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ABSTRACT

MISSIONAL SOUL WINNING: THE STUDY OF A NEW HORIZON FOR CHRISTIAN MINISTRY

by

David Elijah Bradley

The purpose of the study is to evaluate the cognitive, affective, and behavioral changes in the missional ministry of soul winning by the members at the Mt. Olive African Methodist Episcopal Church, Leesburg, Florida, as a result of a series of workshops on Scripture-based, missional soul winning over a period of one month. The impetus for this study was a concern for the body of Christ at this local church being engaged in soul winning and the nurturing of newly converted Christians.

The literature review examines the early beginnings of missional ministry and its theological connection with soul winning for Christ the Lord in today's modern cultural environment. The literature review may also be useful in providing new insight in ways of addressing the lethargy in rural churches that are challenged with missional soul winning ministries.

The findings suggest that a substantive increase in knowledge about soul winning develops when members participate in an intentionally designed instructional program that informs their understanding about the biblical and spiritual nature of soul winning. Also, a measurable change in the emotive processes of the participants arises because of a new interest in the missional ministry being developed at the church. The ultimate expression of the effectiveness of the intervention surfaced when the majority of participants involved in the study actively engaged themselves in soul-winning endeavors

in their local community environment. The success of this project can be attributed to the implementation of a change process, which rests strongly on upholding scriptural authority in Christian discipleship.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled
MISSIONAL SOUL WINNING:
THE STUDY OF A NEW HORIZON FOR CHRISTIAN MINISTRY

presented by

David Elijah Bradley

has been accepted towards fulfillment

of the requirements for the

DOCTOR OF MINISTRY degree at

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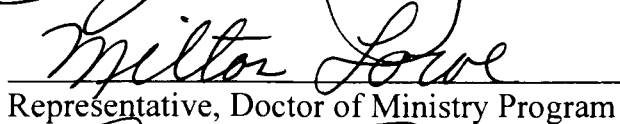
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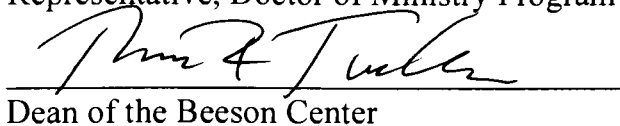
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In Partial Fulfillment
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by
David Elijah Bradley

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David Elijah Bradley

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CHAPTER 1

PROBLEM

My life was richly blessed because the Lord's prevenient grace found me a wretched soul and saved me without reservation. My love for the Lord was quickened through the working of the Paraclete, which transformed my life. In my heart of hearts, I had a burning desire to proclaim the gospel of salvation and to reach the lost for Christ. Even though I was raised in and around the church all my life, I did not have this desire until the Lord saved me in the midst of my despair. After my transformation, the Christ about whom I heard in sermons became larger than life in my heart. If he could change my life, certainly he could bring new life and hope to many others who were hurting and lost. I accepted the call to preach in the African Methodist Episcopal (AME) Church and started my ministerial training in 1980. I believed that with proper training, I could preach a transformational message to the parishioners who were under my care. I have been afforded the opportunity to preach the gospel now for over thirty years. During those thirty years, I have noticed a constant theme that has permeated the six pastoral charges that I have had the honor to lead. The same theme is displayed at my current charge, Mt. Olive AME Church of Leesburg, Florida, where the members are very parochial and do not display concern for soul winning beyond the realm of their personal family relationships. The indifference to soul winning was very perplexing to me because I preached thoughtful and insightful messages about Christ's desire to save the lost, but to no avail.

The issue of non-action in the area of local church evangelism or soul winning has been a problem in the past and has been researched to determine causes and potential

solutions to rectify the condition. Research identifies a number of areas that influence the development of this particular problem in the local church. One area that research identifies as an influencing factor was the lack of vision coming from local church leadership in the area of soul winning. Another area is the local culture and its lack of openness to the inclusion of nonlocal members who want to join the church. In addition, research shows that lack of motivation, fear of rejection, and assumed inadequacy for evangelizing effectively were reasons for people's resistance to evangelism (Tuttle, *Shortening the Leap* 163). Research has also shown that the general cultural change associated with postmodernism has caused a reduction in the interest of soul winning in the local church. One final discovery was that the non-action for soul winning in various local churches was fostered by the lack of biblical training in the area of church evangelism.

The inspiration of the local church ministry to participate in the long-standing spirit of missional church ministry is of key importance. This type of ministry can be identified in the words of Christ:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world: (Matt. 28:19-20, KJV)

I do not question the veracity of the Christians of whom I speak of or their personal walk with Christ. I do believe that various aspects of their Christian experience can be examined and influenced for greater Christian service. Those of whom I speak have either lost or never had the understanding of God's prevenient grace. The cause of the loss of soul-winning fervor and the steps to bring the members of Mt. Olive AME Church back to an active interest in doing so has been assessed. A careful study of the

underpinnings of this lack of understanding can lead to a pathway back to the missional spirit that the body of Christ exuded in the past. I would like to be able to help God's people reconnect with the energy and spirit that permeated the believers of old. This research will entail deliberately refocusing the affections of the hearts of God's people through preaching, prayer, and instruction.

Purpose

The purpose of the study was to evaluate the cognitive, affective, and behavioral changes in the missional ministry of soul winning by the members of the Mt. Olive AME Church as a result of a series of workshops on Scripture-based, missional soul-winning principles over a period of one month.

Research Questions

The research questions were designed to focus the research process on the collection of data that completed this task.

Research Question #1

What were the congregation's soul-winning attitude, understanding, and behavior prior to the implementation of the program?

Research Question #2

What were the congregation's soul-winning attitude, understanding, and behavior after the implementation of the workshop series on soul winning?

Research Question #3

What aspects of the workshop design and presentation changed the congregants' attitude and understanding of soul winning and encouraged them to participate in the soul-winning process?

Research Question #4

What behavioral changes were identified in covenant participants after a period of several weeks had passed?

Definition of Terms

The definitions in this section are necessary for a proper understanding of key terminology in the study. The definitions provide the best opportunity for accomplishing the purpose by eliminating incorrect interpretations that might be made based on different connotations of the identified words.

Affective is described as an external emotional response that is associated with an idea or action.

A missional church recognizes itself as being sent by God to participate in God's redemptive mission, as it is found unfolding in today's world.

Ministry is related to spreading the gospel, utilizing personal gifts in a local congregation, and providing assistance to the hurting and needy.

The *soul* as it is used in this study is not simply the spirit but is inclusive of the body, mind, and spirit.

Soul winning is the act of the local church seeking and engaging the unchurched in order to lead them into an experience of repentance of sin so that they willingly express faith and trust in Jesus Christ, which allows them to be filled with the Holy Spirit and empowered for ministry.

Ministry Intervention

The intent of the ministry intervention was for the missional soul-winning emphasis to change at Mt. Olive AME Church. Biblically based principles were utilized

to develop ministry intervention aids. The aids were utilized to emphasize missional soul-winning within and beyond the local congregation. Based on the intervention aids, the desired outcome was for members of the church to develop a supportive attitude about missional soul winning, established an understanding of missional soul winning, and, by the end of the project, be moved to participate in missional soul winning at Mt. Olive AME Church.

The study took place over a span of three months, with October to November 2011 being used to identify members who were willing to participate in the assessment. During January 2012, participating members were introduced to the assessment instrument to acquire information about their attitudes, understanding, and behavior prior to implementation of intervention aids. Later in January, participants were exposed to training related to missional soul-winning principles. Immediately following the January 2012 training workshops, assessment was made to determine the change in the members' responses to missional soul winning.

The members received a questionnaire designed to assess their attitudes, understanding, and behavior pertaining to missional soul winning prior to training. The questionnaires were distributed to members before the intervention and the same questionnaire was utilized to assess any change that had taken place. Analysis of the data was used to determine if the attitudes and understanding of the members about missional soul winning had changed.

Context

The historical context of Mt. Olive AME Church is connected to the broader body of the African Methodist Episcopal Church. The church was organized over one hundred

years ago and was an active part of the AME Church connection. The church has resided in its second building for over thirty-five years.

The church is located in a rural area that has over the last six years been experiencing the advent of new home development. The population in the area was originally African-American with white population centers located in three major cities, which were an average of fifteen miles away. Recently, an influx of whites, Hispanics, and African-Americans has moved into apartments and new housing developments in the immediate area.

The majority of the local African-American residents in the area contiguous to the church are related. The community had a long history of interconnected African-American family structures. Most of the African-American residents who live in that area over a span of fifty years earned a living picking oranges. Only in recent years have the original residents moved into other job fields. After attempts were made over a two-year period to initiate a missional soul-winning program by inviting new participants outside the local family structure to church, several members left the church due to what appeared to be resistance to the soul-winning initiative. This conclusion was reached based on the fallout from an attempt to include children of residents outside of the immediate family group in a Christmas play.

Methodology

The research was based on a mixed-design mode, which was explanatory with quantitative instruments used first followed by a qualitative format. The first quantitative instrument, a questionnaire, was used as a pretest to determine soul-winning practices prior to intervention. The participating members received directions following morning

worship service describing how to complete the questionnaire. A link to Google documents was given to the participants to access the questionnaire online.

The second quantitative instrument was the same questionnaire used as a posttest to assess changes in soul-winning attitudes, understanding, and behavior after intervention occurred. Again, the participating members received directions following morning worship service describing how to complete the questionnaire. A link to Google documents was given to the participants to utilize the questionnaire online.

The first interview was a qualitative instrument utilized to assess what elements of the workshop design and presentation influenced a changed in each congregant's attitude, understanding, and behavior pertaining to soul winning. The second interview was given a month after the intervention, and then again a month after that to assess the soul winning behavior changes based on the response to the covenant agreement signed by each participant. Individual comments from each member were logged in a notebook.

Participants

The participants were members who regularly attended worship service on Sunday mornings. They were not picked by random sample because of the small size of the congregation. They were picked by the pastor as a selected sample to allow the small core of attending members to be exposed to the process.

Instrumentation

Four different instruments were used in the assessment process. The first was a researcher-designed *pre-intervention attitude, understanding, and behavior questionnaire* (PIAUBQ) used to assess the members prior to the intervention process. The second was an *attitude, understanding, and behavior post-intervention questionnaire* (AUBPIQ) used

to assess the changes that come out of the intervention program. The third was the *structured elements interview* (SEI), which was used to measure the effectiveness of the intervention process designed to integrate missional soul-winning characteristics into the culture of local church members. The fourth was a *covenant behavior change interview* (CBCI) used to ascertain the behavioral changes that took place during the covenant response period.

Variables

The independent variable was the training workshop used to introduce an understanding and practice of missional soul-winning characteristics. The dependent variables were the cognitive, affective, and behavioral changes as measured by missional soul winning demonstrated by members. Two intervening variables related to participants not having necessary equipment or not being available to respond to the questionnaires.

Data Collection

The study took place over six months with the PIAUBQ being administered after church at the beginning of this period. The data was collected from the PIAUBQ, and catalogued for later analysis. Following the two day workshops, data was collected and catalogued after the administration of AUBPIQ. One day after the workshop and the posttest, the SEI produced findings for analysis from interviews given to each participant. At monthly intervals for six months, the CBCI evaluated actual changes in behavior based on actions taken during this period.

Data Analysis

Two methods were used to analyze data collected during the study. The first was a method called descriptive statistics. Analysis of the data from the two questionnaires in

the study utilized this method. The second method of analysis was validation of patterns found during the structure elements interview. These findings helped to improve the training methods used in the study.

Generalizability

The study focused on members at Mt. Olive AME Church in Leesburg, Florida. The study relates to small rural congregations that have similar membership attributes. Churches located in communities with broad family connections might benefit from the findings and intervention outcomes discovered in this study. Churches that have been established less than twenty-five years would probably not benefit from conclusions coming out of this study. This lack of benefit is due to the extended period of time needed for the particular characteristics in a church such as Mt. Olive AME to develop. This study will add to the scholarly and research field by providing unique perspectives about small rural churches and the challenges they present to pastors reaching out to new residences moving into these communities. This reality is more prevalent today than ever before because of urban sprawl.

Theological Foundation

This project is centered on a missional soul-winning ministry, which may not be inherent in some local church ministries today but which is supported by the canon of Scripture. The concept of a missional soul-winning ministry has risen from the shadows of modern views related to missions and missiology. Lisa M. Hess describes the missional church by writing, “Instead of the church sending missionaries, a missional church recognizes itself to be sent by God to participate in God’s mission as it will be

found” (18). Hess’ perspective is a change from recent views held by many churches about the function of church missions.

The concept of being sent into the world can be clearly seen in John’s Gospel when Christ speaks of sending believers into the world as he himself has been sent into the world (John 17:18). This focus on sending came out of an intense time of prayer for Christ followers as he prepared for his appointment with the cross. His words spoken in verse 20 of the same chapter also gave credence to the idea of a continuous sending forth for those who hear the word through those who are sent. Robert Kysar agrees with the supposition that believers can be confident that the references in verses 18 and 20 apply to the community of believers and empower the whole church, not just its leadership (11).

The concept of sending believers into the world is also espoused in Matthew’s Gospel in the Great Commission. The view that the body of Christians has a collective responsibility to spread the gospel where they live is found in Christ’s words (Swart, Gerhardus, Hagley, Ogren, and Love 84):

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. (Matt. 28:18-20)

Jesus Christ was speaking from the position of the resurrected Savior who announced that he had *all power*. The usage of power is *exousia*, which represents authority and might. Christ had been imbued with an all-encompassing position to rule and rein over the affairs of God’s creation. He spoke with authority to his disciples and admonished them to do several things. First, he directed them to “go and teach all nations,” then baptize them in the name of the triune God, and finally teach them to observe his teachings.

The words of Christ have been the doctrinal impetus to evangelize the then-known world and the world today. The intent of the Holy Trinity to be inclusive of all believing peoples could be seen in Christ's words. John F. Hoffmeyer agrees that a more genuinely Trinitarian understanding of the missions of the triune God can address what the mission of the church is as it participates in the mission(s) of God (111).

Traditionally, Christ's words mean that the missionary focus was to go to other nations to carry the saving message to the lost. I see his words fostering the idea of an ongoing ministry through the people of Christ to the people of the world in all ages. Christ's commissioning message speaks to the concept of a missional ministry in the local church today. With his words "teaching all nations" and "teaching them to observe all that I have commanded," he enjoined believers through the ages and the body of Christ today to carry out an ongoing missional program of instruction about Christ's Lordship in the kingdom of God and his saving grace. Therefore, the missional designation for the church today is that the entire local church body should be engaged in the endeavor of the gospel ministry of soul winning.

The key to the effectual power of Christ's admonitions in Matthew 28:20 was the assurance that he offered when he said, "I am with you always, even unto the end of the world." The word *always* gives the sense of Christ's constant presence, and the phrase *end of the world* could be interpreted as the end of human existence on earth. I think that with his proclamation of power, his directives for action, and his assurance of constant oversight lays the framework for missional ministry today. First, I see a distinction between the traditional mission ministry and the emerging missional church ministry in Christ's words. One was going into *all the world* and the other was developing a

community of faith where a scriptural worldview and godliness are taught. The idea of a community of faith is cloaked in the idea of a missional people who were sent into their present circumstances and surroundings to seek the lost and glorify the name of the Lord. Focused and intentional prayer was given as an instrument for God's missional church to elicit Christ's support in its work through their access to his divine power. A well-rooted foundation can be seen for biblical exposition and Christian education emanating from Christ's admonitions to teach all nations about his sacrificial redemption and commandments for godly service. A very effective program of spiritual formation can also be developed based on Christ's ongoing involvement in the life and spirit of his Church. With all of the benefits that Christ's Great Commission offers to the church today, the missional soul-winning ministry has been moving and influencing local church communities around the world.

Overview

Chapter 2 reviews literature associated with missional church soul winning and pertinent research related to the topic. The biblical and theological foundations of missional church soul winning are also considered. Chapter 3 presents a detailed explanation of the project's design, the research methods, and the methods of data analysis. Chapter 4 presents the findings of the study. Chapter 5 provides reports on the major findings of the study and the practical applications of the conclusions that flow from the research.

CHAPTER 2

LITERATURE

The problem in Chapter 1 stems from the lack of understanding and practice of the ministry of soul winning as it pertains to the local church. Converting souls to the Christian faith, or soul winning, has been the key focus of the Church of Christ. Over the past two millennia since the Great Commission, the ecclesiological emphasis on winning souls to the kingdom of God has been centered in missions (N. Thomas 10; Rowan 15). At the turn of the twentieth century, a reassessment of the goals and function of soul winning evolved. Instead of sending out missionaries, a new understanding about the ministry of soul winning started to develop. The new concept that came out of that understanding was termed *missional ministry*. This concept is at the core of this study, and it will help to anchor the polemic embodiment of soul winning in the context of the missional soul-winning ministry.

During my thirty years of pastoral service, I have noticed a theme manifesting itself during five previous pastoral charges and at my current charge, Mt. Olive African Methodist Episcopal Church of Leesburg, Florida, where the members are very parochial and display little or no concern for soul winning beyond the realm of personal family relationships. This tension from inactivity in the area of local church soul winning has been a problem in the past. Local church ministries should be inspired to participate in the critically important, long-standing spirit of missional church soul winning. A loss of understanding about God's prevenient grace, and the soul winning fervor that came from it exists today. The term *prevenient grace* is defined as follows:

Prevenient grace has been commonly referred to as that work of God in the life of the believer (or at least potential believer) between conception

and conversion. If our identification of grace with Spirit is legitimate, then what we are really talking about is *the work of the Holy Spirit* [emphasis mine] in the life of the believer between conception and conversion, (Tuttle, *God's Initiative* 4).

The definition of prevenient grace reemphasizes God's work in missional ministry as he speaks to the hearts of the unsaved.

Bold initiatives will move churches such as Mt. Olive AME Church back to an active interest of participating in a missional ministry. A careful study of the underpinnings of this lack of understanding and active instruction about missional soul winning will lead to a pathway back to the missional spirit that the body of Christ exuded in the past.

The purpose of the study was to evaluate the cognitive, affective, and behavioral changes in the missional ministry of soul winning by the members of the Mt. Olive AME Church as a result of a series of workshops on Scripture-based, missional soul-winning principles over a period of one month.

Theological Framework

All of Scripture was predicated on the promulgation of the redemptive plan instituted by God through the expressive nature of the Holy Trinity. This plan highlighted the missional nature of God as one who sends and is sent into the world to save the lost. God elicited those who were called out to participate in the promulgation of his missional message of redemption. The tension between the redemptive themes of God's calling and humankind's response to his call has been the vehicle that has brought forth the fruit of his redemptive grace.

A deliberate process is needed to refocus God's people towards missional soul winning. Therefore, the purpose of the study is to evaluate the cognitive, affective, and

behavioral changes in the missional ministry of soul winning by the members of the Mt. Olive AME Church as a result of a series of workshops on Scripture-based, missional soul-winning instruction over a period of one month.

Prevenient Grace

The redemptive plan that God instituted is well established in the canon of Scripture. God's love for the human race is expressed through his constant *sending forth* in order to regain the relationship lost in the fall of the human race. This love of God was expressed through the *missio Dei*, which is foundational in his redemptive mission. The word *missio Dei* is Latin for *the sending of God*, usually in the sense of *being sent* (Waters 19; Richebacher 589; Sager 146). This concept reveals in the substantive way God's actions were expressed through his human agents throughout Scripture. The progressive embodiment of *missio Dei* illuminates the basic premise for missional soul winning today.

The man, Adam, and his wife, Eve, were put in the garden by God to enjoy his creation and fellowship with him in the cool of the day. This relationship was initiated and sustained by God, and it provided all that was needed for their well-being. Their agreement with the serpent and ultimate disobedience to God's commandment brought about the downfall of God's choice creation. After the Fall an underlying *prevenient grace* (*gratia praeveniens*) came forth, which was expressed by God's going before salvation to seek out lost souls (Myers 22). John Wesley writes these words about God's all encompassing grace:

All the blessings which God hath bestowed upon man are of his mere grace, bounty or favour; his free undeserved favour; favour altogether undeserved; man having no claim to the least of his mercies. It is free grace that "formed man of the dust of the ground, and breathed into him a

living soul” and stamped on the soul the image of God, and “put all things under his feet.” This same free grace continues to us at this day, life and breath and all things. There is nothing we are or have or do which can deserve the least thing at God’s hands. “All our works, thou, O God! has wrought in us.” These, therefore, are so many more instances of free mercy: and whatever righteousness may be found in man, this is also the gift of God. (qtd. in Cox 143)

God’s love through his *going before* was expressed through the concept of prevenient grace.

The *seeking out* of prevenient grace can first be seen in the garden when God sought after Adam and Eve who had sinned and were naked. A covering was provided by God, who shed the blood of an animal to cover their nakedness. God sought after them and actively seeks after the souls of lost humanity, which is a theme played out in Scripture over and over again. Robert G. Tuttle, Jr. gives a clear and succinct explanation of the operation of prevenient grace:

Prevenient grace is that work of the Holy Spirit, supernaturally restoring all of us, by whatever means, to a measure of free-will by reminding us, convicting us, warning, promising us, inviting us, and waiting for us. It is God’s initiative guaranteeing the freedom of our own response. (*Sanctity without Starch* 48)

The free will of humanity is protected by God’s providence as described by Tuttle, but the Holy Spirit works continually through prevenient grace to beckon the lost soul back to God.

God’s prevenient grace sought out the man Abraham whom he would use to be the father of the faithful:

Now the LORD had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. (Gen. 12:1-2)

This encounter was a key element of God’s prevenient grace because it elicited Abraham to carry the seed of divine grace on a mission for humankind’s redemption (Waters 22; Myers 25). This relationship that God initiated with the patriarch Abraham opened a

major doorway for the foundation of missional ministry and subsequently missional soul winning. The relationship that God developed with Abraham's descendents afforded God the opportunity to protect and nurture the redemptive seed (A. Y. Reed 198; Sandmel 152). This relationship was forged into a national identity through Jacob when an angel of the Lord said, "Thy name shall be called no more Jacob, but Israel" (Gen. 32:28). This encounter between the angel and Jacob transformed a relationship formerly focused on patriarchal descent to one vested in a national identity. God used this national relationship to further his intentions to *seek after* a lost world.

God's continuous development of his prevenient grace shines through the lenses of Israel's national history. The embodiment of a missional theology emerges in a called people for and through whom God would work further his salvific plan. God's *seeking after* was seen through his *sending after* as he worked through those whom he called to lead Israel. God's prevenient grace moved the hearts of leaders such as Moses, David, and Nehemiah to deliver, defend, and rebuild the lives of a rebellious people who were sent to be God's glorious light in a dark world (Isa. 49:3). Moses was willing to reject the treasures of Egypt by fearlessly confronting pharaoh. He led God's people to freedom based on his faith in God's call and mission. He considered the reproach of the Messiah greater than the riches of the most powerful kingdom of that day (Exod. 2-14; Heb. 11:24-29, 37; Waters 29). David slew Goliath, suffered greatly at the hand of Saul, and ultimately consolidated the kingdom of Israel (1 and 2 Sam.; Heb. 11:32, 34). God's mission of prevenient grace toward Israel, David, and all humanity continued through David's greater son, Jesus Christ, in the future. This *going before* was epitomized through David's words, "The LORD said unto my Lord, Sit thou at my right hand, until I make

thine enemies thy footstool” (Ps. 110:1). Nehemiah sought permission to return to Judah to rally his countrymen and rebuild the walls of Jerusalem, which he accomplished (Neh. 2:8; 7:1).

The transcendent and immanent God (Tuttle, *Story of Evangelism* 20) used many servants in the Old Testament as instruments to press forward his *seeking out* of rebellious, lost souls in Israel and in the world. The ultimate example of God’s seeking is the sending of his Son to redeem humankind. God’s providential plan reflected prevenient grace in the Old Testament to establishment the framework for the triumphant redemption of the human race (Cox 143; Myers 21; Waters 22).

The Great Commission of Jesus Christ

The promulgation of *missio Dei* crystallized in the infamous words spoken by Jesus Christ. The concept of sending believers into the world was espoused in Matthew’s Gospel in the Great Commission. Jesus through the Great Commission instructed the disciples then and the body of Christ today to spread the gospel by teaching all nations and baptizing those who become disciples (Kohl 113). Teaching all nations implies that the disciples were to carry Jesus’ teachings to the Gentiles (Galbraith, Bieber, Rollefson, Colón-Emeric, and Muckler 16). The mission of the disciples then and of the Church today makes Jesus plain and persuasive in the world (Lehmann 20; Shenk 73). Christ had all power in heaven and earth to rule and reign over the affairs of God’s creation, but he commanded them to go. He took this occasion to give to the disciples the ministry of proclaiming the good news of God’s redeeming grace and of winning souls for the kingdom of God through faith in Christ. The Great Commission is applicable to missional ministry not only because Christ spoke to the eleven disciples at Galilee, but also because

he was speaking to all of the many other disciples who followed after them and the entire church through the ages that he commissioned to minister (Ottati 27; Repschinski 250). The impetus for the disciples to go into the world was, first, to teach all nations and, second, to teach them to observe all that Christ had commanded. Therefore, disciples today are commissioned to perpetuate a missional understanding of Scripture through teaching and preaching the principles of the kingdom of God (Lehmann 26; Sutherland 4). Today the kingdom of God is expressed through the ecclesiastical work of God's people. The Church has a mission of not just sending but of being sent as one body into the world. The disciples were sent to make others to be like Christ had made them, and a missional church as a community of faith is sent to make a lost world like them, followers of Christ (W. Scott 209).

A closer examination of the fullness of who Christ is reveals the missional inclusive nature of the commission that Jesus Christ gave to the Church. The writer of the book of Hebrews pens these words:

God, who at different times and in different manners spoke in time past unto the fathers by the prophets, whom he hath appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (Heb. 1:1-3)

The same Jesus Christ identified by John's Gospel as the *Word* or *Logos* existing in eternity past was with God and was God. In addition, he was identified as being the creator of all things (John 1:1, 3). This Jesus commanded his followers to go into all the world. He was the visible expression of the eternal Godhead who speaks to all believing peoples and in all generations and tells them to go. John 3:16-17 speaks of an incarnational reality that should fuel the missional fervor of the Church when it speaks

about God, through his Son, becoming part of this sinful humanity, and thereby reclaiming it (Robinson 271). Jesus came to seek and save those who are lost.

Missional Soul Winning

Missional soul winning, therefore, has a primal relationship with God's prevenient grace and the Great Commission. This relationship exists because of its foci on being sought out by God and the ministry of saving lost souls. Wesleyans espouse that the main purpose of prevenient grace is not to restrain sin and give good desires and blessings to humans. This grace is given in order to lead humans to repentance and salvation, highlighting God's primary purpose for allowing the human race to exist, which is to bring humankind to salvation (Cox 145). Abraham was the forebear of God's missional plan to save the souls of lost humanity. The nation that came from his loins was a type of the church for the bearers of God's missional plan, which could more clearly be seen through the institution of God's church. This plan would be revealed through obedience to the law by a people who would be a light in a dark world. The souls of lost humanity had to be won or gained to a saving knowledge in God's redemptive plan. Ezekiel expressed the importance of this idea of saving or winning lost souls through his pronouncement that the soul that sins should die (18:20).

In the Old Testament, Israel constantly struggled with the idea of being a missional people because God had called them to be a blessing to other nations. They continuously followed after the ways of the nations around them and angered God (2 Kings 17:15). The Lord's intention was for Israel to be an example of a missional nation to model a righteous example of service to Yahweh (Wright, "Implications" 14) and lead the sinful inhabitants around them to serve Yahweh. Jeremiah expanded on this concept:

And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord. (12:16-17)

Jeremiah proclaimed the Lord's offer to make Israel's enemies like them if they obeyed the Lord's way. God's unequivocal message to heathens was his interest to save them from a sure judgment if they joined Israel in their worship of the one true God. Another example of God's reaching out to gain lost souls destined for his judgment was his witness to Nineveh through the prophet Jonah, who reluctantly went to preach repentance to those in that city. God was again reaching out to those who were not a part of his covenantal relationship with Israel to show his nature, which moves him to *seek out* and to offer salvation to those who are lost.

The ministry of Jesus Christ was the quintessential manifestation of God's purposes, which were seen in the Old Testament. Christ became the ultimate instrument to posit God's missional soul-winning message into the hearts of believing souls when he said, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Jesus was the way, the only way by which lost souls could be saved and enter an eternal relationship with God. His divinity is clearly stated in John's Gospel as Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (14:6). Christ used the word *way* (*hodos*) to designate himself as the one who is the path, journey, or the essence of the meaning of being a follower of God (Achtemeier 1122). He was the way that had been foreshadowed throughout the Old Testament as God displayed his prevenient grace through seeking out lost souls before the saving act took place. Then, in the Great Commission, after proclaiming that he had been given all power in heaven and

in earth (Matt. 28:18), Christ sent his disciples into the world to save lost souls. Missional soul winning is an amalgam of both prevenient grace and his Great Commission because of its polemic message to the local community of faith to be active agents for seeking the salvation of lost souls. God through prevenient grace preserves the integrity of humanity's response and gives God the initiative in the drama of rescue (Tuttle, *God's Initiative* 46). The essence of missional soul winning, as it is found in Scripture, is to win the lost from the throes of eternal death. Paul writes these words concerning his new life in Christ:

But what things were gain to me, those I counted loss for Christ. Yea; doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. (Phil. 3:7-8)

The Greek language gives the meaning of the word *win* used by Paul in the eighth verse. The word is *kerdainō*, which presents the idea to gain or acquire as gain (Kittel, Friedrich, and Bromiley G2770). The essence of missional soul winning is to gain for the kingdom of God those who were lost in sin. Scripture is replete with the salvific message of soul winning. Wolfgang Thrilling joins in the view of soul winning in that the overall aim of mission is the winning of all people to the status of being true Christians (Bosch 73).

Missional Soul Winning and the Holy Spirit

The Holy Spirit was absolutely necessary for the success of a missional soul-winning ministry. The third person of the Holy Trinity became more prevalent in missional soul winning after Christ returned to be with the Father. Even though the Holy Spirit was the hidden partner in his Trinitarian work, his work was crucial in the pervading and sustaining of Christ's missional ministry through the Church. Christ gave

very clear directions to his disciples in his Great Commission discourse, but behind those words was the implicit ministry of the Paraclete. This view can be developed more clearly in Scripture through the words of Christ:

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. (John 14:15-17)

If the word *love* in the first part of his statement is examined, its Greek pronunciation is *agapáō*. This description of the word means to esteem or love, indicating a direction of the will and finding one's joy in something or someone (Zodhiates G25). When this view is added to the syntax of the sentence, Jesus was admonishing his disciples to keep his commandments based on a personal relationship with him. Jesus sent his disciples forth as the Father sent him, and he infused them with the efficacy of the Holy Spirit when he breathed on them and told them to receive the Holy Spirit (John 20:21-22). Miroslav Volf writes that through the Holy Spirit the church participates in God's hospitality, offered in Christ, and anticipates hospitality's fulfillment in "the mutual personal indwelling of the triune God and his glorified people" (128). The disciples' personal relationship with Jesus Christ allowed the Comforter, the Paraclete, to come into their hearts to assist and empower them in the performance of the work he was sending them forth to do.

Therein lies the foundation for the Holy Spirit's energizing of the missional soul-winning ministry. When Christ said that he would be with them always, and, subsequently, the Church, he was alluding to the joint presence of the Comforter, who would follow. The love of God is shed abroad in followers' hearts by the Holy Ghost who is given unto them (Rom. 5:5). These words were spoken by Paul as attestation to the

presence and ministry of the Holy Spirit in the hearts of believers. This Holy Spirit who birthed the Church on the day of Pentecost is the same one who propelled the body of Christ through the missional soul-winning ministry to every corner of the earth. The missional spirit at that time was the work of the Holy Spirit through the *kerygma* proffered by the disciples as a community of faith who went into the streets of Jerusalem proclaiming the gospel that won many to Christ (Seamands 168). Cultural, social, and political forces since that time have influenced paradigm shifts across the centuries (Covey 23). These shifts have impacted the shape of Christian history, but the Holy Spirit even today is still able to work through the community of faith to mobilize a missional soul-winning emphasis through the local church (Yarnell 9).

Missional Church Soul Winning

The impetus for a missional soul-winning ministry in the church is rooted in Scripture. The missional church should be interested in the issue of soul winning, which encompasses the mind, body, and spirit because the Bible is replete with God's intent and emphasis on saving lost humanity. B. Y. Mullins notes the beauty of soul winners in Scripture: "The fruit of the righteous is a tree of life, and he that winneth souls is wise" (Prov. 11:30). He also emphasizes this verse: "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). He goes on to give several fundamental qualifications for a personal, soul-winning ministry; (1) A genuine love for those who are lost must be exhibited; (2) the soul winner must be committed to the task of seeking out lost souls; (3) the soul winner must be endued with the power of the Holy Spirit; (4) a knowledge of Scripture is essential to the soul winner; (5) the soul winner must be alert to the

possibilities for soul winning; and, (6) the soul winner must be skilled in presenting the truth of Scripture (13-14).

The rudimentary framework for the missional movement was formulated from a broad understanding of missions dating back to Thomas Aquinas. The topic *Of Mission of Divine Persons* in question 43 of the *Summa Theologiae* was used by Aquinas to discuss the two Trinitarian missions, which were “the sending of the Son and the sending of the Spirit” (Hoffmeyer 108). This view of the Trinity was not a major theme until it was used to articulate an expanded understanding of missions. In 1932, Karl Barth, at the Brandenburg Missionary Conference, was one of the first theologians to congeal this Trinitarian missions concept into what would later be called *missio Dei* (Daugherty 163; Meyers 40). The essence of Barth’s seminal view on this concept was that the goal of missionary work was to make a missionary church that would testify to the nations about a God who wills to make them his witnesses and missionaries (Althouse 231; Thompson 71). Karl Hartenstein took Barth’s concept about this God who wills his church to be witnesses and in 1934 for the first time used the Latin term *missio Dei*, God’s own sending (Schuster 65). In the years that followed, Hartenstein’s crystallizing of the *missio Dei* concept would set the stage for an expansion of this belief that God was working through his Church to reach the world. The following statement congeals the views of Barth and Hartenstein:

Mission was understood as being derived from the very nature of God. It is thus put in the context of the doctrine of the Trinity, not of ecclesiology or soteriology. The classical doctrine of the *missio Dei* as God the Father sending the son, and God the Father and the Son sending the Spirit is expanded to include yet another “movement”: Father, Son, and Holy Spirit sending the church into the world. (Bosch 390)

In 1952 at the Willingen Conference in Germany, Barth's views about *God's sending* became the impetus for a fuller understanding that the church's mission came out of God's triune nature and not out of its own purposes (Hibbert 323; Daugherty 163; Swart, Gerhardus, Hagley, Ogren, and Love 76; Van Gelder 3). The group at the Willingen conference produced and approved this Trinitarian grounding for missions:

The missionary movement of which we are a part has its source in the Triune God Himself. Out of the depths of His love for us, the Father has sent forth His own Beloved Son to reconcile all things to Himself, that we and all men might, through the Spirit, be made one in Him with the Father in that perfect love which is the very nature of God. (Swart, Gerhardus, Hagley, Ogren, and Love 76)

Before the majority of the participants at the Willingen Conference settled on a Christocentric understanding of *missio Dei*, divergence surfaced about what it really meant. Lesslie Newbigin and Konrad Raiser disagreed on the meaning of *missio Dei*, with Newbigin interpreting the phrase Christologically to mean the unique witness of the church as it continued the mission of Christ (Goheen 100; Kettle 161). Raiser interpreted the term to mean God's providential action through his Spirit in the world with negligible reference to the church (Goheen 100; Duraisingh 14). The views of Newbigin won out over that of Raiser at the Willingen Conference, and those views became the bellwether of a new movement. Newbigin's views were the driving force behind the development of what would later be termed the *missional church* movement. At the 1958 International Missionary Council in Achimota, Ghana, this quotation elucidated Newbigin's views: "The mission is not ours, but God's, and we are invited to participate in an activity of God which is the central meaning of creation itself" (qtd. in Hoffmeyer 108).

Newbigin's key contribution to the foundation for expanding a missional framework was to posit a strong defense of the gospel in a pluralistic society (Newbigin 4). The idea that the church did not exist for itself but was sent by God to participate in his mission became the essence of what would be the missional church (Goheen 40; Althouse 231) and, conjointly, missional soul winning.

The missional church purposed to engage the culture outside the parameter of the institutional church. Alan Hirsch describes the missional church as intentionally engaging the culture on the culture's own turf (Hilby 82). The church engaging the culture is a stark contrast to what he calls the institutional or attractional church, which had more of a church-maintenance focus. Based on what he calls a spectator Christianity, the attractional type of church is irrelevant to 85 percent of the culture (Hirsch, "Forgotten Ways" 126; Armstrong 9). The attractional mode of church influence and growth in the community was once an effective model for impacting the community because people were attracted to Christianity because Christians were attractive (Kreider 62; Frost and Hirsch 19). Hirsch's description of the maintenance aspect of the institutional or attractional church offers insight about one specific reason why these types of churches are declining. By its nature, the missional church movement provides an avenue to recapture the soul-winning fervor that once fueled the expansion of the church for the kingdom of God. Far from being just another movement for maintaining the church, the intent coming out of a missional message is that the church stop what it is doing and turn around to see what God is doing (Dally 10).

Characteristics of the Missional, Soul-Winning Church

The missional church concept has grown out of the work and research of leading theologians from the past. Craig Van Gelder conjectures that too much attention has been devoted to what the church is (Barcalow 119), but this section is devoted to what a missional, soul-winning church does. No all-encompassing model of what a missional church should look like exists today (Kinsey 228), but a number of characteristics do exist that provide direction for an effective missional church ministry.

A missional reorientation that came on the heels of Newbigin's writings stimulated conversation about the nature of the missional church. This conversation intensified in earnest after the publication of Darrell L. Guder's book in 1998 called *The Missional Church: A Vision for the Sending of the Church in North America* (Althouse 235; Sager 145). Guder describes *missional* as the essential nature and vocation of the church as God's called and sent people. Guder goes on to identify five traits that should be embodied in a missional ecclesiology:

1. A missional ecclesiology is biblical. Whatever one believes about the church needs to be found in and based on what the Bible teaches;
2. A missional ecclesiology is historical. When the Church shapes an ecclesiology for other cultures, it should be guided by the Christian church in all its cultural expressions, those that precede it and those that are contemporary to it;
3. A missional ecclesiology is contextual. Every ecclesiology is developed within a particular cultural context;
4. A missional ecclesiology is eschatological. The doctrine of the church must be developmental and dynamic in nature to believe that the church is the work of the creating and inspiring Spirit of God and is moving toward God's promised consummation of all things; and,
5. A missional ecclesiology can be translated into practice. The basic function of all theology is to equip the church for its calling. (*Missional Church* 11)

Scott W. Sunquist highlights the continued emphasis on contextual ecclesiology by Guder that the gospel must continually be translated into contemporary cultural contexts so that Christians witness to the saving story of the triune God in every age and place (334). Cheryl Peterson discusses Guder's writings about the de-established church and a reductionism of the gospel, which Guder addresses by emphasizing the continuing conversion of the church as the congregation hears, responds to, and obeys the gospel in new and more comprehensive ways (Ratke, Hedahl, and Peterson 79).

Milfred Minatrea offers characteristics that expand upon those expressed by Guder. The nine missional church characteristics identified by Minatrea are:

- Missional churches with a high threshold for members because they communicate responsibilities of church membership,...
- missional churches as communities of authentic disciples,...
- missional churches emphasizing the application of Scripture by teaching obedience,...
- missional churches rewriting worship every week to exalt and experience the presence of God,...
- missional churches encouraging members to live apostolically as those sent,...
- missional churches expecting to change the world through involvement and ministry,...
- missional churches ordering their actions according to purpose,...
- missional churches equipping more people to live authentic lives as disciples of Jesus Christ,... [and]
- missional churches placing kingdom concerns first.... (29-129)

Hirsch's views parallel Minatrea's perspective about living apostolically as those sent because he explores the dynamism of the apostolic genius from the early Church (Guder, "Forgotten Ways" 101). Hirsch postulates that the early Church was missional in its focus and that the missional focus is lost in the modern Church but can be reactivated. George G. Hunter, III offers a similar view to that of Hirsch by identifying the modern apostolic congregation as being called and sent by God to reach the unchurched pre-Christian

population (Churched 28). Hunter writes, “It is the business of the apostolic congregation to communicate the Christian faith to the growing numbers of people who do not yet believe or follow Christ, including many who lack even a Christian memory” (152). Communicating with nonbelievers, as Hunter prescribes, should be the goal of any church striving for a missional ministry.

In contrast to the aforementioned missional church models, other researchers who offer models show effective ways of growing the Church. One such research model with eight characteristics is offered by Christian Schwarz who purports a natural church development plan to revitalize local churches, identified as follows: (1) empowering leadership—discovering that leaders of growing churches concentrated on equipping Christians; (2) gift-oriented ministry—ministry tasks in growing churches being given on the basis of Spirit-given gifts; (3) passionate spirituality—the growth of a church not just being a matter of duty or rule but being related to passionate spirituality; (4) functional structures—whether they are being effective or unspiritual; (5) inspiring worship—growing churches showing high quality of worship; (6) holistic small groups—small groups being one of the most important factors for growth; (7) need-oriented evangelism—using those gifted in evangelism; and (8) loving relationships—growing churches scoring high on quality of relationships (Erwich 182). The specific missional characteristics identified by Guder and Minatrea are more focused on a God-sent vocabulary, whereas Schwarz’s characteristics are expressed more in a church-generated vocabulary.

In summary, Gailyn Van Rheenen describes the missional movement as beginning with a theological perspective of the mission and kingdom of God as compared

to the church growth movement, which emphasizes the human ability to decipher and strategize (28). An example of the contrast between the missional church soul winning concept and the traditional reach of a church-growth emphasis is depicted in Table 2.1.

Table 2.1. Missional Church vs Church Growth Comparison

	Missional	Church Growth
Orientation/ perspective	Theocentric Theological Postmodern	Anthropocentric Practical Modern
Theological focus	<i>Missio Dei</i>	Great Commission
Beginning question	What is the gospel?	What makes the church grow?
Perspective on Scripture	Narrative of God's purposes	Propositional truth
How mission happens	By the Spirit (God's <i>surprises</i>)	By strategic planning
Nature of community	Inclusiveness, unity of the body of Christ	People groups
Focus of evangelism	Initiation of people into the kingdom of God; holistic understanding of <i>making disciples</i>	Differentiation between discipling and perfecting, individual salvation
Orientation toward social action	The gospel, evangelism, and social action inseparable	Priority of evangelism and church planting over social action; Reactive to the social gospel

Source: Van Rheeën 28.

Hunter's views about church growth as it relates to the megachurch parallels Rheeën's suppositions about the differences between missional and church-growth ministries. Hunter identifies two types of megachurches that have similar attributes to the missional and church-growth model shown in Table 2.1. He describes one type of megachurch that grows with disgruntled Christians from other churches, and another type that grows based on a more missional, apostolic agenda, reaching lost people (Telephone interview).

The key characteristic of a missional soul-winning church, on which this study in particular has focused, is the aspect of salvation or soul winning. In an economy of salvation, God witnessed through Israel and ultimately sent his Son to *seek and to save* those who were lost (O'Donovan 188; Norwood 157). Therefore, the unique tenant of the missional church was that it became an open door with porous boundaries to gather in the saved (F. King 105). The missional church emphasizes, through its open door policy, that the redemptive message is available for future generations who may be longing for new life that will be transformational for them (Spellers 37). Opposition exists to a strictly evangelistic or salvific role in the community of faith when developing a missional mind-set. One stated opposition was that the church had spent too much time on evangelistic endeavors and should reflect more on justice and peace making, conflict resolution and social action (Erwich 187; Armstrong 65). Thomas H. Schattauer offers an effective response to the issue of justice and peacemaking in the economy of God's missional community. He saw this issue being more effectively addressed in God's eschatological plan than in a political Christian forum. Schattauer's view is that the church enacts the truth about the world (e.g., its life, its brokenness through sin, and its death) through an eschatological understanding of God's plan, which provides the ultimate outcome of the church's hope (i.e., forgiveness, reconciliation, healing, justice, peace, and salvation; 182).

The Goal of Missional Soul Winning

Within the structure of a missional church ideology is the specific issue of saving lost souls. Frank Rees mentions three images of the church. He describes the church as an institution of salvation, as servant of the reign of God, and as community (41). If, as Rees

contends, that one of the images of the church was that of being an institution of salvation, then soul winning for the missional church is critical. This salvation or soul winning emphasis was rekindled under the theological formulation of *missio Dei* (Duraisingh 13; Richebacher 590). The history of *missio Dei* was given in a previous section, but its foundational value for reviving a salvation or soul winning focus for the missional church movement is important. In its early development, *missio Dei* was associated with a social gospel that met needs but was not used to stress personal salvation. The key principle in the *missio Dei* construct was the view that God was already at work convicting unbelievers of their need for saving grace and that believers could have confidence that God had preceded them in mission (MacIlvaine, *Missional Church Movement* 103; Hirsch, “Reawakening a Potent Missional Ethos” 11). God’s saving love led him to send his Son into a world of sinners to bring blessings of life, light, and salvation (Wright, “World” 217). A distinction should be made between salvation as God’s appropriation of saving grace through the redemptive work of Jesus Christ (Prill 326; Grams 208) and the active process of believers going into their communities to seek the lost and encouraging them to accept the saving love of God (Rees 44; MacIlvaine, *Missional Church Movement* 106). The latter view is the impetus for missional soul winning, which is manifested through a community of believers seeking the lost in their immediate environment. The imperative insight about a postmodern, affluent, and individualistic society dictates that such people will not enter easily into a Christian setting when they have their own quest for individualized authenticity. The missional Christian community should live before these people in nonthreatening ways while providing genuine service, dialogue, and witness (Lausanne Theology 201; Drew 26).

Robert L. Gallagher, who critiques the views of Count Nikolaus Ludwig von Zinzendorf, writes that Zinzendorf believed that counting the number of salvations was not the prime motivation of the church, thereby fearing failure based on numbers (191). This view supports the idea that God's providential work in those whom the Holy Spirit prepared was of key importance. Therefore, a more encompassing view of missional soul winning was not predicated on counting the number of souls saved but on the work of the Holy Spirit in those being saved.

Christ's ministry was holistic in that he expressed concern for the souls of people where they lived through feeding the hungry, visiting and healing the sick, clothing the naked, and forgiving the sinner. He also encouraged believers to follow him, which spoke of more than just a salvation at one moment in time but of a continuous relationship. Therefore, the missional soul-winning ministry must be more than just telling people to be saved in Christ but also telling them to be like Christ (Book 69). With Christ's example of a holistic ministry, the missional church has a responsibility in a holistic way (Van Rheen 30) to strive for the saving of lost souls, and it should also attempt to meet other temporal needs. The idea of a holistic, missional approach to soul winning would be described then as not just the act of engaging the culture for the purpose of leading lost souls to a saving faith in Jesus Christ. Therefore, the aim then of missional soul winning is to seek the lost (Hultgren 216), encourage personal salvation, and train the saved in the art of an ongoing relationship with Christ and other Christians (Bader-Saye 19; Erwich 188). The missional church was sent into the world by God, and missional soul winning is the view of being sent into the world to save lost souls. The missional soul-winning emphasis intimates that God expressed a missional dynamism through the church. Jürgen

Moltmann states that this dynamism also works through the preaching of the gospel, which not only instructs Christians and strengthens their faith but also serves to call non-Christians to a saving knowledge of Christ (E. Scott 344). This economic focus of establishing relationships beyond himself does not limit God's being to saving humans, but it does say that God is salvific to the core (Daugherty 162).

Doug King mentions the comments of a Witherspoon Board member, Bill Dummer:

Dummer contrasts the notion of a "missional community" with a "maintenance congregation," whose main concern is keeping the local church machinery running just for the folks inside. Certainly we all know and probably love congregations like this. We need to recognize that "maintenance" is necessary and good but is never enough. (33)

Based on the poor condition of many churches all across North America, this view had to be soundly challenged and overshadowed by the central mission of the church. Therefore, classical ecclesiology is rooted not in a maintenance mentality but in a Christocentric understanding of the *missio Dei*, which is the sending of a triune God to bring about salvation at every level human condition (Flemming 7). The focal point of God's eschatological work is the church because the church is a unique body formed by Jesus Christ to participate in the salvation of the coming age through the Spirit and mandated to continue his worldwide mission. David J. Bosch helps to summarize the discussion about the goal of missional soul winning: "Salvation was the fundamental concern of every religion, and the conviction of Christians was that God had decisively wrought salvation for all in and through Jesus Christ, which stands at the very center of every Christian's life" (392). Therefore, the goal of a conscientious, missional soul-winning movement could mirror the steps identified in remarks made by Dave Daubert: (1) Laypeople need

to be better equipped theologically for mission (missional soul winning); (2) they need to be given practices and a framework within which to make decisions in a world that may not share their values and priorities (postmodernism); and, (3) they need to be able to discern how best to serve as intentional, conscious instruments of God in the various places where they are sent (local community; Sager 146).

Missional Soul-Winning Challenges in African-American Churches

The missional soul-winning movement has the potential to influence churches all across the Christian spectrum. Since this study examined the issue of missional soul winning in an African Methodist Episcopal Church context, the first question then arises as to how this movement will be perceived or utilized in African-American churches in general. To preface the issue of missional soul winning in African-American churches in America, the benefits of exploring the conditions under which these churches were established might help highlight trends that influence receptiveness or resistance to embracing a missional soul-winning emphasis in local African-American churches. Cultural, demographic, social, or political forces might influence missional soul-winning proclivities toward a positive or negative outcome. In order to ascertain a nexus between prior historical events in African-American church development and a current openness to the missional soul-winning movement, a review of early church development, denominational affiliations, demographics, and social/cultural agendas is examined.

Early African-American church development. A debate over the mode in which the African-American church was established is ongoing. African slaves who were brought to America were not exposed to a concerted effort by slave owners to convert them to Christianity (Finley 125; Nash 159; Mitchell 56). Another view identified a

concerted effort to convert African slaves so that they would be more docile (Sernett, “Arrogance of Faith” 323; Forbes 1). African slaves were Christian oriented before arriving in America (Walker 428; Frey 93), or they were not innately religious (Hardy 648). J. Minton Batten wrote that many slaves found Christianity a substitute for primitive African religious beliefs and practices and that at best the church offered the African Negro his or her first opportunity to participate in organized group life (231). Even though no clear agreement exists among these various views, the discussion does establish a baseline to approach the review of issues that illuminate cultural proclivities, which may still exist today. The real question is whether intrinsic values influenced or restricted their progression toward a missional mind-set.

Church formulation and growth during the antebellum period seemed to offer several key benefits: salvation, hope, and social cohesion (McKinney 452; Laurie and Neimeyer 224). The image of the of the African-American church was definitely being cast in the mind of African slaves as a vehicle to heal their psyche and spirit because it was where they received a self-liberating message, self-pride, and a traditional lifestyle (Finley 125; Forbes 1). One thing from which the slaves seemed to draw strength was the singing of Negro spirituals. The experiences and emotions of African-American slaves were encapsulated through their singing such that even in modern times, a palpable sense of their burden and their faith when various songs from that period are sung is evident (Page 370). Some songs were even espoused to be coded messages, directing slaves to meetings and freedom (Kelley 262). Yolanda Pierce describes the powerful reality of the conversion experience in a slave’s life as well as in community (Gautier 818). In his

book, Cecil Cone gives a detailed description of the possible conversion experience of the slave:

The conversion experience opened up a level of reality unknown to the slave, thereby altering totally his attitude toward life. The new level of reality in turn produced a radical effect upon the interior existence of the slave: it caused the slave to experience a sense of freedom in the midst of human bondage. The historical condition of slavery that had presented itself as an overwhelming power no longer controlled the inner being of the slave. God, the new embodiment of the new level of reality, had set the slave free. The Almighty came to know that even the external condition of slavery would eventually be changed by the Almighty Sovereign God. (47-48)

One thing was evident, the Christian church, through its experiences, emerged as a powerful force in controlling the spiritual, social, and even political lives of African-Americans (Roberts 118), which will be discussed in more detail later.

Early African-American theology of Christian faith. Over time, eclectic theological understandings about God were developed by many slaves who were converted to Christianity. The exploration of the theological boundaries of their faith became a fulcrum, that provided a conduit for their passions of hurt and of hope. The slaves reconciled their understanding of hope and goodness with the obvious atrocity of slavery. Three theological views that permeated the hearts of the Christian slave community were the compensatory, exodus, and equality views. The first was a traditional theological image of God, which became that of a benevolent and compensatory God. Donald Henry Matthews describes how with all of the oppression and denial that Christian African-American slaves had experienced, they believed that their compensation would be received in the next life (7). A Negro spiritual that epitomized this view of having no shoes as slaves describes their heavenly shoes:

I've got shoes, you've got shoes

All of God's children got shoes
 When I get to Heaven goin' to put on my shoes
 Goin' to walk all over God's Heaven. ("Going to Shout All over
 God's Heaven")

Willie James Jennings points out that Matthews also sought to show how spirituals reveal the cultural style of the African-American community, which he accomplished through the synthesis of African religion, evangelical Christianity, and the context of oppression structures of feeling embedded in black culture (554). Rhondda R. Thomas purports that many Christianized slaves viewed their plight like that of Israel and their Exodus (508). George R. Garrison offers a final theological view, that of liberation theology. During slavery, this understanding was based on an egalitarian view of Scripture taken from the Great Commission (Matt. 28:18-20). This theological perspective distinguished between God's intended equality of all people and the hypocrisy of slave owners who held the slaves in bondage (9). This particular theological understanding encouraged a more recalcitrant attitude toward the oppression of the slavery condition. The theological views of these three groups of converted slaves were not the only ones that were prevalent during the slavery experience, but they were representative of a cross section of the theological thoughts of a people in bondage. The vehicle that carried the many faceted faith structures of the Christian slave community into the mainstream of religious liturgy was found in the advent of denominationalism, which established an avenue for centrality in Christian faith and religious focus for the slaves.

The dawn of African-American denominationalism. The process for the development of denominational affiliations among the slaves and freedmen was slow but consistent. At the beginning of the nation, most blacks and whites worshiped together (Boles 1-2). Later, growing friction in the white denominations developed about the issue

of slavery. The Quakers maintained a consistent stand against slavery; the Methodists took an early stand against it but modified their stand later. The issue of slavery among major white denominations intensified until a great schism took place between 1837 and 1845, when Methodists, Baptists, and Presbyterians separated along geographical lines in an expression of their sentiments against slavery. The Southern Baptist Convention was organized separately from the Northern Baptist Convention. The Southern Methodists separated from the Methodist Episcopal Church, and new branches of Presbyterianism developed because of this controversy (McKinney 456). In many cases, African-American involvement in a given denomination was based on their geographical locations. Prejudice was still leveled against African-Americans who started joining different white denominations (Dickerson 911). Even those in free states still found themselves being relegated as second-class Christians by not being allowed to participate directly or be seated with the main congregation. In addition, secular leaders outside the churches were threatened and expressed concern when blacks started forming their own denominations (Evans 954). One of the most notable individuals who experience this type of treatment was Richard Allen, the founder of the African Methodist Episcopal Church, who on one Sunday morning in 1787 at St. George Methodist Church in Philadelphia was forcibly removed from the altar along with other Negroes who were praying (Tait 183; Emerson and Yancey 303). Even though he left the Methodist Church, Allen thought that Methodism best addressed the needs of his people (Rumph 7).

Henry Mitchell describes black denominational divisions based on culture, class, and control (Nash 160; Baer 405). He stipulates in his research that these divisions, though initiated in the antebellum period, in most instances still prevail today (Nash 160;

Evans 954). A study of this continued structure of denominational division in the modern cultural context might shed light on cultural or social tendencies that may affect the receptiveness of localized denominational congregants to a missional soul-winning theology. Factors based on denominational affiliations or experiences could have negated the missional spirit in various congregations.

Distinctions are made between independent or strictly Negro denominations such as African Methodist, Baptist, and Presbyterians who represented the largest groups and a larger number of smaller Negro denominations that appealed to the economically and educationally least privileged in the black community (McKinney 461). Among the smaller denominations were a few cults that appeared on the scene to meet the needs of a number of blacks during that period. Arthur H. Fauset describes how cults offered outlets for African-Americans who avoided mainline denominations:

Negroes are attracted to the cults for the obvious reason that, with few normal outlets of expression for Negroes in America due to the prevailing custom of racial bicameralism, the cults offer on the one hand the boon of religion with all its attempted promise of Heaven either here or above or both; and on the other hand they provide for certain Negroes with imagination and other dynamic qualities, in an atmosphere free from embarrassment or apology, a place where they may experiment in activities such as business, politics, social reform, and social expression; thereby these American Negroes satisfy the normal urge of any member of our culture who wishes to contribute positively to the advancement of the group. (107-09)

The dichotomy in denominations available to African-Americans provided many outlets for religious expression.

The main goal for African-American denominations in early church formation as well as those today was focused on church growth. No definitive studies have provided empirical data concluding that denominations are adverse to church growth or soul

winning. The issue of some local denominational churches in African-American communities expressing an aversion to church growth or soul winning is of great interest to this study. A number of reasons for church growth surfaced, but no definitive answers were evident for the aversion toward church growth in some local churches in recent times. The next question raised is whether demographic elements influenced adverse attitudes and actions related to church growth or soul winning in some local denominational congregations in a modern environment.

African-American church demographics. The shift or migration of African-Americans progressed in mass from the rural south to western and northern cities between the first and second World Wars (Paris 476; Roberts 119). An 1890 census, the first of its kind to give an urban-rural breakdown of the black population, indicated that nine out of ten blacks lived in the South with more than 80 percent of them in rural areas. Later in 1980 another census showed that 85 percent of the black population resided in the urban areas and only about 53 percent of them lived in the South (Lincoln and Mamiya 351). African-American churches were spread all over America during this time as major segments of the African-American populace moved. The African Methodist Episcopal Church and the Baptist Church were the first two denominational groups to organize within many African-American communities as they gathered from other areas (Behan 34). Because of their positions, greater community support among the Methodists and Baptists was realized during that time than in the Church of God in Christ due to the historic differences in community involvement, denominational polity, socioeconomic status of the membership, infrastructure of local congregations, and theological tenure of the church culture (Barnes, "Black Church Culture" 968). Forces outside of the churches

started to affect the movement of African-Americans away from their churches. The movement was influenced by competition with whites in many areas of social life, making African-American churches no longer the main refuge in their communities (Chaves and Higgins 426). African-Americans started finding other alternatives to denominational programs that counted on them for continued growth.

The Methodist and Baptist churches started to change their religious focus as more blacks migrated northward and as some blacks found upward mobility. The upper class or the black bourgeoisie started breaking away from the lower class blacks because of their more practical view of life (Frazier 57; Boyd 321). This trend encouraged the development of *storefront* churches, which were organized to help provide emotional relief and to stabilize African-American communities socially that were rapidly growing (Wilson 56). In many of the northern cities, changes in attendance between the old-line Methodist and Baptist churches and the storefront churches erupted because of the struggle to hold members who enjoyed the traditional services given at storefront churches (Drake and Cayton 631; Light 137; Krueger 22-31). The storefront churches were concentrated in three denominations: Baptist, Holiness, and Spiritualist (Mays and Nicholson 313). C. Kirk Hadaway's research indicates that population movement has a lot to do with the growth or decline of a church. He writes that wherever significant growth or decline in a population occurred, a correlation to the church's condition also followed ("Demographic Environment" 88). Another perspective about movement of blacks from mainline churches came from the work of Christopher Ellison and Darrell E. Sherkat (551-68) and Larry L. Hunt (170-92), who suggest that the dominance of the black church as the place of attendance for African-Americans was declining somewhat.

However, these researchers define the Black church as the historically black Methodist and Baptist denominations, leaving out, among others, the large and growing Pentecostal Church of God in Christ black denomination. One reason suspected for declines in the Methodist and Baptist denominations was that blacks were switching to Church of God in Christ and independent black congregations, but these researchers' findings also show that blacks were moving to other non-black denominations and traditions as well (Emerson and Yancey 305). Movement of blacks demographically also reflect differences between blacks in multiracial churches and other black attendees, suggesting that younger, unmarried, poorer, less educated Southern blacks were the least likely to attend multiracial churches (312). The examples and research results discussed in this section highlight the many divergent forces working in African-American churches prefacing the challenges facing churches committed to church participation and church growth.

Religious and sociopolitical agendas in African-American churches. A debate emerged about whether African-Americans are more subject to following religious pursuits in their churches or whether the focus as a whole shifted toward a more social or political agenda through their church affiliations. Over the religious church history of African-Americans, race and religion was understood to order their lives because of the unique relationship that has always existed between them (Calhoun-Brown, "While Marching to Zion" 427; Ware 174). Some research has shown that African-American Christians were more concerned about otherworldliness than temporal agendas (Frazier 56; Boyd 321), but at the same time other research has shown that the African-American church has been the center of social and/or political empowerment (Dynes and Hadden

88; Steep and Alston 190). Christopher Ellison writes that the reason for this focus on otherworldliness led to (1) a focus on the afterlife as a source of justice and solace, (2) individual rather than structural explanations of deprivation, and (3) the amelioration of suffering through personal piety and emotional worship style rather than collective action (478). Historically, racism and segregation prohibited blacks from developing or participating in American mainstream institutions outside the church. The church became the medium for all of the civil black society (Frazier 54; Boyd 321).

The other side of the debate was that African-American churches have shown a greater propensity to rally around social or political movements that offered the hope of safety or upward mobility (Wielhouwer 768; Farmer 52). Churches developed social capital, which grew out of social networking (Hoffman and Appiah 337). Social networking in African-American churches allowed them greater latitude to bond together for a greater voice in issues of their time. Because of the social networks among African-American churchgoers, a higher rate of voter participation developed than among white church members and nonreligious African-Americans (Brown and Brown 617-41). Certain elements of the church encouraged support for community activism and instilled civic skills that were transferable to secular institutions (Swain 402; Barnes, "Whosoever Will Let Her Come" 372). Organizations such as the National Association for the Advancement of Colored People and the Southern Christian Leadership Conference had received substantial support because of the networking promulgated through churches. An example of the networking and political power of the African-American church could be seen through the rise of Dr. Martin Luther King, Jr. King used a traditional understanding of agape love in African-American churches to communicate the idea that

all people were equal heirs to society's riches and a kind of love "where black and white, rich and poor, and powerful and powerless would be united in peace and harmony (Inwood 494). Research also showed more social and political activity among African-Americans who attended church regularly (Tate 33; Hoffman and Appiah 334), but no definitive information surfaces that speaks to the issue of church attendance being inhibited by social or political activity.

Strategizing Missional Soul Winning in African-American Churches

In the last section, I reviewed the topic of missional soul-winning challenges in African-American churches. I examined literature on the African-American experience in the area of early church development, theology of Christian faith, dawning of denominationalism, church demographics, and sociopolitical agendas. I highlighted trends that might have influenced receptivity or resistance in embracing missional soul winning. The hope was that an understanding of various historical issues, which surfaced during the establishment of African-American churches in America, would help to inform my attempt to identify trends that would potentially preclude the acceptance of a missional program. In addition, based on the historical perspective, strategies were assessed that might effectively influence the establishment and expansion of missional soul-winning programs in various African-American churches. This section provides strategies for implementing programs of this sort. It also assesses potential obstacles that might impede successful missional soul-winning programs.

Peter W. Wielhouwer through his research concludes that religious commitment among African-Americans is linked to race consciousness, perceptions, and political attitudes and behaviors (768), which could affect retention of members or possibly affect

openness to new members. A silent struggle has been taking place in African-American churches of all denominations all across America. This struggle can be seen as many churches attempt to deal with the issue of shrinking congregations. The problem of retaining members is not the case with the phenomenon among African-American megachurches. This type of church draws thousands of members away from smaller congregations and offers them a flexible personal prosperity gospel (S. Johnson 946). The personal prosperity label is a caricature of the megachurch that is not deserved based on the views of Hunter. Hunter writes that megachurches are “high expectation” churches that demand more from members than most traditional, contemporary, and diversity churches (“Reflection Paper” 15). The megachurch phenomenon is not the norm for most African-American churches, but it does reflect an anomaly, which rises above the strategic assessment being made about the development of missional church soul-winning programs.

Local African-American churches might benefit from the new approach embodied in a missional program. In order for this new approach to benefit local churches, two main categories must be addressed when attempting to initiate or expand a missional soul-winning program. The first would be the ability of the missional leadership who guided the congregation through the process (Ward 171). The second would be the development of a missional knowledge base among congregants (Van Gelder 154). In the area of leadership, a number of stages help the pastoral leader become a missional leader. Several stages were identified by Alan J. Roxburgh and Fred Romanuk who describe the following stages. First, leadership cultivation is one who works the soil of the congregation so as to invite and constitute the environment for the people of God to

discern what the Spirit is doing in, with, and among them as a community. Second, leadership cultivation produces awareness and understanding of what God is doing among the people of the congregation, awareness of how a congregation can imagine itself as being the center of God's activities, and cultivating awareness of what God is already doing in the congregation's context. Third, leadership cultivation inspires a co-learning network that gives people space to experiment and test out actions with one another. Fourth, leadership cultivation discovers fresh ways of engaging Scripture by inviting the congregation to join the journey of the scriptural narrative. Fifth, leadership cultivation initiates new practices, habits, and norms by using listening tools such as *lectio divina*, the practice of fasting, silent retreat, and hospitality to strangers (27-34; Ward 172). The stages of missional leadership cultivation mentioned by Roxburgh and Romanuk help address a key concern expressed in the article by Jennifer Strawbridge. Strawbridge's views conclude that being a leader does not assure that actions and practices that make a good leader are evident (62).

Several pointers are offered that would help congregants become a new type of engaged missional leader in the missional ministry: (1) Laypeople need to be better equipped theologically for mission; (2) they need to be given practices and a framework within which to make decisions in a world that may not share their values and priorities; and, (3) they need to be able to discern how best to serve as intentional, conscious instruments of God in the various places to which they are sent in their community (Van Gelder 154). Edgar Cahn congealed the idea of an expansive leadership role for laypersons in that anyone and everyone can be useful to God and that leadership is more readily attainable by the many rather than the few (Van Gelder 167).

Missional Soul-Winning Principles in the African Methodist Episcopal Church

The question being asked in this study is why a number of African-American churches and, in particular, local African Methodist Episcopal churches that are averse to missional soul winning. The focus of this study is to determine whether denominational inclinations precluded certain local African Methodist Episcopal churches from expressing interest in this area or if diachronic issues in particular local churches inclined them to be that way. In order to bring clarity to this area of thought, I examined the African Methodist Episcopal Church's doctrinal and polity statements.

The quintessence of the AME Church's governing beliefs have the rudimentary elements of a working structure for missional service. These beliefs have catapulted this denomination across the stage of national and international history for more than two centuries. The AME Church has a relative missional nature in its belief structure when compared to that of the missional ecclesiology expressed by Guder and the missional characteristics by Minatrea. In order to flesh out the efficacy of a missional soul-winning relevance, the next step will be to emphasize key aspects of this denomination that posit the missional soul-winning spirit.

The African Methodist Episcopal Church has survived the many racial, theological, and social pressures that have been a part of the African-American church developmental history. This denomination came out of the great missionary thrust of John Wesley and Francis Asbury (Carter 717; R. Thomas 512; Butner 268), and was incorporated in 1816 (McKinney 457; Martin 190). The founder of the African Methodist Episcopal Church, Bishop Richard Allen, became the first African-American to be elected bishop of an African-American denomination (Dickerson 909; George 520; Payne

14). Allen's effort to grow the church that he founded was fueled by exuberant praise, which touched the soul. A depiction of what was called *the Ring Shout*, a frenzied form of worship, is described as follows:

The painting shows an indeterminate number of men and women, and one or two children, gathered in front of a building, presumably their meeting house, where they sing, howl, dance like whirling dervishes, and fall prostrate on the ground. In the upper center of the picture stands what appears to be a clergyman with arms outstretched and a worried look on his face, suggesting he fears things may have gotten out of hand. But he makes no effort to bring order out of the chaos, for the worshipers genuinely seem to be possessed by the Holy Spirit. The fact that the action occurs outside the doors of the church, away from the control of the minister, indicates this is probably an informal service—taking place after the formal service on Sunday or after the weekly prayer meeting. (Southern and Wright 47-49)

This form of worship was normally held outside the church and was very effective in touching the lives of those in the streets and alleys around the city of Philadelphia (Stuckey 439; Taves 203). This image of carrying the gospel into the streets had the blue print of the missional soul-winning model. Case in point was *The Book of Discipline of the African Methodist Episcopal Church* in Section I of its 2008 publication, which provides the mission, vision, purposes, and objectives of the Church (General Conference 16). The denominational platform of the church closely mirror various tenants of the missional soul-winning program described in this study:

The Mission: The Mission of the AME Church is to minister to the social, spiritual, and physical development of all people.

The Vision: At every level of the Connection and in every local church, the AME Church shall engage in carrying out the spirit of the original Free African Society out of which the AME Church evolved: that is, to seek out and save the lost, and to serve the needy. It is also the duty of the Church to continue to encourage all members to become involved in all aspects of church training.

The Purposes: The ultimate purposes are: (1) make available God's biblical principles, (2) spread Christ's liberating gospel, and (3) provide

continuing programs which will enhance the entire social development of all people.

The Objectives: in order to meet the needs at every level of the Connection and in every local church, the AME Church shall implement strategies to train all members in: (1) Christian discipleship, (2) Christian leadership, (3) current teaching methods and materials, (4) the history and significance of the AME Church, God's biblical principles, and (5) social development to which all should be applied to daily living. (16)

The AME Church has carefully accentuated the elements of its platform to focus on Christian truth and denominational structure so that the Gospel has preeminence in the work of the church.

Strong correlation exists between the intent of the AME Church, which is found in its organizational ethos and pathos, and that of the missional principles examined in the literature in this study. The first comparison to be made is the primal message of the mission statement, which speaks of the inclusion of all people's spiritual needs. The inclusion of all people in the mission of the church speaks to the missional nature of the church because it speaks to the universality of the gospel for all people (Pinnock 155; Hess 18; Van Rheezen 28). Next, in the purpose statement of the AME church, three distinct elements speak to the missional message. First, the purpose statement emphasizes making available God's biblical principles, which aligns with Guder's view that a missional ecclesiology is biblical, and that the church needs to be found in and based on what the Bible teaches (*Missional Church* 11). Then the purpose statement speaks of spreading Christ's liberating gospel, which articulates the view of Orlando Costas who expresses a missional focus of witnessing to a liberating and a searching God through the gospel (Chilcote and Warner 35-43). Finally, the purpose statement speaks of providing continuing programs that would enhance the entire social development of all people. Van Rheezen agrees with the relevance of social development. A missional ministry must be

oriented toward social action, and the gospel, evangelism, and social action cannot be separated (28).

In actual AME Church history, the efficacy of these traits can be seen throughout its global ministry. The AME Church promoted the general literacy and education of blacks by founding various outlets for literary expression and development (Carter 718). James T. Campbell explains how the AME Church joined with the Ethiopian Church in South Africa to build churches there (Sernett, “Songs of Zion” 159; Campbell 139). In Addition, the AME Church had from its inception been referred to as an *integrated* denomination where whites could become members and even preachers, provided (before the Civil War) that they were not slaveholders (Tait 188).

A review of the AME Church’s platform has found no indications that the denomination is antagonistic to a missional soul-winning emphasis in the church, but the contrary. The AME Church has had a very aggressive emphasis for carrying out the Great Commission to go into all the world and make disciples. Therefore, this denomination is not averse to missional soul winning, which then directs the focus to what has caused some local churches in the AME Connection to practice in obstructionistic, parochially focused ministries.

Obstacles That Impede Missional Church Soul-Winning Strategies

A number of factors might impede receptivity to a missional soul-winning emphasis in some churches. Research presented by D. A. Roozen and J. W. Carroll lists potential causes for church growth and decline in four broad areas:

1. Local context—e.g., changing demographics and economic trends in the community around a particular church.

2. Local institutional characteristics—i.e., factors within the local parish including leadership, satisfaction with church programs and the presence or absence of conflict.
3. National context—i.e., societal trends such as declining birthrates or changing values.
4. National institutional characteristics—character, actions and emphases of the denomination. (39-40)

These categories are general but do offer a starting point when assessing the potential obstacles for instituting a missional soul-winning program. Hadaway concludes through his research that church growth or decline in a particular southern city is influenced by the environment in which the churches were located (“Church Growth” 372; Stump 637).

H. Paul Douglass and Edmund de S. Brunner give a more descriptive explanation about local demographics:

The first (factor in church life) is the concrete social situation which immediately surrounds a local church as an individual unit of religious organization. The quality and changes of this environment are almost inevitably communicated to the church. Differences in human fortunes suffered by the church’s immediate constituencies and changes in these fortunes due to changes in the environment largely control the institutional destinies of each particular church. Where the environment is prosperous and progressive the church can scarcely fail to “succeed.” When it is miserable and deteriorating the church can scarcely avoid failure. (237)

Hadaway identifies two other key elements that influenced the decline in church growth.

His research shows that (1) mainline Protestant churches in established, older communities tend to be more conservative, neighborhood-based organizations composed of entrenched social groups, and (2) churches in this environment tend to resist change when change is necessary. The types of churches referenced by Hadaway are prejudiced against potential members because of their age group, lifestyle, and social class or simply because the bonds within informal friendship groups are so strong that newcomers have great difficulty breaking through (“Church Growth” 374). D. M. Kelley, in a study on

trends in mainline denominations and conservative Protestant churches in the 1960s and 1970s found a downward trend in the mainline denominations and a relatively more positive upward trend in the conservative Protestant churches (Bruce, Woolever, Wulff, and Smith-Williams 111). Membership declines since 1965 were unprecedented in mainline Protestant denominations (Carroll 70). The research of Hadaway in Southern cities seemed to conclude that mainline Protestant churches in older communities were resistant to change brought on by demographic changes. D. M. Kelley's research seemed to show a more positive growth response by the same group when looked at over a broader area of the country.

In their research, J. Kenneth Benson and James H. Dorsett determined that some congregations might reach a place where their rationalized structures hinder the church from being able to make drastic changes (141). Nancy Ammerman also points out the difficulty older churches have in adapting to changes in their external communities, and David Moberg points out that if no rebirth or a missional vision develops, such churches would end up eventually closing their doors (Dougherty, Maier, and Lugt 54).

Tuttle offers insightful views that embrace another more plausible perspective about why many individuals in various churches respond the way they do when faced with soul-winning opportunities. He espouses that most people really have no a level of confidence to evangelize. He gives three reasons why: (1) They lack motivation; (2) they fear rejection; and, (3) they assume inadequacy (*Shortening the Leap* 163). Tuttle offers these insights based on his research in the field of evangelism, which he links together into a tangible methodology for influencing an evangelistic mind-set. He empathizes with individuals who have a *lack of motivation* toward soul winning, but offers this

perspective. He advocates a motivation for soul winning that comes not from loving the unsaved in order to evangelize them, but one that evangelizes the unsaved because of a love for them. The love that he mentions comes from the love of God shed abroad in hearts by the Holy Spirit whom God gave (Rom. 5:5). Once he establishes a reason to be motivated toward soul winning, he presents the issue of *the fear of rejection*. He offers this liberating view about rejection, which he learned from an encounter with a prisoner he led to Christ. The prisoner told Tuttle that he was the twenty-fifth person who had evangelized him. Tuttle hypothesizes through this experience that an average of twenty-five encounters with the unsaved are required before they have a real encounter with God (165-66). Therefore, what might be deemed a rejected invitation to be saved most probably is a step on the road to salvation. This view is predicated on God's prevenient grace and his timing. This perspective frees people who are fearful of rejection to do their part in God's plan of prevenient grace. Tuttle tells the story of how God's prevenient grace worked mightily to bring Augustine of Hippo and Wesley to a conversion experience (167-68). The final attitude that hinders a soul winning fervor as envisioned by Tuttle centers on how people assume inadequacy. He makes the point that most people's *greatest strengths are their anointed weaknesses*:

Now the body is not made up of one part but of many. If the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason cease to be part of the body.... If the whole body were an eye, where would the sense of hearing be?... If they were all one part. Where would the body be?

The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" On the contrary, those parts of the body that seem to be weaker are indispensable.... (1 Cor. 12:14-15, 17, 19, 21-22)

His answer for assuming inadequacy is a strong sense of the part people play in God's redemptive plan not because of their inadequacies, but in spite of them. He closes with this thought: "Someone out there needs to receive from you because of who you are—the good, the bad, even the indifferent" (172-73). Tuttle's understanding of God's perspective about the inadequacy of believers presents a liberating invitation for all the body of Christ to be used of God.

Obstacles Impeding Missional Soul Winning in African-American Churches

A number of esoteric issues related to African-American churches have been discussed earlier in an effort to lay a framework for understanding some of the unique perspectives that could influence the development of missional soul-winning programs. Some of the experiences discussed in the previous sections were applicable to certain proclivities in African-American churches, and in particular some local churches that could impede modern attempts to institute evangelistic or missional church soul-winning programs.

J. Todd Billings offers a glimpse of one type of issue that could affect the missional soul-winning mood of some local African-American churches. Billings offers the supposition that the move toward a missional mind-set by many churches is fraught with confusion about what *missional* really means. A case in point given by Billings is centered on a minister friend of Billings who attempted to implement a missional program by involving various church members in the worship service, with the suggestion also being made that the church advertise in the yellow pages because of a desire to reach those without a church home. The pastor was surprised when the board of elders told her that they paid her to lead the worship service, and they also objected to

any attempts to make the church more visible in the community (56). In the *Journal for the Scientific Study of Religion*, research concluded that similar attitudes could develop because of social ties that were consolidated through work, family, friendships, and neighborhood, and under such circumstances, pressures to conform to a standard of religious expression were high. In that same study, African-Americans, especially those who resided in the rural South, had been particularly likely to make religious choices to please others in the community (Sherkat 385). Ethnographic and historical research indicate that because of the exclusion and disenfranchisement of African-Americans from mainstream societal establishments, religious institutions played a pivotal, supportive role in black communities (Taylor, Lincoln, and Chatters 502). This research seems to support the supposition of a strong correlation between personal relationships in the community and strong commitment to the church. These examples show why difficulties exist for some African-American churches to reach out beyond their personal church relationships to invite new people into their church fellowships.

Some African-American churches were complacent because of their success in retaining their memberships, raising budget, and exhibiting increasing measures of symbolic power (Paris 493). Lois Gehr Livezey, the wife of the deceased notable theologian Lowell Livezey, who was concerned about the attitude of triumphalism in African-American churches that were comfortable with accomplishments of modern materialism, writes, “What is required of us is not triumphalism but discernment, perseverance, humility, hard work with others, courage, and ultimate confidence in the love of God, who will not let us go” (88). A church with the triumphant attitude may end

up depending on its laurels, which puts it in a dangerous position. If it ceases to strive for excellence in its service and commitment to God, such a church might lose its motivation.

Another obstacle comes from unmarried parent house households where concentrated poverty exists in urban neighborhoods. Cathy Cohen and Michael Dawson point out in their study that neighborhoods such as these produce a profoundly negative effect on educational attainment, organizational involvement, and socioeconomic mobility (Alex-Assensoh 86-87). William J. Wilson states that social deprivation negates the opportunity for people in the inner-city environment to respond to missional outreach from various churches (56).

Another type obstacle came out of the egalitarian culture in America. It was the by-product of the institutions of slavery, the ideology of white supremacy, and the legal codes of Jim Crow, which all served to impose a racial identity, isolating blacks from most other possible affiliations in society at the time (Wielhouwer 770). This obstacle was perpetuated by the fact that before the United States had reached its centennial year, the South had won the subsequent war to salvage slavery's legacy, which was the reestablishment of white supremacy (Butchart 50). This obstacle controlled African-American churches in the South by whites through the use of coercion and fear. This type of insidious control was surreptitious and concomitant to King, who had become the symbolic figure of the Civil Rights movement, which had produced a lasting, positive effect among African-American churches because many of them, especially rural ones, participated in the Civil Rights struggle (Lincoln and Mamiya 353).

In his book, Bruce Hilton gives an example of this system of control:

A former Mississippian, an A.M.E. pastor in Denver, told me, "When I graduated from seminary, I went back to Mississippi, and they gave me a

plantation church out near Leland. The second day I was there, the boss-man called me in. He handed me a ten-dollar bill and said, 'Your job is to keep my niggers happy. Do that, and I'll keep you happy.' I packed up," he said, "and left Mississippi the next day." (183-84)

In addition to this situation mentioned, the political dominance of the clergy within the black community may have hindered the development of alternative sources of leadership (A. L. Reed 57). Further, at various times more active forms of collusion between the black church and white elites appeared, particularly in the rural South. White planters encouraged the establishment of black churches after reconstruction and rewarded those black ministers who preached otherworldly doctrines and racial accommodation rather than confrontation (Davis, Gardner, and Gardner 416-17). The slave codes abounded in legislation designed to suppress the activities of Negro ministers, but trusted Negro preachers were permitted to engage in religious work in any Southern state, provided they had influential white friends who would vouch for their character and conduct. In fact, the Christian ministry offered to the antebellum Southern Negro one safe opportunity for extensive and effective group leadership (Batten 234).

The actions, attitudes, and experiences mentioned in this section tend to support the postulation that instituting missional soul-winning programs in some church environments today would not be a simple process. Even more difficult would be attempts for this same type of effort in some African-American churches because of cultural issues related to historical pathologies. Christian congregations like the ones mentioned previously can change their way of approaching the issue of missional soul winning even when much of their resistance about the topic would be based on cultural traits developed over an extended period of time. The next section explores the issue of cultural change and the ambivalence associated with various concepts about that subject.

Patterns and Processes That Facilitate Cultural Change

In order to change the identity of a church or organization, transformation of the culture of those groups must occur. The prefacing of the prior statement is important because of the understanding that unintentional change may occur during the culture change process (Plowman, Baker, Beck, Kulkarni, Solansky, and Travis 515), which may complicate the change process. The term culture itself is defined as the distinctive customs, achievements, production, outlooks, and way of life of a society or group (Mulcahy 319; Brumann 509; Uthup 404; Guder, *Missional Church* 151). Robert Lewis and Wayne Cordeiro identify culture as the sum of attitudes, customs, and beliefs that distinguish one group of people from another (12; Kroeber and Kluckhohn 357; Burnett 12-13). A divergent view was given of the definition of culture by Nietzsche who defined culture as the unified artistic style in all of the life expressions of a people (Landgraf 27). Newbigin defines culture from an interpretive point of view. He purports that human culture is simply the way in which human societies order their corporate lives, and as such they are corrupted by sin (185). Culture also relates to organizations based on findings by Lee G. Bolman and Terrence E. Deal, who describe organizational dynamics by emphasizing the necessity of symbolic framing to foster adaptability and resilience. They give these insights about the cultural perspective of organizations:

Organizations are cultures that are propelled more by rituals, ceremonies, stories, heroes and myths than rules, policies and managerial authority. The symbolic frame seeks to interpret and illuminate the basic issues of meaning and faith that make symbols so powerful in every aspect of the human experience, including life in organization +...+ [and] religious orders. (244-45)

The different descriptions of culture provide a general view of its meaning but give no mention of the spiritual or academic view.

The Christian view and the anthropological view give different insights into understanding the impact of culture on the human condition. Carl F. Starkloff espouses the Christian belief that the Creator gives culture (275), and therefore confronts the ideologies of the world as systems of beliefs and values. Consequently, the Christian faith rests on Jesus Christ and the gospel message in such a way as to free believers from what Starkloff calls dependence on ideologies, even though believers have made use of ideologies (276). Anthropology is essentially the science of understanding learned human behavior or human culture (Nida 25; Brumann 509; Mulcahy 319). Eugene A. Nida offers a dichotomy between what he termed “many people’s” view of culture compared to the anthropologist’s definition of culture (25). For many people, *culture* means music, art, and good manners. The anthropologist’s definition is that culture is all learned behavior that is socially acquired—the material and nonmaterial traits passed on from one generation to another (Nida 28; McCurdy, Spradley, and Shandy 5; Meyerson and Martin 623). Nida describes three questions that help to analyze patterns of behavior in a culture: “(1) What makes a culture click? (2) What make particular members of a society act as they do? and (3) What are the factors involved in a culture’s stability or change?” (27). He also describes anthropology as showing that “(1) the behavior of people is not haphazard, but conforms to a pattern; (2) the parts of the pattern of behavior are interrelated; and, (3) the life of a people may be oriented in many different directions” (52).

The Nature of Cultural Change

The nature of culture today is very different from that which influenced lives in America over the history of this relatively young nation. Observed even within the last

one hundred years is a tremendous change in cultural progression in America. Since the early 1900s, America had been considered an amalgamation or melting pot of the cultures of different groups of immigrants into a uniform whole, and to promote this movement called multiculturalism in modern culture today, the cultures of all groups were preserved and promoted in their distinctiveness (Phan 719). Louis J. Luzbetak gives a very helpful explanation of the nature of culture. He writes, "If the missionary keeps in mind that every culture, whatever its form may be, is an honest attempt to cope with human problems, customs will cease to be *ridiculous*." He summarizes his views by saying that culture is an adaptive system (64).

The emergence of a church or Christian culture as viewed by some was predicated on an anthropological evaluation of personal commitments to a specific cultural view through what was termed *a conversion*, which was based on a sudden conversion experience (J. Robbins 29; Campbell 3) or, conversely, an emergent religious experience grounded in nondramatic, nonemotional events (Kipp 871). Regardless of what type of experience initiated the Christian walk of faith, traditional Christian cultural belief systems were established from core religious understanding and presented to a worldwide audience with an assertive confidence. That confidence has been seriously eroded by contemporaneous changes brought on by the advent of modernity. James Davison Hunter supports this supposition by saying that the plan of Christians to change the American culture was inadequate to the contemporary task (Sachs 319).

Facilitating Cultural Change

A key to starting the process for facilitating cultural change is determining the culture of a particular church (Lewis and Cordeiro 41; Whitman 151). George R.

Hunsberger states that the church sets out to change the culture, but the church itself is a part of a greater societal culture. He continues by saying that when the church realizes that it shares a culture with others around it, then it can begin to understand that the encounter was between the gospel and culture as a whole (148), and not its personal perspective.

Eight stages of change or transition can help a congregation facing transitional change understand how to manage their feelings and insights as they progress through the change process. The stages are (1) feeling unsettled and dissatisfied, (2) denying and resisting, (3) facing the present situation, (4) letting go into the unknown, (5) envisioning the desired future, (6) exploring new options, (7) committing to action, and (8) integrating the change (Rendle 116; Bridges 4).

Roxburgh and Romanuk offer several principles that facilitate change when moving toward a missional congregation. The first principle is to focus on the culture, not the organization. They state that the culture of a congregation is how it views itself in relationship to the community, which when disconnected requires radical change (Herrington, Bonem, and Furr 4). The second principle is being cognizant that focusing on culture does not change culture. Roxburgh and Romanuk suggest that culture change happens when God's people shift their attention to listening to Scripture (Herrington, Bonem, and Furr 16), dialoguing with one another, learning to listen, and understanding how things happen in their neighborhood, community, and the places of their everyday lives. The third principle is having missional transformation occur in a series of small movements, actions, and behaviors among God's people. For the fourth principle, Roxburgh and Romanuk suggest small steps and short-term wins (Kotter 119; Schaller

170) are the best approach, rather than big programs or large-scale planning. The fifth and final principle is that congregations should be allowed to go through the messy reality of nonlinear dynamics (Plowman, Baker, Beck, Kulkarni, Solansky, and Travis 516) and unpredictability as they respond to God's emerging future (63-64).

Change agents. The change agent can be a very effective addition to the change situation when used properly. Lyle E. Schaller offers the "4 Cs" as descriptions of styles that could be utilized by change agents. The first C represented *coercion*, which is a style centered on an application of authority, power, and the necessary degree of force to produce the desired results. The next C represents *co-optation*, which is a style that emphasizes bringing the opposition into the supporting group or buying off the opposition. The third C represents *conflict*, which is a style motivated by drawing battle lines with the potential conflict turned into reality so that resolution can be achieved. The final C represents *cooperation*, which is the most widely used but is limited to circumstances where major change is contemplated and usually is very time-consuming (129-30).

Karen M. Ward offers several pointers about how the missional leader can be viewed as a change agent. Her first point is that a missional leader should have a passion for mission that belongs to God. She makes this salient observation: The missional leader does not have a mission, but God has a mission. The missional leader has a calling to participate in God's mission. Next, she delineates the point that God's mission is not something that missional leaders *do* to others but is something that God does within the world. She concludes with the point that missional leadership seeks to open space in lives

for ongoing conversion by the Holy Spirit to live more fully into the way of Jesus, so that they may be passionate in curating space for others to do the same (171).

Planning for transition during cultural change. Several generic elements should be understood about cultural change because of the emotional responses and resistance they elicit when planning attempts to end cultural proclivities. William Bridges highlights several elements that need to be identified when working through the transitional phase of cultural change: (1) the importance first of describing the change in detail as much as possible by being specific about what is actually going to change, (2) after the initial assessment, trying to envision secondary changes and further changes caused by secondary changes, (3) on the heels of the second step, identifying who is going to have to change or letting go of the old way of doing things, (4) next, formulating an understanding that many people's perception of change may be based on attitudes or expectations they carry in their heads, and (5) finally, developing a summary of the loss that everyone in the church or organization would experience by describing the organization's future commitment to affected participants (25). Through transition, meaning can be found as a genuine possibility for transformation and new life in the midst of alienation, disillusion, and conflict (Cavanagh 289).

The constructive change process. Constructive steps can be taken during the change process to facilitate change. These steps are crucial to the systematic progression of a successful attempt to change emotions, ideas, values, and behavior. The steps in the process are (1) unfreezing, (2) changing, and (3) refreezing (T. Robbins 211; Fraser 324; Kim 198; Danielian 319).

A brief description of *unfreezing* is centered on the idea of disrupting the equilibrium of a group or situation (Schaller 168; Fraser 324). As described by Edgar H. Schein, an agent alters the forces that act on a person or organization such that the existing equilibrium is no longer stable (Kim 201), which makes the need for change so obvious that the group or organization can readily see it (Aguilera 736). The greatest degree of unfreezing is likely to occur when an experience emotionally invokes well-entrenched cultural modes of perceiving and when commitments to particular experiences are pitted against the needs of an immediately demanding and salient problem or situation (Danielian 319).

Schein views the *changing* process as being influenced by an agent who provides information, arguments, and models to be imitated or identified with or by a person, group, or organization. This process helps to provide a direction of change that moves toward a new equilibrium, which allows individuals to learn something new, redefine something old, reevaluate or reintegrate other parts of their personalities or belief systems (Kim 201).

Schein's view on *refreezing* emphasizes the reintegration of a new equilibrium into the rest of a person's or groups' behavioral patterns. Refreezing is a critical aspect of reinforcing and institutionalizing new values, behaviors, and attitudes required for long-term success (Medley and Akan 488). Once new behavioral patterns are developed, refreezing locks them in place by means of supporting or reinforcing mechanisms, so that reformulated behavioral patterns become the new norm (Aguilera 736), which prevents individuals and groups from regressing to their old behaviors (Burnes 993).

Other methodologies exist that have some similarity to the three-step unfreezing, changing, and refreezing model. Table 2.2. provides steps for change.

Table 2.2. Group Change Models

Model	Steps
Ronald Lippitt's 5-Step Model	<ol style="list-style-type: none"> 1. Unfreezing the present situation as needed 2. Establishing a relationship built around change 3. Giving effort to change the situation 4. Freezing of the new set of circumstances 5. Terminating of change agent's relationship to situation
Harvey Seifert and Howard Clinebell, Jr.'s 5-Step Model	<ol style="list-style-type: none"> 1. Motivation and preparation 2. Diagnosis of the problem and review of alternative courses of action 3. Formulation of a strategy and of day-to-day tactics 4. Carry out the plan of action 5. Review, evaluation, and stabilization of change
Marshall B. Clinard's 7-Step Model	<ol style="list-style-type: none"> 1. Early reaction to the program 2. Stimulation of the idea of self-help 3. Search for indigenous leadership 4. Development of new leadership 5. Establishment of legitimation 6. The organization and action phase 7. Development of a new self-image

Source: Lippitt, Watson, and Westley 130; Seifert and Clinebell 83-90; Clinard 83-85.

Obstacles to Cultural Change

The prior section assessed a number of principles and techniques that could facilitate cultural change. This section reviews various obstacles that could hinder the change process. A key assumption of anthropologists is that cultures endure and are very hard to change (J. Robbins 6). This assertion highlights the challenge faced when

attempting to effect change in a cultural context. One of the first hidden issues in the discussion about obstacles to cultural change is that of *sameness*, which is at the heart of the problem. The concept of *sameness* is centered around what people think and do regularly, which becomes strong motivation for resisting impending change (Rendle 5). Because of this principle of sameness, organizational cultures are resistant to change (Meyerson and Martin 623).

Hunter describes the resistance of the unchurched to becoming Christians because “they don’t want to become like church people” (Churched 59), which is a cultural obstacle to them. Nida expresses a similar view of obstacles to cultural change in that cultural differences are ever present barriers to communication and always pose some type of problem (220).

John P. Kotter makes a distinctly important point about another obstacle to cultural change. When new practices related to a transformation effort are not compatible with the relevant culture, they are subject to regression. This regression takes place because new practices or approaches were not anchored firmly in group norms and values (148). Bridges expresses a similar concept. He discusses the obstacle to a desired organizational permutation and the hard work of transitioning from a dream to a working venture, which requires the establishment of new norms and values (83).

Individuals or groups can react in unpredictable ways when faced with imposed cultural change through reactions ranging from absolute conformity to blatant disobedience and resistance (Oreg and Sverdlik 339). The faster attempts to force change take place, the greater the tendency for shock waves of resistance to coalesce, which can form massive barriers that impede success (ASHE 73). Resistance to change becomes an

obstacle or barrier to change (Van Dijk and Van Dick 144) and may be threatening to change agents who perceive the resistance to their positive identity (147). When people resist cultural change, they can do so by attempting to prevent or delay adoption of new methods or practices needed for the change and also by attempting to return to the previous practices or methods (Sherman and Garland 53). An obstacle to change can take the form of political behavior that exerts strong force to stop change on political grounds (Zander 9-11). Another effective obstacle to cultural change is ridicule, which can be leveled against any individual or group that dares to give up old, established cultural values and norms (Barnett 168-69).

Obstacles to Cultural Change in African-American Churches

Change is difficult in some African-American Churches because of the value systems they developed (Douglas and Hopson 101). Complexities of race, culture, and religion and their interconnections make efforts to change Christian culture in an African-American context challenging (Pope, Reynolds, and Mueller 18-19). This context is centered on the premise that all processes are interconnected through both human and spiritual networks (Stewart and Lozano 25). Ronald Brown and Monica Wolford surmise that because of this interconnectedness, religious socialization is connected to racial identity and collective and individual political action (Wielhouwer 768). This interconnectedness leads to the reality that instead of transforming the culture, some African-American churches have chosen to conform to the culture (Hicks 83), and some African-American churches have been so domesticated and institutionalized within the ghetto of the religious establishment that they are cut off and alienated from the very people they once eagerly tried to reach (Fredrikson 31).

Lincoln through his studies conjectures that to understand the power of the Black church, one must understand the black community (115), which may present problems for developing strategies to initiate cultural change in black churches because of the cultural complexities involved. One of those cultural complexities would be found in one particular black theological view of Christianity. James Cone presents the theological context of the Christian gospel in terms of liberation through socioeconomic and political empowerment. Cone found difficulty in determining whether blacks in an African-American church context could identify with a white God and depend on his love and protection (Lincoln 148-49). Therefore, within various established African-American religious communities, cultural variations would present obstacles to cultural permutations (Calhoun-Brown, "Image of God" 197).

Conflict Resolution during Change Initiatives

Attempts to implement missional programs in the midst of varying cultural environments can be confronted with a broad spectrum of potential problems, which could eventually lead to conflict. Conflict is an inevitable aspect of human existence and interaction (Ennis 339). Conflict does not have to be a devastating process that destroys lives, churches, and other types of organizations. For the church, Scripture is replete with examples of the missional spirit growing out of crisis and conflict (2 Cor. 1:10). When understood and properly addressed, the missional ministry of the church can be richly blessed. W. Rodman MacIlvaine, III describes the potential for missional purpose and progress:

In the Book of Acts the church discovered its sending identity as it encountered a series of crucibles. In Acts 6:1-6 a crisis stimulated missional serving. In Acts 8 a crisis, in this case persecution, stimulated missional going. In 11:19-26 a crisis prompted the church to learn to

minister to those on the margins, and in chapter 15 theological conflict prompted the church to make new theological discoveries that further stimulated mission. (“Churches Become Missional” 221)

As MacIlvaine shows, opportunities exist to find purpose and progress through the experiences involved in addressing change initiatives and the potential conflict that follows. Another example can be found in Acts 2:44-47 where a peaceful environment of sincere hearts praising God and enjoying the favor of all the people exploded into conflict about the way the church was caring for widows (Dobson, Leas, and Shelley 16).

Literature sheds light on principles and processes that aid in conflict resolution in a constructive way. The processes that flow from change initiatives in businesses and churches across all denominational and independent church boundaries can cause reactions in members of the affected organizations. The reaction that I proposed to investigate is associated with conflict that arises during change initiatives, which should be expected because of a challenge to the old ways of doing things (Herrington, Bonem, and Furr 7).

Causes of Conflict

A number of cognitive, organizational or relational events are causal agents of conflict and are also of varying descriptions of conflict (Darnon, Doll, and Butera 227). One such description is that when change causes transition in an organization, which causes losses, the losses, not the changes, to which employees or congregants react conflict (Bridges 26). Conflict is also described as being two or more objects trying to occupy the same space at the same time (Leas and Kittlaus 28). Research performed by P. A. Renwick identifies several other causes of intra-organizational conflict (Rahim 216): (1) differences in knowledge; (2) beliefs, or basic values; (3) competition for a position,

for power, or for recognition; (4) a need to release tension; (5) drive for autonomy; (6) personal dislike; and, (7) differing perceptions or attitudes generated by the structure of the organization (Renwick 444-56; Rahim 207). Finally, a more technical description of conflict comes from a social psychology perspective, which is described as the perceived incompatibilities by parties of the view, wishes, and desires that each party holds (Bell and Song 31; Hocker and Wilmot 23).

Three important elements that can be found in all conflicts are people, problems, and process. A closer look at these elements reveals specific details about conflicts: (1) The people element represents the *who* in a conflict, which includes those who are primarily involved in the conflict and most often visibly expressing it; (2) the *what* element represents a critical and devastating escalation in a conflict that takes place when the focus on an issue as a problem shifts to people as the problem; and, (3) *process* refers to the way decisions are made and how problems are addressed (Schrock-Shenk and Ressler 23).

The impact of conflict in the church is enormous, and in many cases the outcome is detrimental to church harmony. Research by Neal Krause, Christopher Ellison, and Keith Wulff indicates that negative interaction with fellow church members tends to increase symptoms of depression and to decrease feelings of positive well-being (Ellison and Sherkat 2). Some research has also determined that various types of conflict may actually be less detrimental (and even beneficial) to group performance (Amason 123-48; Cosier and Dalton 81-92; Jehn, Chadwick, and Thatcher 287-305). The benefits of church conflicts are not easy to realize many times because most difficult conflicts in churches

are power struggles over value differences (Kale and McCullough 15; Halverstadt 4; Tillich 81).

Conflict does not only develop out of difference of opinions, but it can also develop from a church's success. George Parson and Speed Leas had observed that a church that was experiencing a successful program could drift into conflict over time. A church in this position assumes that what worked in the past will work indefinitely and may eventually lose creativity and originality resulting in eventual conflict (62).

Arlin Rothauge and Lyle Schaller introduced the concept that church size affects the type of conflicts churches experience and they offer approaches for resolving various types of church conflict (Leas 75; see Table 2.3).

Table 2.3. Conflict Resolution Matrix

Church Size	Problems	Resolutions
The family church— less than 50 attendees on Sunday	Two problems—conflict is suppressed and when it surfaces its serious and lasting.	Helping family members make up their own minds, providing greatest potential for working out conflict.
The pastoral church—50 to 150 attendees on Sunday	Pastor does not address problems between disagreeing factions.	Pastor has to work hard to get members to face responsibility for their difficulties.
The program church—150 to 350 attendees on Sunday	Staff and leaders become involved in conflictive issues.	Form smaller leadership teams work out issues and make recommendations to pastor and board leaders.
The corporation church—over 300 attendees on Sunday	Indifferent leaders make decisions for others who care a great deal about what happens.	Carefully inform congregation while at the same time inviting group participation.

Source: Leas 75.

Strategies for Resolving Conflicts

Many principles and strategies are available to assist in the processes associated with resolving conflict. Those principles and strategies are approached out of two

theoretical assumptions: (1) the goals each party is trying to achieve in the situation and (2) the relationship the conflicting parties have with each other (Lewis 106). G. Douglass Lewis describes several styles that were developed out of the theoretical assumptions (see Table 2.4).

Table 2.4. Conflict Resolution Strategies

Name	Description
Win Lose	High concern to achieve goals at any cost
Accommodation	High concern for the relationship and willingness to give up goals for sake of relationships
Avoidance	Hopelessness about conflict and belief that personal goals cannot be obtained
Compromise	Based on giving a little and taking a little
Win Win	High concern for accomplishing goals and enhancing relationships

Source: Lewis 107-08.

Donald E. Bossart offers several structural tips and factors through his research to help institutions accommodate conflict resolution: (1) Diversity in the group must have commonality to balance; (2) organization must be brought to conflict; (3) voluntary associations for open hearing and criticism should exist; and, (4) a general distribution of authority and power is necessary. His factors are listed as follows: (1) clarification of issues and points of agreement are needed; (2) the empathetic dimension needs to be added to the intellectual, which recognizes the opposition's position; (3) factors leading up to the conflict need recognition to see its deeper roots; and, (4) a range of solutions deemed feasible and desirable need to be listed (7).

Morton Deutsch presents the following points about productive steps to take when attempting conflict resolution:

1. An initial period leading to the experiencing and recognition of a problem which is significantly arousing to motivate efforts to solve it.
2. A period of concentrated effort to solve the problem through routine, available, or habitual actions.
3. With the failure of customary practices, there is the experience of frustration, tension, leading to temporary withdrawal from the problem.
4. During this incubation period of gaining distance from the problem, it is perceived from a different perspective and reformulated in a way which permits new orientation to a solution to emerge.
5. A tentative solution appears in a moment of insight often accompanied by a sense of exhilaration.
6. A solution is elaborated, detailed, and tested against reality.
7. Finally, the solution is communicated to the relevant audience. (360)

D. M. Hilyard suggests using a conflict-cooperation model for resolution in church conflicts (444). One such model is presented by Blaine F. Hartford, which is based on a non-defensive, problem-oriented, collaborative system:

1. Attempt to clarify differences.
2. Review similarities or overlap of views.
3. Share honest expression of feelings, or reasons for opposition.
4. Define inter-dependence (mutual goals, needs, resources).
5. Check out the feeling tone for development of trust. If trust is not present, return to step 1.
6. Redefine the problem.
7. Look at alternatives for feasibility (competitive ideas)
8. Test alternatives.
9. Select one agreeable to all to work on.
10. Implement it.
11. Evaluate. (qtd. in Bossart 22)

Wounded souls happen regardless of how sensitive and considerate approaches are during attempts to resolve conflicts. Seven steps to healing after a church fight are offered by Patricia Carol:

1. Individuals in the Church should pray 21 days for someone with whom they are angry.
2. Affected members should stay purposefully connected and attend worship.
3. Individuals in the congregation should be honest and share how they feel.

4. Leaders and outside consultants need to listen for feelings so that affected members feel heard and feel understood.
 5. Allow time for members to heal because individuals heal at different rates.
 6. Find the lessons that can be learned from conflict which facilitate forgiveness and healing.
 7. Prepare for the next time by developing tools to evaluate the life of the congregation so that it can do a better job the next time there's a conflict.
- (32)

Healing is a crucial factor in any church's life when attempting to rebuild cohesion after conflict. Prayer and preparation empower believers to learn how to benefit from conflicts yet to come.

Benefits Derived from Conflicts

Edward G. Dobson, Speed B. Leas and Marshall Shelley identify several benefits that can be realized when conflict arises in the body of Christ. The first benefit they identify is that when conflicts arise issues are explored fully. Next, when conflicts arise, church leaders can more readily be motivated to make better decisions. Finally, a potential outcome of conflict could be greater commitment to decisions that come from the resolution of various conflicts (32-33). Deutsch offers several functions that are positive outcomes of conflict: (1) Conflict presents stagnation; (2) conflict stimulates interest and curiosity; (3) conflict is the root of personal social change; (4) conflict is a means of testing and assessing oneself or a group; (5) conflict demarcates groups from each other and establishes group and personal identity; (6) conflict is a stabilizing function and is integrative for relationships; (7) conflict revitalizes group norms and forms new ones; (8) conflict comes from rigidity of structure and norms during changing times; and, (9) conflict helps to ascertain the strength of antagonistic interest (8-9).

Bill Hybels expressed these views about Christian institutions:

We should expect disagreement in Christian institutions, even forceful disagreement. Unity is not the word we should use to describe our relations because the popular concept of unity is the absence of conflict within Christian institutions. This is a fantasy land where disagreements never surface and contrary opinions are never stated with force. Instead of unity, the word *community* should be used. The mark of true community and biblical unity-is not the absence of conflict, but it's the presence of a reconciling spirit. (26)

Hybels' views are very instructive because believers are admonished in Scripture to be reconcilers. The teaching in this section offers an excellent opportunity for the church to learn how to benefit from conflict as well as agreement.

Research Design

The research design used a mixed-design structure, with both quantitative instruments and qualitative formats. The first quantitative instrument, a questionnaire, served as a pretest to determine soul-winning practices prior to the intervention, and the same questionnaire was also used as a posttest to assess changes in soul-winning practices after the intervention occurred. An interview using a qualitative instrument assessed what elements of the workshop design and presentation influenced a changed in the congregants' attitudes and understanding. A second interview ascertained the changes in behavior based on responses to the covenant agreement signed by the participants.

The Exploratory Method

The exploratory research aspect of this study focused on testing the new idea of missional soul winning at Mt. Olive AME Church (Balnaves and Caputi 30; P. Johnson 18). This method starts by making an observation, continues by studying these observations and searching for patterns, and, finally, by drawing tentative conclusions (P. Johnson 17).

The Mixed Method

The mixed-method structure is defined as a research procedure involving the collection, analysis, and integration, or combination of both quantitative and qualitative data to answer research questions (Creswell, Fetters, and Ivankova 612; Al-Hamdan and Anthony 48). Data collection under this method is vigorous and must follow procedures for good research design. The purpose of using the mixed method is that it yields a more complete analysis, and quantitative and qualitative data complement each other (Creswell, Fetters, and Ivankova 7).

The Quantitative Method

The quantitative research method is used for laboratory experiments, formal methods such as econometrics, and mathematical modeling (Hohmann 2). It uses sampling to choose individuals that are representative of a population in order to generalize results to that population (Gelo, Braakmann, and Benetka 274).

The Qualitative Method

The qualitative research method was developed to enable researchers in the social sciences to study social and cultural phenomenon (Hohmann 2). Methods used during qualitative research are member checking, triangulation, tick description, peer reviews, and external audits (Creswell and Miller 124). The qualitative research should be evaluated based on whether it makes a substantive contribution to empirical knowledge and/or advances theory (Ambert, Adler, Adler, and Detzner 883). The quality of the outcome depends to a great degree on how systematically the qualitative material is analyzed (Srnska and Koeszegi 30), necessitating extensive efforts to develop validity and reliability measures (Creswell and Zhang 614).

Summary

The literature review concentrated on developing an understanding of the missional soul-winning ministry and assessing the potential for receptivity in African-American churches. I chose this particular emphasis because of the resistance for soul winning by a local African-American church affiliated with African Methodist Episcopal Church. The review of literature in four main areas in this chapter focused on assessing challenges faced when attempts are made to develop successful soul-winning programs. The specific areas that provided the structure for this review were (1) missional church soul winning, (2) strategizing missional soul winning in African-American churches, (3) patterns and processes that facilitate cultural change, and (4) conflict resolution during change initiatives.

An available body of literature exists on the evolution and practical implementation of a missional church ecclesiology. The literature review attempts to provide support for scriptural and theological depth on the topic. A new concept was expressed through the term missional soul winning. This new term helps guide the missional church theme of the local church as it reaches out to seek out the lost, to meet the needs of the hurting, and to be inclusive of the disenfranchised.

The missional church and the soul-winning themes were synthesized to support the establishment and expansion of missional soul-winning programs in African-American churches. Literature offerings highlighted problem areas related to programs of this sort being introduced in African-American churches. Due to the focus on resistance in local African Methodist Episcopal Churches with this same problem, an effort was then made to narrow the causes of this problem. Literature on the polity and doctrinal and

theological structure of the African Methodist Episcopal Church was examined to determine whether directives from that denomination spurred the aforementioned resistance to missional soul winning.

The literature revealed the salient possibility that cultural proclivities might be a contributing factor in how African-American churches might respond to change. Literature on the subject of change provided indications of patterns and processes that might be beneficial in the facilitation of cultural change. Obstacles have to be faced when attempting to change cultural patterns. Literature pertaining to change reveals that conflict will more than likely arise during change endeavors. Conflict resolution was researched to ascertain ways of dealing with conflict.

The literary review provides some evidence that cultural tendencies prevent some churches from being open to change. Mt. Olive AME Church is such a church that would benefit from a change initiative that would move it toward a missional mind-set. An instructional program that prescribes specific skills related to missional soul winning might stimulate a change process that would be transformational. The nature of this change endeavor can influence their attitude about the subject, thereby engendering a positive response to the change process. Ultimately, this process has the potential of developing congregants who willingly reach out to the lost and unchurched in a true spirit of missional soul winning.

CHAPTER 3

METHODOLOGY

Problem and Purpose

After several years of pastoral service at Mt. Olive AME Church, Leesburg, Florida, a lack of concern was exhibited for soul winning outside the realm of the members' personal family relationships and immediate friends. This theme had also been noticed over a period of twenty-four years at six other pastoral charges that I had the honor to lead prior to my charge at Mt. Olive AME Church. This lack of soul winning concern could be seen through a disinterest in and inaction toward seeking and engaging the unchurched in order to lead them into an experience of repentance of sin so that they willingly express faith and trust in Jesus Christ.

The Church of Christ has proclaimed a redemptive message down through the ages as it has donned its ecclesiastical garb. The Church has been upheld by the power of the Holy Spirit as it has not only survived heresies but also threats of total elimination. In this current age, the detractors are not as obvious in some cultures, but some are insidiously adept at reducing the effectiveness of Christ's Great Commission to go into all the world and make disciples. In recent time, the insight of theological inquiry has informed the Christian community with what would be termed a *missional ministry* message, which has awakened the body of Christ to a new chapter of service to Christ. The Great Commission to make disciples has been localized through the concept of *missional soul winning*. Missional soul winning is the act of seeking and engaging the unchurched in a conversation about their salvation, inviting and welcoming them to the local church and mentoring new converts.

In order to tap into this new resurgence of Christian disciplining called missional soul winning, the denomination is challenged to seek ways to reintroduce the local church to an active roll in the missional soul-winning ministry. Therefore, the purpose of the study was to evaluate the cognitive, affective, and behavioral changes in the missional ministry of soul winning by the members of the Mt. Olive AME Church as a result of a series of workshops on Scripture-based, missional soul-winning principles over a period of one month.

Research Questions and/or Hypotheses

Three research questions were designed to focus the research process on data collection that would assist in the recognition of changes in the attitude, understanding, and behavior of participants and also help to identify improvements in the participants' understanding and active soul winning involvement based on the intervention process. The research questions were utilized as a part of the intervention model, which was evaluative in its scope.

Research Question #1

What was the congregation's soul-winning attitude, understanding, and behavior prior to the implementation of the program?

An important assessment ascertained what level of knowledge and experience the participating members had in the area of misssional soul winning. This baseline was necessary to have a proper accounting of changes resulting from a planned intervention. Therefore, members from the congregation were given a pre-intervention attitude, understanding, and behavioral questionnaire to assess their soul-winning attitudes,

understanding, and behaviors. This particular questionnaire was used because of its design and its extensive use in the research community.

Research Question #2

What were the congregation's soul-winning attitude, understanding, and behavior after the implementation of the workshop series on soul winning?

Those who participated in workshops on missional soul winning would be positively impacted by their experience. This question was designed to collect data to test that assumption by focusing this inquiry on responses that took place. A determination of responses was ascertained through the use of the attitude, understanding, and behavioral post-intervention questionnaire.

Research Question #3

What aspects of the workshop design and presentation changed the congregants' attitude and understanding of soul winning and encouraged them to participate in the soul-winning process?

The workshop model used for intervention purposes was the Operation Multiplication Discipleship Program. After each participant completed the posttest AUBPIQ, private meetings took place with each participant who completed the intervention phase of the study. In those meetings, the structured elements interview was utilized to collect information about how each participant perceived the effectiveness of the instructional program. Notes taken during the interviews were later recorded in a journal. Of particular interest was the usefulness of the instruction instrument in influencing a change in missional soul-winning activity.

Research Question #4

What behavioral changes were identified in covenant participants after a period of several weeks had passed?

The covenant behavior change interview was designed to ascertain behavioral changes resulting from participants' responding to the covenant agreement that they signed. After the passing of four or more weeks, all participants were interviewed and asked a series of questions. The participants' responses were recorded in journals and filed electronically. The process was then repeated at four week intervals, with responses being recorded and filed over a six month period. I compared the data from the interviews to assess any change that occurred during the interview period.

Population and Participants

The population for this study came out of the congregation at Mt. Olive AME Church of Leesburg, Florida. The population consisted of individuals who were all members and worshipped at that location on Sunday mornings. A total of nine participants were chosen for the study. The participants were not picked by random sample because of the small size of the congregation. I picked them as a selected sample to allow the small core of attending members to be exposed to the intervention process.

The participants are adult members who by virtue of their consistency in service and interest in evangelism were selected for the study. The stratification in the nine was based on gender, age, marital status, and a range of years attending worship at Mt. Olive AME Church. Table 3.1 shows the stratification of the participants based on the listed categories.

Table 3.1. Participant Data

Participant	Gender	Age Range	Marital Status	Attendance Range
#1	F	42-49	Married	0-4 yrs.
#2	M	42-49	Married	0-4 yrs.
#3	M	50 & above	Married	20 & above
#4	M	50 & above	Married	0-4 yrs.
#5	F	26-33	Single	0-4 yrs.
#6	F	50 & above	Married	5-9 yrs.
#7	M	18-25	Single	5-9 yrs.
#8	M	18-25	Single	5-9 yrs.
#9	M	26-33	Single	5-9 yrs.

Design of the Study

The study was designed around instruction on missional soul winning being given to participants and a determination the resultant change based on the study. I selected the participants based on their regular attendance because the membership of the church was very small. I gave a pre-intervention questionnaire to the participants to establish a baseline that could help to ascertain any changes that might take place because of the intervention. I collected the questionnaires and gave directions for the participants to start the intervention process.

Following the intervention process, I gave a post-intervention questionnaire to participants that completed the eight-hour intervention session. I compiled results from the second questionnaire, and then I performed statistical analysis to determine resultant changes. Participants were interviewed following the intervention to determine what aspects of the intervention model were found most beneficial for instructing participants and encouraging soul winning behavior. The coding of interview results for each

participant allowed comparisons of data to ascertain specific elements of the intervention they found the most helpful. I questioned participants monthly who signed a covenant agreement to pray for one or more persons, seek to engage said person(s) in spiritual endeavors, and work with a mentor. I then made an assessment to determine if their behavior reflected an adherence to their covenant agreement.

I used six phases lasting a total of twenty-one weeks to formed the major activity areas for accomplishing the project. All of the phases were crucial for the successful completion of the project, and they lasted a total of three months. The first phase, which covered two weeks, consisted of verbal acceptance and the signing of consent forms. The second phase was the period when the pre-intervention questionnaire was given to participants, which lasted two weeks. The third phase covered a period of five weeks and consisted of an eight-hour instructional program, presenting principles and techniques for missional soul winning to participants. The instructional program was divided into two four-hour training sessions. The fourth phase was a two-week period when participants received the post-intervention questionnaire. During the fifth phase, I afforded time for each participant to be asked structured questions about the instructional program. The responses from each interview had a secure site for holding until being coded later. The sixth phase involved an eight-week review period during which time I interviewed participants to ascertain behavioral changes based on a covenant agreement.

I employed a mixed-method design using quantitative and qualitative instruments as the main model for meeting the goals of the study, which were to ascertain change in the participants after the intervention and to identify beneficial aspects of the instructional program. I chose the mixed-method design because it best fit the design process that

would meet the goals of the study. The sequential explanatory design was the structure through which the instruments were implemented. Utilization of the sequential element allowed for the ordering of the quantitative first and the qualitative afterwards. The explanatory design application was predicated on the study being a data comparison between the pre-intervention and post-intervention questionnaire results.

Instrumentation

The assessment process consisted of instrumentation for the study of three different instruments. The chosen instruments allowed for data acquisition that provided for statistical analysis to ascertain any increase in affect, understanding, and behavior. The first instrument was a researcher-designed pre-attitude, understanding, and behavioral questionnaire (see Appendix A) that was used to assess the participants' knowledge of and participation in soul winning prior to the intervention process. I used a second instrument, which was a attitude, understanding, and behavioral intervention questionnaire (see Appendix A) to assess the changes that came as a result of the intervention program. The utilized the structured elements interview (see Appendix B) as my third instrument in order to measure the effectiveness of the process that was designed to integrate missional soul-winning characteristics into the culture of local church members. I designed the fourth instrument called the covenant behavior change interview (see Appendix C) to identify behavior changes initiated by the covenant agreement.

In order to respond to research question #1, the administration of the PIAUBQ preceded the intervention program with the intent of acquiring information needed to establish a baseline for comparing the responses of the participants after the intervention.

The questionnaire had fifteen questions, consisting of demographic, closed-ended, and open-ended questions. Five demographic questions covered gender, age, marital status, education, church participation, and salary range. The five questions included measurements from nominal, ordinal, and interval measurement scales. Twelve closed-ended, Likert-type questions assessed the thoughts, feelings, and actions of the participants. One open-ended question ascertained the participants' thoughts about reaching out to the unsaved. The scale for the Likert-type questions consisted of five different potential responses. The use of themes or codes designed for the open-ended question helped to ascertain variations of responses to that particular question.

I responded to research question #2 by giving the AUBPIQ after the intervention in order to obtain responses from participants that would be used to determine the level of change that took place. This instrument consisted of the same open-ended question and the eleven closed-ended, Likert-type questions that were given prior to the intervention. I performed a statistical analysis after the compilation of the responses to determine the level of change resulting from the intervention.

I designed the SEI that consisted of five researcher-designed questions in order to answer research question #3. This instrument design was used to elicit responses from participants about learning that had taken place due to the instructional workshops. In addition, included in the question design was an emphasis to ascertain the intent to participate in future soul winning endeavors. The responses to the questions, after being recorded, later provided data for statistical analysis.

Research question #4 provided assessment of responses from the CBCI at monthly intervals following the intervention for a period of six months. I designed this

instrument that consisted of three questions to ascertain the presence of specific behavioral attributes to which participants committed in the covenant agreement. I recorded responses from interviews with each covenant participant for later comparison. I sought adherence to covenant commitments and the degree of behavioral change during the analysis of interview results.

Expert Review

Professionals conducted the expert review based on their knowledge of the theological nature of evangelism. Dr. Robert Tuttle, Dr. Milton Lowe, Dr. Bryan Sims, and Dr. Ronald Crandall agreed to perform the expert reviews. A letter was given to the experts apprising them of the problem, purpose, and research questions identified in the study (see Appendix F). The experts reviewed the alignment of the instruments with the problem, purpose, and research questions. They received a protocol for reviewing the instruments utilized in the study (see Appendix G). The instruments reviewed were the PLAUBQ, the AUBPIQ, the SEI, and the CBCI.

I rewrote question number twelve in the PLAUBQ and AUBPIQ based on the experts' suggestions in order to focus on a faithfulness goal instead of obedience goal the experts suggested adding interview questions to assess behavioral changes arising from a covenant agreement that would be signed by participants (see Appendix C). Therefore, I created the CBCI based on the suggestion to assess behavioral change separately from the questionnaires.

Variables

The independent variable was a training workshop used to introduce practical, missional soul-winning principles to the participants. The dependent variables were the

cognitive, affective, and behavioral changes as measured by missional soul winning demonstrated by members. Two intervening variables affected the study. Two participants did not have computers, which impeded their ability to respond to the PIAUBQ and AUBPIQ because those instruments were given through the online program called Google documents. The resolution to this problem was to have a computer available at church for the participants to use. The second issue developed because ten participants were originally chosen to meet the design requirements of a ten-member group being asked to participate because of the small population of the church. The resolution to this concern was to include two extra participants so that the original intent of having ten participants could be maintained when a participant or two had to leave the study.

Reliability and Validity

Standards utilized in this study assured the proper application of reliability and validity criterion to instruments used and also for the intentional alignment of those instruments to the context of the purpose statement. The substantiation of reliability came through the proper levels of consistency and accuracy in the instrumentation. Treatments that measured intended content verified the validity of the instruments utilized in this study. The proper application of reliability and validity principles led to the confident assessment of respondents' answers during the pretest, posttest, and interview phases of the study.

Reliability. The reliability of the questionnaire design and interview questions for the PIAUBQ, AUBPIQ, SEI, and CBCI came through the confirmation of expert review by four individuals who are experts in fields related to this study. The reviewers received

the topic, the problem, the purpose, the abstract, and copies of the instruments so that the instruments could be reviewed in the proper context. The expert reviewers were Dr. Robert Tuttle, Dr. Milton Lowe, Dr. Bryan Sims, and Dr. Ronald Crandall. The expert reviewers identified a number of suggestions that permitted the alignment of the PIAUBQ and AUBPIQ instruments with proper reliability standards. The inclusion of suggestions in the instruments assisted in accomplishing the purpose of the study. The experts' reviews substantiated that results from the quantitative instruments could be successfully replicated upon use by other researchers. The rules and procedures used confirmed the acceptability of the qualitative instruments (SEI and CBCI) utilized through the interview protocol. In addition, questions used in the qualitative instruments aligned with responses that were reflective of the design intent for research question #3 and question #4.

Validity. The degree to which the concept that one desires to measure is actually being measured is the essence of validity. A valid instrument predicts results that relate to the design of the study. The study design achieved validity because the instruments measured the desired attributes.

I took steps to resolve threats that could have potentially influence proper measurement of the area of interests. The first threat pertained to participants who were married, discussing information covered outside of the workshops sessions during training. The problem was addressed by having affected couples sign a covenant restricting conversation about workshop topics until after the completion of the posttest. The second threat related to participants maturing during the training process. The design of the study nullified the second threat, because it included a short training period of two

days. The participants took the AUBPIQ online through Google documents within two days following the completion of training. The small population of the church caused a third threat to the selection process, which was made based on a small population. The church is located in a small rural community with a very small population; therefore, randomization of the selection process was not possible. Due to this condition, the generalizability of the results is very limited based on geographical limitations.

A threat to the external validity of the AUBPIQ instrument came about due to the interaction effect of the selection process because of the lack of randomization. The limited population that selection came from made this potentiality unavoidable.

Data Collection

The process for data collection started with an assessment of the best type of instrumentation that would address the purpose of the study and an intervention program that would provide the instructional base to initiate change in the study participants. The key focus for designing the PIAUBQ, AUBPIQ, SEI, and the CBCI instruments was to provide data to answer the four research questions that were presented in the study. The conceptual process was supported by information from the *Questionnaire Research Guide* written by Mildred L. Patten's and John W. Creswell's books, which provided basic theory and principles for designing the instrumentation for the study. The intervention program chosen for workshop instruction was called *Operation Multiplication*, which was designed by Billie Hanks, Jr. and Randy Craig. Rev. Dr. Mark Crutcher, the Director of Evangelism for the Eleventh Episcopal District of the African Methodist Episcopal Church, under the supervision of Bishop McKinley Young, the

Presiding Prelate of the Eleventh Episcopal District used the Operation Multiplication program format for evangelistic instruction.

In the PIAUBQ and AUBPIQ, the demographic questions were followed by Likert-type questions, which were grouped in cognitive, affective, and behavioral categories. The PIAUBQ and AUBPIQ contained six demographic questions that cover gender, age, marital status, education, church participation, and salary range. The six questions included measurements from nominal, ordinal, and interval measurement scales. The PIAUBQ and ABUPIQ also contained twelve closed-ended, Likert-type questions that were designed to assess the thoughts, feelings, and actions of the participants. Of those twelve closed-ended questions, three were related to the cognitive (#10, 12, and 17), five to the affective (#7, 9, 13, 14, and 15), and four to the behavioral areas (#8, 11, 16, and 18). The one open-ended question was designed to emphasize the cognitive area (#19), which pertained to thoughts about reaching out to the unsaved. The scale for the Likert-type questions consisted of five different potential responses. The Likert-type responses used in the questionnaire were strongly disagree, disagree, undecided, agree, and strongly agree. The themes for the open-ended question were not much meaning, some meaning, or very meaningful. The SEI contained five interview questions designed to ascertain the effectiveness of the instructional format. The frequency of the use of certain terms and phrases influenced the coding of responses given to the SEI. The CBCI consisting of three interview questions allowed me to identify behavioral change and degree of commitment. The criterion for ascertaining the presence of behavioral change was the commencement of prayer for one or more persons.

The onset of spiritual cultivation of one or more persons served as the criteria for determining the degree of commitment.

The next step in the process was to have experts in the field of evangelism and discipleship utilize their experience in ascertaining the appropriateness of the instruments for acquiring useful data. The reviewers were forwarded files via e-mail that contained the instruments, along with statements related to the topic, the problem, the purpose, and the abstract in order to provide context for the review. The experts reviewed and recommended changes to the instruments. Upon receiving written copies of the recommended changes from the reviewers, I redesigned various questions based on their recommendations. Once I completed that phase of the process, I initiated preparation to give the pre-intervention survey.

The quickest and most efficient way to give the PIAUBQ and AUBPIQ was to use the online survey program called Google documents, which is a free online application. The loading of PIAUBQ and AUBPIQ into the Google documents program established availability during the online questionnaire process. The participants received an access link to Google documents in order to view the questionnaire online.

The next step consisted of the introduction of the study to the targeted participants, which were a selected sample because of the small size of the church population. After a worship service on the given Sunday, the congregation was introduced to the impending study, and I asked the majority of the congregants present to participate in the study. The description of the surveys, workshops, and interviews did not create a threat to the study results. I informed the participants that their responses to the questionnaires and the interviews would be kept private and that their information would

be held in a secure location. The surveys and instruction were tentatively scheduled so that participants would be aware of the need to plan for the coming events. Participants received a consent form to acknowledge their willingness to participate in the study (see Appendix D). In signing the consent form, they agreed to participate in the surveys, the instruction, and recorded interviews following the AUBPIQ. Those participants who had spouses or partners if not wanting to specify marriage who were also involved in the study signed a covenant not to discuss any aspect of the surveys or instruction until after the completion of the study. The participants gave their E-mail addresses so that the Google documents link could be sent to them to take the surveys. Fifteen minutes was the maximum response time given to take the survey. Once the participants understood the directions, they prepared to receive the PIAUBQ.

Each participant received the Google documents link so that he or she could respond to the PIAUBQ. Two participants had to take the survey on the computer at church because they had no computer at home. The participants had a one-week window to respond to the questionnaire. After all participants responded to the PIAUBQ, I downloaded the responses from Google documents and stored the information for analysis at a later date. At the completion of the survey, the instruction workshops started.

The next step was the intervention phase of the study, which I initiated by having the presenter who provided workshop instruction for the Eleventh Episcopal District come and start the intervention program for this study. Two four-hour workshop sessions were scheduled to be presented over a period two days. The participants were informed of the schedule; therefore, on the starting date participants were ready to proceed. The

first session started with the participants arriving at 6:00 p.m. on Thursday evening and followed an instructional regimen that lasted until 9:00 p.m. A dinner break was included in the evening schedule. The instructional outline used by the presenters for the two evening sessions guided the instructional emphasis of each session (see Appendix H). Each participant was given a six-book series utilized during the instructional program. The second session started on Friday evening with the participants arriving at 6:00 p.m. with the same schedule as the first session. Upon completion of the intervention program, I informed the participants that they would receive an e-mail containing a link to pull up the AUBPIQ on Google documents.

I sent the Google documents link to the participants the next week so that they could respond to the AUBPIQ. Again, two participants had to take the survey on the computer at church because they had no computer at home. The participants had a one-week window to respond to the questionnaire. After all participants responded to the AUBPIQ, I downloaded the responses from Google documents and stored the information for analysis at a later date.

The next step in the data collection process was the interview of each participant using the SEI. I scheduled the interviews at the church over a two-week period following the completion of the PIAUBQ. The protocol for using the SEI was the same with each participant who had completed the instructional workshops. When the participants arrived, they were told to relax and respond to each of the five questions based on their understanding of what was read. I recorded the responses of each participant as was agreed upon by the signing of consent forms. Any misunderstanding during the reading of the questions prompted a rereading of the question, but coaching was not allowed to

avoid any threat to the validity of the results. Upon completion of the last interview, I transcribed the recording for each interview so that a written copy was available for coding and analysis. I created digital word files from the recorded interview information, and deleted the recordings to protect the privacy of the respondents.

The final step in the data collection process involved the interview of the covenant participants using the CBCI. The CBCIs were scheduled monthly for each covenant participant with the first starting approximately three to four weeks after the intervention and the next five done at monthly intervals. I interviewed each participant by phone to determine whether they had acted upon their covenant commitments. The protocol for using the CBCI was the same for each participant. I recorded the responses each participant on a note pad and later transferred the information to a digital word file. No foreseeable threats to the validity of the results existed based on the direct nature of the questions and the necessity for participants to interact with unchurched persons per their covenant commitment.

Data Analysis

Data analysis procedures used were appropriate for the instruments in the study. Four instruments were used to collect data for analysis. The quantitative instruments that provided data for analysis were the pre- and posttests measuring cognitive, affective, and behavioral changes. The qualitative instruments utilized for data collection during the interview were the structured elements interview and the covenant behavior change interview.

I utilized the descriptive analysis method to analyze the data collected from the PIAUBQ. This statistical method allowed for a summarizing of the set of quantitative

data collected using this instrument. The specific statistical technique was a measure of the mean for the numerical value of each Likert-type question and the numerical value of themes for the open-ended question.

The intervention consisted of eight hours of workshop instruction designed to teach principles that would enhance the participants' understanding about the importance of soul winning, identify specific skills for witnessing to the unsaved and unchurched, provide techniques for nurturing Christian growth, and present principles for spiritual development in new believers. The workshop was titled *Operation Multiplication*, which is a Bible-centered training program for personal witness and relational ministry. The five main goals were to teach participants to lead unsaved people into a salvation relation with Christ; to walk in relationship with God, to share their faith, to discover their gifts, and to engage the body of Christ in kingdom building. The program was presented in two four-hour sessions designed to disseminate the information in a comprehensive but balanced manner.

The data collected for the AUBPIQ following the intervention employed the same descriptive analysis techniques used during the pretest including the summarization of statistical data. Following analysis a comparison of the means from the pretest and the posttest ascertained the level of difference between the two. I listed the results next to each question in order so that they could be compared.

The SEI contained five open-ended interview questions designed to ascertain the effectiveness of the instructional process during intervention. Review of the open-ended question responses were categorized as have not much meaning, some meaning, or very meaningful. The SEI responses had codes based on certain terms or phrases found in

them and their frequency of use during the interview. I recorded and compared responses that met criteria to establish their frequency. Responses having a high frequency rate were determining factors for assessing beneficial techniques employed during the intervention.

The CBCI contained three interview questions designed to focus on a faithfulness behavior emphasis. Behavioral change was acknowledged based on their engagement in the task and not the outcome. Therefore, analysis of the responses was performed based on two choices: yes, they did, or a no, they did not.

Ethical Procedures

Each participant who agreed to respond to questionnaires, attend workshops, and be interviewed sent in an informed consent form. I informed the participants that their responses to the questionnaires and the personal interview would be kept private, without mention of their names anywhere in the study. Online responses to questionnaires through Google documents were anonymous, requiring no name for accessing questionnaires. I gave each participant a consent form to sign in acknowledgement of free participation in the study.

I informed the participants that their information would be held in the strictest of confidentiality. The data from their responses was disseminated through the statistical analysis with no reference to their personal identity. The recorded interviews were held until transcription, and, afterwards, the recordings were destroyed. Participants were informed privately and via the consent form that electronic records of their interviews would be held until the study was complete. During that time, files pertaining to the study were held in secure locations under lock and key when not in use. On completion and

approval of the study, all remaining electronic files pertaining to participant response would be destroyed.

CHAPTER 4

FINDINGS

Problem and Purpose

The congregation at Mt. Olive AME Church, Leesburg, Florida, has shown a lack of concern for soul winning outside the realm of personal family relationships and immediate friends. The disinterest and inaction toward soul winning could be seen through a lack of seeking out and engaging the unchurched in an experience of repentance of sin. Mt. Olive's lack of interest in soul winning ultimately denied unchurched acquaintances within their realm of influence the opportunity to develop a faith and trust in Jesus Christ.

In order to nurture a resurgence of the Christian discipline called missional soul winning, I undertook a challenge to seek ways to reintroduce the local church to an active role in the missional soul-winning ministry. Therefore, the purpose of the study was to evaluate the cognitive, affective, and behavioral changes in the missional ministry of soul winning by the members of the Mt. Olive AME Church as a result of a series of workshops on Scripture-based, missional soul-winning principles.

Participants

The participants were nine adult members who regularly attended worship service on Sunday mornings. They were not picked by random sample because of the small size of the congregation. As their pastor, I picked a selected sample to allow the small core of attending members for this process. All nine participants completed the pre-intervention and post-intervention questionnaires. In addition, they participated in individual interviews and prayer covenants. The stratification of the nine was based on gender, age,

marital status, and a range of years attending worship at Mt. Olive AME Church. The categories are gender, age, marital status, highest level of education completed, years attending Mt. Olive and Salary. The demographic categories presented in this section offer some insight about characteristics of the church population represented by the participants in this study. The gender of the nine participants were divided based on six men (66.7 percent) and three women (33.3 percent; see Table 4.1).

Table 4.1. Participant Gender (N=9)

Gender	n	%
Female	3	33.3
Male	6	66.7

The age distribution is broken down based on 44.4 percent of the participants being the age of 50 and above. The participants between the ages of 26 to 49 years of age constituted 33.3 percent of the population. The remaining 22.2 percent of the participants were 25 years of age or younger (see Table 4.2).

Table 4.2. Age Demographics (N=9)

Age	n	%
18-25	2	22.2
26-33	1	11.1
34-41	1	11.1
42-49	1	11.1
50 & above	4	44.4

The married participants in the study constituted 33.3 percent and those who were single constituted 33.3 percent; see Table 4.3. Statistical analysis of the married and single participant distribution is precluded because of the small size of the population.

Table 4.3. Marital Status (N=9)

Marital Status	n	%
Married	6	66.7
Single	3	33.3

The majority of the participants (six; 66.6 percent) had two years or more of college. Two participants (22.2 percent) had some college or vocational training, and one participant (11.1 percent) had less than a high school diploma (see Table 4.4).

Table 4.4. Highest Level of Education Completed (N=9)

Highest Level of Education Completed	n	%
2-year or 4-year college degree	4	44.4
Less than high school	1	11.1
Master's degree or higher	2	22.2
Some college or vocational training	2	22.2

The congregation size at Mt. Olive AME Church limited the number of long-term members that attended worship service on Sundays. Five people (55.6 percent) attended worship services less than four years, three (33.3 percent) attended five to twenty years, and one (11.1 percent) attended more than twenty years. (see Table 4.5).

Table 4.5. Years Attending Mt. Olive AME Church (N=9)

Years attending Mt. Olive AME Church	n	%
0-4	5	55.6
20 or above	1	11.1
5-20	3	33.3

The wage categories are split based on four of the participants (44.4 percent) earning \$40,000 or more, three of the participants earning \$10,000 to \$39,000, and two earning \$9,000 or less (see Table 4.6).

Table 4.6. Wages (N=9)

Wages	n	%
\$20,000 to \$39,000	1	11.1
\$10,000 to \$19,000	2	22.2
\$40,000 to \$49,000	2	22.2
\$50,000 and above	2	22.2
Under \$9,000	2	22.2

Research Question #1

What were the congregation's soul-winning attitude, understanding, and behavior prior to the implementation of the program?

Two participants were missing a response to one item on the *pre-intervention attitude, understanding, and behavior questionnaire* (PIAUBQ). These empty responses were assigned a score equal to each participant's average response to the other PIAUBQ items.

To understand the properties of the PIAUBQ better, I ran reliability analysis. A Cronbach's alpha of .916 indicated high internal reliability, suggesting participants tended to respond to all items in a consistent manner.

As can be seen in Table 4.7, most participants typically agreed with statements about attitudes (affect), understanding (cognition), and behavior on the PIAUBQ. Using Friedman's two-way analysis of variance by ranks, a significant difference was found across these three categories ($Q^2 = 6.89$; $p = .032$). Scores on the cognitive/understanding component ($M = 3.93$; $SD = .89$) were significantly lower than those in the affect/attitude component ($M = 4.28$; $SD = .72$). The behavioral component mean response ($M = 4.07$; $SD = .80$) was not significantly different from either of the

other two component scores. Means and standard deviations to the individual items at pretest can be seen in Table 4.8.

Table 4.7. Means and Standard Deviations of Pretest Scores on the PIAUBQ

Response	N	Minimum	Maximum	M	SD
Cognition	9	2.33	4.67	3.93	.89
Affect	9	2.80	5.00	4.28	.72
Behavior	9	2.75	4.75	4.07	.80

Table 4.8. Means and Standard Deviations of Item Responses on the PIAUBQ

Statement	N	Minimum	Maximum	M	SD
I feel concerned about reaching the unsaved for Christ.	9	1	5	4.20	1.38
I am equipped to witness to the unsaved and the unchurched.	9	2	5	3.78	1.09
I feel comfortable with my knowledge about techniques for reaching the unsaved.	9	2	5	3.67	1.23
I understand the importance of having a program in church to reach the unsaved and the unchurched.	9	4	5	4.78	.44
I have recently thought about telling an unchurched friend or acquaintance about being unsaved.	9	1	5	3.56	1.50
I have had recent thoughts about the need for unsaved people I know to be saved.	9	1	5	3.67	1.32
I feel comfortable with witnessing to nonbelievers or new believers.	9	3	5	4.33	.87
The church should do more to reach those outside the church that are unsaved.	9	3	5	4.78	.67
I feel emotionally committed to reaching the lost for Christ.	9	3	5	4.44	.73
I am willing to work with others who are committed to witnessing to the unsaved.	9	3.45	5.00	4.61	.61
I am familiar with techniques for witnessing to the unsaved or the unchurched.	9	1	5	3.33	1.50
I plan to pray for and share my faith with unchurched people within my sphere of influence.	9	3	5	4.33	.71

The last question in the PIAUBQ was an open-ended question that was included with the intended purpose of assessing the respondents' cognitive awareness about seeking the unsaved prior to the intervention. Eight out of the nine respondents used the phrase "reaching out to the unsaved" in their written responses. The remainder of their responses appeared to be based on a general thought process. They used phrases such as, "getting closer to Christ," "doing as a Christian," and "our mission as Christians."

Research Question #2

What were the congregation's soul-winning attitude, understanding, and behavior after the implementation of the workshop series on soul winning?

A reliability analysis was run in order to understand the properties of the *attitude, understanding, and behavior post-intervention questionnaire* (AUBPIQ) better. A Cronbach's alpha of .87 indicates high internal reliability, suggesting participants tend to respond to all items in a consistent manner.

As can be seen in Table 4.3, most participants typically agreed with statements about attitudes (affect), understanding (cognition), and behavior on the AUBPIQ. Using Friedman's two-way analysis of variance by ranks, no significant differences were found across these three categories ($Q^2 = 0.47$; $p = .792$). Scores on the cognitive/understanding component ($M = 4.44$, $SD = .65$), the affect/attitude component ($M = 4.40$; $SD = .58$), and the behavior component ($M = 4.42$; $SD = .57$) were very similar. Means and standard deviations to the individual items at pretest can be seen in Table 4.9.

Table 4.9. Means and Standard Deviations of Pretest Scores on the AUBPIQ

Response	N	Minimum	Maximum	M	SD
Cognition	9	3.00	5.00	4.44	.65
Affect	9	3.40	5.00	4.40	.58
Behavior	9	3.50	5.00	4.42	.57

Table 4.10. Means and Standard Deviations of Item Responses on the AUBPIQ

Statements	N	Minimum	Maximum	M	SD
I feel concerned about reaching the unsaved for Christ.	9	1	5	3.78	1.64
I am equipped to witness to the unsaved and the unchurched.	9	2	5	4.11	1.05
I feel comfortable with my knowledge about techniques for reaching the unsaved.	9	2	5	4.11	1.05
I understand the importance of having a program in church to reach the unsaved and the unchurched.	9	4	5	4.67	.50
I have recently thought about telling an unchurched friend or acquaintance about being unsaved.	9	3	5	4.44	.73
I have had recent thoughts about the need for unsaved people I know to be saved.	9	3	5	4.67	.71
I feel comfortable with witnessing to nonbelievers or new believers.	9	3	5	4.44	.73
The church should do more to reach those outside the church that are unsaved.	9	4	5	4.89	.33
I feel emotionally committed to reaching the lost for Christ.	9	4	5	4.78	.44
I am willing to work with others who are committed to witnessing to the unsaved.	9	4	5	4.56	.53
I am familiar with techniques for witnessing to the unsaved or the unchurched.	9	2	5	4.00	1.00
I plan to pray for and share my faith with unchurched people within my sphere of influence.	9	4	5	4.56	.53

A series of related samples, Wilcoxon, signed rank tests to compared pretest and posttest mean scores for each component—cognitive/understanding, affect/attitude, and behavioral. No significant differences can be seen in Table 4.10.

Similarly, to compare any changes from pretest to posttest, mean scores on the PIAUBQ and the AUBPIQ were compared using a series of related samples, Wilcoxon, signed rank tests. Only one item, “I have had recent thoughts about the need for unsaved

people I know to be saved”, showed significant change from pretest ($M = 3.67$; $SD = 1.32$) to posttest ($M = 4.67$; $SD = .71$; Stand. $W = 2.33$; $p = .020$). Means and standard deviations to the individual items at pretest can be seen in Table 4.10.

Table 4.11. Means and Standard Deviations for the Component Scores

Responses	PIAUBQ		AUBPIQ		Standardized W	p
	M	SD	M	SD		
Cognition	3.93	.89	4.44	.65	1.49	.137
Affect	4.28	.72	4.40	.58	1.44	.151
Behavior	4.07	.80	4.42	.57	1.84	.065

Three questions received lower scores on the AUBPIQ than on the PIAUBQ when compared in Table 4.12. The lower scores showed up in each of the three dependent variable categories, which were cognitive, affective, and behavioral. In the cognitive category, the question with a lower score was *I understand the importance of having a program in church to reach the unsaved and the unchurched*. The PIAUBQ means for this question was 4.78 with a standard deviation of .44, and the AUBPIQ means was 4.67 with a standard deviation of .50. In the affective category, the question with a lower score was *I feel concerned about reaching the unsaved for Christ*. The PIAUBQ means for this question was 4.20 with a standard deviation of 1.38, and the AUBPIQ means was 3.78 with a standard deviation of 6.4. In the behavioral category, the question with the lower score was *I am willing to work with others who are committed to witnessing to the unsaved*. The PIAUBQ means for this question was 4.61 with a standard deviation .61, and the AUBPIQ means was 4.56 with a standard deviation of .53.

Table 4.12. Means and Standard Deviations on the PIAUBQ and the AUBPIQ

Statements	PIAUBQ		AUBPIQ		Standardized W	p
	M	SD	M	SD		
I feel concerned about reaching the unsaved for Christ.	4.20	1.38	3.78	.64	-.54	.593
I am equipped to witness to the unsaved and the unchurched.	3.78	1.09	4.11	.05	1.41	.083
I feel comfortable with my knowledge about techniques for reaching the unsaved.	3.67	1.23	4.11	.05	1.13	.257
I understand the importance of having a program in church to reach the unsaved and the unchurched.	4.78	.44	4.67	.50	-.58	.564
I have recently thought about telling an unchurched friend or acquaintance about being unsaved.	3.56	1.50	4.44	.73	1.84	.066
I have had recent thoughts about the need for unsaved people I know to be saved.	3.67	1.32	4.67	.71	2.33	.020*
I feel comfortable with witnessing to nonbelievers or new believers.	4.33	.87	4.44	.73	.58	.564
The church should do more to reach those outside the church that are unsaved.	4.78	.67	4.89	.33	1.00	.317
I feel emotionally committed to reaching the lost for Christ.	4.44	.73	4.78	.44	1.73	.083
I am willing to work with others who are committed to witnessing to the unsaved.	4.61	.61	4.56	.53	-.45	.655
I am familiar with techniques for witnessing to the unsaved or the unchurched.	3.33	1.50	4.00	.00	1.51	.131
I plan to pray for and share my faith with unchurched people within my sphere of influence.	4.33	.71	4.56	.53	1.00	.317

The open-ended question in the PIAUBQ and AUBPIQ provided information from the responses that shed light on changes that appeared to have taken place in the respondents' thoughts about reaching the unsaved. Eight out of the nine respondents used different phrases in the AUBPIQ than they used in the PIAUBQ. In the PIAUBQ, the phrase "reaching out to the unsaved," which was used as a part of the open-ended

question was used by all nine respondents. In the AUBPIQ, the same phrase was only used once, meaning that other phrases were used. In the AUBPIQ, they used phrases such as, “to help people who are struggling”, “it’s our duty, it changed my life”, “it gave me a fulfilling life”, and “it is the foundation of my life.” In addition, the words *life* and *duty* were used only once in the PIAUBQ. In the AUBPIQ, the same word *life* was used six times, and the word *duty* was used four times. In brief, more words of endearment and commitment were used in the AUBPIQ after the intervention than were apparent in the PIAUBQ.

Research Question #3

What aspects of the workshop design and presentation changed the congregants’ understanding of soul winning and encouraged them to participate in the soul-winning process?

The quantitative analysis of data collected from pre-intervention and post-intervention questionnaires showed positive changes in the soul-winning attitudes, understanding, and behavior of the intervention participants. I performed qualitative analysis on the participants’ responses to five post-intervention interview questions in order to ascertain specific areas of the workshop design and presentation that influenced the changes. All nine participants received the *structured elements interview* (SEI), which allowed collection the necessary data for this particular analysis process.

Data Analysis

I asked each participant all five questions on the SEI, and all nine of the participants responded to each question. A recording and transcription of the responses for analysis followed the SEI. A review of data from the interviews of each of the five

questions followed the transcription of the interviews. A general review of the information identified that all of the participants had given thoughtful responses to each question. During a more in-depth reading of the data from each interview, I developed a coding structure for similar words and phrases. The terms and phrases for categorizing were labeled with color coding and superscripts. The information in Table 4.13 shows a summary of the categorizing and coding phrase examples for each of the five questions in the SEI.

Table 4.13. Coding Categories

Categories	Responses	Illustrative Phrases
Question #1— What were the most effective techniques used by the presenter to help you understand the importance of soul winning?		
Explaining soul winning	4	The importance of being saved
Learning how to use a prayer journal	3	Having the journal
Learning how to make others feel comfortable	2	Make a person feel comfortable
Role playing	2	The role playing
How-to soul-winning steps	2	A structured step-by-step approach
Describing mentoring	2	The mentoring
Presenter's communications skills	2	The words he used
Question #2— What were the key biblical principles presented during the workshop that helped you understand the importance of soul winning?		
Biblical principles about the Great Commission	7	I learned about the Great Commission
Question #3— What particular information given during the workshop made you more willing now to introduce the unsaved to Christ than you were before you went through the workshop?		
Information about the Great Commission	6	The call of the Great Commission
Learning about the importance of soul winning	3	Learning the importance of witnessing
Learning information about <i>how to do</i> techniques	3	How to carry-out and how to follow-up
Books & materials from Operation Multiplication	3	Having books and materials
Question #4—How has your personal relationship with Christ been affected by what you've learned about soul winning?		
Help others develop relationships with Christ	5	Help others become more like Christ
Getting closer to Christ	4	Seek a closer relationship with Christ
Encouraged study of Scripture	3	Allowed me to study more
Good/Strong relationship	2	Personal relationship with Christ
Serious attention to Christ	2	God got my attention
Same type of relationship with Christ	2	Want others to have that relationship also
Question #5— What was it about the way the workshop was designed that helped to encourage you to participate more in soul winning?		
The effectiveness of the instructor	6	There was good instruction
The emphasis of evangelizing the lost	4	Instruction on how people can be saved
The inclusion of question and answer opportunities	3	The question and answer section
Operation Multiplication books and materials	3	The books were good
The overall workshop sequencing	2	The whole thing was good

Themes

The next step in the review process consisted of developing major themes that surfaced from categorizing the data. The five questions that the participants responded to in the post-intervention interviews helped to guide the process for identifying themes. The responses of the participants were condensed into five major themes. These five major themes represent a summation of the key change mechanisms identified by those individuals who participated in the intervention workshops. The major themes were as follows: effective instruction related to soul-winning techniques, biblically focused instruction about the Great Commission, effective use of materials, development of stronger relationships with Christ, and effectiveness of the instructor.

A number of minor ideas gleaned from the participants' responses provided more insight into the influences that helped change their understanding and intended actions in the area of soul winning. One idea surfaced in the responses that emphasized how learning took place through participant group interaction. Another idea that surfaced related to personal spiritual growth and its influence on ministry to others.

An interesting overlapping of themes occurred when participants responded to two different questions during the interview. Question 2 referenced biblical principles that encouraged soul winning, and question 3 referenced introducing the unsaved to Christ. Both questions generated responses from the majority of participants who were centered on change that came about from instruction on the Great Commission (see Table 4.13).

One surprising theme evolved from question #4 about the participants' personal relationship with Christ. The majority of the participants responded to the question by

stating that learning about their personal relationship with Christ encouraged their desire to tell others about Christ.

Theme Composition and Integration

Five major themes were developed from responses to five interview questions. The first theme originating from the first interview question was focused on “effective instruction related to soul-winning techniques.” The categories that supported this theme can be seen in Table 4.13. The categories consisted of soul-winning explanations, prayer journals, ways to make others feel comfortable, and playing roles. Other categories contain soul-winning steps, describing mentoring, and the presenter’s communication abilities. The emphasis expressed in these categories showed that the participants acknowledged by their responses to the first interview question what they considered to be effective instruction.

The second theme originated based on responses to the second question, which asked respondents for key biblical principles that helped them to understand soul winning. Overwhelmingly, the theme was centered on biblically focused instruction about the Great Commission. Seven out of nine of the respondents’ remarks about the Great Commission led to the one and only category from this question called biblical principles about the Great Commission. Based on the respondents’ remarks, a strong impression was made on their understanding of soul winning from biblical principles that were taught about the Great Commission.

The third theme originated from the third question about the respondents’ willingness to introduce the unsaved to Christ based on the information they heard during the workshop. The focus on information led to the third theme emphasizing the effective

use of materials in soul-winning instruction. The categories supporting this theme came from distinct responses to information that produced change in the respondents.

Information about the Great Commission, soul winning, techniques on how to win souls, and Operation Multiplication (see Appendix H) formed the core of the four categories developed from responses to this question.

The focus of theme four was centered on developing a stronger relationship with Christ. The categories were divided into two main divisions, which focused on individual relationships with Christ and help given to others to develop relationships with Christ. The categories on individual relationships emphasized getting closer to Christ, having stronger relations with Christ, having a serious relationship with Christ, and studying more about Christ. The categories for helping develop relationships with Christ emphasized wanting others to have similar relationships with Christ and wanting others to grow in their relationship with Christ.

The fifth theme covered the workshop design, which was based on a number of different perspectives from the respondents' remarks. The focus of this theme was centered on the effectiveness of the instructor. The respondents seemed to pin the success of the workshop on the instructor's ability to use effective instructional techniques. The categories that exemplified their responses were the emphasis on evangelizing the lost, the inclusion of group participation, and the skillful use of reading materials.

Each of the five questions had a category that received the most responses based on the coding process. The category that received the most coded responses for the first question was "explaining soul winning." The category for question two was "biblical principles about the Great Gommission." The third category with high response was

“information about the Great Commission.” The fourth category receiving the highest response was the idea of “helping others develop relationships with Christ.” The fifth and final category was based on the emphasis of “the effectiveness of the instructor.”

Research Question #4

What behavioral changes were identified in covenant participants after a period of several weeks had passed?

The AUBIQ, PIAUBQ, and the SEI were designed to ascertain changes in attitudes, understanding, and behavior related to soul winning. This section is designed to analyze actual behavior exhibited as a result of the intervention assessed in the *covenant behavior change interview* (CBCI). The each of the nine participants signed covenant agreements with the purpose of acknowledging their willingness go forth with this phase of the research (see Appendix E).

The collection of data for this particular assessment came from questions asked at covenant interviews with each participant (see Appendix C). I contacted participants monthly by phone or in person for a period of six months in order to track the duration and continuity of any changes that stemmed from the covenant agreement. The monthly interview summary, which started in February 2012 and lasted until July the same year, is summarized in Table 4.14.

All nine participants acknowledged during the February interviews that they were praying every day for at least one unchurched person in their sphere of influence. During that same period, they also acknowledged that they had been communicating with their covenant partners regularly during the month. In the month of March, participants A, B, D, E, and F informed me that they were cultivating persons for whom they had been

praying to have involvement in the community of faith. Participant A was cultivating a person at work, another person in the community, and participant B was cultivating a person at the hair salon. Participant E started cultivating a friend who was deeply into alcohol. In addition, participant E started cultivating three people through a feeding ministry, which ministered to large numbers of people.

In April, participant A encouraged the person that she was ministering to earlier to come to church. Shortly thereafter, that person confessed saving faith in the Christ and joined the church. Participant E evangelized seven people at the feeding ministry who confessed a saving faith in Christ. Three of those seven people joined a church after being encouraged to join a community of faith.

Participant B evangelized the person at the hair salon, and in May, that person confessed a saving faith in Christ, joined a church, and was baptized. Participant E continued to evangelize at the feeding ministry, and five more people confessed a saving faith in Christ. Three of those five people were encouraged to join a church after confessing a saving faith in Christ. Participant E also acknowledged that the alcoholic friend mentioned earlier opened up even more to discuss serious problems in his life.

During the last month of the assessment period in July, Participant A informed me that one of the people being cultivated earlier wanted to get her grandchildren involved in church. The church taught the children through a vacation Bible school. At the end of that program seven of that person's grandchildren confessed a saving faith in Christ and joined the church. After God moved in the young children's' lives, the grandmother and her daughter, the mother of the children, confessed a saving faith in Christ and also joined the Church.

Table 4.14. Prayer Covenant Summary

Participant	Signed Covenant n	Prayed for One, Two, or More Persons	Participants Who Cultivated at Least Person	Participants Covenanting with One Other Person	Saved	Joined Other Churches	Joined Mt. Olive
A	1	3	1	1	10		10
B	1	4	1	1	1	1	
C	1	2	1	1			
D	1	2	1	1			
E	1	5	1	1	12	6	
F	1	2	1	1			
G	1	1	1	1			
H	1	1		1			
I	1	1		1			
Total	9	21	7	9	23	7	10

Additional Findings

The analysis of the research questions examining the PIAUBQ, AUBPIQ, SEI, and the CBCI revealed important distinctions about change that took place in the participants of this study. Each of the four areas studied provided progressively more revealing insight in the change process that unfolded during the study. Triangulation of information drawn from the study for each research question allows the following assertions to be reported.

The questions of the PIAUBQ and AUBPIQ assessed the attitude, understanding, and behavioral intent of the participants. In the PIAUBQ, statistical analysis showed that the understanding (cognition) of the participants was significantly lower than the attitude (affect) of the participants. In other words, the participants had stronger feelings about soul winning than they had an understanding about soul winning. The response to behavioral intent fell somewhere between understanding and attitude. After the

intervention, a comparison of the PIAUBQ and the AUBPIQ revealed that understanding about soul winning was significantly higher after the intervention than before. In addition, the attitudinal and behavioral areas increased after the intervention, with the behavioral area between the two increasing more. Analysis of responses to the open-ended question in both questionnaires supported results from the statistical analysis. The open-ended question was written as an understanding (cognitive) type question. The emphasis of the written responses from the PIAUBQ to the AUBPIQ showed positive change. Therefore, correlation developed between the statistical results related to cognitive-type questions and the qualitative analysis of the written question, which was a cognitive-type question.

Qualitative analysis of the nine participants' responses to five interview questions provided a plethora of information about the type of change that developed from the intervention. Where emphasis in the PIAUBQ questionnaire responses highlighted a feeling people who had little understanding about soul winning, the interview responses described respondents who started to understand why they felt so strongly about their relationship with Christ and their need to share it with others. The major themes in this section came out of a situation where learning was taking place and change was ultimately recognized. The major concentration of learning was summarized through the themes of effective instruction about soul winning, biblically based instruction about the Great Commission, effective use of materials, personal relationships with Christ, and effectiveness of the instructor. The outcome of the analysis process was a clear indication that positive change had taken place.

The main purpose of the covenant agreement was to assess the willingness of participants to engage in actual behavior related to soul winning. All nine participants

signed the covenant agreement and initiated the elements of the agreement based on monthly interviews. The significance of the findings in this section was the follow-through of the participants and the outcome of their efforts. All of the participants prayed for one or more persons, and they all covenanted with an accountability partner. Through the cultivation efforts of some of the participants, over twenty-three people professed a saving faith in Christ, and seventeen of those joined a church ministry.

Summary of Major Findings

The study produced some significant findings, which will be discussed in Chapter 5:

- The participants' attitudes changed significantly when confronted with thoughts about people they knew who needed to be saved.
- An individual who provides Christian instruction can effectively influence change in those who receive instruction when that individual has knowledge of biblical principles and is equipped with an array of educational tools.
- The participants were reticent about soul winning but became actively engaged in seeking the involvement of the unsaved in the community of faith after change had taken place following the intervention workshop.
- The participants' attitudes, understanding, and behavior for soul winning were changed, but their resistance to a missional course of action precluded the majority of them from inviting the unsaved to their local church.
- Prayer and commitment empowers the message of the Great Commission in an effective soul-winning ministry.

CHAPTER 5

DISCUSSION

Major Findings

Members attending Mt. Olive AME Church of Leesburg, Florida, were very parochial and did not display concern for soul winning beyond their personal family relationships. Their indifference to soul winning was very perplexing because of the biblical message to reach out to a lost world.

The purpose of the study was to evaluate the cognitive, affective, and behavioral changes in the missional ministry of soul winning by the members of the Mt. Olive AME Church as a result of a series of workshops on Scripture-based, missional soul-winning principles over a period of one-two days.

The assessment of each of the major findings in this study follows an approach based on personal observations, literature review, biblical/theological framework, and findings that informs ministry.

A Change in Attitude

Prior to this study, the lack of interest in soul winning by the members of Mt. Olive AME Church was palpable. The members' conversations or ministry endeavors revealed no indication that they were actively engaged in soul winning. Admonitions to seek the lost for Jesus were answered with several years of disengaged soul winning efforts. A cultural connotation seemed to underpin their attitudes and behavior in this area. The request for them to participate in a study about soul winning moved them to sign an agreement to take part in an intervention workshop, but little more than that. After the workshop began, a process of change started to take place in their attitudes,

understanding, and behavior. The interest, participation, and excitement grew steadily during each workshop session. The statistical analysis of questionnaire responses and interviews given by the participants after the workshop showed a new and growing aptitude on the subject of soul winning. The change process ultimately led to a new appreciation by the participants of the need to seek the lost. The participants committed themselves to pray for the unsaved and sought to influence them after they completed the intervention process. Assessment of the commitment was ongoing for six months, and varying degrees of involvement were identified throughout that period.

Changing the attitudes and actions of a group of church members however large or small the group is not an easy proposition. Literature in this study speaks to the issue of change and change processes experienced by Mt. Olive AME Church. Some aspects of change are influenced by cultural mores. Christian and anthropological views exist that explain what causes change in a cultural environment (Starkloff 276). Luzbetak expresses the view that culture is an adaptive system (64). A Cultural adaptation pattern seemed to have influenced Mt. Olive's understanding of their responsibility toward soul winning. Roxburg and Romanuk offer the view that cultural change can happen when God's people shift their attention to listening to Scripture (Herrington, Bonem, and Furr 4). This view speaks to the change process that was initiated by engaging Mt. Olive's study participants in an intervention workshop. In the discussion of the change process, a key variable discussed in the literature review was the change agent. The change agent in the intervention process was the workshop instructor. The instructor, as change agent was in a perfect position to influence the participants in a number of ways. Ward offers two salient pointers that identify the instructor in this study's intervention processes as a

change agent. She writes that first the missional leader or instructor in this instance should have a passion for mission that belongs to God, and second, the leader must seek to open space in lives for ongoing conversion by the Holy Spirit to live more fully in the way of Jesus (171). The areas mentioned by Ward were present and at work in the change agent (instructor) in the intervention workshop.

The Bible is replete with instances of resistance in the face of God's admonitions about committed service by his prophets and his people. Jonah was mentioned in this study as one of the best known figures who attempted to escape God's call to witness to Nineveh, which was about to be judged by God. God eventually used Jonah as a change agent through his preaching of repentance to stay God's judgment against the wicked Ninevites. Israel itself was reticent to change their ways in the face of the prophets' many urgings to repent and return to God. Christ presented the quintessential message about change to Israel and the world through the shedding of his blood. Jesus offered the one and only way to salvation and eternal life, which was saving faith in him. Therefore, the most powerful example of God's plan to change the hearts of sinful humanity was through the passion and sacrifice of his Son, Jesus Christ. This same type of passion, along with skill and commitment, was displayed by the instructor who led the training process. Writers surveyed in this study indicated that the process of changing the hearts, minds, and attitudes of resistant humanity was being directed through God's providence. The term *missio Dei* provides some understanding of God's plan for change through the view that God was already at work, convicting unbelievers of their need for saving grace and that believers could have confidence that God had preceded them in their missional endeavors (MacIlvaine, *Missional Church Movement* 103). Therefore, the transition from

resistance to change to changed attitudes indicates that the Lord was at work during the change process in this study.

Church ministries have real instances of resistance to change by congregations that are impacted by cultural tendencies. The first and foremost factor for church leadership to understand when considering change is that resistance to change will occur. The pastor and/or leadership team that is considering a change issue should assess those individuals or groups affected by the change and anticipate areas of concern. In many instances, resistance can be neutralized and change can occur when congregants are instructed or informed about their Christian responsibility as it pertains to their relationship with Christ. Members should feel that they are stakeholders and be allowed to decide freely to participate in the change program. Change agents, whether pastors or trained representatives, should present change issues based on biblical truth and practical applications for ministry.

Effective Christian Instruction

Individuals in the congregation at Mt. Olive AME Church displayed attitudes that were disinterested in soul winning. Their basic considerations for Christian service were parochial and family centered. Biblical preaching or teaching inspired no action leading to change in the existing attitudes at that time. Because of the general attitude in the church, there was stagnation in growth and ministry. Nine members cautiously agreed to participate in an instructional program about soul winning. The participants completed the PIAUBQ with no hesitation. During the two-day intervention workshop, the participants were very engaged in all aspects of the instructional program. Prior to the intervention, the participants' attitudes about the need for the unsaved to be saved seemed

not to be a relevant concern. Question 12 in the PIAUBQ/AUBPIQ was written as follows, “I have had recent thoughts about the need for unsaved people I know to be saved.” A close examination of the responses to this question in the PIAUBQ/AUBPIQ showed that the change in their responses to this particular question were higher than any of the other eighteen questions. The end result was that the participants’ attitudes changed significantly about the need for the unsaved to be saved.

The members at Mt. Olive AME Church learned a valuable lesson about being concerned about the unsaved. The literature related to soul winning supports the Lord’s plan to change the hearts and attitudes of the saved and unsaved. The awakening of a concern for the unsaved is a key element in understanding missional soul winning. In the literature review in Chapter 2, missional soul winning is identified as a main focus of the church because the church should be an institution of salvation (Rees 41). The changes of attitudes displayed by the participants were marvelous examples of Leo G. Cox’s statement that the magnificent working of God’s plan brings humankind to salvation (145). The significance of this change in attitude highlights the many avenues discussed in various writings about how God perpetuates a sense of need in the hearts of his people to seek the unsaved. This change of attitude is an important first step in the start of a missional soul-winning church understanding. God’s constant renewal of this understanding of soul winning in the hearts believers today supports the views of Stephanie Spellers who indicates in her writing that God’s redemptive message through this renewal will be available for future generations who may be longing for new life (37). Concern about the unsaved being saved is the impetus for missional soul winning, and going into the community to seek the lost and encourage them to accept the saving

love of God is the ultimate expression of a missional soul-winning vitality (Rees 44; MacIlvaine, *Missional Church Movement* 106). This statement supports the importance of the ultimate goal of the attitude change mentioned in this section because the greatest purpose of it has been to gender a positive attitude toward soul winning. The literature review presented a discussion about the ambivalence that many Christians expressed about their efforts to reach out to the unsaved. Tuttle's discourse identified lack of motivation, fear of rejection, and assumed inadequacy as reasons for people's resistance to evangelism (Tuttle, *Shortening the Leap* 163). A number of writers describe methods for addressing the attitudes mentioned by Tuttle. The main methods mentioned by those writers for changing similar types of attitudes were centered on teaching biblical principles and using other techniques that are catalysts to a transformation process leading to change.

A fundamental theological framework of this study is that God longs for lost humanity to understand the depths of his love and seek the salvation of their lost souls. The changed attitudes exemplified by the members at Mt. Olive AME Church are directly aligned with God's seeking of lost souls through human agents and paradigms of change. Benjamin Myers terms this seeking expressed by God as *prevenient grace*, which is expressed by God's going before salvation to seek out lost souls (22). From Adam and Eve, to the member at Mt. Olive, and ultimately to all of humanity, God was and is at work going before humanity, beckoning them to a saving encounter with him through Christ. God worked through the intervention process of this study to enlist its participants to become agents of his seeking. God's prevenient grace was marvelously at work even in such an unimposing experience. The fruit of God's seeking was a joy to see during the

intervention in this study. Tuttle explains that God preserves the integrity of humanity's response and takes the initiative in the drama of rescue (*God's Initiative* 46). The participants in the study expressed through their own volition by acknowledging in their questionnaire responses that saving the lost was important. This type of attitude change could not happen unless God had gone before them to seek them out through his prevenient grace. The study of Scripture provided evidence that God spoke through the patriarchs, prophets, kings, and, ultimately, his Son, Jesus Christ. Therefore, the change experienced during this study was strongly supported by the biblical and theological frameworks that speak to God's seeking after a lost world.

If members of the body of Christ are given a structured process that they can freely engage themselves in to understand the elements of soul winning, there can be substantive change in their attitudes. In many instances, Churches have determined in advance that there was little chance for change in this area. A key point that needs to be considered is that believers have as a whole have a God given desire, and capacity to respond to urgings to change their attitudes about reaching the unsaved. Issues of complacency, fear, and inadequacy hide and freeze the real potential that lies in the hearts of Gods people. The church should engage in deliberate programs to introduce its members to transformative influences that provide opportunity for learning and change.

From Resistance to Change

Before the intervention workshop, participants in the study had not been exposed to the type of instruction and tools that could introduce the group to evangelism as shown through the lens of missional soul winning. The instruction they received at church was mainly based on a regular preaching and a Bible study format. The concepts presented to

the church through these approaches were based on Christ's admonitions to seek the lost. The intervention workshop was a paradigm shift for all involved because it catapulted the participants into the heart of God's redemptive instruction. The participants started the workshop with little understanding about the vast array of information about missional soul winning. As the intervention workshop progressed, the skill of the instructor and the tools that he employed played a critical role in influencing the participants' understanding about the subject. The questions being asked and the involvement of the group were clear signs that they were being persuaded about the importance of soul winning. The instructor was skilled in explaining biblical concepts that informed the group of their personal and congregational responsibilities to engage in soul winning for Christ. The instructor used team exercises, role playing, question and answers sessions, and other techniques to involve and inform the group. After the completion of the intervention, the participants acknowledged through their responses in the AUBPIQ and responses to the interview questions that their understanding was changed due to the skill, knowledge, and tools used by the instructor.

Various writers in the literature review discussed the subject of missional soul winning, which emphasized the need for Christian instruction. In this study, the use of a trained Christian instructor received high marks as being instrumental in the learning and change that took place during the intervention workshop. Consequently, this finding was supported by the strong emphasis placed on effective instruction and instructional tools. Moltmann states that Christian education through preaching instructs and strengthens the believer. It also serves to call nonbelievers to a saving knowledge of Christ through a missional soul-winning ministry (E. Scott 344). The African Methodist Episcopal Church

codified the topic of effective instruction by identifying the use of current teaching methods and materials in the purpose statement of its discipline (*Book of Discipline* 16). Both the words of Moltmann and the purpose statement of the AME Church elevate the issue of effective instruction, which was evident by the outcome of the research in this study. The outcome was actual change, which was confirmed statistically and verbally by the responses of the participants. Effective instruction necessitates an effective instructor, which was the important point made by the results of the study. This particular finding aligns with Minatrea's view that a missional church equips people to live authentic lives as disciples of Jesus Christ. The intent of the study was to do exactly that by providing planned instructional intervention with a strong emphasis on missional soul winning.

Biblical teaching stands as the key element for the promulgation of the gospel message. The theological efficacy of Christ's ministry was centered in his directive to "go and teach all nations." Saving and transforming humanity has been the impetus of biblical teaching or instruction in the Old and New Testaments. The findings in this section and the theological framework were established on the same theological premise of biblical preaching and teaching. The participants in this study affirmed that effective skills and tools were used by the instructor, who was skilled in the use of biblical truth and instructional tools. The instructor used skilled, faithful, and inspired teaching of the gospel to influence change in the participants. A point made by Guder supported the importance of biblical instruction in his description of the five traits of a missional ecclesiology. One of the five traits was based on his belief that beliefs needed to be found in and based on what the Bible teaches (*Missional Church* 11). Even when Speed B. Leas discusses conflict resolution techniques, he mentions the importance of congregational

instruction and group participation (75). MacIlvaine also describes the theological emphasis for instruction in Acts 11:19-26 as a crisis that prompted the church to learn to minister to those on the margins (“Churches Become Missional” 221). With the support of the literary writings in this section and the results of the study, I believe that the success of instructional methodologies could be duplicated.

The soul-winning ministry of the church can be positively impacted by trained instructors and well-designed curriculums that are used when informing congregants about the subject of soul winning. This approach should augment traditional instruction that may not be as effective in involving and engaging the members. Training programs can greatly inspire the church’s interest in soul winning if the members perceive that there has been a thoughtful effort to introduce new information and approaches to the congregation.

On the Road to Missional Soul Winning in the Local Church

One of the great concerns prior to the intervention workshop was whether the participants would, in due course, develop behavior that was conducive to the establishment of a missional church soul winning program at Mt. Olive AME Church. The majority of the participants gave no signs prior to the intervention that they were willing to support a missional church soul winning program. The intervention process provided an opportunity to determine if the group would accept this approach to ministry. The participants started experiencing change in their attitudes and understanding about soul winning during the intervention process. After the intervention, statistical analysis of questionnaire responses and conclusions drawn from interviews revealed that change in the attitudes, and understanding of the participants had occurred. Following these first

stages of analysis, an assessment to ascertain behavioral change was undertaken through the use of a covenant agreement to pray for the unsaved. Each covenant participant was contacted monthly for a period of six months, and data was recorded. Results from this phase of assessment showed that behavioral changes were taking place in each participant. All of the participants were praying for a least one unsaved person at the start of the six-month period, which fulfilled part one of the covenant agreement. In addition, all of the participants acknowledged that they were fulfilling part three of the agreement by covenanting with one other person who would hold them accountable for praying for at least one unsaved person. Only one out of the nine participants fulfilled part two of the covenant agreement, which was to cultivate the unchurched as the Spirit led for involvement in the local community of faith. Two other participants cultivated a number of unchurched persons who associated themselves with other local communities of faith. The assessment of the covenant agreement findings showed that Mt. Olive was on its way to missional church soul winning behavior. Interpretation of the results fall short of predicting missional behavior, but soul winning behavior was definitely a verified outcome of the process.

Missional soul winning was identified in the literature review as being more than just a casual interest in seeking lost souls. Missional soul winning was realized when a local body of believers encourage the unchurched in their sphere of influence to experience repentance of sin through faith in Jesus Christ, which then allowed the filling of the Holy Spirit for empowered ministry in the local context. Guder states that the word *missional* is the essential nature and vocation of the church as God's called and sent people (*Missional Church* 11). Missional soul winning necessitates a missional church

emphasis that has open doors with porous boundaries to gather in the saved (Spellers 37), which was a concern at Mt. Olive AME Church. Rees describes the Church as an institution of salvation, as servant of the reign of God, and as community (41). As a community of faith, those in missional soul-winning ministry should not only tell people to be saved in Christ but also to be like Christ (Book 69). Since Mt. Olive AME Church started down the road of spiritual revitalization because of the intervention process, embracing the principles embodied in the missional church ministry would be the next logical step for that local community of faith. Ward mentions missional leadership ability and a missional knowledge base as being important factors when attempting to initiate a missional soul-winning program (171; Van Gelder 154). Strawbridge speaks about the leadership issue by stating that being a leader is no guarantee of good leadership (62). Strawbridge's views suggest that leaders attempting to establish missional programs need to be trained for effective missional leadership. Literature in this study supports the view that the African Methodist Episcopal Church has embodied in its ethos and pathos the declarations of a missional philosophy. Therefore, an AME Church would have to look within to ascertain reasons for its program being devoid of a missional focus. Mt. Olive AME Church has not currently displayed a willingness to embrace a missional church soul winning emphasis but is well on the way to a possible acceptance of that reality in the future.

A theological call to embrace the missional soul-winning ministry is found in Scripture and is emphasized by writers in this study. The biblical perspective presented in this study communicates the missional soul-winning idea as an intrinsic part of God's redemptive program. After the Fall, God's going before salvation to seek out lost souls

through his prevenient grace was evident, but he also sent individuals to participate in this work. Proverbs 11:30 states, “The person that wins souls is wise,” and Daniel 12:3 states, “They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.” In Luke 19:10, Jesus said, “For the Son of man is come to seek and to save that which was lost.” These Scriptures speak of God’s acknowledgement of humanity’s purpose and reward in God’s missional plan. He even sent his own Son to become part of this sinful humanity to reclaim it (Robinson 271). Jesus Christ’s act of sacrifice made redemption possible for all humanity, but a missional understanding of *being sent* has kept God’s redemptive activities relevant in every age. Therein lies the challenge of helping Mt. Olive AME Church understand its relevance in being a sent people and a community of faith that should seek to save the lost around them and nurture them in their local community of faith.

Churches usually consider an endeavor or project a failure if all aspects of the project are not fulfilled. Church leadership should change the definition of success and failure when addressing spiritual endeavors such as missional church soul winning. The small steps mean a lot in the economy of God’s salvific program, and they also mean a lot for the Church’s missional soul-winning program. The Church should see its change endeavors as an ongoing process. The group at Mt. Olive did not accept the missional church soul-winning program as a whole, but they did accept the call to be soul winners. If the Lord can transform lackluster Christians into becoming soul winners, he can eventually transform soul winners into missional church soul-winners. God’s prevenient grace has gone before lost humanity to seek the worst of sinners; therefore, failure is never an option when a lost soul can be saved from perdition.

Prayer and Commitment Empowered the Soul-Winning Ministry

At the beginning of this study, the burning question was what would inspire the members at Mt. Olive AME Church to engage in soul-winning activities. No clear indications were apparent that the members would respond positively to any attempts to engage them in soul-winning ministry. Admonitions through preaching and teaching for the members to pray for the unsaved brought about no change in their soul-winning activity. An attempt was undertaken to determine whether the urging to pray for the unchurched would bring about demonstrative change in the effort and outcome of the members. A plan was devised to include a prayer covenant in the study to encourage committed prayer with the hope that the Holy Spirit would move through the process. The first ray of meaningful response was realized when all nine of the participants in the study signed their covenant agreements. The three elements of the agreement were prayer, commitment, and cultivation. Weekly conversations with participants revealed that they were praying consistently for one or more persons and they were communicating with their accountability partner. After approximately two months of interviews, the Holy Spirit started working through some of the participants and moving in the hearts of those being prayed for by the covenant team. A marvelous picture unfolded over the six-month period of the covenant interviews. First, the covenant participants were being blessed through greater faith and commitment, and, second, lost souls were being saved. Those covenant prayer warriors who were consistent in cultivating relationships opened up by the Lord found that they were able to influence a number of persons not only for salvation but also to join a community of faith.

The literature on soul winning supports the findings in this section because of the strong emphasis on the potent words of Jesus Christ, which are known as the Great Commission. The intervention workshop focused on teaching the participants that because of the Great Commission they were sent into their local context to save souls. The emphasis for the disciples in the Great Commission was to go into all the world, but the intervention participants were taught that through the Great Commission the Church was *a sent agent* and not just *a sending agent*. As Christ sent the disciples, a missional church is sent as a community of faith to compel the unsaved to be like Christ (W. Scott 209). This perspective in the literature review supports the transformation process in the participants because it instructs them that they have a responsibility to seek the lost, which they did through their prayer covenant. Pillars of power were embodied in Christ's words in Matthew 28:18-20 for saving the lost and building God's kingdom. Kysar presents the view that Jesus' proclamation applies to the community of believers and not just to leadership (11). Jesus' proclamation applies to spreading the gospel where we live (Swart, Gerhardus. Hagley, Ogren, and Love 84). Kysar's ideas support the revitalization of the participants' roles to become active in soul winning over and beyond the work of their pastor. Missional ministry was a prevalent emphasis in the literature review as it was in the intervention workshop. This missional understanding was developed from the understanding of *missio Dei*, God's own sending (Schuster 65). Therefore, the Great Commission's emphasis on *Christ's sending* as a missional imperative was an important theme examined during the intervention workshop. This theme resulted in an active exercise of prayer for unsaved persons and the ultimate confessions of saving faith that led to some joining local communities of faith.

A strong relationship exists between the theological framework of the study and the emphasis on prayer, which is found in the Great Commission. The theological implications of prayer power can be seen through Christ's proclamation of having all power given to him in heaven and earth. Christ's proclamation of power encourages believers to pray to him and seek his attention to their needs. In John 17:9, Jesus said, "I pray for them: I pray not for the world, but for them which thou has given me, for they are thine." Jesus' prayers are powerful because he has all power; therefore, he sends his Church forth in power to pray powerfully. Jesus moved powerfully through the prayers of the covenant participants by opening the hearts of those for whom the participants prayed, so that they would respond to the gospel message by becoming disciples of Christ. Jesus' declaration to teach those who become disciples in the body of Christ is the biblical precedent that was the foundation of a successful intervention effort. Christ also said, "And lo, I'll be with you always, even until the end of the world" (Matt. 18:20). In these words, Jesus Christ alluded to the work of the Holy Spirit. The Holy Spirit had been working through God's sent people of old, and he was active in the prayers of the covenant participants (Yarnell 9). The evidence of the Lord's power at work following the intervention could be seen through those who were praying and those touched by the Holy Spirit who were eventually saved. A number of those who were saved joined a community of faith to be taught and grow as followers of Christ.

Church leaders should seek to encourage the membership to commit themselves to pray for change initiatives. This prayer emphasis is a change from current practices used by most churches initiating change endeavors. The use of a prayer covenant can be effective in helping a congregation focus on the strong spiritual implications of their

prayers. Finally, establishing accountability prayer partner teams has the potential of prolonging the prayer effort because loss of interest usually sets in after a short period of time.

Implications of the Findings

A number of studies have examined the lack of the prevalence of missional churches. This study contributes to the existing body of knowledge on the subject of missional churches. It also introduces the topic of soul winning as a specific application of the missional church. The study adds to the discussion of cultural mores that affect receptivity to a missional church soul winning understanding within the context of local African-American church ministries. It increases the body of knowledge pertaining to perceptions about soul winning in the local environment of African-American Christians. The study provides more insight into how individuals in local African-American church environments perceive their responsibility as soul winners. The study adds to the body of knowledge about effective intervention methods that influence change in the attitudes, understanding, and behavior of individuals involved in local church congregations.

Future research on the impact of prayer and prayer covenants will be assisted by the research done in this study. Researchers will be able to examine the degree to which the proven behavioral change in this study can be extended to other areas of interest in future studies about Christian ministry. Future researchers can use the findings in this study as a starting point to initiate research that analyzes the extent of behavioral change related to missional soul winning for larger groups over longer periods of time. Based on findings from this study, the extent of the potential long-term effectiveness of the *Operation Multiplication Instructional Program* can be analyzed during future change initiatives.

Limitations of the Study

A number of elements limited the scope and usefulness of the findings in this study. The nine participants in the study were not picked by random sampling but were selected based on their presence in church due to the small size of the congregation. Therefore, larger, more randomly selected samples might change the outcome of some of the results. This study was focused on the specific topic of missional soul winning in an African-American Church context. Therefore, the transferability of the findings can only be generalized to the extent that they meet similar contextual conditions. However, certain models used in the study, such as the intervention model and prayer covenant model can produce positive benefits for groups outside of the scope of this study.

The intervention process was adequate, but it should be extended to a longer period of time if an opportunity is afforded to do this study differently. If a longer study were possible, I believe that more of the missional behavioral changes sought after would have been realized.

Unexpected Observations

A number of unexpected observations occurred during the study. The first unexpected observance came about when comparisons of the PIAUBQ and AUBPIQ revealed that study participants had strong feelings about helping the unsaved even though they had no knowledge of how to accomplish the task. Another surprise observation occurred when some participants who were otherwise uninterested in conversations about soul winning became animated and vocal during the intervention workshops.

The most amazing and wonderfully unexpected outcome came from the prayer covenant phase of the study. During this phase, a powerful move of the Holy Spirit touched the hearts of individuals targeted for prayer. The Lord opened the hearts of a number of different people from different backgrounds, allowing them to be receptive to the gospel message. The final surprise was actually seeing individuals receiving prayer give their lives to Christ and, in some cases, join a local church community.

Recommendations

The findings in this study could provide beneficial principles and techniques to assist African-American churches experiencing dormant missional soul-winning programs. The findings could also benefit other churches outside of the African-American context who could apply solutions from my study to their local contexts because of the enduring principles involved, such as prayer. The following recommendations are designed to provide substantive suggestions that could help to revitalize or initiate a missional church ministry.

Pastors and those involved in evangelistic pursuits in African-American churches that are experiencing poorer responses to evangelistic, soul winning appeals are recommended to received training in the art of using inspirational instructional methods and materials related to soul winning. African-American churches that are experiencing a lack of interest in soul winning can benefit from exposure to the Operation Multiplication program or one similar to that program in structure and literary resources. The study of group participation and group dynamics in a religious context is recommended to validate whether consistent use of those formats could play a greater role in energizing uninterested participants to involve themselves in evangelistic endeavors.

Future research projects could be undertaken based on a recommendation to identify broader applications of the prayer covenant ministry. In addition, future research could be initiated in African-American churches to continue the study of the effects that cultural mores have on the development of missional soul-winning programs in the church. Another recommendation is that the Operation Multiplication instructional program utilized in this study should be presented over a several-week period in order to allow for more reflection on the biblical concepts and principles being taught.

The outcome of the study revealed a reticence to a missional course of action that precluded some members from inviting new converts to their local churches. Based on the additional knowledge gained from this study, a different approach is recommended for addressing a missional course of action. The approach would consist of a longer study so that a dialogue could be initiated prior to the intervention about the inclusion of new converts into the local church. This dialogue would facilitate the start of a cultural change process that would help to move the whole congregation to come to terms with accepting members who are outside of their cultural context.

The following steps are recommended to expand the successes of the study to the next level. First, a workshop similar to the one used in the study would be offered and all members would be invited to take part. Second, the entire congregation would be invited to participate in a prayer covenant commitment, which would be signified by the signing of covenant prayer cards. The prayer covenant experience is a way of expanding the total congregation's exposure to the movement of God, which would possibly expand a missional kind of movement in the congregation. Next, I would encourage members who participated to partner with nonparticipating members as accountability partners during

the prayer covenant. Finally, I would develop a long-term program that would introduce new members to a cultural process of being a missional church soul winner.

If I had to do the study again, the establishment of a long-term strategy prior to the commencement of the study would be recommended. The strategy would be centered on a strong prayer focus that would seek the move of the Holy Spirit in the hearts of congregants. At the conclusion of the research process, God's prevenient grace was obviously not just a theological concept but was the active ingredient guiding his work and ministry in the study. Therefore, endeavor that attempts to revitalize God's work in and through God's people must approach that process with true wisdom and faith in God's plans and purposes, which are unleashed through prayer.

As I look back on the study in final reflections, a number of questions are still unanswered in my mind. The first question is whether denominational leaders really understand what a missional church soul-winning ministry should entail. Second, I wonder whether denominational leaders know the importance of having members practice missional ministry in their local churches. The final question I have is what would happen in denominational and non-denominational churches if they rediscovered the power of faith and prayer.

Postscript

This study has left an indelible impression on my life and my understanding of ministry. When I started this project, my goal was to ascertain the potential for change in the missional soul-winning attitude, understandings and behaviors in the members at Mt. Olive AME Church. I not only learned about change in the lives of the members involved in the study, but I discovered change in me.

I learned about a universe of knowledge pertaining to the subject that I had chosen. This statement may sound insignificant, but because of it, I learned that I had a great responsibility before me to do my best in honoring those who had supplied so much information and those who would receive the application of that information. This journey was an unfolding opportunity for me to learn more about myself as I learned more about the subject at hand.

In my studies and research, I saw the Lord high and lifted up. He was lifted up through his prevenient grace, lifted up through his redemptive work on Calvary, and lifted up through the working of his Holy Spirit. The perplexing questions about what best to inform the purpose and intended outcome of my work burdened me. Spiritual struggles and personal struggles accompanied me down the path that I had chosen. Wanting to make a difference in the life of just one person who might be inspired by this effort drove me on.

The real turning point for me came when my proposal team encouraged me to put a little more time and effort into my research project. I was a little discouraged at first but accepted their wisdom and guidance. I started my data collection by having participants sign agreements to respond to questionnaires, and interviews. After the pre-intervention questionnaire was completed by the participants, the intervention began. At this point I really started to see how the power of the Holy Spirit and the skill of the instructor worked in the lives of the participants. They became alive and spiritually inspired in their questions and involvement. So much information was imparted to and so much reciprocation came from the participants. I saw vitality in those participants that I had not seen before. I learned through this experience that different perspectives and approaches

to biblical instruction given under the unction of the Holy Spirit had the potential to transform lives.

After completion of the intervention and post-intervention questionnaire by the participants, the process continued with the interviews and the prayer covenants. I collected the data from the interviews and started the analysis process. As I reviewed statistical results from the questionnaires, I was really blessed to see that real change had taken place during the intervention. This finding was supported by the analysis of the data collected during the interviews. I think that the most powerful surprise I received during this process was to see the outcome of the prayer covenant. First of all, the participants were serious and really committed themselves to the task at hand. They identified individuals to pray for and identified accountability partners. Over the weeks and months that followed, the Holy Spirit started moving in the hearts of prayer recipients. At the end of the six-month study period, a number of individuals had been touched, a number of individuals had been saved, and a number of individuals joined various communities of faith.

All that transpired during this study was a part of an amazing journey for me. I saw the lives of the participating members at Mt. Olive AME Church change into sensitive, informed soul-winners for Christ. My approach to ministry will forever be changed by my study of missional church soul winning. I am changed because of a newfound awareness that the Holy Spirit is always at work in all that I do, changed because of the wealth of information that has helped to instruct me in new techniques for ministry, and changed because the Lord had blessed me to complete this journey.

APPENDIX A**Pretest and Posttest Questionnaire**

Please take a few minutes to respond to each question based on your current attitudes or feelings. It is important that you answer questions 7 through 19 based on your actual attitudes or feelings prior to being asked these questions. The responses you give are anonymous and will only be used for this study. Thank you for taking the time to complete this questionnaire.

1. Gender

Check One

- ☐ Male
☐ Female

2. Age

Check One

- ☐ 18-25
☐ 26-33
☐ 34-41
☐ 42-49
☐ 50 & above

3. Marital Status

Check One

- ☐ Single
☐ Never Married
☐ Married
☐ Separated
☐ Divorced
☐ Widowed

4. Highest Level of Education Completed

Check One

- ☐ Less than High School
☐ High School or GED
☐ Some College or Vocational Training
☐ 2-year or 4 year College Degree
☐ Masters Degree or Higher

5. Years attending Mt. Olive AMEC

Check One

- ☐ 0-4
- ☐ 5-9
- ☒ 10-14
- ☐ 15-19
- ☒ 20 or above

6. What is your approximate income before taxes?

Check One

- ☐ Under \$9,000
- ☐ \$10,000 to \$19,000
- ☐ \$20,000 to \$29,000
- ☒ \$30,000 to \$39,000
- ☒ \$40,000 to \$49,000
- ☐ \$50,000 and above

7. I feel concerned about reaching the unsaved for Christ.

Please check one box based on your current attitude.

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☐ Disagree
- ☐ Strongly Disagree

8. I am equipped to witness to the unsaved and the unchurched.

Please check one box based on your current attitude

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☒ Disagree
- ☒ Strongly Disagree

9. I feel comfortable with my knowledge about techniques for reaching the unsaved.

Please check one box based on your current attitude

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☐ Disagree
- ☐ Strongly Disagree

10. I understand the importance of having a program in church to reach the unsaved and the unchurched.

Please check one box based on your current attitude

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☐ Disagree
- ☐ Strongly Disagree

11. I have recently thought about telling an unchurched friend or acquaintance about being saved.

Please check one box based on your current attitude.

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☐ Disagree
- ☐ Strongly Disagree

12. I have had recent thoughts about the need for unsaved people I know to be saved.

Please check one box based on your current attitude

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☐ Disagree
- ☐ Strongly Disagree

13. I feel comfortable with witnessing to nonbelievers or new believers.

Please check one box based on your current attitude

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☐ Disagree
- ☐ Strongly Disagree

14. The church should do more to reach those outside the church that are unsaved.

Please check one box based on your current attitude

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☐ Disagree
- ☐ Strongly Disagree

15. I feel emotionally committed to reaching the lost for Christ.

Please check one box based on your current attitude.

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☐ Strongly Disagree

16. I am willing to work with others who are committed to witnessing to the unsaved.

Please check one box based on your current attitude

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☐ Disagree
- ☐ Strongly Disagree

17. I am familiar with techniques for witnessing to the unsaved or the unchurched.

Please check one box based on your current attitude

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☐ Disagree
- ☐ Strongly Disagree

18. I plan to pray for and share my faith with unchurched people within my sphere of influence.

Please answer this question based on your current attitude.

- ☐ Strongly Agree
- ☐ Agree
- ☐ Undecided
- ☐ Disagree
- ☐ Strongly Disagree

19. Write in your own words what reaching out to the unsaved for Christ means to you.

Please answer this question based on your current attitude

APPENDIX B

INTERVIEW QUESTIONS

1. What were the most effective techniques used by the presenter to help you understand the importance of soul winning?
2. What were the key biblical principles presented during the workshop that helped you understand the importance of soul winning?
3. What particular information given during the workshop made you more willing now to introduce the unsaved to Christ than you were before you went through the workshop?
4. How has your personal relationship with Christ been affected by what you've learned about soul winning?
5. What was it about the way the workshop was designed that helped to encourage you to participate more in soul winning?

APPENDIX C

COVENANT INTERVIEW QUESTIONS

1. Have you prayed every day for one or two persons in your sphere of influence who are not presently churched?
2. Have you cultivated them as the Spirit of God provided opportunity for involvement in this community of faith?
3. Have you covenanted with one other person to hold each other accountable on a weekly basis throughout the year?

APPENDIX D

SAMPLE CONSENT FORM FOR RESEARCH PARTICIPANTS

Dear _____,

I am a student at Asbury Theological Seminary, and I am conducting research on the topic of effective missional soul winning. I would like for you to participate in the study by taking two questionnaires, a workshop, and a personal interview at the end of the study.

The questionnaires can be taken online at Google documents. The workshop will consist of two weekend sessions lasting four hours each, and the interview will last approximately 15 minutes.

With your permission, I will record our conversation during the interview so that, if necessary, I can refer back to them for accuracy. When the research is completed in approximately three months, I will destroy the recordings. I will keep my notes electronically for an indefinite period of time or at least until my research is complete.

I think the findings from this study will allow me to assist you and others as you think about how you interact with your lost friends and neighbors.

This research has no foreseeable risks or any discomforts anticipated with your involvement in this study. The benefits associated with this study should come from instruction in biblically based principles about soul winning and techniques for reaching the lost.

Please know that you can refuse to respond to any or all of the questions that will be asked in the questionnaires and during the interview. I realize that your participation is entirely voluntary, and I would appreciate your willingness to consider being a part of the study. If you need any information about the study, you can contact me at 386-316-2921.

Thank you for your help! If you are willing to assist me in this study, please sign and date this letter below to indicate your voluntary participation.

Sincerely,

David Bradley

I volunteer to participate in the study as described and so indicate by my signature below:

Your signature: _____

Date: _____

APPENDIX E
COVENANT AGREEMENT

I _____ promise that between now and Dec. 31 to ask the Spirit of God to reveal one or two persons in my sphere of influence that are presently not churchied, so that I can

1. pray for them every day during the year 2012, and
2. cultivate them as the Spirit of God provides opportunity for involvement in this community of faith, and
3. covenant with one other person to hold each other accountable on a weekly basis throughout the year.

Signed _____ Date _____

APPENDIX F

LETTER REQUESTING EXPERT REVIEW

ASBURY THEOLOGICAL SEMINARY

Wilmore, Kentucky

David Bradley

Doctor of Ministry Student

September 24, 2011

Dear Dr. Robert G. Tuttle, Jr.:

I'm writing this letter to request your assistance as an expert to review the instruments that will be used in my dissertation for the Doctor of Ministry degree. The instruments were researcher designed for the purpose of collecting data for research in this dissertation project. The first attached instrument is called the Pre-Intervention Attitude, Understanding, and Behavior Questionnaire and the next one is called an Attitude, Understanding, and Behavior Post-Intervention Questionnaire. Also attached is an instrument called the Structured Elements Interview, which contains interview questions that will be asked after the intervention phase of the project is completed. Finally, a protocol is included to use for evaluation of each question to provide comments and suggested changes.

I have also included below the topic of my dissertation, the problem, the purpose statement, and the abstract so that you will have some context to approach the review of my instruments. Please review the instruments to verify that they align with the categories mentioned below.

The Topic—Missional Soul Winning: The Study of a New Horizon for Christian Ministry

The Problem—Members of Mt. Olive AME Church of Leesburg, FL, were very parochial and displayed no concern for soul winning beyond the realm of their familial relationships.

The Purpose—The purpose of the study is to evaluate the cognitive, affective, and behavioral change in the missional ministry of soul winning by the members at the Mt. Olive AME Church as a result of a series of workshops on scripture based missional soul winning over a period of one month.

The Abstract—The findings suggest that when members participate in an intentionally designed instructional program that informs their understanding about the biblical and spiritual nature of soul winning, there is a substantive increase in their knowledge about the subject. There is also a measurable change in the emotive processes

of the participants because of a new interest in the missional ministry being developed at the church. The ultimate expression of the effectiveness of the intervention surfaced when the majority of participants involved in the study engaged themselves in soul-winning endeavors in their local community environment. The success of this project can be attributed to the implementation of a change process, which rests strongly on upholding scriptural authority in Christian discipleship.

After you have reviewed the attached documents and made necessary comments and suggestions, would you please sign the designated section below to acknowledge that you have completed the necessary review of the aforementioned instruments and return this signed letter and the attached documents to me for processing.

Sincerely,

David Bradley,
Doctor of Ministry Candidate

Dr. Robert G. Tuttle, Jr.

The affixed signature above attests to the completion of an expert review of the attached instruments for the named candidate for the Doctor of Ministry Degree.

APPENDIX G

EXPERT REVIEW PROTOCOL

Please apply the protocol below to each question in the pre- and post-intervention questionnaires and interview questions.

Q #	Needed	Not Needed	Clear	Unclear	Suggestion to clarify
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					

APPENDIX H

AGENDA OF THE WORKSHOP SESSIONS

Operation Multiplication

Session #1—January 19, 2012

Christian Covenant Commission—Matt. 28.19-20

1. Disciple Making—Establishing relationship with Christ
2. Baptizing—Assimilating into the Church Family
3. Teaching—Stimulating Spiritual Growth

The Charge of Discipleship Training—2 Timothy 2.1-2

1. Be strong in grace
2. Retain what you were taught
3. Entrust the knowledge to faithful servants
4. Encourage them to teach others

Vision Statement

“Making Disciples for Christ”

Covenant Scripture

Matt. 28.19-20 ... Go therefore and make disciples of all the nations, baptizing the in the name of the Father and of the Son, and of the Holy Spirit, teaching them to observe all things that I have commanded you; and surely I am with you always, even to the end of the Age. Amen.

Mission Statement

Our Mission is to make committed and spiritually empowered Disciples for Christ, teach people to share their faith through relationship, proclamation, and ministry activities, and help people to discover their gifts to engage in the work of ministry for Kingdom Building.

This is our Covenant Agreement of Evangelism with God

There is a Place for You in the African Methodist Episcopal Church

Goal #1: Lead individuals into the relationship of Salvation through Christ.

Objective: To lead people to realize and acknowledge their condition of sin and to believe, and confess Jesus Christ as the redeemer of their sins and Savior of their lives.

Goal #2: Teach people to walk in relationship with God.

Objective: Teaching people to cultivate their relationship with Christ through Christian living, study of God's word, fervent prayer, and praise and worship.

Goal #3: Teach individuals to share their faith

Objective: Teaching individuals to share their faith through relationship, proclamation of the word of God, and ministry activities.

Goal #4: Help people to discover their gifts and engage them in ministry

Objective: Assist people in discovering their spiritual and natural gifts and talents that manifest through those gifts for Kingdom Building.

Goal #5: Engaging the body of Christ in kingdom building

Objective: Helping people to understand and engage in the connectivity of the body of Christ to fulfill the purpose of the Church in human existence.

A Call to Joy

A Call to Joy ... Designed to enable you to establish Christ-centered relationships personally with new members as they enter the fellowship of our church. This process will help new members to assimilate into the ministry and establish basic spiritual disciplines that will lead toward consistent spiritual growth.

Discipler [Mentor] ... A Christian who is growing consistently in his or her relationship with Jesus Christ, and able to demonstrate spiritual maturity to a spiritually younger believer. [1 Cor. 11.1]

1. Help Timothy to develop a long-term spiritual growth process.
2. Lead Timothy to establish strong personal convictions about Jesus Christ.
3. Provide Timothy with a biblical foundation for future spiritual growth.
4. Teach and encourage Timothy to share his faith and convictions with others.

Timothy [Apprentice] ... A believer who is seeking to grow spiritually by spending time with a more experienced Christian. [Acts 16.1-3]

1. Believer in Christ Jesus as Savior and Lord.
2. Desiring to develop a strong relationship with Christ.
3. Willing to be taught.

Illustration of Discipleship Training ... Jesus ministering to Peter [John 21.15-17]

- | | |
|------------------------------------|-------------------|
| 1. Do you love me more than these? | Tend to my Lambs |
| 2. Do you love me? | Shepherd my sheep |
| 3. Do you love me? | Tend to my sheep |

Establishing Christ-Centered Relationships

1. Friendship—Within the first few months
2. Encouragement—By example and words
3. Individual Care—Care for specific needs
4. Flexible Schedule—Both individuals must be important
5. Freedom of Discussion—Atmosphere of trust and friendship
6. Mutual Spiritual Growth—Both individuals grow

Spiritual Disciplines—You will demonstrate the path to personal growth by modeling the following spiritual disciplines.

1. Daily quiet time
2. Daily prayer
3. Sermon note taking
4. Scripture memory
5. Natural lifestyle evangelism

Seven Discussion/Fellowship Sessions
Timothy's Inspirational Readings
Quiet Time Reading
Quiet Time Reading Guide
Discipler's Inspirational Readings

Session #2—January 20, 2012

The Spiritual Journal

Daily Devotional Guide Designed to Help Christians Grow!

If you abide in my word, then you are truly disciples of mine. John 8:31

- I. **Quiet Time Section.....Pages 6 & 7**
- a. Prayer
 - 1. **a**—adoration (Praising God for who he is)
 - 2. **c**—confession (Admitting your wrongdoings to God/Agreeing with God about your sin)
 - 3. **t**—thanksgiving- (Expressing gratitude to God for what he has done)
 - 4. **s**—supplication/**Intercession & Petition** (*Praying for the needs of others & last of all for yourself*)
 - a.) Supplication is a humble and sincere appeal to somebody(God) who has the power to grant a request
 - b. Scriptural Insights—Select a Scripture to read and meditate on
 - c. Personal Applications
 - 1. Personal: Select an activity that you can do
 - 2. Specific: Be detailed and realistic
 - 3. Measurable: Give yourself a time limit
 - d. Memory Verses
 - 1. Begin to learn key Scriptures to repeat from memory

A Call to Growth

A Call To Growth—Designed to enable you to continue the process of inspiring and encouraging new believers and new members in their spiritual disciplines.

Spiritual Growth Assignments—Inspirational activities designed to stimulate interaction between you and your Timothy that help both of you to grow spiritually.

- 1. Weekly assignments
- 2. Assignments designed to do together

Spiritual Application Projects—These projects provide the opportunity for you and your Timothy to share application of the principles being taught in practical ministry activities.

1. Creating a conscious awareness of the lostness of humankind
2. Giving an evangelistic book away
3. Conducting an evangelistic survey
4. Writing an evangelistic letter
5. Developing an evangelistic strategy

Inspirational Reading

1. Prayer
2. Evangelism
3. Giving is worship

Christian Discipleship Bible Study

1. Relationship building
2. Faith sharing
3. The importance of God's word
4. Fellowship of the church

Practical Spiritual Growth

1. Scripture memory
2. Christian meditation and witness
3. Evangelism Methods and Approaches

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