do to help persons outside of my family.

positive influence
slight positive influence
no influence
slight negative influence
negative influence

Comments:

PLEASE INCLUDE BELOW ANY GENERAL COMMENTS OR OBSERVATIONS CONCERNING THE MINISTRY FORMATION GROUP EXPERIENCE:

APPENDIX C
MINISTRY FORMATION MANUAL

MINISTRY FORMATION:

A Manual for Use
in the
Local Church

by
V. James Mannoia

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Preface

In the fall of 1982 I began to feel the impact of the growing emphasis on spiritual formation, as it was being practiced in small faculty-student groups on the campus of Asbury Theological Seminary. In my mind I tried to leap the gap between the seminary setting to the local parish setting. "Why can't this same thing be going on in our local churches?" I thought. But from there I questioned, "What would be the ultimate corporate purpose at the local level?"

It was that question that gave rise to the concept of Ministry Formation. I began to see this concept as giving direction and measureable goals to the basic idea and experience of spiritual formation. Ministry Formation harnesses personal spiritual growth to the larger and ultimate goal of the Christian community, which is the harvest of the Kingdom of God.

It is my personal conviction that spiritual formation cannot be limited to spiritual considerations alone such as prayer, Bible reading, and a consistent devotional life. It must touch every aspect of the personality. This means emotional, social, and general lifestyle in the larger world we face. Unless spiritual formation affects the total person, it is incomplete. Ministry Formation is that thrust outward that completes and gives meaning to spiritual formation.

This Manual is presented as a working guide to be used at the local level. The schedule has been established to fit the typical congregation. Nevertheless, since each component is self-contained, the materials can be used separately or adapted to modified use. To use them individually and out of sequence will not be as effective as the plan offered which has a specific long-range goal.

This plan was presented at several retreats for ministers and lay groups, where the response was gratifying. Because of this I was encouraged to pursue the concept further and to continue refining it for local church use. In fact, requests came from several pastors and laymen before the materials were ready, which was an added encouragement to complete the work.

Two of the measuring instruments used in this Manual are modified forms of already existing material. The Spiritual Check-Up is adapted from W.E. Sangster's original form. For the Spiritual Gifts Inventory, I am indebted to Dr. Kenneth C. Kinghorn, whose original version of 200 items I have reduced to 100 items. The Personal Inventory and the Lifestyle Inventory are

original work created with the assistance of three students at Asbury Theological Seminary. To Jeff Barnes, Don Polk, and Kerry Hettinger I am grateful. I am further indebted to a small company of pastors, laypersons, and theological students whose review of the material and insightful suggestions have helped to refine the final product.

It is my prayer that this material will become another effective tool "For the equipping of the saints for the work of ministry, for the edifying of the body of Christ, til we all come to the unity of the faith of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fulness of Christ" (Ephesians 4:12,13).

Wilmore, Kentucky
September, 1986

I: WHAT IS MINISTRY FORMATION?

Spiritual formation is getting renewed attention today. Clergy and laity alike are enrolling in special programs in local churches and retreat centers for personal renewal in their spiritual journey. Seminaries are organizing clusters of students and faculty, giving time within the weekly structure of the curriculum. Christian colleges are also expanding opportunities on campus for spiritual deepening in the lives of their students. Local churches are not exempt, they too are awakening to the renewed surge of spiritual formation. They are providing for small cell-groups among their constituency as a way of deepening the spiritual life of the people.

The focus of spiritual formation is upon personal inner growth. It means becoming alive to Christ in a growing day by day awareness of His life at work in our lives. We become aware of ourselves as the dwelling place of Christ. It is an intentional cultivation of the mind of Christ so that we "may be filled with all the fulness of Christ." (Colossians 1:19) It is a dynamic daily process of receiving by faith the Holy Spirit's leadership. It means appropriating in a disciplined way, and committing ourselves to the action of Christ's life in us so that we can conform to and manifest His presence where we live day by day.

Ministry Formation is an extension of spiritual formation. It enlarges upon the basic inner life by adding emotional and social lifestyle concerns so that the Christian develops the total self. The purpose for this is to prepare the person for effective Christian ministry both within, and working out from the local church.

It is important to come to terms with our own inner spiritual condition, and to discover our true self as God sees us. Having done this, however, we have only begun to fulfil what God intends us to do. We are to be formed spiritually for a purpose; it is not an end in itself. God's purpose for His people is that they be "fully furnished" to do the ministry of the Kingdom, as "vessels unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." (II Timothy 2:21)

So then, Ministry Formation goes beyond inner growth to the outer socialized aspect of living. The concern is for the total formation of the Christian. This means taking personal inventory of inter-personal relationships and self-awareness. It also means looking at one's lifestyle in terms of personal priorities, life-organization, stewardship of temporal means, time, and abilities of service. These two dimensions are referred to later as Relationship Formation and Lifestyle Formation.

A DYNAMIC EXPERIENCE

Many pastors and local congregations, in their attempts to deepen the life of the church and move it forward, have tried many strategies such as seminars, workshops, special growth programs, and retreats. They have given up in many instances simply because these "programs" were short-lived and unproductive. The discouragement with them has been disillusioning. A somewhat weary and skeptical pastor lamented: "Give us a dynamically structured experience that I and my people can feel and grow with..."

Ministry Formation can be just that "investment" that pastors and people are seeking. It is spiritual formation with a forward thrust toward active involvement. It provides "wings" for the developing of inner spiritual growth. With a stated purpose of reaching people for Christ and the church it also has direction to its forward movement.

Ministry Formation is a planned "investment". It is not the typical program like those churches often use. It begins with a contract of commitment. (See The Covenant) The pastor commits to it. A small group of persons makes a similar commitment. The intention is contracted at the very beginning of the experience. The plan is to continue for the duration of the established time period.

The genius of this experience is its long-term character as contrasted with a weekend or several weeks of training. Participants are asked to give priority to their covenant for the duration of the formation period. During this period of time, several significant results are expected to occur.

THE COVENANT

AS A PARTICIPANT IN MINISTRY FORMATION IN THE LIFE OF
OUR LOCAL CHURCH, I WILL

1. COMMIT MYSELF TO THE BIBLE AS GOD'S WORD
IN FAITH AND PRACTICE.
2. AFFIRM AND RESPOND TO THE WORK OF THE HOLY
SPIRIT IN MY LIFE AND THE LIFE OF THE CHURCH.
3. GIVE PRIORITY TIME AND ENERGY TO THE
FORMATION GROUP AND ITS GOALS.
4. PARTICIPATE ACTIVELY AND CONSCIENTIOUSLY IN
THE PRESCRIBED PROGRAM OF THE FORMATION
GROUP.
5. MAINTAIN AN OPEN AND RESPONSIVE ATTITUDE
TOWARD CHANGE AND GROWTH IN MY PERSONAL LIFE.
6. BELIEVE AND ANTICIPATE THAT THE FUTURE OF OUR
LOCAL CHURCH WILL BE CHANGED DYNAMICALLY AS A
RESULT OF MY FAITHFULNESS TO THE PRINCIPLE
OF MINISTRY FORMATION THROUGH OUR FORMATION
GROUP.
7. PRAY FOR GOD'S HELP AND STRENGTH TO FULFILL
MY COMMITMENT TO MINISTRY FORMATION IN OUR
LOCAL CHURCH.

SIGNED: _____

COVENANT EXPECTATIONS

1. DISCIPLINED GROWTH

Members of the Covenant will be committed to a practical guide in disciplined growth. This should help establish the participant in a continuing pattern of personal growth after the formation experience is over, so that it becomes an adopted lifestyle.

2. NEW IDENTITY

The interaction among the group participants will involve significant areas of personal and corporate concern, insomuch that a cohesive bond of mutual understanding and caring will occur. Quietly and progressively the group will discover an intense identity, and recognize a sense of oneness at a deeper and more meaningful level of Christian fellowship.

3. DYNAMIC CHANGE

As a result of open seeking and sincere sharing, changes of attitude and behavior should become evident. This in turn will be reflected as group members interact within the larger body of active and inactive members of the local church and in the outside community as well. Jesus reminds us that salt and light are agents of change.

4. MINISTRY DISCOVERY

Group members should discover new insights about themselves and others so that their own concepts of Christian service are enlarged and practical ways of ministry are accepted. Every believer has a ministry, but we all differ in the gifts given to us. Until we discover and accept our gifts, it is not very likely that we will become meaningfully involved in the work of the church.

5. RESPONSE TO SERVICE

It is expected that after nine months of personal inventory the eyes of the group members will begin to turn outward to others. When we ourselves experience significant change, it is only natural to want to share with others. In fact, the group experience has been a preparation to do just that. And this gives our service a new depth of meaning, so that reaching out to others for Christ and the church is not a mechanical assignment but a passion of concern.

The church is a "being" agent for change, that inevitably leads it to "doing". But doing is superficial, short-term, and unrewarding if the essential "beingness" is missing. If all the energy, time, and resources that have been expended in crash programs for outreach in the local church had been channeled into focused, long-term systemic training, as Ministry Formation proposes, the net results today would be astounding.

This concept is unconditionally established by the New Testament pattern given by our Lord Himself. If anything is clear about His method with His disciples, it is the principle of long-term lifestyle preparation which He provided during His ministry with them.

A REDEMPTIVE FELLOWSHIP

Elton Trueblood, in his book The Incendiary Fellowship, describes the characteristics of a company of believers who are the movers in the church. The intensity and infectiousness of their witness is like a fire that ignites the larger corporate body, and spurs them on to living action in the name of Jesus.

He devotes a chapter to "The Base and the Field" in which he stresses the paradoxical nature of the Church. "It is located in two places, a place of retirement and a place of exposure." For the Church to penetrate the world effectively, it must give attention to its base. This base becomes the redemptive arm of both the Church and the world it serves.

There is in every church the potential for a living and dynamic nucleus that can be raised up and activated as the "Redemptive Fellowship" of that local congregation. It may be a small group, and limited only to the pastor and one or two others, but it is potentially there, and needs only to be tapped.

In the Scriptures, the word "Remnant" is found more than 85 times. Most of the times it is used in a redemptive sense, signifying the preservation of that which is good. It is also regarded as the precious property of God which He honors and uses to preserve and accomplish His divine will among the people. The "Redemptive Fellowship" in the local church today can be like the Remnant in the history of Israel. It can be the nucleus of people that transforms quietly and steadily, revealing its life-giving power in that which it touches. Such was the case on the Day of Pentecost, when the small band of believers in Christ

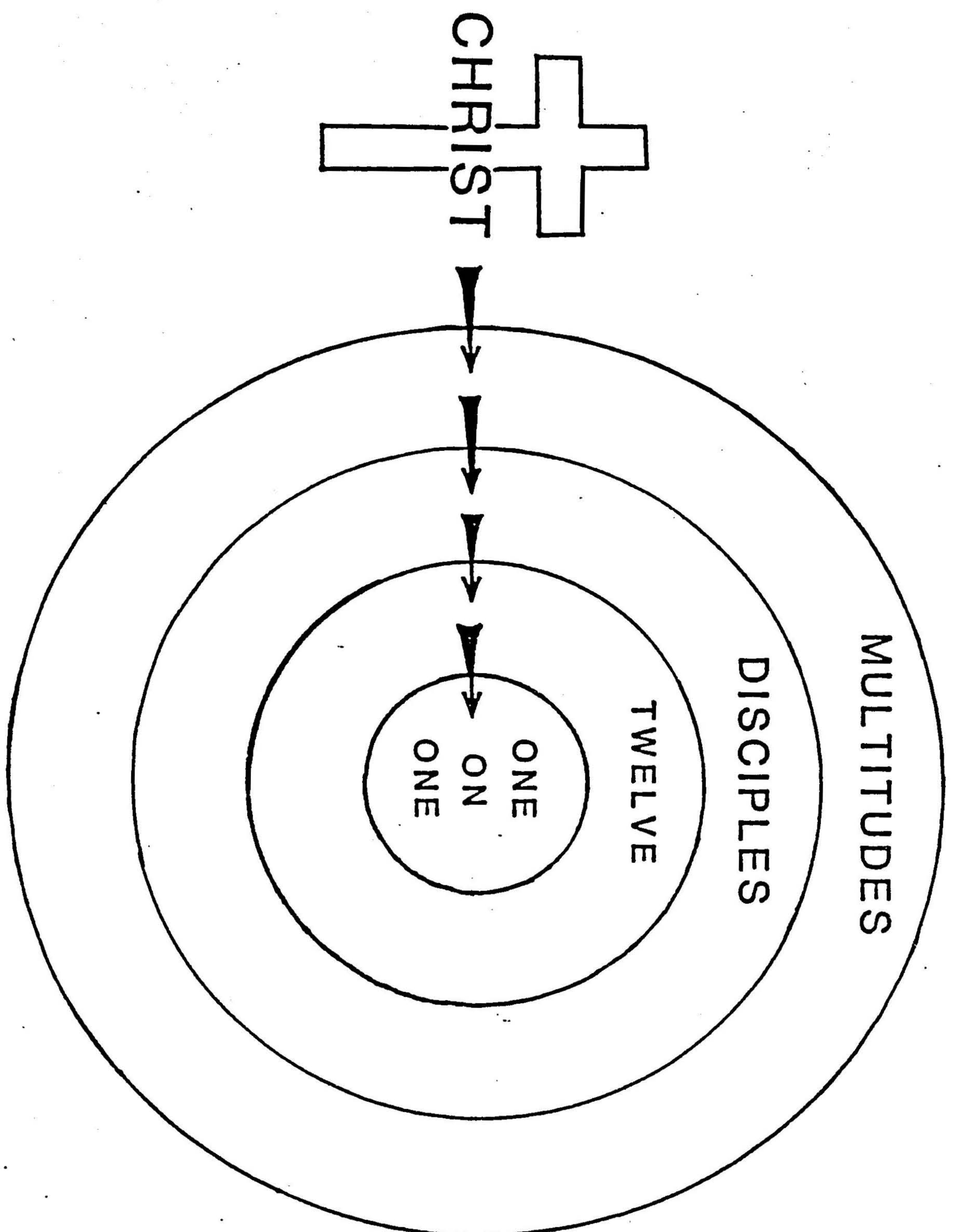
invaded the streets of Jerusalem and turned the lives of thousands from their religious form to a dynamic, living faith in Christ Jesus.

The concept of the small group in the local church is both new and old. Within the past two decades churches have been organizing small groups for various purposes, but mostly for growth in the Christian life, and they have proven very effective. Yet the idea of the small group is as old as the Gospels, when we consider our Lord's ministry with His disciples. It is both surprising and lamentable that the Church has failed to recognize and utilize this fundamental Biblical concept over the years. John Wesley had captured the idea in the "class meeting" which proved to be both a preserver of the believers and a dynamic thrust for the growth of Methodism which spread like a prairie fire. At a time when the odds for survival were against the spiritual life of the new movement, it prevailed and flourished.

A NUCLEAR FORCE

We can say then, that the "Redemptive Fellowship" is the life-giving hope of the Church in the world today, even as it was with the Covenant people of God in the Old Testament. It appears that Jesus was cultivating this concept of the small nuclear core within the larger mass of followers when He gave His attention to the Twelve. (See Figure 1.) He did this by spending time with them, teaching them, praying with them, eating with them, and penetrating their lives with His daily presence. He was shaping the "Redemptive Fellowship" of His Church for the ages to come. He did not try to do with the masses, nor even with the many followers He had, what He intently designed to do with the handful of the chosen Twelve. He called them, and they responded by leaving all and following Him at the cost of their personal vocations, and their future. He knew that not all those who followed Him were ready to do that, and so He focused on a small and selected few. Yet He knew the principle of leaven, that having life in itself, and thrust into the larger context, it would penetrate, permeate, and spread to the outer extremities. This is the principle of the "Redemptive Fellowship."

CHRIST'S ULTIMATE FOCUS IN HIS MINISTRY OF DISCIPLESHIP



Considering the multitudes of those who followed Christ, and the Twelve upon whom He vested the life and future of His Church, it is obvious that He was working with much less than even 1% of those who called Him Lord! In light of this, a nucleus of 5 or 10% of the people in a local congregation is a healthy force in any church! What a dynamic potential for spiritual renewal and growth!

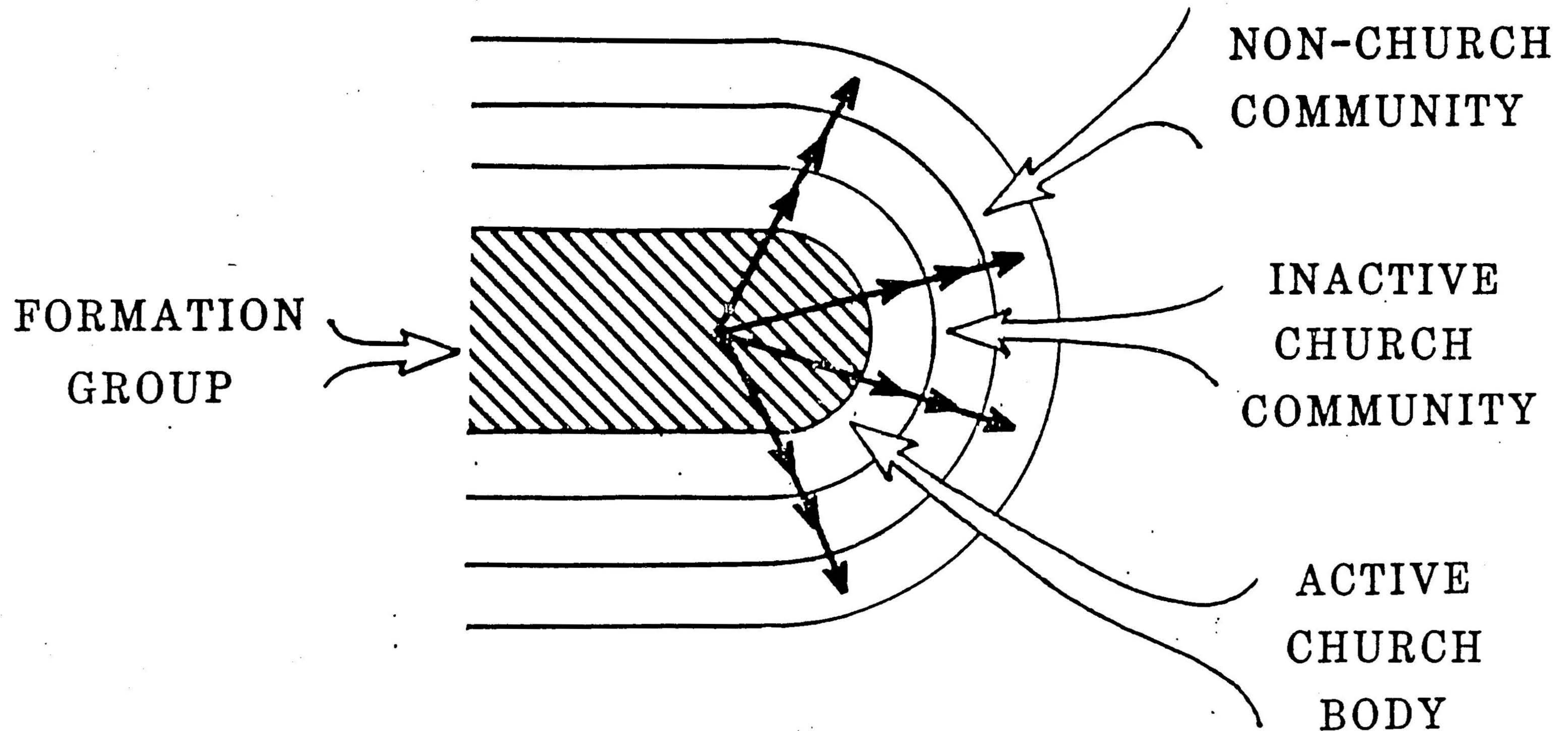
A LONG-TERM APPROACH

There is much talk about the need for evangelism in our churches today. Many studies have been made analyzing the condition and causes of the low spiritual level of churches. Local congregations continue to be small in spite of efforts to grow, and the threshold of survival is uncomfortably close. Pastors frantically search for ways to preserve their congregations, let alone motivate them to healthy involvement for service. The answers to these problems are not instant, as we are inclined to expect about so many of our social and cultural issues today.

Jesus spent more than two years with His inner group during which time He laid a quiet and solid foundation of spiritual formation. This was the basic preparation they needed in order that they might be equipped for the larger task of penetrating their world with the good news of salvation. There was no instant formula given that they could magically apply and obtain great results. They had to be prepared themselves inwardly before they could work outwardly. It was not a question of telling a story alone; rather, it was a sharing of an intrinsic experience that they had absorbed while living in the presence of their Lord. This is what John tells us in his First Epistle when he speaks of seeing, hearing, and handling the Word of Life, and says "This declare we unto you. . ." It was the penetrating and permeating presence of Jesus walking with them daily that gave authority to the Apostles' message.

Such authority is available to God's people today. But it does not come in surveys, analyses, or packaged programs. There is need for long-term cultivation geared to spiritual depth formation. A handful of people under the leadership of a committed pastor can become a continuing nuclear force within the body of the local church. This can be the base-line establishing the spiritual tone and climate in microcosm. It becomes the model for the rest of the church, and at the same time it permeates the congregation by its heightened spiritual focus. (See Figure 2.)

A DYNAMIC FOCUS OF DISCIPLESHIP IN THE LOCAL CHURCH



II: WHY MINISTRY FORMATION

A. MINISTRY IS SYSTEMIC: A WEB-NETWORK

The concept of Ministry Formation in the local church is intended to function similar to the many "systems" of the human body - circulatory, respiratory, nervous, digestive, etc. While each system functions within itself it is also a part of the other systems at work. All systems are interrelated and contribute to each other for the healthy functioning of the body.

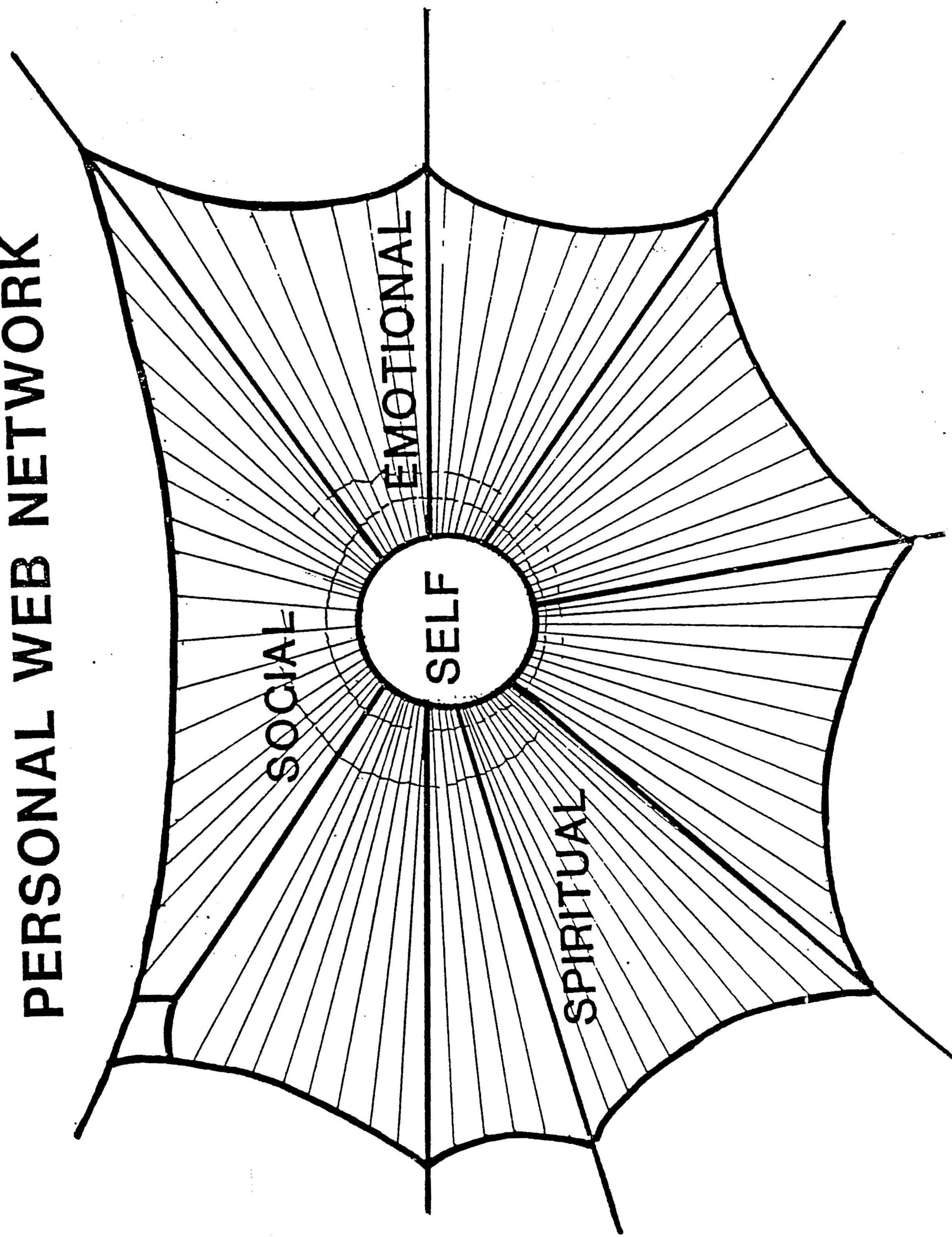
In similar fashion, Ministry Formation within the local church is focused upon the multidimensioned character of the church. It addresses itself inwardly and outwardly - servicing its own needs for nourishment and extending out to give help beyond itself.

In order to facilitate this penetration of the body of the church, the very character of formation needs to be all-inclusive. As there are many systems in the human body, and as there are many systems to which the church addresses itself, so also the formation process must be more than just spiritual.

Ministry Formation involves several "systems" - spiritual, social, and psychological. These make up the web-network that links all the dimensions of human personality. (See Figure 3.) To be formed in one of these dimensions alone is to be partially formed. Like the human body, the personality would then be crippled or incomplete. In the same way, the local church that nourishes only itself; or only parts of its internal or external systems, would be a crippled church.

The web-network in ministry must begin at the basic unit of integration, which is the individual personal components. Every system of the human personality must be addressed and formed within its own interrelatedness so that it is complete in itself and functions wholistically.

PERSONAL WEB NETWORK



B. MINISTRY IS ORGANIC: A DYNAMIC STRUCTURE

Often the Church is likened to a house. In fact, it is the house of God according to the Scriptures (oikos). When we think of house, we envision a structure. A house is physical. It has location and distinct shape. It contains all that is necessary to provide shelter and comfort for those who live in it - plumbing, heating, lights, rooms, doors and windows.

There are two ways to view structure when applied to the local church. It can be described in mechanistic terms, which would refer to operation of all the necessary parts. All the systems are present and working. These are the programs, committees, schedules, activities, equipment, finances, and the many other structures that make up the organizational dimensions of a local church.

In contrast, organic structure has to do with the *life* of the operation. There is a qualitative texture that gives essence to activity. Mechanistic structure is program-oriented; organic structure is people-oriented. The one speaks of the mechanics of maintaining the house; the other speaks of the talking, singing, and laughing people who live in the house. The one is fixed and controlled systems that operate on cue; the other is spontaneous, feeling, and alive. The one is a house; the other is a home. One has all the essential parts; the other has the life of a family. Organic structure facilitates interaction, growth, aliveness - like family life in a happy home.

Ministry Formation can penetrate the mechanical functioning parts by awakening the sense of identity. This cannot happen to the mass. It occurs with the few and later moves to the greater. Living structure is infectious and spreads.

There is a field-of-force in the nucleus of any local congregation that cannot be denied nor contained if it is once allowed to become active. It will produce results. In the same way that yeast, when properly mixed with other ingredients, works quietly and unnoticed, so the ministry formation process transforms its field.

The transformational process is wholistic because it affects equally all that it touches. It moves from the basic component of the individual personality, to the internal structure and essence of the local church, to the outward extension of its growing ministry. But it must all begin at the nuclear base. Transformation is not corporate except that it gradually becomes so by the process of penetration.

This transformational principle is clearly perceived in the ministry of Jesus with His disciples. Working with a handful of committed followers over an extended period of time, He was able to create an infectious corps of men who changed the masses of society in their day. But process is essential for change, especially when working with social relationships. Ministry Formation, applied to a small committed group and focused upon its own transformation over an extended period of time, will create a catalytic force within any local church that will grow beyond normal expectations.

It is important to remember that the Holy Spirit also is part of this transforming process, even as Christ had promised He would be. And He came upon the Disciples to complement and to perfect what Jesus had begun in the intimacy of their fellowship. He sealed the lessons of the Master in their very hearts. What they could not understand at first, the Holy Spirit made plain to them. This is what Jesus meant when He said of the Holy Spirit, "...He will guide you in all truth." (John 16:13) And again, shortly before His departure, He left this committed company of followers, the ultimate promise for His Church, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8)

Early Jewish teachers regarded the burning bush in the presence of Moses as a symbol of the ideal God had in mind for Israel. It represented God's purpose for

his people combined with committed action. Yet, at the same time, the bush was unconsumed. Emil Brunner chose this metaphor to represent the spirit and the mission of the church in the world. His statement, "the church exists by mission as fire exists by burning" points up the relationship of the church to the Holy Spirit. The church gives itself as fuel to the Spirit of God. And the real force is in the burning together, whereas, separated from each other, the burning dies.

The Holy Spirit is that agent of change that accompanies the committed efforts of those who seek to do the will of the Father. He transforms that which is human and seemingly weak so that the signs and wonders of God are made manifest to His glory. He takes the twigs, committed to his burning, and expresses them in the straining muscle of an arm reaching out to lift in the name of Christ. He is the transforming force in the warm sweat and mingled wetness of clasping hands. So close, quiet, and irresistibly strong.

III: ENGAGING MINISTRY FORMATION

The over-arching concern and long-range purpose of this ministry plan is to stimulate the *congregational climate* toward a renewed understanding and participation in the intended mission of the church. The ministry of preaching, teaching, and lay involvement should, and most often are given to this focus. However, very little seems to change in the life of the congregation. This can be attributed to the fact that no change is taking place in specific individual persons, for this is the only way congregations change. Unless individuals are called specifically to a specific challenge with a sense of commitment to one another, nothing much changes in them nor in the larger body of the church.

Most often the ministries of the local church are directed toward meeting the programmed structure and immediate needs of the moment. The church succumbs to a mechanistic mode of operation, and nothing happens in the organismic soul of the body. The labor of love by dedicated and willing lay persons is spent on the functional requirements necessary to keep the church going. If the awareness level of the congregation to a higher and more dynamic ministry is to take place, it will not come by short term assignments to meet immediate needs, it will not come through people who make discretionary commitments on the basis of expediency. Such intrinsic change comes by intention, commitment, and accountability. Any change always begins with a catalytic agent which attaches itself to the host body. This is the secret to enhancing the climate of the local congregation and renewing its life, mission and ministry.

It is essential that the local church have within its corporate body an on going *covenant module*. Its primary purpose will be that of savoring the soul of the congregation -- to be salt. Its aim should be to bring about and maintain a balanced perspective among the people, namely, holiness and growth of those within the life of the church, and compassion with outreach toward those outside the fellowship of faith.

Jesus addressed Himself intimately and intensively to the Twelve, even while ministering to the multitudes that gathered about Him. He was preparing this small band to be *models of righteousness* among the religious and non-religious crowds that they would encounter in the future. They indeed became the models who set the tone for the life of the Early Church. By their example the work of ministry was given priority over the "serving of tables." And the danger is forever with us to confuse the two. Whatever the theology, tradition,

or heritage, the base-line of spirituality and influence of the local church rests with its models of righteousness. Likewise, its future is forecast by the strength or weakness of its models.

There are many within the local church whose gifts lie dormant for lack of discovery and godly challenge. Many "Timothys" have yet to hear the affirming call of a spiritual "Paul", "Stir up the gift that is within you." The renewing potential of the local church lies within its own ranks, it is not imported or superimposed by programmed strategy from without. Effective pastoral leadership will assume this responsibility for awakening and channeling the gifts of grace among God's people. Many are waiting, but don't know how to exercise these gifts. Like unplucked fruit, that are destined to wither in the weather. Such are the untapped resources clinging to the vine of God's own planting.

THE PLAN OF MINISTRY FORMATION

DURATION: NINE MONTHS

September is the time of "beginnings" in the yearly cycle of most local congregations. The summer is over and families get back into the routine of work and school days. Everybody is back in the pews, new assignments are assumed in the church activities, and a fresh sense of new energy is in the air.

This is the time to start Ministry Formation. It may take a week or two to explain the program and recruit interested members, unless this has been done during the summertime. Mid-September is a realistic beginning time for the regular meetings to begin.

The period extends nine months, which is sufficient time to cover the suggested components of formation. Allowance is made for the local group to adjust the weekly sessions to their needs. It should not be looked upon as a rigid schedule. The important thing is that all of the components will be dealt with adequately, and that sufficient time is allotted for the group to absorb and experience the intended growth from the sessions.

The group sessions should be at least one to one and a half-hour in length. Here again, should the group choose to structure their sessions for longer periods, the overall length of the formation period will be different. The group may wish to have a two-week break at Christmas time or a week near Easter to fit into local schedule. These kinds of changes should be considered at the outset. It is important to stress consistent attendance at the sessions. If it is known that several cannot be present at a particular session, the group should consider not meeting at all for that week.

After considering the components of this formation experience, the pastor and group members may devise their own schedule to fit into the time line of local church planning. It is important to remember, however, that long-term exposure is the essential ingredient in this experience, therefore, it must not be reduced too drastically.

During the summer months there will be no regular weekly sessions. (Here again, however, should the local setting and schedule be convenient, the group, of course, can go on meeting.)

In the fall, the group members will meet again with the pastor in order to organize and plan its outreach ministry. This meeting will be to plan its course of action, not to plan regular weekly meetings. However, weekly meetings, or bi-weekly, may be desirable as a report and support experience as the outreach ministry progresses.

LEADERSHIP: THE PASTOR

The pastor is responsible for initiating and continuing the group experience in formation. He may select a staff member or other qualified person to be leader or co-leader with him. But this should be the primary concern of the pastor as the designated spiritual leader of the congregation.

The same leader should be with the group for the entire formation period. If necessary, a second person can be asked to assist, as it is seen profitable in certain sessions where that person can lend a unique contribution. Not more than two people should be asked to lead the group, since this would tend to break down the continuity of the cohesive process within the group.

GROUP SIZE: TWELVE MAXIMUM

A group size of twelve is neither small nor large. It may be larger than some leaders can handle effectively. It may be larger than some group members wish. Therefore, twelve should be a maximum size for the group. If there is available leadership, two groups of six may be preferable. This will all depend upon the pastor and group members. Some groups may be as small as three or four and still be very adequate for the particular local setting.

It is conceivable that in some local churches, several formation groups can be organized. This will depend upon the number of persons who respond to the invitation and also upon available leadership. Caution should be taken not to sacrifice qualified leadership for the sake of more groups.

THE COMPONENTS: FIVE

There are five major components in the Ministry Formation experience. These are presented in diagram form to help conceptualize the sequence. (See figure 4.)

The basic component is comprised of reading done from the Selected Bibliography. . This begins at the very outset and continues until the formation period ends. This is designated as the base in the chart.

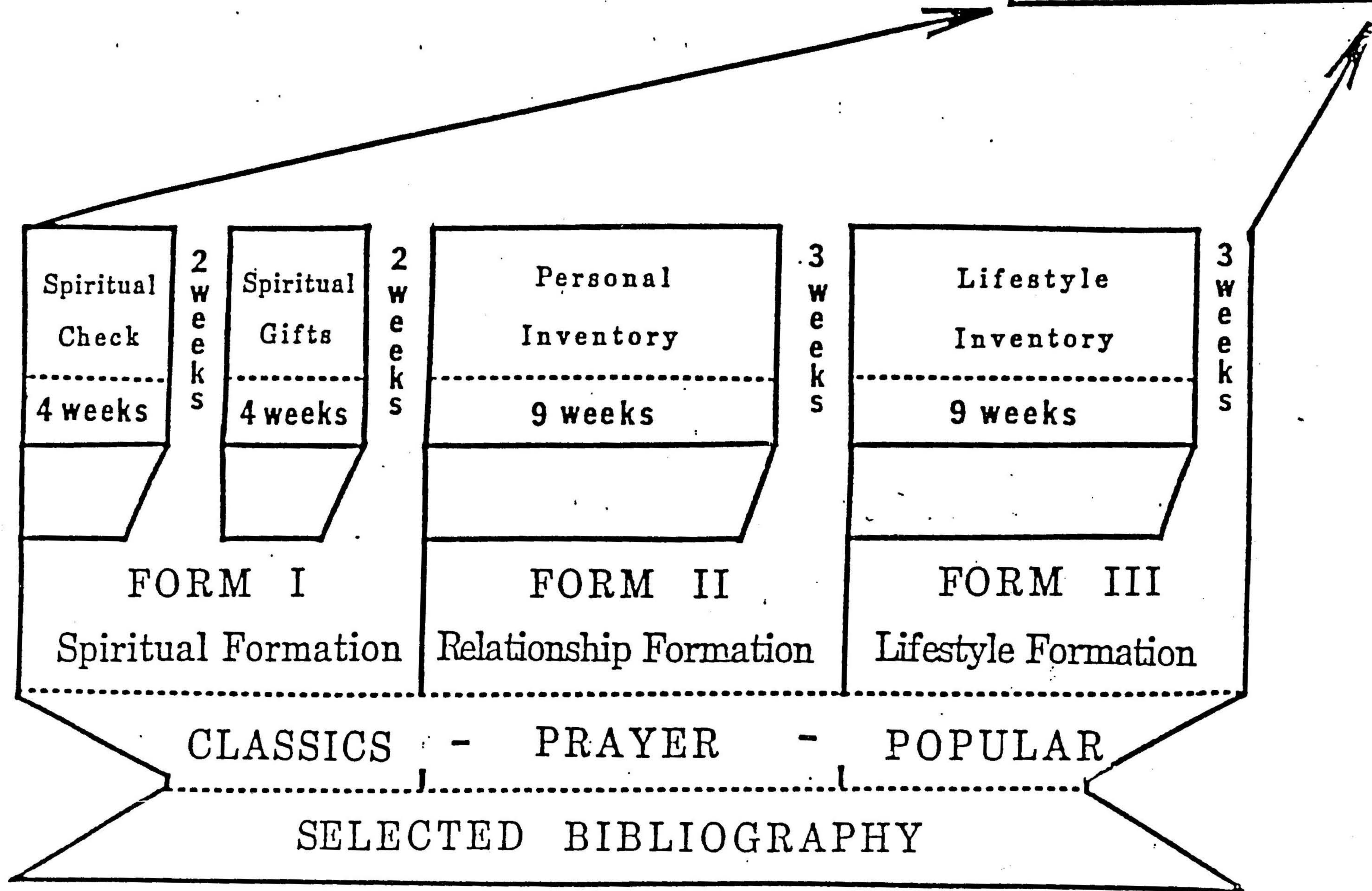
The other four components are designated in their sequence with suggested minimum time they should take. These are: A Spiritual Check-Up, Spiritual Gifts Inventory, A Personal Inventory, and A Lifestyle Inventory.

The "weeks" that rise from each Form standing between the components represent the continuous thread of reading that ties the components together. Each component concludes with the designated number of sessions that focus on reading in that Form.

The number of weeks is suggested for each component as a guide to help maintain the schedule of nine months. You will also notice that the Selected Bibliography is divided into three major areas to conform with the three Forms.

MINISTRY FORMATION in the Local Church

The Harvest



Equipping Christians to reach people for Christ and the Church.

THE COMPONENTS OF MINISTRY FORMATION

A. THE SELECTED BIBLIOGRAPHY

The Selected Bibliography is provided to offer a well rounded and diverse selection of reading in the area of spiritual formation. The areas covered are 1) Devotional Classics, 2) Prayer, and 3) Modern Popular Sources. To gain maximum benefit, members should read from each of these areas, spending three months in each. The entire group should be focusing their reading in the same area as it moves through the three sections. Each member should be encouraged to select his or her own sources according to what each person's interest and needs.

While the group may choose its own approach to these reading sources, it is suggested that the schedule given in the diagram at the beginning be given preference to insure a systematic and well-timed approach.

After the section on A Spiritual Check-Up is completed, the group will take up their reading. By this time the group will be well into their reading from the Devotional Classics. During the two-week period the leader of the group should facilitate the sharing of insights when the members meet. Each member should be encouraged to come prepared to comment on his or her reading during the past week. Since they all will not be reading the same selections, the observations and interactions will be sufficiently diverse, enough to create interesting discussion. As the group reflects upon new insights and bring them to bear upon their own personal lives, a sense of personal and corporate growth can be experienced.

Opportunity should be given to each member to express feelings, insights, experiences, and requests for personal help and prayer. Time should be taken for testimonies and closing prayer as a means of support for members and their needs according to the occasion. The use of hymns both sung and read to be shared in the group is also a significant way to open the group to new insights and growth.

B. A SPIRITUAL CHECK-UP

This inventory is divided into four weekly sessions according to the four major areas of the questionnaire. The group must not hurry through this period, however. This is a basic exercise to help facilitate personal reflection on the inner spiritual condition. The group may find that more time is needed to cover this area in a meaningful way, if so, it should take the time. In that case, the sessions may need to be extended, so as not to break into the continuity of the sequence. On the other hand, if the group needs less time than the four weekly sessions, it may go on and devote more time to the reading sessions that follow.

The questionnaire should be filled out by each member before coming to the session. The Response columns are given to help the respondents locate themselves in relation to the statements and to one another. Merely checking one of the responses may not be sufficient in some cases, so a place is provided marked "Observations" where additional comments can be written. Here the person can express feelings, make statements of resolution, or write a prayer asking for grace, patience, forgiveness, or expressing praise to God. It will be helpful if the group leader volunteers to share his or her responses and observations first when the group meets.

C. SPIRITUAL GIFTS INVENTORY

The Spiritual Gifts Inventory should be taken by each member before it is taken up in the session. The leader will lead the sharing time to encourage the group to interact as they address each gift in order.

Inevitably, questions will arise asking what the meaning of a particular gift is. Here the pastor will be prepared to lead the group in a systematic study of spiritual gifts. The basic biblical references are given on the page entitled Spiritual Gifts Described.

This is a good time to apply practical meaning to the gifts in the group's own local setting. The members can be made to see how the church is like the human body in which every member is necessary for a healthy body. The gifts are contributing members to a healthy body.

D. THE PERSONAL INVENTORY

The Personal Inventory, as shown on the diagram, is taken up in Form II. The group members will have checked their responses to the statements, and have the form with them at the sessions from week to week.

Using the Personal Inventory Discussion Guide, the pastor will follow the format provided entitled "How To Use The Inventories." Beginning with the first category, the group will focus attention on one each week.

It is important that the leader remind the group that there are no "right" or "wrong" answers to the statements in both inventories. Both statements and responses are intended to generate focus on the category for interactive discussion and personal growth.

The Categories should be completed in nine weeks. At the end of the nine-week period, the group will take up again with sharing insights from their reading. Three weeks are scheduled for the reading focus. The reading for these sessions will have been done in the area of Prayer.

E. THE LIFESTYLE INVENTORY

The focus during this period will be on lifestyle formation. The group will continue the same procedure as in Form II, using the "How To Use The Inventories" format. The weekly discussions will center on a single category until all nine categories have been covered.

Some of the questions in the Lifestyle Inventory may seem very general to the point of appearing unrelated, but this is done with intention. The questions are meant to relate Christian experience to Christian practice in the social setting. As the group addresses each category using the Discussion Guide, the application of faith to daily living will be raised to consciousness and encouraged. This should lead to positive behavior change which is the sign of genuine growth.

If the group needs to continue a category into a second week it should do so, and the leader should be perceptive to this need when it arises. When the categories are completed, the remaining three weeks will be given to sharing insights and needs drawn from the reading in Modern Popular Sources of the Selected Bibliography.

A
SELECTED BIBLIOGRAPHY
FOR USE IN
SPIRITUAL FORMATION

I. DEVOTIONAL CLASSICS

St. Augustine	The Confessions
Bernard of Clairvaux	Song of Solomon (Song of Songs)
Juliana of Norwich	Revelation of Divine Love
St. Ignatius of Loyola	Spiritual Exercise
St. John of the Cross	The Dark Night of the Soul
	The Cloud of Unknowing
Thomas a Kempis	The Imitation of Christ
Martin Luther (ed.)	Theologica Germanica
Martin Luther	Table Talk
Francis de Sales	Introduction to the Devout Life
Francois Fenelon	Christian Perfection
Brother Lawrence	The Practice of the Presence of God
Jeremy Taylor	The Golden Grove
Jeremy Taylor	The Rule and Exercises of Holy Living
Richard Baxter	The Saints' Everlasting Rest
John Bunyan	Pilgrim's Progress
Henry Scougal	The Life of God in the Soul of Man
George Fox	Journal of . . .
John Wesley	Journal and Sermons
William Law	A Serious Call to a Devout and Holy Life
William Law	Christian Perfection
David Brainerd	Diary of . . .
John Woolman	Journal of . . .
Francis Asbury	Journal
Thomas Coke	Journal

Soren Kierkegaard

Edifying Discourses

Thomas R. Kelly

A Testament of Devotion

Dietrich Bonhoeffer

The Cost of Devotion

Dietrich Bonhoeffer

Letters and Papers from Prison

Dietrich Bonhoeffer

Life Together

William Temple

Christian Faith and Life

II. PRAYER

O. Hallesby

Prayer

Dick Eastman

The Hour that Changes the World

Steve Harper

Prayer Ministry in the Local Church

Anthony Bloom

Beginning to Pray

John Killinger

Prayer--The Act of Being With God

Charles Allen

Prayer Changes Things

Charles Allen

All Things Are Possible Through Prayer

Donald Bloesch

The Struggle of Prayer

George Buttrick

Prayer

George Buttrick

The Power of Prayer Today

Evelyn Christensen

What Happens When Women Pray?

Donald Demaray

Alive To God Through Prayer

Maxie Dunnam

The Workbook of Living Prayer

Maxie Dunnam

The Workbook of Intercessory Prayer

Frank Laubach

Prayer, The Mightiest Force in the World

Andrew Murray

With Christ in the School of Prayer

Harold Lindsell

When You Pray

Rosiland Rinker

Prayer, Conversing With God

Rosiland Rinker

How to Have Family Prayers

Ray Stedman	Jesus Teaches on Prayer
R. A. Torrey	How To Pray
Lance Webb	The Art of Personal Prayer
E. M. Bounds	Power Through Prayer
Jo Kimmel	Steps to Prayer Power
Tom Carruth	Prayer, A Christian Ministry
Tom Carruth	Total Prayer for Total Living
George Mueller	Answers To Prayer
Arnold Prater	You Can Pray As You Ought
Don E. Saliers	The Soul in Paraphrase
John E. Powell	He Touched Me
Joachim Jeremias	The Prayers of Jesus
Harold W. Freer	Two or Three Together
Harry E. Fosdick	The Meaning of Prayer
John Baillie	A Diary of Readings
John Baillie	A Diary of Private Prayer
W. L. Doughty (ed.)	The Prayers of Susanna Wesley
S. D. Gordon	Quiet Talks on Prayer (There is an entire series of Quiet Talk Books)
Jean Nicolas Grou	How to Pray
D. M. M'Intyre	The Hidden Life of Prayer
Andrew Murray	The Prayer Life
Catherine Marshall	Adventures in Prayer
Wm. R. Parker and Elaine St. Johns	Prayer Can Change Your Life
Michael Quoist	Prayers for Life
W. E. Sangster	Teach Me to Pray

III. MODERN POPULAR SOURCES

Oswald Chambers	My Utmost for His Highest The Place of Help
Mrs. Charles Cowman	Streams in the Desert
Albert Edward Day	The Captivating Presence
Frances Ridley Havergal	Kept for the Master's Use
Francis B. James	Still With Thee With God and His Friends
E. Stanley Jones	Abundant Living The Way The Way to Power and Poise Growing Spiritually Christian Maturity Mastery How to be a Transformed Person The Word Became Flesh A Song of Ascents The Divine Yes
Thomas Kepler (ed.)	An Anthology of Devotional Literature
Frank Laubach	Letters by a Modern Mystic Prayer the Mightiest Force in the World Christ Liveth in Me Game with Minutes Living Words Autobiography of Jesus Channels of Spiritual Power
Thomas Merton	No Man Is An Island

	Seeds of Contemplation
	New Seeds of Contemplation
F. B. Meyer	Saved and Kept
	Christian Living
	The Present Tenses of the Blessed Life
	Through Fire and Flood
	Five Musts of the Christian Life
	The Christ Life for the Self Life
Andrew Murray	Humility
	The School of Obedience
	Abide in Christ
	Life in Christ
Ruth Youngdahl Nelson	God's Song in My Heart
Norman Pittenger	Life in Christ
A. J. Russell (ed.)	God Calling
W. E. Sangster	Daily Readings from W. E. Sangster (Frاند Cumbers, ed.)
	The Secret of Radiant Life
	(and all of his other books)
A. B. Simpson	Days of Heaven Upon Earth
Hannah Whitall Smith	The Christian's Secret of a Happy Life
Richard Shelley Taylor	The Disciplined Life
A. W. Tozer	The Root of the Righteous
	Renewed Day by Day
A. W. Tozer (ed.)	The Christian Book of Mystical Verse
	The Pursuit of God
Leslie D. Weatherhead	Daily Readings from the Works of Leslie D. Weatherhead (Frاند Cumbers, ed.)

Elton Trueblood

The Yoke of Christ

The Incendiary Fellowship

Morton Kelsey

Henri Nouwen

The Wounded Healer

Richard Foster

Celebration of Discipline

A SPIRITUAL CHECK-UP

ADMONITION: "Examine yourselves, whether ye be in the faith; prove your own selves." II Corinthians 13:5
"But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." Galatians 6:4

INSTRUCTIONS:

Please check your response,
keep in mind that 10 is high.

MY RESPONSES

A. My relationship to God

10 5 0

1. My Will: Have I fully surrendered myself to God and His will without reservation?
2. My Heart: Do I love God with all my heart, mind, soul, and strength?
3. My Mind: Do I live day by day in conscious dependence upon God?
4. My Devotion: Do I find time every day for Bible study, unhurried prayer, and meditation?
5. My Response: Am I sensitive and obedient to the checks of the Holy Spirit?
6. My Goals: Am I seeking first the Kingdom of God and His righteousness? Do I seek to glorify Him in all that I do and say? Am I striving to go on to perfection? To become more like Christ each day?

OBSERVATIONS:

MY RESPONSES

B. My relationship to my family

10 5 0

1. Am I as genuine a Christian at home as I appear to be outside the home?

|-----|-----|-----|-----|

2. Do those who know me best believe in me most?

|-----|-----|-----|-----|

3. Am I courteous, thoughtful, patient, and loving with my spouse? The children?

|-----|-----|-----|-----|

4. Do I take my share of responsibility in the duties and tasks of the home?

|-----|-----|-----|-----|

5. Do I acknowledge God with grace before meals? Do I regularly call the family to prayer?

|-----|-----|-----|-----|

6. Do I criticize the church and other Christians in front of the children?

|-----|-----|-----|-----|

7. Am I strictly honest and do I teach my children to be honest?

|-----|-----|-----|-----|

OBSERVATIONS:

MY RESPONSES

C. My relationship to people in general

10 5 0

1. Am I known as a person of integrity?

|-----|-----|-----|-----|

2. Am I consciously or unconsciously creating the impression that I am a better person than I really am? Is there the least suspicion of hypocrisy in my life?

|-----|-----|-----|-----|

3. Do I keep a constant guard on my tongue? Do I gossip, grumble, exaggerate, or break confidence?

|-----|-----|-----|-----|

4. Do I have a secret spirit of pride - love of human praise - a secret fondness to be noticed?

|-----|-----|-----|-----|

5. Are some people outside the church because I am inside?

|-----|-----|-----|-----|

6. Am I holding bitterness or resentment in my heart against anyone?

|-----|-----|-----|-----|

7. Am I sensitive to the feelings, hurts, needs, and problems of others?

|-----|-----|-----|-----|

8. Am I self-willed? Stubborn, unteachable, argumentative, unyielding, harsh, sarcastic?

|-----|-----|-----|-----|

9. Am I reliable? Can I be trusted?

|-----|-----|-----|-----|

10. Do I find it hard to work with others?

|-----|-----|-----|-----|

OBSERVATIONS:

MY RESPONSES

D. My relationship to my stewardship.

10 5 0

1. Do I recognize God as the Creator and Owner of all things?
2. How much of my income do I give to God and the church?
3. Do I give as much as I spend on my own pleasure and comfort?
4. Am I temperate in all things?
5. Do I spend as much time on spiritual growth or in service for others as I do in watching television or in personal amusement?
6. Am I using my God-given talents and gifts to the best of my ability for the advancement of the Kingdom of God and for the good of others?
7. Has long has it been since I won someone to Christ or at least witnessed to someone about Christ?

OBSERVATIONS:

SPIRITUAL GIFTS INVENTORY

Place a check () in the column of your choice.

Strong (S)
Moderate (M)
Little (L)
None (N)

My response to the following statements is:

S M L N

1. I can adapt to different lifestyles in order to establish a Christian witness among foreign people.
2. I enjoy showing others how the Bible speaks to their current situation.
3. I enjoy leading others to Jesus Christ.
4. I like to spend myself in order to help others grow as Christians.
5. I tend to see how Christian truths relate to each other as a whole.
6. At times I have a strong desire to meet the practical needs of others.
7. People often seek me out for counsel and guidance.
8. I receive joy when I can give money for the work of Christ.
9. I find fulfillment in working with others to minister to people who need help.
10. I am especially drawn to those who are suffering mental or physical anguish.
11. God often leads me to pray for the total healing of others in body, mind, and spirit.
12. God has inspired my prayers so that impossible things have been accomplished.
13. I have spoken in tongues.
14. I have interpreted tongues so as to help others worship God without confusion.
15. Sometimes God gives me an insight as to the proper course of action that others ought to take.
16. I have had times when I became aware of a situation or an event quite apart from any outside communication.
17. Sometimes others have told me that I have great faith.
18. I can easily detect spiritual truth or spiritual error.
19. I enjoy working in the background if I can help others.
20. I work well under pressure and in the midst of activity. I can get to the heart of a matter and take decisive action.

	S	M	L	N

21. I would enjoy learning a new language in order to pioneer a new church overseas.
22. I like to tell others about God's judgment for wrongdoing and of his gracious promises to those who turn to him.
23. I like to bear public witness to what Christ has done for me.
24. I tend to be patient with Christians who are making slow progress in the Christian life.
25. I prefer to read profound Christian truth rather than Christian biography.
26. I tend to be one of the first ones to notice the practical needs of others.
27. When encouraging another or giving advice, I am concerned about how that person reacts to my efforts to help.
28. I like to give money anonymously.
29. I feel that I can see the whole picture and help direct others in making their best contributions to Christian projects.
30. I enjoy rendering practical aid to those who have gotten themselves into trouble.
31. I often pray for others that their pain will be removed.
32. More than once I have prayed and persons have been healed although medical doctors said a cure was impossible.
33. I enjoy praying to God in an ecstatic experience.
34. When I interpret someone's prayer in tongues I always want unbelievers to be present so they can be helped.
35. I seem to be able to apply God's truth to concrete situations.
36. Sometimes I think I can see a situation almost as God sees it.
37. I often see a direct connection between God's promises to his ancient people and his faithfulness today.
38. I often have an insight that a particular book or message is inspired by God.
39. In the church I prefer such ministries as ushering, typing, filing, cleaning, and helping in any way I can.
40. I can inspire others to use their gifts in God's service.
41. I am excited about the idea of learning a new culture so as to take the gospel to other lands.
42. I feel that God often anoints my public speaking.
43. I would rather evangelize than teach.
44. I want to know and to understand those I am serving.

	S	M	L	N
45. I enjoy preparing and giving an orderly presentation of some portion of scripture.				
46. I often recognize ways I can minister to others indirectly, without speaking or teaching.				
47. I enjoy helping others work out detailed steps for becoming better Christian disciples.				
48. Sometimes I feel led to give money for specific ministries outside my congregation.				
49. Usually I would rather help solve practical problems of everyday life than to teach or to preach.				
50. God uses me to console those suffering from depression or discouragement.				
51. I sometimes have faith to pray for God's direct intervention in physical illness.				
52. Sometimes when I pray God miraculously changes circumstances.				
53. I never speak in tongues publicly unless I am strongly impressed to do so and unless someone interprets.				
54. When I hear someone speak in tongues, the Holy Spirit gives me the correct interpretation.				
55. On some occasions God has helped me bring illumination to other Christians when they have been confused about what course to take.				
56. I have had the experience of knowing something even though no one told me.				
57. I seldom have difficulty believing God will help persons if they trust Him.				
58. I can sometimes detect good in other Christian traditions even when others are slow to recognize it.				
59. I would rather keep records for a class than to teach the class.				
60. As a leader I can easily delegate authority to others.				
61. I think that I could be effective in beginning a new church where no church exists.				
62. People have often told me that they find my public addresses inspiring.				
63. I am troubled when non-Christians are not given an invitation to accept Christ at the end of a worship service.				
64. I enjoy having the responsibility for discipling a group of Christians.				
65. I prefer hearing or reading scriptural teaching rather than personal testimonies.				
66. I think one of my spiritual gifts is to serve others by helping relieve their material or physical burdens.				

89. God enables me to develop plans that will assist others to fulfill a ministry of helping.
90. Sometimes I feel so compassionate for others that I fail to confront them with the truth when they need it.
91. Through prayer God sometimes helps me to impart physical healing to others.
92. The Holy Spirit sometimes works immediately to change situations when I pray in faith.
93. Sometimes in prayer I feel such an overwhelming burden to praise or to intercede that I cannot find words with which to express myself.
94. When I have heard tongues interpreted I knew that the one interpreting was not truly being led by the Holy Spirit because God gave me the proper interpretation.
95. God uses me to bring clarity to others when they are uncertain about what to do.
96. Sometimes I have become aware of something that happened to another person that caused him to act as he did.
97. Through prayer I can tap into God's power on behalf of others.
98. I have detected an element of pride and self-glory in the ministries of some speakers that are highly acclaimed by many others.
99. I enjoy helping others so that they, in turn, can perform ministries that I can't do.
100. I can lead others in matters of planning and in deploying the abilities of the group.

SPIRITUAL GIFTS ANSWER SHEET

Place the numerical value to each answer in its box.

Strong = 3

Moderate = 2

Little = 1

None = 0

Add up the total for each row and enter it in the "Total" column.

	NUMERICAL VALUES					TOTAL	GIFT
A	1	21	41	61	81		
B	2	22	42	62	82		
C	3	23	43	63	83		
D	4	24	44	64	84		
E	5	25	45	65	85		
F	6	26	46	66	86		
G	7	27	47	67	87		
H	8	28	48	68	88		
I	9	29	49	69	89		
J	10	30	50	70	90		
K	11	31	51	71	91		
L	12	32	52	72	92		
M	13	33	53	73	93		
N	14	34	54	74	94		
O	15	35	55	75	95		
P	16	36	56	76	96		
Q	17	37	57	77	97		
R	18	38	58	78	98		
S	19	39	59	79	99		
T	20	40	60	80	100		

SPIRITUAL GIFTS DESCRIBED

There are three principal passages that should be consulted by the group in order to understand and discuss properly the Spiritual Gifts listed below. These passages are:

Romans 12:4-8

I Corinthians 12 (especially vss. 4-11 and 28)

Ephesians 4:11, 12

- | | | |
|----|-----------------|--|
| A. | APOSTLESHIP: | A "sent one"; reaching into new territory |
| B. | PROPHECY: | Declaring God's truth with power |
| C. | EVANGELISM: | Helping to lead people to accept Christ as Savior |
| D. | SHEPHERDING: | Giving spiritual nurture to Christians |
| E. | TEACHING: | Imparting knowledge of the Word |
| F. | SERVING: | Tending to material needs of people |
| G. | EXHORTATION: | Encouraging others to act in the face of needs |
| H. | GIVING: | Providing temporal needs for those who lack |
| I. | GIVING AID: | Helping others to work together for the good of the needy |
| J. | COMPASSION: | Literally this means "suffering with." It is more than sympathy and involves a caring ministry |
| K. | HEALING: | Being an instrument of the Holy Spirit for the grace of restoration in body, mind, and emotions |
| L. | MIRACLES: | Related to healing and exorcism |
| M. | TONGUES: | An unknown language or ecstatic utterance used for praising God |
| N. | INTERPRETATION: | Interpreting what one has spoken to God in an utterance not understood by the people |
| O. | WISDOM: | Being able to grasp divine insight |
| P. | KNOWLEDGE: | Being able to perceive truth or a fact by the specific help of the Holy Spirit |
| Q. | FAITH: | Having extraordinary confidence in God to tap His resources in difficult situations |
| R. | DISCERNMENT: | Knowing the source of an action or teaching, if it is of God or not |
| S. | HELPS: | Practical ways of ministering to others that facilitate wider ministries for God's glory |
| T. | ADMINISTRATION: | Providing leadership and guidance to persons or groups that enhance the work of the Kingdom of God |

ABOUT THE PERSONAL AND THE LIFESTYLE INVENTORIES

The Personal Inventory and the Lifestyle Inventory are comprised of twenty-seven statements each. Nine categories are covered in each category. Each one is designed to cover a period of three months (See Figure 4.) These inventories are the basic tools with which the Formation Group will work. Sufficient content is presented for each category to provide a basis for instruction and group interaction from week to week. Yet, the structure and content are presented as helpful guides, and "starters" that can be amplified as the leader may choose.

These inventories are intended to accomplish the following aims:

1. To form a basis for discussion within the group in shared responses about the category at hand. Understanding the meanings and giving expression to their feelings about the issue should be stressed.
2. To focus on the categories as social and relational dimensions of every day living. It should be noted that the statements in the Inventories are stated positively and negatively. This is done to provide contrast.
3. To reflect upon and apply biblical references as bases for setting down principles for growth in the life of each participant.
4. To facilitate sharing of personal experiences in the area being discussed.
5. To encourage personal reflection and prayer about the new insights gained during the group meeting. Members should be urged to continue personal reflection on these insights during the week in their private devotional times.

HOW TO USE THE INVENTORIES

The following seven steps should be used as a format for each weekly session. This will give consistency and guidance as each category is discussed.

1. PRESENTATION: SUBJECT FOCUS

The leader will present one category per week for the group to consider. For each category there are three questions in the Inventory. These questions have been lifted out of the total list and brought together in the Discussion Guide. A suggestion: The leader may want to keep the Inventories after they have been answered by the group members, and return them to each respondent when the group comes together each week. This will avoid their being lost by the respondent or forgotten when they come to the session.

2. INTERPRETATION: BIBLICAL FOCUS

You will note that a formal definition is given for each category. This is done to relate the concept to its broadest spectrum of life and social relationships.

The Biblical reference is given to provide a spiritual frame of reference which will help to provide a Christian interpretation of the category. The group should be allowed to discuss the broader meanings of the category, but they should be led to consider the Biblical focus by discussing what the Scriptures have to say to the issue.

3. EVALUATION: STUDYING OUR RESPONSES

Here is where each member can be encouraged to discuss the category and compare the views of others in the group. It is not intended that they all see the concept in identical ways, but it is important that they evaluate it for its importance in their personal social and spiritual formation. They need to recognize it as a qualitative factor in the mature Christian lifestyle.

4. REFLECTION: REFLECTIVE SHARING

The leader can solicit the group to share personal feelings and observations about the category being studied. The leader may want to start with his/her own personal reflections on the subject. Some may have a personal experience to relate, to which the group can respond. This can become a significantly meaningful time for the group, especially when done in the light of the scriptural reference. The leader can encourage each member to continue the reflective process in personal private devotional times during the week.

5. INTEGRATION: FAITH AND PRACTICE

This is a transition step in the group process. Each person in the group needs to consider how spiritual and social/emotional experiences are integrally related in the christian life. Here is where "bridging" takes place between Sunday and the world of the work-a-day. Christians do not live two-level lives: secular and spiritual. The Holy Spirit bears fruit in the christian life that permeates every activity every day.

6. APPLICATION: SHARING OUR NEEDS

Once the members of the group have caught the lesson of the integrated life, they can be led to share areas of conflict in their own personal lives, or experiences of success they may have had. The sharing time becomes an opportunity for some to open up by owning a need, or asking for instruction on how to show their faith in practical ways. Here the group can become very effective as a support system, especially if a group member is having difficulty in the social/emotional aspect of the category being considered. Here is where personal growth begins to develop and mature.

7. AFFIRMATION: SUPPORTIVE MINISTRY

As the last step in the session process, the leader will bring the period to a close with a positive focus on the importance of the category discussed. The members should be encouraged to express support for each other and to commit themselves to pray for each other, especially for those who may have shared a need during the session.

The leader may ask the group to hold hands as they close in prayer. Or, he may suggest each person pray for the one on his left or right as they pray audibly around the circle. It is important to focus personally on each other in a very practical and trusting manner. This begins to build unity in the group and positive self-awareness in each individual member.

PERSONAL INVENTORY

NOTE: This is not a test with right or wrong answers. It is meant to be an indicator of how you feel about selected categories of personal relationships.

INSTRUCTIONS: Check each statement in one of the four columns. Respond according to your own feelings, not the way you or others think you should. Strongly Agree; Agree; Disagree; Strongly Disagree.

1. I enjoy writing, reading, or listening to poetry.
2. The average criminal receives too light a penalty.
3. I have a problem finishing simple tasks.
4. I become nervous over doing simple tasks.
5. I become upset when my plans are interrupted.
6. If I disagree with someone, I feel free to tell that person so.
7. I can always see some good coming out of every situation.
8. I can "believe it" without "seeing it."
9. I don't depend on the opinions of others when trying to solve problems.
10. Singing birds, nature's colors and works of art speak to me.
11. I often tell people what I think of them.
12. I spend much of my time daydreaming.
13. I cannot understand why I have problems getting to sleep at night.
14. I adjust easily to changes in my church community.
15. I feel uncomfortable asking favors of others.
16. Every cloud has a "silver lining."
17. I am comfortable revealing my inner self to others.
18. I get things done primarily by relying upon myself.
19. Tasks that do not have definite instructions bother me.
20. People talk about themselves too much.
21. I often feel the day seems to have too few hours.
22. High expectations bother me.
23. I like a "routine day."
24. I feel comfortable following behind someone else's leadership.
25. When I awaken in the morning, I anticipate having a good day.
26. God concerns Himself with all my needs.
27. You should not have to tell people to do what they ought to be doing.

[illegible]

PERSONAL INVENTORY

A. CREATIVITY

Definition: These persons can be imaginative within their environment and they can communicate those feelings into some kind of definite action.

Statements: 1. I enjoy writing, reading, or listening to poetry.

10. Singing birds, nature's colors and works of art speak to me.

19. Tasks that do not have definite instructions bother me.

Scripture: Mark 2:2-4

And again He entered Capernaum after some days, and it was heard that he was in the house. Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them. Then they came to Him, bringing a paralytic who was carried by four men. And when they could not come near Him because of the crowd, they uncovered the roof where He was. And when they had broken through, they let down the bed on which the paralytic was lying.

Focus: Compare the broad understanding of what the word "creativity" conveys to the average person. Discuss the difference between reflective creativity and functional creativity. The former is highly imaginative, the latter action-oriented. They do not have to be opposite or antithetical. Their works can be integrated for productive behavior.

In this Biblical incident, healing resulted because concerned persons activated their concern through creative imagination. What are some ways we can harness our creativity to help others and to glorify God.

B. SENSITIVITY

Definition: These persons are acutely aware of other people's attitudes, needs, and desires. They can also listen, tolerate, and accept others' situations and opinions.

Statements: 2. The average criminal receives too light a penalty.

11. I often tell people what I think of them.

20. People talk about themselves too much.

Scripture: Romans 15: 1-7

We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification. For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me." For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ.

Focus: Significant qualities of Christian living arise out of this scripture portion such as, patience, comfort, understanding, acceptance, and neighborliness. Other words can be mentioned and discussed.

Spirit of Christ Contrast the negative tones of the three category statements with the spirit of Christ as reflected in this scripture passage.

The Ego
Problem

It is important to deal with the tendency to please ourselves and neglect the needs of others. The Ego is constantly seeking to assert itself and gratify its own needs.

Identifying
With Others

To bear the burdens of others involves putting ourselves in their shoes and being willing to suffer with them and even for them.

C. MOTIVATION

Definition: Motivated persons are more aware of a need or desire that drives them to want to obtain those needs or desires.

Statements: 3. I have a problem finishing simple tasks.

12. I spend much of my time day dreaming.

21. I often feel the day seems to have too few hours.

Scripture: Romans 10:1-13

Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them." But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down from above) or, "'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). But what does it say? "The word is near you, even in your mouth and in your heart" (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes to righteousness, and with the mouth confession is made to salvation. For the scripture says, "Whoever believes on Him will not be put to shame." For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. For "whoever calls upon the name of the LORD shall be saved."

Focus: Here is a good lesson on the motivation of righteousness. Elements of this motivation can be emphasized such as 1) faith, and 2) confession. It is important that the Christian's motivation is encompassed within the context of his faith. The word "faith" has its roots in the exercise of believing, persuasion, and confidence. The other element of motivation is the expression of agreement with the object of faith - Jesus Christ. The word "confess" itself means to agree with.

Basis of Christian Motivation

In Harmony With Life

This makes the base line of motivation in Christian living one of harmony. When this harmony exists, everything we do takes on significance. Reality comes alive and exciting. Boredom is not a quality of effective Christian living. Compare the statements of this category with the insights from this scripture passage.

D. ANXIETY¹

Definition: Anxious people experience distress and apprehension which constricts normal activities because of their self-preoccupation.

Statements: 4. I become nervous over doing simple tasks.

13. I cannot understand why I have problems getting to sleep at night.

22. High expectations bother me.

Scripture: Luke 12:22-34

And He said to His disciples, "Therefore I say to you, do not worry about your life, what you will eat; nor about the body, what you will put on. Life is more than food, and the body is more than clothing. Consider the ravens, for they neither sow nor reap, which have neither storehouse nor barn; and God feeds them. Of how much more value are you than the birds? And which of you by worrying can add one cubit to his stature? If you then are not able to do the least, why are you anxious for the rest? Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these. If then God so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more will He clothe you, O you of little faith? And do not seek what you should eat or what you should drink, nor have an anxious mind. For all these things the nations of the world seek after, and your Father knows that you need these things. But seek the kingdom of God, and all these things shall be added to you. Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom. Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys. For where your treasure is, there your heart will be also."

Focus: This passage is composed entirely of the words of Jesus addressed to His disciples. This is a lesson on trust. Often people who are anxious tend to rely upon their own abilities, and find it difficult to ask for help. Jesus is reminding His disciples that they cannot do anything good for themselves in their own strength.

Source of Power: There is an element of independence here that must give way to faith in outside help. Anxious people are the "closed-door" people. They need to open these doors by accepting loving care from others who want to help. The center of living must move from self-centeredness to relationship-centeredness.

Being Open to Others: The pain of anxiety is reduced as the Christian learns to trust both in Christ and fellow Christians. This becomes the "open-door" life because others are allowed to be part of one's daily living.

E. ADAPTABILITY

Definition: People who are adaptable adjust easily to changing situations.

Statements: 5. I become upset when my plans are interrupted.

14. I adjust easily to changes in my church community.

23. I like a "routine" day.

Scripture: I Corinthians 9:19-23

For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ) that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. Now this I do for the gospel's sake, that I may be partaker of it with you.

Focus: Reflect upon the lifestyle of the Apostle Paul. Note how his life was constantly interrupted by new circumstances. This was also the case with Jesus as He traveled from place to place. Yet these interruptions became the opportunities for miracles to happen.

Adaptability St. Paul had a fixed mind when it came to basic beliefs about the Christian faith, but he was very adaptable to the different situations he encountered with the new churches he established.

The Family Test Sometimes our rigidity lies more in our personality makeup than in spiritual convictions. It is important to distinguish between the two. A good test is to observe how adaptable we are at home with family members.

Body-life

Adaptability is a vital characteristic in developing teamwork. The human body is an excellent illustration of this. The Church is the Body of Christ, and should exercise this same essential quality.

F. ASSERTIVENESS

Definition: Assertive people are very comfortable doing what they feel is right to do.

Statements: 6. If I disagree with someone, I feel free to tell that person so.

15. I feel uncomfortable asking favors of others.

24. I feel comfortable following behind someone else's leadership.

Scripture: Acts 4:13-20

Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus. And seeing the man who had been healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, "What shall we do to these men? For, indeed, that a notable miracle has been done through them is evident to all who dwell in Jerusalem, and we cannot deny it. But so that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this name." And they called them and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said to them, "Whether it is right in the sight of God to listen to you more than to God, you judge. For we cannot but speak the things which we have seen and heard."

Focus: Address the subject of "holy boldness" as a group for discussion. You may want to cite the early Christian martyrs who refused to deny their faith in Christ.

Standing For Something Martin Luther's stand at the Diet of Worms is another excellent example of boldness for Christ's sake.

Different Yet Alike With the three statements in mind, discuss the differences among people in their social relationships. This is perfectly acceptable in light of differing personal temperaments. However, even "uneducated and untrained men" - humble Galileans, can exercise holy boldness when "they have

been with Jesus"!

Tell It
Your Way

It is important that the Christian's witness not be stifled or muffled by excusing one's self on the basis of personality makeup. Every Christian should feel comfortable confessing the name of Jesus. This is assertiveness within the limits of personality, whatever type it may be. Even followers can be assertive in their witness of Christ.

G. OPTIMISM

Definition: Optimists tend to view their experiences and their environment with a positive attitude.

Statements: 7. I can always see some good coming out of every situation.

16. Every cloud has a "silver lining."

25. When I awaken in the morning, I anticipate having a good day.

Scripture: Romans 8:18-30

For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now. And not only they, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, then we eagerly wait for it with perseverance. Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God. And we know that all things work together for good to those who love God, to those who are called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

Focus:	Optimism is not an adequate word to convey the impact of this scripture portion. However, it does provide a connecting link
Christian Optimism	between the social/emotional context with the Christian's experience of hope in Christ. The future is always bright for the believer in Jesus Christ.
Suffering with Christ	The Christian does not patronize suffering as an indulgent moralist, only to revel in the idea of some future good. This would be self-flagellation like the pagans who try to appease their gods.
Purpose in Pain	The focus should be upon the steady anchor-like quality of the committed Christian. Whatever pain, whatever human tragedies and sufferings that come to the child of God, can be hooked onto the larger purposes of God who brings good out of anything that happens to us.
The Future Glory	As Christians we see everything today in light of tomorrow. The glory which is yet to be gives meaning to today. This is what sends us out to labor in His name.

H. TRUSTING

Definition: Trusting people are willing to have faith in others, accepting what they say as true and committing themselves to it.

Statements: 8. I can "believe it" without "seeing it."

17. I am comfortable revealing my inner self to others.

26. God concerns Himself with all my needs.

Scripture: Proverbs 3:5-10

Trust in the Lord with all your heart, and lean not on your own understanding; In all your ways acknowledge Him, and He shall direct your paths. Do not be wise in your own eyes; fear the Lord and depart from evil. It will be health to your flesh, and strength to your bones. Honor the Lord with your possessions, and with firstfruits of all your increase ; so your barns will be filled with plenty, and your vats will overflow with new wine.

Focus: While this scripture passage exhorts to trust in God, it is well to note that trust is something like love. John says loving God means we must love our fellowmen; otherwise to speak of loving God is meaningless. So it is with trust. If we cannot accept the word of others, it is likely trusting God will be difficult as well.

Commitment As a group observe that trust involves commitment, which is a practical demonstration of what we believe. Trust also means opening ourselves to one another as we do with God. This does not mean that we reveal everything about ourselves to people, but it does mean becoming vulnerable to one another in Christian love. Contrast this with the spirit of hiddenness, where we keep things inside and try to handle our own concerns.

Becoming
Vulnerable

Trust
That Works As we learn to trust God, we find it easier to be trusting with one another in the Body of Christ, and vice versa.

I. AUTONOMY

Definition: Autonomous people govern their actions according to their inner desires and concerns. They are not controlled by others when making choices.

Statements: 9. I don't depend on the opinions of others when trying to solve problems.

18. I get things done primarily by relying upon myself.

27. You should not have to tell people to do what they ought to be doing.

Scripture: Daniel 1:8-15

But Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies, nor with the wine which he drank; therefore he requested of the chief of the eunuchs that he might not defile himself. Now God had brought Daniel into the favor and good will of the chief of the eunuchs. And the chief of the eunuchs said to Daniel, "I fear my lord the king, who has appointed your food and drink. For why should he see your faces looking worse than the young men who are your age? Then you would endanger my head before the King." So Daniel said to the steward whom the chief of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, "Please test your servants for ten days, and let them give us vegetables to eat and water to drink. Then let our countenances be examined before you, and the countenances of the young men who eat the portion of the king's delicacies; and as you see fit, so deal with your servants." So he consented with them in this matter, and tested them ten days. And at the end of ten days their countenance appeared better and fatter in flesh than all the young men who ate the portion of the king's delicacies.

Focus: There is a fine balance that needs to be stressed in the area of being in charge of one's life, and at the same time depending upon others. They are not in conflict. They are complementary.

Balance

Each person is responsible for his/her decisions and conduct. As mature people we must own our values and behavior. Yet to become independent of the influence and

Maturity	assistance of others leads to arrogance and pride.
Spiritual Principles	As Christians we have spiritual principles that we hold and live by. We must let these be our primary guides. To attempt to live our lives in our own strength without the help of the Holy Spirit is reckless and leads to ultimate failure. To attempt to live independent of the counsel and influence of fellow Christians is also a way to fail in Christian living.
Personal Convictions	Discuss how leadership can arise out of strong inner convictions. This helps us to do what is believed to be right, as reflected in the story of Daniel and his three friends.

LIFESTYLE INVENTORY

NOTE: This is not a test with right or wrong answers. It is meant to be an indicator of how you feel about selected categories of personal relationships.

INSTRUCTIONS: Check each statement in one of the four columns. Respond according to your own feelings, not the way you or others think you should. Strongly Agree; Agree; Disagree; Strongly Disagree.

1. People should be involved in community activities.
2. Punctuality at work is important.
3. It is important to dress appropriately for the occasion.
4. Attending all of the church services is enough.
5. I encourage children to further their education.
6. I often think that there are better ways to use my free time.
7. Planning time for recreation is important.
8. A family night at home is a good idea.
9. Tithing is an essential part of a Christian's lifestyle.
10. Knowing people on my block is important to me.
11. People should work as productively as possible.
12. Good housekeeping is a part of Christian living.
13. I spend more time doing "church things" than "recreational things."
14. Christian schools should be preferred over public schools.
15. I feel that free time should not be wasted.
16. Recreation is a contribution to spiritual growth.
17. Christians should be strong supporters of family devotions.
18. Charitable organizations should be supported.
19. Voting in local elections is often bothersome.
20. Missing work unnecessarily is unethical.
21. I dress to be comfortable whether people like it or not.
22. Everyone in the church should be encouraged to be involved in church life.
23. I feel that the community and school systems should have a close relationship.
24. I often wish that I could plan my day better.
25. Christian camping programs should be encouraged.
26. Children have a right to expect spiritual leadership from their parents.
27. Planning a family budget is very important.

[illegible]

LIFESTYLE INVENTORY:DISCUSSION GUIDE

A. COMMUNITY INVOLVEMENT

Definition: Community involvement has to do with your interest and participation in a variety of community activities with the purpose of helping others.

Statements: 1. People should be involved in community activities.

10. Knowing people on my block is important to me.

19. Voting in local elections is often bothersome to me.

Scripture: Matthew 25:34-40

Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me. Then the righteous will answer Him, saying, 'Lord, when did we see you hungry and feed You, or thirsty and give you drink? When did we see You a stranger and take You in, or naked and clothed You? Or when did we see You sick, or in prison, and come to You? And the King will answer and say to them 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'

Focus: At the center of community involvement are people. Life itself has no meaning aside from relationships with other human beings. This is the message of John 3:16 in that God gave Himself to others. The Incarnation is God's way of getting involved in the lives of people and becoming a part of the world He made. Christ was part of the secular social setting of His day, and this is what enabled Him to minister in such a practical way to the needs of people.

People are Primary

Living in
The World

The scripture portion emphasizes practical Christianity in the marketplace of life. The clear message is that we cannot isolate ourselves from the needs outside the community of faith. We are part of the world of people--all kinds of them.

Serving the
World

Notice that rewards are given for ministry to others as doing it unto the Lord Himself. We see the face of Jesus upon our neighbor's countenance. The miracle of ministry is within us, and it thrusts us out to change the world around us.

B. WORK HABITS

Definition: Our work habits reveal our attitudes towards our daily activities such as home, school, or employment.

Statements: 2. Punctuality at work is important.

11. People should work as productively as possible.

20. Missing work unnecessarily is unethical.

Scripture: Ephesians 6:5-9

Servants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ; not with eyeservice, as men-pleasers, but as servants of Christ, doing the will of God from the heart, with good will doing service, as to the Lord, and not to men, knowing that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free. And you, masters, do the same things to them, giving up threatening, knowing that your own Master also is in heaven, and there is no partiality with Him.

Focus: If St. Paul were addressing Christians today about work, he likely would not use the terms "slave" and "master." He would address us as "employees" and "employers." The message of this scripture portion is to the Christian worker, admonishing us to live out our faith where we labor and live. The market of labor is where we expend physical and mental energy in exchange for recompense of whatever amount and form it may take. It is the crucible of our daily, routine-self among fellow workers.

The Christian Worker

Work is Worship

Note that the apostle reminds us that what we give by way of service will be returned in kind to us from the Lord. The word "service" also means worship. This is especially clear in Romans 12:1 which carries the idea that real worship is giving everyday living to God. Hence we give our working hours as worship to Him. With this concept in mind, review the three statements in this category and share your ideas.

Equals
Before
God

Whether we give orders or take them in our daily work, we must remember that we are all equal before God. This means we respect each other as persons of worth and dignity, and what is done is done in the eyes of God who sees us and to whom we all eventually must give account.

C. APPEARANCE

Definition: Appearance includes hygiene, fashion and general dress in relation to your values and social environment.

Statements: 3. It is important to dress appropriately for the occasion.

12. Good housekeeping is a part of Christian living.

21. I dress to be comfortable whether people like it or not.

Scripture: I Cor. 3:16, 17; 6:19, 20

Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.

Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

Focus: Temples of God--what a sobering thought! We cannot divorce our spiritual life from our body. The whole person, spirit, soul, and body comes under the dominion of the Holy Spirit. This means we glorify God in our body as well as with our mind and spirit. Consider how difficult it would be to glorify God without the body!

Embodied
Religion

Christian
Hygiene

Since our bodies are temples of God, they must be kept physically clean, healthy, and strong. They must be groomed as becoming the children of God. Neither should they be contaminated by vices or allowed to deteriorate through negligence. Our bodies are gifts of God for Him to use to His honor and glory. Propriety and discreteness should guide us in their care and appearance. Cleanliness is a part of Godliness!

A
Practical
Witness

Consider what happens to our living habits and home surroundings when we recognize the holy use of our bodies. A reordering of our values and priorities occurs. Our faith finds its home in practical expression in a realistic environment, so that by our very appearance we witness to our faith in Christ.

D. CHURCH LIFE

Definition: Church life has to do with the amount of time and energy a person gives to his or her local church.

Statements: 4. Attending all of the church services is enough.

13. I spend more time doing "church things" than "recreational things."

22. Everyone in the church should be encouraged to be involved in church life.

Scripture: Acts 6:1-7

Now in those days, when the number of the disciples was multiplying, there arose a murmuring against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word." And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, whom they set before the apostles; and when they had prayed, they laid hands on them. And the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

Focus: As a group consider and discuss the different kinds of activity that go on in your local church. Are there some areas that are being neglected because of lack of helpers? What are they? Which of these is most important? How does your involvement or noninvolvement affect any of these areas?

Practical Questions

Practical
Action

Preaching and teaching were the responsibilities of the apostles. But there is also the action side of ministry. They are complementary though different. Celebrating in worship is for all the congregation, and at a given time, yet the ministry of the church is continuous because the needs are always there. This means all the members of the Body must bear their particular responsibility to meet the needs. Every Christian has at least one gift of the spirit which can be harnessed into service for Christ.

Shared
Action

If everyone carries his/her load in the church, no one or group will be overloaded and the work will get done with full and joyful participation. When this happens in a local church, God is honored, the Word is declared, our gifts are utilized, and the church grows.

E. EDUCATION

Definition: Education is the pursuit of knowledge and skills in formal and nonformal settings.

Statements: 5. I encourage children to further their education.

14. Christian schools should be preferred over public schools.

23. I feel that the community and school systems should have a close relationship.

Scripture: Prov. 2:1-5

My son, if you receive my words, and treasure my commands within you, so that you incline your ear to wisdom, and apply your heart to understanding; yes, if you cry out for discernment, and lift up your voice for understanding, if you seek her as silver, and search for her as for hidden treasures; then you will understand the fear of the LORD, and find the knowledge of God.

Focus: As a group discuss the importance of getting an education. Note the different ways people get their education in their field of work, e.g. farming, forestry, photography, teaching, medicine, mechanics, etc. Education is not always acquired in a formal academic setting. You may take time to reflect on what your educational process has been, and how it has contributed to your own personal development or vocational success.

Pursuit of Knowledge

Spiritual vs Secular

The scripture passage links knowledge pursuit with God. What does this say about the place of spiritual values in the education of our children today? Do we separate education from the secular system of our society? Can we influence the educational system to meet the needs of our immediate communities, or should we create a new environment to foster Christian learning apart from the secular?

Goal of Learning

What is the ultimate goal of getting knowledge as you study these scriptural injunctions? Developing Christian character comes before training for a career.

F. TIME USAGE

Definition: Time usage is how one utilizes the hours of the day.

Statements: 6. I often think that there are better ways to use my free time.

15. I feel that free time should not be wasted.

24. I often wish that I could plan my day better.

Scripture: Ecclesiastes 3:1-13

To everything there is a season, a time for every purpose under heaven:

A time to be born, and a time to die;
A time to plant, and a time to pluck what is planted;
A time to kill, and a time to heal;
A time to break down, and a time to build up;
A time to weep, and a time to laugh;
A time to mourn, and a time to dance;
A time to cast away stones, and a time to gather stones;
A time to embrace, and a time to refrain from embracing;
A time to gain, and a time to lose;
A time to keep, and a time to throw away;
A time to tear, and a time to sew;
A time to keep silence, and a time to speak;
A time to love, and a time to hate;
A time of war, and a time of peace.

What profit has the worker from that in which he labors? I have seen the God-given task with which the sons of men are to be occupied. He has made everything beautiful in its time. Also He has put eternity in their hearts, except that no one can find out the work that God does from beginning to end. I know that there is nothing better for them than to rejoice, and to do good in their lives, and also that every man should eat and drink and enjoy the good of all his labor—it is the gift of God.

Focus: As a group, consider how this poetic portion of scripture is closely related to the discipline of work. There are working times, and then there are times free from the toil of labor. Many options are open

Gift of
Option-
Time

to us in these free times. The question for us is, how do we use it for our own benefit and to the glory of God? These options of time that we have are meant to bring us happiness and enjoyment. They are the gift of God as a respite from our burden of making a living. We can do whatever we choose with this precious gift of option-time.

Time is
Capital

Discuss what are common time-wasters, and how they can be substituted with gainful activities and relationships. Especially examine how the family can be enriched through improved time usage. Someone has said that time is capital; if not invested wisely it will bring no dividends. It is the most precious commodity available to us by which we learn, grow, and glorify God.

G. RECREATION

Definition: Recreation is the means of refreshing your mind, body and spirit.

Statements: 7. Planning time for recreation is important.

16. Recreation is a contribution to spiritual growth.

25. Christian camping programs should be encouraged.

Scripture: Mark 6:30, 31

Then the apostles gathered to Jesus and told Him all things, both what they had done and what they had taught. And He said to them, "Come aside by yourselves to a deserted place and rest a while." For there were many coming and going, and they did not even have time to eat.

Focus: The apostles had been very busy in their two-by-two witnessing campaign (note vs. 7). It must have been a physically draining experience for them. Doubtless Jesus was aware of their exhaustion and called them aside for rest. It meant getting away from others and the pressure of their work. This is the best remedy for burnout!

Physical
and
Emotional
Restoration

God has created us so that our bodies need to be restored from time to time. Also, our minds and emotions need release from the pressures that can build up without our noticing it. All it takes is a little time away and a change of pace and activity--just plain getting away. Physical and emotional release comes in times like these and in a little while wholesome therapy has taken place.

Christians find camp meetings, retreats, and Christian camping vacations to be a source of both recreation and spiritual renewal. When they return to their work there is renewed energy and vigor for living. This is what "recreation" means--to be re-created again.

H. FAMILY

Definition: Families are the basic, fundamental units on which our society is built.

Statements: 8. A family night at home is a good idea.

17. Christians should be strong supporters of family devotions.

26. Children have a right to expect spiritual leadership from their parents.

Scripture: Ephesians 6:1-4

Children, obey your parents in the Lord, for this is right. "Honor your father and mother," which is the first commandment with promise: "that it may be well with you and you may live long on the earth." And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.

Focus: The family was God's idea and throughout the Bible in many different ways, God gives guidelines for its security and preservation. Verses one and two of this portion recall to mind the fourth commandment given to Israel. God has not changed His mind about the importance of the family. It is still the basic social unit that holds society together.

Family is God's Idea

Preserving the Family

Family life can deteriorate under pressures and changes of many kinds. The apostle Paul admonishes fathers who are responsible to give guidance and spiritual nurture to children. Of course this is also meant for mothers, so the advice he gives is intended for the preservation of the family. Many families have been broken and many more are threatened because of the general decay of society. Family living needs a spiritual base to hold it together.

Positive and Negative Influences

Consider what is being done in your family that helps to stabilize it and provide Christian nurture for each member. What are some influences that may quietly be breaking the bond of wholesome family living in your home?

I. FINANCES

Definition: Finances deal with management of our monetary resources.

Statements: 9. Tithing is an essential part of a Christian's lifestyle.

18. Charitable organizations should be supported.

27. Planning a family budget is very important.

Scripture: Luke 19:12, 13, 15, 26

Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return. So he called ten of his servants, delivered to them ten minas, and said to them, 'Do business till I come.' And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading. 'For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him.'"

Focus: The parable of the pounds is a clear lesson on the opportunities that are given to us to use the resources we have received. We all are stewards and not owners of what we have. And what we do with our material substance not only reveals our attitude towards wealth, but also determines the ultimate judgment of God upon us. We are accountable for what we have received.

Accountable Stewards

Perilous Privilege

Read the entire parable and discuss what happens to each servant. Especially note the rewards that they receive from the master. Rewards are given for wise use of their possessions. It also points up the fact that our privileges as stewards can be turned into judgments because of slothfulness. It is true that to whom much is given, much will be required.

Using Money
Wisely

What is the Christian's responsibility to community, church, and family in terms of money and its use? Discuss what money means to Christians. John Wesley said: "Earn all you can; save all you can; and give away all you can." How can we apply this today?

THE HARVEST

Every church has its own unique harvest field. There is always a "field white unto harvest." The church does not plant the harvest field; it must sharpen its sickles to cut and gather up what is already standing and waiting. Jesus did not ask that we prepare the harvest. He asked that laborers be prepared and sent forth to gather it for the Kingdom.

This is the critical time the pastor and group members are at after nine months of formation experience. The group has been sharpened in spiritual, social, and emotional preparation. It has been sharpened inwardly, by the insights of the Holy Spirit to the essential meaning of the Gospel and its claim upon them. It has committed itself to the commission of Christ to build His Church. Now to the work!

Whether the group adopts an already developed outreach plan, or whether they devise their own, they must have a clear procedure in mind as they anticipate this final stage of Ministry Formation. In preparation for this, there are four significant steps that will help as guides. These steps are given to help the group maximize its preparation toward an effective thrust in realizing its goals. This is a critical time since it represents the fruition of months of preparation. Therefore, close supervision and cooperation are of the essence.

A. SURVEY THE FIELD

Here the group takes a realistic look at the "harvest field" that belongs to the local church. Who are the inactive members? Who are the nonassociated people that rightfully fall to this church to reach? Who is the immediate community, and who is the extended community of this local church? What is the relationship of these groups of people to this local church? Ultimately, what is their relationship to Christ? These are very specific questions that require specific answers that lead to specific action.

Before anything else is done, there has to be a clear understanding and awareness of the field of action, otherwise the focus is blurred and the thrust loses its direction. When this field of vision becomes clear, it will hasten the attention it needs. There is nothing like a clear focus to help sharpen the purpose of the local church. When this begins to happen, both the people and the activities of the church begin to feel the impact, and change for growth begins to take place. Any gaps between pastor and people begin to

close, and a new sense of unified direction occurs in the total church life. A common recognition of a specific field of need requiring corporate action is the first step to a new tonal quality of church life. This leads to a new dynamic direction toward growth.

B. PLAN THE STRATEGY

The question here is: "How will this group of committed believers meet the need of the "field"? The data of hard facts with real names of real people must be gathered. These become "the merchandise of souls." These data become the harvest potential of the local church.

Studies have been done showing that 70-90% of those who attend church were brought by a friend or relative. It is highly probable that the "field" of the local church is made up by and large of friends and relatives of those presently attending. One study proposed that for every one attending church there are 8.4 people that that person will recommend as a potential respondent to the church and the claims of Christ. This means that in a congregation numbering 100 there will be 840 persons represented as potential contacts. If 10% of this population is gained for Christ and the local church, eighty four will have been added. If this is indeed the case, consider the size of the harvest field of any given church. But, equally important, the strategy of approach is facilitated by knowing the field.

C. IMPLEMENT THE APPROACH

Questions to be asked here are: "How?" "Who?" "When"

How will the group execute the work of reaping? This can take many different forms, according to the local setting. The leader and the group members will need to discuss the approach and agree upon a workable plan. Once this has been decided it should be carried out with unbroken attention.

Who will do this assignment? This is naturally the task of the pastor and the group members. It was for this major responsibility that the Formation Group has been meeting and preparing itself. Therefore, every member along with the pastor should apportion the responsibility so as to cover all the contacts that need to be made.

When should the approach begin? It ought to follow immediately after one or two orientation sessions in early September. The orientation is very important, especially since the group will not have met since the end of May. The timing of the contacts will be deter-

mined by each local according to its own situation, but it must not be delayed unduly. All the contacts should be completed by the end of November.

D. EVALUATE THE RESULTS

When the work of this quarter is done and all the contacts have been made (the "field" has been covered), the group should meet to evaluate what has taken place. Real, hard facts can be presented as well as the living human experiences encountered in the "field."

By all means records should be kept of all contacts made and the responses received. These should be filed and kept updated by future contacts so that the church has a living human document in its continuous care.

Among those who are contacted there will be some who renew their association with the church. There will be some who begin to attend because of the personal interest shown to them. And it should be expected that there will be some who make a profession of faith in Jesus Christ as Savior. All of these are fruit of faith and dedicated labor, which is cause to rejoice.

A practical way to celebrate is for the church family to receive these new people graciously and in Christian fellowship. Appropriate ways should be found to facilitate acquaintances within the church. Opportunities should be provided for these new Christians to share their witness of Christ in appropriate groups or at appropriate functions in the church.

A most meaningful way to celebrate is to assign these "new ones" to care groups. Some may need a simple Christian fellowship cell that they have a sense of belonging. Others may prefer a Bible study group or a prayer circle. It is so important to provide nurture for these according to their particular needs. It will require wisdom and judgment to guarantee compatibility between these people and the groups to which they are assigned.

The ultimate celebration comes when those who have been reached for Christ and the church are fully assimilated into the Body of Christ and into the life of the local congregation.

MEANWHILE.....

Another Ministry Formation group has been formed early in the month of September under the supervision of the pastor. He may wish to designate someone from the first group to be its leader, or he may find another qualified person.

While the first group is reaching out into the "harvest", the new group is beginning its journey of ministry formation. (See Figure 5.) Some churches may be able to have more than one group in formation at the same time. But as the cycle is repeated from year to year, the nuclear force continues to become greater, the life of the local congregation is radically penetrated, and its potential for effective outreach continues to enlarge.

THE HARVEST

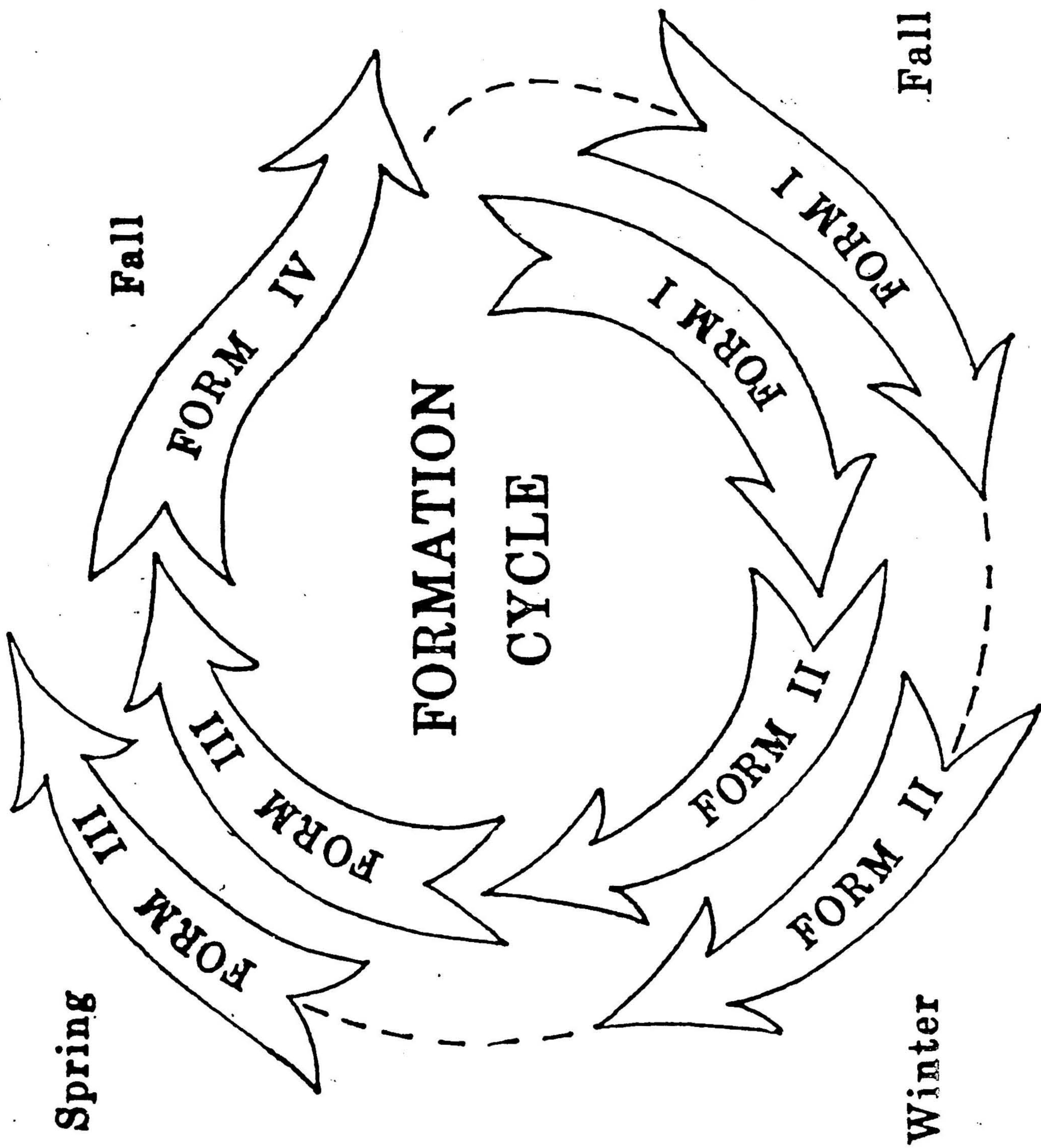


Figure 5.

A Final Word.....

What is the cost? This is often one of the first questions asked by pastors and congregations when considering new and untried directions for the local church. The price is not one of dollars and cents, rather it is one of commitment and involvement in covenant relationship. Once a pastor and the people are convinced that renewal and growth are imperative for their local setting, the cost becomes secondary.

Here are six reminders to those who are considering the price to be paid:

1. Let the pastor and people commit themselves to the Bible as God's unerring Word in life and practice.
2. Let the pastor and people affirm the work of the Holy Spirit to guide and prevail in the life of the church.
3. Let the pastor focus his or her ministry of discipleship upon a selected nucleus of people within the larger body of the congregation, giving time, priority, and energy to this -- even when some may have to drop out, or conflicts arise, or when other programs of the church may compete for attention.
4. Let the pastor and people be willing to stake the future of the local church upon this redemptive nucleus.
5. Let the pastor be willing to stake his or her own personal career on the ultimate ingathering of souls into the Kingdom of God.
6. Let the pastor prefer the rewards of a multiplied ministry to immediate personal rewards.

Three stone masons were asked by a passerby as they were busily engaged in their toilsome labor. "What are you doing, sir?" he asked the first one. "Oh, I'm chipping rocks and making smooth stones so they can fit together," he replied. Of the second he asked, "And what are you doing, sir"? "I'm laying these stones beside and on top of each other" said he. And of the third he asked, "What, sir, are you doing, may I ask?" He replied, "Sir, I am building a grand and noble cathedral that will stand for ages to come."

A DYNAMIC FOCUS OF DISCIPLESHIP IN THE LOCAL CHURCH

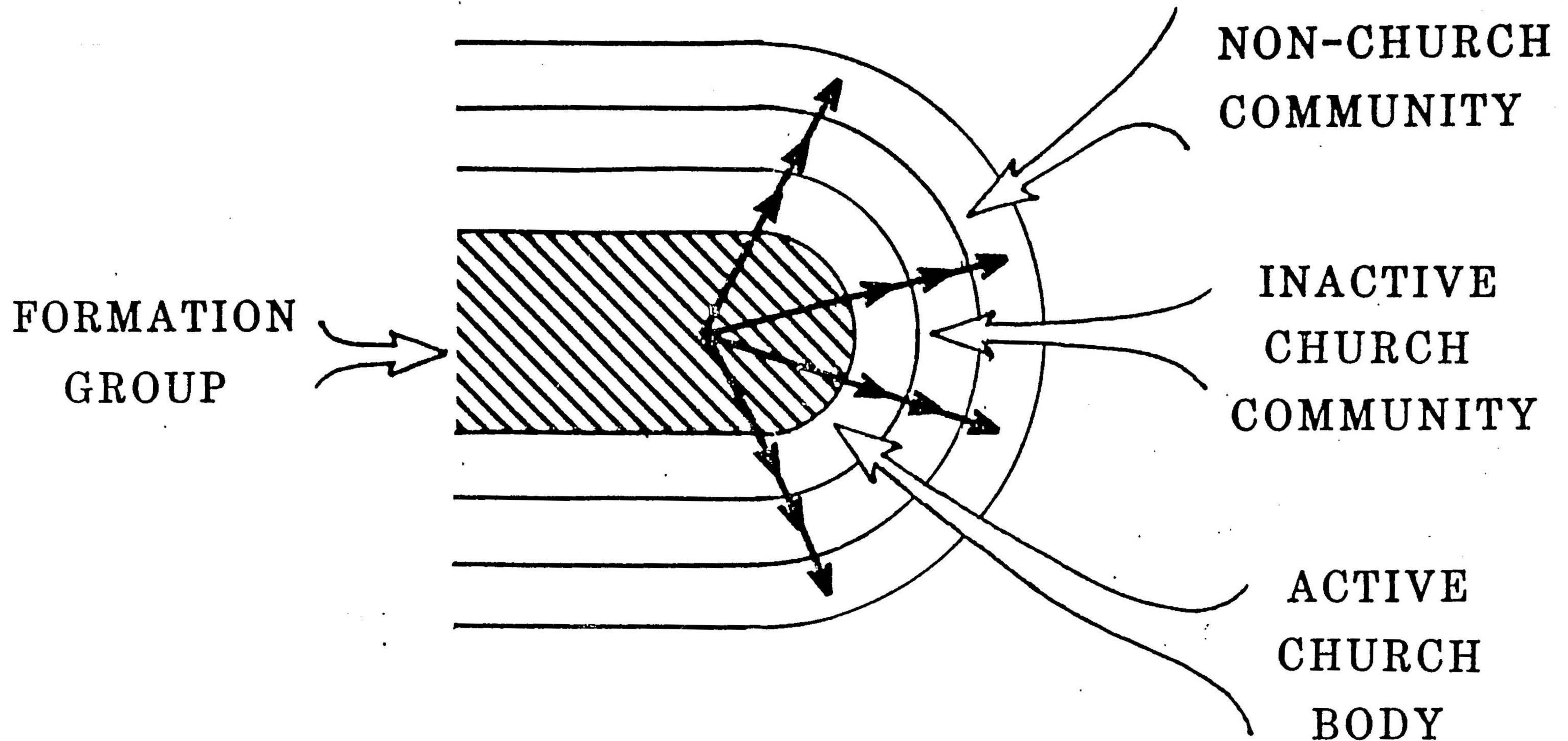


Figure 2.