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LEADERSHIP DEVELOPMENT FOR
CHURCH GROWTH

BY

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

DOCTOR OF MINISTRY

ASBURY THEOLOGICAL SEMINARY

1980

Approved by ________________________________

Department ________________________________

Date ________________________________
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ACKNOWLEDGMENTS

To the congregation of the Grace Lee Memorial Wesleyan Church for their love and patience during this "experiment" in church growth. A special note of appreciation goes to members of the Congregational Reflection Group for their untiring efforts to see this project completed.

To Dr. G. Herbert Livingston, of Asbury Theological Seminary, for his many hours of telephone consultation.

To Mrs. Aletta Messick for her careful typing of the final draft of this dissertation.

To my wife, Barbara Grace Scott, for her encouragement over the four years of this study and for her help in typing and editing the several rough drafts.

To my children, Ted and Wendy, who have spent much of their childhood living with "daddy's project."
ABSTRACT

This is a study of the problems and potential discovered in applying the concepts of the Church Growth Movement in the Wesleyan Church. Special attention is given to the degree that these concepts are understood and employed in the Wesleyan framework. The results of their application are discussed.

Four hypotheses governed the writer's approach. These were assumptions that it was both biblical and practical for a church to grow; that it was possible to apply Church Growth principles within the Wesleyan tradition without compromising doctrinal position; that it was congruent with Church Growth principles to define a style of management; and that questionnaires could be useful in understanding the application of Church Growth concepts in the Wesleyan Church.

The procedure followed includes a search of relevant literature in the areas of Bible, church history, the Church Growth Movement, the Wesleyan Church, and church management. Two questionnaires form supporting evidence on how Church Growth is understood and applied in the Wesleyan Church. Then, drawing from minutes of the Congregational Reflection Group and the Local Board of Administration, a description is given of how leadership development for church growth was attempted in the local church with a resulting model of church management. A summary and conclusions complete the study. The method is basically inductive, that is, conclusions are drawn following observation and interpretation of the data.

Following an introductory chapter, the study focuses on a
history of the Church Growth Movement from its beginning to its present application in the American church. Criticisms are made of its chief weaknesses and clarification is given to the most misunderstood concepts such as the homogeneous unit and people movements.

This investigation is followed by a biblical and historical study of the Church Growth Movement. This is done to test the movement's validity as a sound approach for growth in the church. Conclusions suggest that the Church Growth Movement is not only biblically and historically sound, but especially relevant for the American church today.

The study continues to investigate how the Wesleyan Church perceives and uses the concepts of the Church Growth Movement. The literature of the Wesleyan Church points out an awareness of the movement and the need for its application, but suggests little consistent effort to promote it at the local level, except as individual churches have made application. Two questionnaires surveying Wesleyan leaders support the finding of this study.

An application of what was done in leadership development to produce church growth is given in chapter five. It describes the writer's efforts to apply Church Growth concepts at Grace Lee Memorial Wesleyan Church. An analysis and evaluation of the problems and their probable causes is reported. What was learned and theological reflection conclude the chapter.

In chapter six, the writer investigates a biblical approach to church management and sets forth a model of management for leadership development that can be used to achieve church growth. Although there are many theories of management, a systems approach is given as one
suited for implementing leadership development to reach the growth potential of the local church.

The last chapter summarizes the project and draws conclusions. The conclusions focus on the value and use of Church Growth concepts in the Wesleyan tradition and on the areas of learning derived from the study. Conclusions in the areas of learning include the need to challenge some of the traditions held in the church today and that even in conflict a pastor and church can grow to maturity.
Chapter 1

INTRODUCTION

The writer has been in the pastorate twelve years, eight of which were spent in his last charge. He has come to the conclusion that any church can grow, given the right motivation and leadership. He began to re-evaluate the goals of his ministry and church in the Spring of 1976 and found them lacking. This awareness initiated a search for the methods and skills necessary for leading the church to fulfill its mission in the world. The search also initiated a study of the Church Growth Movement and of the leadership, both pastoral and lay, necessary for the implementation of Church Growth concepts as an approach to the accomplishment of the local church's mission.

This feeling is captured by James D. Glasse:

Every parish ministry, I believe, is a special ministry, and is potentially experimental. Here is a simple way to state it. Whenever a minister becomes pastor of a congregation, the elements of an experiment are there. Clergymen differ and clergymen change. Congregations differ and congregations change. Communities differ and they change. Therefore, it remains to be proved (in the manner of an experiment with variables) what will happen when this [italics in the original] minister becomes pastor of this congregation, in this community, at this time.¹

The writer had no specific model for leadership development, but as his ministry progressed, the concepts of the Church Growth Movement began to shape the direction he was moving. After attending a seminar on

church management by Olan Hendrix, April 21-29, 1976, the writer was convinced that this was a good approach to effective ministry. If properly applied, the principles of the Church Growth Movement could result in a productive ministry in any church.

Statement of the Problem

The problem to be considered in this study is that churches in the Wesleyan denomination tend to be small. The writer's experience as a pastor caused him to posit the following reasons for nongrowth in many Wesleyan churches. (1) A lack of knowledge about biblical growth concepts in general and those of the Church Growth Movement in particular have contributed to the nongrowth and smallness. (2) An adequate standard, both denominationally and locally, for training pastor and laity in management skills is absent. No particular model of management has been used. (3) An absence of a clear concept of the mission or purpose for the church in its local and world setting has contributed to the lack of direction and to a lack of motivation to grow.

Hypotheses

A number of hypotheses governed the writer's approach to this study: 1) that a church can and should grow is biblically, theologically and practically sound (it was assumed that biblical principles undergirded church growth); 2) that concepts and principles of the Church Growth Movement could be applied in churches of the Wesleyan tradition without conflicting with their unique nature and doctrinal position; 3) that a

\[\text{Olan Hendrix, Management Skills Seminars, 524 Baird Road, Merion, PA. 19066.}\]
style of management would be found which would be congruent with the concepts and principles of Church Growth, and which would complement and quicken the process of applying biblical principles to a local church; 4) that questionnaires would be useful tools to understand how Church Growth concepts could be used in the Wesleyan Church.

Theoretical Framework

The writer conducted this study within the Wesleyan-Arminian position with the bias of conservative evangelical thought. Recognition was given to divergent views where they occur and as they affected the study.

Concepts generally attributed to Dr. Donald McGavran and his followers are designated by the title of Church Growth Movement. The term "Church Growth" is used both as a general reference to the expansion of the church and as specific concepts taught by the Church Growth Movement. Here the context determines its use. When capitalized, it refers to the movement.

Methodology

This study was conducted in a chronological framework using developmental research—a pilgrimage of a pastor and his parish. Chapters two and three are more biblical and historical in approach. While chapter four used a scientific empirical survey, the bulk of the material is developmental in style, process and methodology.

The procedure of this study concentrated in three areas. First, the Church Growth Movement was examined with its concepts and principles (chapter two). Key books and periodicals were the sources of information about the Church Growth Movement.
The writer sought to provide a biblical and historical basis (chapter three) for the Church Growth Movement by consulting selected books and periodicals. The purpose was to show that church growth was a part of God's plan and was in evidence through history and not just a recent development. The next chapter (four) was written to demonstrate how the Wesleyan Church perceives the Church Growth Movement and how the principles and concepts of the movement are utilized. This is done by analyzing literature published by the Wesleyan Church and by the construction of two questionnaires which were sent to leaders of the Wesleyan Church. These questionnaires provided the basis for chapter four. The first questionnaire is a sampling of Wesleyan leaders on their understanding of Church Growth. The second is a follow-up of an earlier study of the most rapidly growing churches in the denomination.

Secondly, this study focused on finding an effective means to develop leadership for church growth in a local church (chapter five). Material was drawn from the minutes of the Congregational Reflection Group and the Local Board of Administration to demonstrate: 1) the scope of the process of planning, 2) what was valid and useful in that local church setting, and 3) the failure which occurred. An analysis, evaluation and theological reflections on this attempt to utilize the concepts of the Church Growth Movement in a contextual setting conclude this part of the study.

Thirdly, the study revolved around an evident lack of an effective managerial style to promote the concepts of the Church Growth Movement. A model which was implemented before the writer changed pastorates is explained. A concept of management that can effectively implement principles of the church Growth Movement in the Wesleyan Church is given. These three areas of concentration are summarized in the last chapter along with
conclusions and future projections.

Limitations of the Study

This study is limited to a search of periodicals, journals and books related to the Church Growth Movement, church history, the Wesleyan Church, and church management. Out of the many good books on the nature and mission of the church the writer limited his selection to those on church growth. Books on church history abound, making selection difficult. Here the writer chose those few which showed growth patterns over the centuries.

Another limitation is the containment of the discussion of Church Growth to the American church. The movement was born on the mission field and has a world wide dimension, both in its application and its criticism. This aspect is not treated in any depth.

The questionnaire sampling is limited in its size and scope within the context of the Wesleyan Church. Since the questions asked are subjective in nature, the analysis and evaluation will reflect that subjectivity.

Thus the writer set out to demonstrate his belief that given the right motivation and leadership the local church in the Wesleyan tradition can grow. Understanding biblical principles, using concepts from the Church Growth Movement and finding a management model are the focus of this demonstration.
Chapter 2

A HISTORY, CRITIQUE AND APPLICATION OF
THE CHURCH GROWTH MOVEMENT

In this chapter the writer investigates the history of the Church Growth Movement through key books and periodicals. Criticisms of the movement are given which focus on issues needing clarification. This clarification is given and followed by the application of church growth to the American church scene. A summary and conclusion complete this part of the study.

History of the Church Growth Movement

How then does the Church Growth Movement fit into God's plan? Quite simply, it is a way of getting the church to accomplish its mission. It is one of several movements present on the American church scene, any one of which may have a positive influence. By definition, Church Growth means, "all that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with Him and into

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3 Howard A. Snyder, "A Wesleyan Perspective On Church Growth?" The Asbury Seminarian, XXXIII No. 5 (October, 1978), 6-10. See also The Problem of Wine Skins (Downers Grove, Ill.: Inter-Varsity Press, 1976), p. 165.
responsible church membership."

A brief investigation of the Church Growth Movement from its historical roots to its present application in the American church reveals that it is a product of the life and ministry of Dr. Donald McGavran. Dr. McGavran was born in 1897 of missionary parents in India. He represents a third generation of missionaries. He was educated in America, receiving his B. A. from Butler University in 1920; his B.D. from Yale Divinity School in 1922; and his Ph. D. from Columbia University in 1936. His theological roots grow out of the Christian Church-Disciples of Christ. All of his work reflects the strong emphasis on the unity of the body of Christ inherent in this theological tradition. The actual development of his Church Growth concepts began with his experiences as the executive secretary-treasurer of a mission in India. In this position he observed the lack of growth in proportion to the energy exerted, people utilized and dollars invested. He began to notice other missionaries in the same situation and started to ask "why?"

The answers revealed basic reasons for lack of growth:

Examining the evidence, I came to believe that a major factor in the slow growth of the church was a massive build-up of defensive thinking and rationalization . . . Barriers of excuses, rational-

\[4\] Peter Wagner, Your Church Can Grow (Glendale, Calif.: G/L Regal Books, 1976), p. 12.


\[7\] McGavran and Arn, op. cit., pp. 1-2.
izations, and defensive thinking—commonly and falsely based on Scripture—must be destroyed before the church can grow. Recognizing defenses of non-growth as rationalizations is one contribution of the Church Growth point of view.  

The following step in the development of his thinking spans the next eighteen years from 1936-1954. This was a period of gathering data and making observations on the mission fields of India. "I was learning the difference between 'resistant' people and 'mildly resistant' people." This knowledge would later be formulated in Church Growth concepts. Upon his return to the United States in 1954, McGavran was assigned by his mission board, the United Christian Missionary Society, to do a number of church growth studies on their various mission fields. During this six year period concluding in 1960, McGavran published Bridges of God and How Churches Grow and began a series of lecture tours. My listeners wondered whether what I said about growth was really true. Was concern about church growth legitimate, or was it an undue interest in mere numbers? However you may explain it, nothing came of my addresses in those meetings. I was heard and forgotten.

By 1959 McGavran was deeply discouraged and about to give up. But, current events were to open the way for the Church Growth Movement. The Fifties witnessed the decline of the European empires in various parts of the world. The third world nations were appearing and doors were being closed to missions. A pessimism set in as Christian leaders began to re-think the task of the church. Social actions began to replace evangelism as the prime concern of the church. At the same time, the ecumenical movement overshadowed evangelism on the home front.

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8 Ibid., p. 2.  
9 Ibid., p. 3.  
10 Ibid., p. 4f.  
11 Ibid., p. 6.
In the midst of the pessimism concerning missions and the overly optimistic views of the ecumenical concept of church unity, the Church Growth Movement took root. McGavran notes five significant events in getting Church Growth underway.\textsuperscript{12} First, in 1960, Dr. McGavran was called by the Northwest Christian College to found the Institute of Church Growth. This began the serious development of the basic concepts of the movement and the implementation of them by students. Second, this was followed by the publication of the Church Growth Bulletin in 1964. This organ spread Church Growth thinking through the whole world. Third, Dr. McGavran moved to Fuller Theological Seminary in 1965 and it became a full-fledged graduate school.\textsuperscript{13} This gave him a broader front for effective promotion of the movement. Fourth, the William Carey Library, a publishing house producing books aimed specifically at missions, was founded. Fifth, the Institute for Church Growth and Fuller Evangelistic Association's Department of Church Growth were founded. Through the association the movement was carried to the American church through seminars, workshops and pastor's conferences. The movement was beginning to make an impact.

The "Magna Carta" of the Church Growth Movement, Understanding Church Growth, was published in 1970. It was a major vehicle for preparing the American church for church growth. The book treated church growth from global perspective drawing on the expansion of churches overseas. These concepts were adapted and popularized for the American church.

\textsuperscript{12}Ibid., pp. 7, 8.
\textsuperscript{13}Ibid., p. 8.
through articles written by C. Peter Wagner, a protege of McGavran.

Wagner lists six distinctives of the Church Growth Movement.

1) The proper combination of the lordship of Christ and the responsibility of man requires church growth. 2) The primary and irreplaceable tasks of preaching the gospel to every creature, of persuading men to become faithful disciples of Christ, and incorporating them as responsible members of His Church are basic to the mission of the church. 3) Clear objectives are followed. 4) Sound effective strategy is used. 5) The use of social and behavioral sciences, such as "people movements" is a further distinctive. "We now know that in many—if not most—circumstances, multi-individual interdependent conversions are the most productive vehicle for making disciples." Research is used, which includes

A recognition of the resistance—receptivity axis. We now know that some people are more receptive to the gospel at a particular time than other people. This is a key church-growth principle. Resistant people must be neither neglected, nor abandoned, but sound evangelistic strategy will concentrate available resources on receptive people.

McGavran's influence continues to be felt through the work of his colleagues and students. Peter Wagner recognizes Win Arn, Paul Benjamin and Dennis Oliver as Church Growth pioneers advancing the movement in the

14 Specific articles include:

15 Wagner, "Church Growth," loc. cit.

16 Ibid., p. 14.

17 Ibid.
United States and Canada. 18

Today the movement has wide acceptance, but not without opposition.

Criticism of Church Growth

Several major concepts of the church growth movement have come under criticism. First, the name itself has led to misunderstandings as to the role of the church in regard to numbers and nurture. Second, the concept of reaching receptive or winnable people—those predisposed to respond to the gospel as opposed to those who are not open or receptive—has come under fire. Third, the concept of developing homogeneous churches rather than crossing racial or cultural lines has been misunderstood. Fourth, is the need for a more complete Biblical base.

Opposition to church growth has taken several forms. The first results from its mission field application. Writing in the *International Review of Missions*, James A. Scherer gives what he feels are weaknesses in McGavran’s approach to church growth. He suggests that McGavran overstates his case that numerical increase is rejected by the majority of persons concerned in mission work. Scherer also feels that McGavran’s concept is not universally applicable on all fields or with all people. 19

In agreement with Scherer at this point is Walter J. Hollemweger who goes further to suggest that church growth is conditioned by American historical thinking and business philosophy. "Growth at home and abroad,

18 Wagner, *Your Church*, op. cit., p. 17.

according to this school of thought, cannot be recognized unless it is tangible, visible, measurable." But, not all the world's people fit this Western way of thinking.

Engles and Norton develop the criticism of church growth from the perspective that it doesn't fit every situation because different nations and groups of people are at different levels in the spiritual decision process. Persuasion must be preceded by sufficient proclamation to bring people to a point of receptivity.

Scherer suggests that McGavran needs to develop a clearer theological base.

It would appear that ultimate theological questions cause little more than a passing ripple, e.g. the nature of evil, the reality of the Cross, demonic forces opposing the Gospel, unbelief, indifference, etc. All hesitation is overcome in a supreme act of confidence in the transcendent will of God who desires that his lost sheep be found. Church growth thinking is handicapped by Dr. McGavran's failure at this point to provide larger and more satisfying answers regarding the nature of the Gospel, the Church, and the Kingdom.

Another issue raised by Scherer is the church growth emphasis on ministry to homogeneous units.

Dr. McGavran asserts that 'Men like to become Christians without crossing racial, linguistic or class barriers' and from this he argues that successful evangelism should not challenge the reality of race, language and class.

Scherer concludes by asking, "Does the Gospel take the line of least resistance, or should it challenge ethnocentric prejudices and


22 Scherer, op. cit., p. 129.

23 Ibid., p. 130.
practices?"  

A second form of opposition comes from the American church itself. Rufus Jones, General Director of the Conservative Baptist Home Mission Society, in an Eternity article writes:

> As I see it, the most serious error of the Church Growth movement is in making a distinction between salvation and discipleship. It is also the failure to see the nature and mission of the church.  

He addresses two major issues. The first, when does or should discipling take place? Jones asserts that McGavran is unscriptural in his contention that making disciples is something that takes place in the church rather than before.

> Dr. McGavran sees the church as a society of forgiven sinners on the way to Christ as Lord. I see the church as forgiven sinners who have bowed to the Master and are seeking to obey His every command. (I John 2:3,4).

He concludes this argument by saying that gospel of "easy believism" must not take the place of the Gospel of Jesus Christ.

His second issue is opposed to McGavran's concept of a homogeneous church because the Christian's responsibility is to contradict the natural groupings of human beings. He goes on to suggest that church growth may be comfortable conformity to the secular culture.

The editors of Eternity follow Rufus Jones' articles with four observations that are significant. First, Dr. McGavran and the church growth movement are widely accepted and affirmed. Second, the movement suffers from a communications gap.

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24 Ibid., p. 131.
Even the term 'Church Growth' is a source of misunderstanding. 'Growth,' at least in the American context, inevitably suggests preoccupation with numbers and raises suspicions of spiritual shallowness.  

Third, the "homogeneous unit" principle must be more carefully explained and qualified to assure critics that it won't lead to a sell out to sub-Christian cultural standards. Fourth, it is too early to speak a final word on Church Growth. This is perhaps the best critique of all. We can go ahead and use what is good and applicable in church growth, realizing that it is not the last word.

Mention needs to be made of Richard Hudnut's *Church Growth Is Not The Point*, in that he is a defender of non-growth. Hudnut is not directly critical of the Church Growth Movement. His thesis in summary is "Church growth is not the point. The point is whether the church is being true to the gospel . . ." A glance at his chapter titles makes clear what his point is . . . "Loss of growth in the statistics has often meant increased growth in the gospel. The 'dead wood' is gone. The 'faithful remnant' remains." Faithfulness, not growth, is the point. Hudnut is very readable and what he sees as needed for the church is, in most cases, relevant and commendable. However, he seems to be writing from the perspective of the small or decreasing church.

As a reviewer of his book points out, Hudnut gives no evidence "either imerical or biblical" that loss of statistical growth has often meant increase in the growth of the gospel. The reviewer concludes, "neither church growth nor church decline is the point; faithfulness to

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27 Ibid., p. 50.  
29 Ibid., ix.
the gospel is . . . In the final analysis, however, we may well come back and affirm a positive relationship in most cases, between Christian faithfulness and church growth." 30

Non-growth is further debated in the pages of The Christian Century. Browne Barr, giving his observations of Robert Schuller's promotion of church growth, states,

Many churches like ours have applauded a theology of non-growth. Growth has been seen to be as vulgar and plastic as Disneyland and, furthermore, sure evidence that the gospel is not being preached with its radical claims; e.g., 'Blessed are you when men revile you . . .' (Matt. 5:11). Such defenses seldom recall the text which says, 'The common people heard him gladly' (Mark 12:37). Applause for the theology of non-growth will not last long, however, because it is almost impossible for a drowning community to clap. 31

A reply to Barr comes from the pen of Peter Monkres in an article entitled, "Small is Beautiful: Churches As If People Mattered."

Why do we so consistently sidestep the implications of Schumacher's 'small is beautiful' message for the Christian institutions of our day? I suggest that the Christian community has never developed a holistic theology of growth. 32

Monkres suggests three "small is beautiful" goals for developing such a theology. First, the church is not to correlate value with size. "Truthful discipleship is precluded wherever the church becomes a victim of growth." Second, "The authentic church potentially exists wherever there is mutuality." Thus, Christ frees the church from the tyranny of statistics. "The common denominator of Christianity is communion in


Christ." Third, "The church exists to serve persons, not itself." Barr responds, "Victim of growth! My word, this is not simplistic thinking—it is heretical. . . Surely, he is only deploiring churches that make the number game their central focus." Barr relates growth to maturity, but insists that even inner spiritual growth cannot be separated from growth concerned with outreach to others through evangelism and social action.

My simplistic thinking is as simple as this: local congregations which are not concerned and committed to reach beyond themselves and to bring other persons and the structures in which they live within the influence of Christ will ultimately die; furthermore, the larger constellations of the church—denominations, councils, associations—will also die if they allow the 'small is beautiful' theme to be distorted to mean that inner spiritual nurture is completed without a spontaneous outreach for justice in the world and evangelistic concern for other persons.

This by no means ends the debate, but it does help focus the issues between growth and non-growth.

Clarification of Terms

Before Church Growth concepts can be accepted and applied in the Wesleyan setting, several areas most often misunderstood must be clarified. These include the concepts of numerical growth, the homogeneous unit, winnable people, receptive people and people movements.

The concept of numerical growth relates directly to the definition of Church Growth which involves bringing converts into responsible church

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33 Ibid., p. 493.
membership. "And the Lord added to them day by day those that were saved" (Acts 2:47 NIV). Church Growth is measurable numerically and should be evidenced by the multiplication of churches, "The multiplication of churches nourished on the Bible and full of the Holy Spirit is the 'sin qua non' in carving out the purposes of God."  

The second concept to be clarified is that which McGavran calls a homogeneous unit. "The homogeneous unit is simply a section of society in which all the members have some characteristic in common." This commonalty can range from political or geographical to cultural or linguistic. Its classic statement is found in McGavran's words, "People like to become Christians without crossing racial, linguistic or class barriers."  

Expanding and defending this position is Peter Wagner who states, "Of all the scientific hypotheses developed within the church growth framework, this one as nearly as any approaches a 'law'." Wagner sees the opposition to this concept stemming from two areas. One is a remainder of guilt produced by the attitude of outright racism and social

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41 C. Peter Wagner, Your Church Can Grow (Glendale, Calif.: G/L Regal Books, 1976), p. 12.
injustice on minority cultures. The second is more subtle. It is the myth that America is "one big melting pot." He points out that America is and probably always will be a pluralistic society. The answer is not make everyone alike for the sake of Christian unity. "Our attitude, rather should be that we recognize our cultural differences, while respecting the cultural integrity of Americans different from us." Racism is sin, cultural differences are not. The Jerusalem Council in Acts 15 attempted to solve that issue.

Richard Neibuhr's classic work Christ and Culture recognizes the complexity such pluralism presents:

Culture is concerned with what is good for male and female, child and adult, rulers and ruled; with what is good for men in special vocations and groups, according to the customary notions of such good. Moreover, all the individuals have their special claims and interests; and everyone in his individuality is a complex being with desires of body and mind, with self-regarding and other-regarding motives, with relations to other men, nature and supernatural being . . . The values we seek in our societies and find represented in their institutional behavior are many, disparate, and often incomparable, so that these societies are always involved in a more or less laborious effort to hold together in tolerable conflict the many efforts of many men in many groups to achieve and conserve many goods. The cultures are forever seeking to combine peace with prosperity, justice with order, freedom with welfare, truth with beauty, scientific truth with moral good, technical proficiency with practical wisdom, holiness with life, and all these with all the rest. Among the many values the kingdom of God may be included--though scarcely as the one pearl of great price. Jesus Christ and God the Father, the gospel, the church, and eternal life may find places in the cultural complex, but only as elements in the great pluralism.

Christian unity is not sacrificed by the homogeneous principle. On the contrary, it can be strengthened by it.

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42 Ibid., p. 114.
Wagner suggests two guidelines for us to follow:

Here is the first: The social, racial, cultural, economic and linguistic composition of the local church should as nearly as possible reflect the corresponding marriage and family patterns of the community in which it exists if it is to maximize its evangelistic potential.

And the second: In structures which are designed on a level over and above that of the local church, Christians should demonstrate practical ways and means of modeling their love and concern for those of other homogeneous units in a public way.  

A third concept that needs to be clarified is found again in the words of Donald McGavran, "More winnable people live in the world today than ever before." What does he mean by winnable people? Church growth advocates suggest three things. First of all, more people are accessible than ever before. Modern technology has given the church great potential for reaching the world's exploding population. The second thing is the great hunger of our age for peace and justice which Christ alone can give. The third is the receptivity to the gospel evident in the world.

Closely related to the above is a fourth concept needing clarification. This is the issue of selective ministry to receptive people. Receptivity is defined as "openness to hear, consider, and obey the Gospel of Jesus Christ. Individuals, groups and societies show varying degrees of receptivity." In McGavran's words, "Today's supreme task is effective

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44 Wagner, op. cit., p. 121.


multiplication of churches in the receptive societies of earth." This concept usually means that the greatest effort should be where there is the most response. This does not mean a neglect of non-responsive areas, "Correct policy is to occupy fields of low receptivity lightly." By concentrating on responsive areas church growth is more effective.

The last concept to be clarified is that of people movements. This is the conversion by group decision of a number of individuals from a family or ethnic group who effectively minister to the larger segment of their group--family, tribe or social order. In Bridges of God, McGavran traces the spread of Christianity through such movements from the Roman Empire to the time of the Reformation. Stating the importance of such in a humorous vein,

Had tribal conversions not been allowed by the Christian churches, there might well have been very little Christianization at all, and our Christian leaders of today might be leading war dances around the Sacred Oak.

These concepts do not comprise all of the principles of the Church Growth Movement. They do, however, cover the most misunderstood areas.

Application of Church Growth

The concepts of Church Growth as applied on the American scene are described in outline in Ten Steps For Church Growth. The ten steps follow.

1) Churches grow as they discover Church Growth principles. These

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48 McCavran, op. cit., p. 49. 49 Ibid., p. 230.


51 McCavran and Arn, op. cit., pp. 15-125.
can vary in individual situations, but basically include studying Church Growth material and applying scientific method in discovering what works in each situation.

As we begin developing Church Growth eyes and see the possibilities, as we discover methods that prove effective and discard methods that are clearly ineffective, we will find ourselves in a new age. With God's blessing and indwelling of the Holy Spirit, we shall see the church advancing in many areas of the world.  

2) Churches grow as they follow biblical principles. These include: a) the Bible is the final authority, b) people outside Christ are lost, c) God's love includes all men, d) Christ is the only way, e) obedience to the leading of the Holy Spirit, f) praying intelligently and specifically for the growth of the Church, and g) seeing the Church as the Body of Christ.

Respecting biblical principles means that we hold the church to be a necessary part of God's plan for the salvation and discipling of men and nations. They must not only believe in Jesus Christ but must become responsible members of His church. The Bible requires that. If we take the Bible seriously, we cannot hold any other viewpoint.  

3) Churches grow as they yield to God's purpose found in the Great Commission of Matt. 28: 19-20. This is accomplished in at least three ways: a) finding and ministering to neglected and careless Christians, those already a part of the church, but inactive and not sharing its responsibility, b) evangelistic outreach to the thirty-six million unchurched, and c) outreach to the "millions of Americans who are culturally distinctive and are self-consciously so." Added to these are the billions to be reached through missionary enterprises.  

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52 Ibid., p. 19.  
53 Ibid., p. 30.  
54 Ibid., p. 46.  
55 Ibid., p. 47.
4) Churches grow as priority is given to evangelism.

5) Churches grow as they rightly discern the Body. This is the understanding each individual church has of itself and functioning as the Body of Christ.

6) Churches grow as they rightly discern the community in which they exist. This is taking the geographical area of the church and studying in depth the various factors that make up that community and focusing ministry on those who culturally and traditionally are most like those of the church (Homogeneous principle).

7) Churches grow as they find new groups and ways to disciple. This can be done in youth work or ministry to the elderly, or any other special groupings of people.

8) Churches grow as they reproduce through planned parenthood. This is the planned planting of new churches as a congregation grows to a point of supporting such.

9) Churches grow as they structure for growth. This includes building a conscience for growth, keeping needs and opportunities identified, establishing goals, involving and training laymen, discerning the community, developing a strategy, investing resources, giving priority to evangelism and using spiritual resources.

10) Churches grow as they risk for growth. This is daring by faith to try.

This is how Church Growth sees itself in action. Faith and faithful obedience to the Great Commission are the basic ingredients for applying the concepts in the local church.

Summary and Conclusions

The Bible gives ample evidence that God intends His Church to
grow. History reveals that the Church has grown through the ages when faithful men communicated the gospel effectively. The Church Growth Movement is not a new phenomena, but is rather a clear contemporary approach to the fulfillment of God's unchanging commission. It is not the only movement on the scene today, but it is one that requires serious consideration.

Which of its concepts are to be applied and how they are to be applied will depend upon each individual church setting. For the Wesleyan tradition, this will include a theological understanding of church growth supportive of that movement's underlying presuppositions. In every case the goal should be the same, and that is to fulfill Christ's mission in the world.

One possible reason for reaction against church growth is our western technocracy of conglomerates, big business, industrial-military complexes with their tendency toward depersonalization. Bigness reduces people to numbers. Organizations and institutional structure further the process. In this, Church Growth, by the very nature of the church, must be different. Church Growth is an overcoming of the depersonalization—it is a humanizing of our society. Church Growth concepts do not necessarily result in bigness or a "super church." The concepts do require caring for people in whatever size groups can minister effectively. For some, this may be small because of community size, ethnic make up and economic factors. For others the variation of the factors will make a larger congregation more effective.

Criticism of the movement has helped to clarify and develop its position. With more careful definition has come greater refinement of concepts and their use. Just the possibility of there being receptive people should be an encouragement to the Church to search them out for
God's harvest. Too much time can be wasted attacking barriers that separate groups of people. The homogeneous principle is a logical approach to evangelism. If the evangelism is complete and discipling truly takes place, the barriers become far less formidable. In Christ is the only successful bridge across all that separates. The Bible gives clear evidence that God wants His Church to grow in response to His grace.

Thus careful consideration of the movement must be given with a re-examination of the nature and mission of the church for the total task of ministry to this generation. Then every church should undertake an experiment in faith to see itself grow in response to Christ's mandate.
Chapter 3

A BIBLICAL-HISTORICAL CONTEXT
FOR CHURCH GROWTH

This chapter contains the investigation of a biblical base for the Church Growth Movement with a brief sketch of church history to the present to show that this movement is in harmony with and supportive to the church throughout the ages. Material is drawn from scripture, Church Growth literature and church history.

Biblical Context for Church Growth

God designed the church for growth. Even with man's fall in sin, God's long suffering is toward us "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). This can be seen very early in the scripture in God's blessing and functional call to Adam, "Be fruitful and multiply and replenish the earth and subdue it; and have dominion" (Gen. 1:28).

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1Conn, Theological Perspectives, pp. 1,2.

There is much more here than simply the promotion of biological church growth. God the Great King blesses Adam, his vassal, with the responsibility of covenant obedience in the world, the arena of covenant response. The earth is to be full of the knowers of God, as the waters cover the sea (Isa. 11:9). Man is called to extend the covenant territory, 'the garden of God' (Ezek. 28:13; 31:8-9), to the boundaries of the whole earth.

The mandate of Genesis 1:28 is to be taken along with the mandate of Matthew 28:18-20.

The demands of the one covenant of life, now jarred by the disintegrating effects of sin, remain to be re-integrated by the Lord of the covenant in the grace fleshed out by the redemptive death and resurrection of Christ. Thus, Eden, God's 'microscopic royal sanctuary, the dwelling place into which he received the God-like earthling to serve as princely gardener and priestly guardian' becomes an eschatological sign of God's
What was given to the first Adam to do is fulfilled in the redemptive work of the second Adam. Jesus is the restorer of Paradise. It is He who "will open the gates of paradise, remove the sword which threatened Adam, and give the saints to eat of the tree of life." His own words and deeds (Matt. 11:5) begin the fulfillment of the paradise of Isa. 35:5ff.

God's call to "multiply" (Gen. 1:28) is His desire to see a race of men obedient to His will in a covenant relationship. The promise of growth given to Abraham (Gen. 16:10; 17:2) is carried on to fulfillment in the suffering servant and his seed (Jer. 33:22). The covenant mandate given in Gen. 1:28 is fulfilled in Matt. 28:19-20.

Men from every part of the world ('teach all nations') are to be restored to the blessings of the demands of the covenant of life—discipleship in all things ('go and make disciples'), call to covenant service ('teaching them to observe'), the administration of God's Lordship in God's grace, the redemptive consecration and enthronement of a people to Himself under covenant law ('do all things whatsoever I have commanded you'). The covenant promise was God Himself (Gen. 17:7; Ex. 6:7). That covenant promise is fulfilled in the coming of Immanuel, repeated by Matthew at the beginning of his gospel (1:23) and its ending (28:20). The first Adam has been called to 'fill the earth'. In the second Adam, 'him that filleth all in all' (Eph. 1:23), that calling would find its consummation (Col. 1:19; 2:9). To know Him is 'to be filled with all fulness of God' (Eph. 3:19).

From the narrow concept of the covenant related to the nation of Israel, the Old Testament begins the unfolding of its universal application

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3 Conn, op. cit., p. 3.
that is found in Christ. The missionary zeal of the New Testament, especially the Book of Acts, has its basis in the Old Testament. The growth of the church by God's design is to include all men of all nations who will respond to His call.  

McGavran's own development of a biblical base involves a "theology of harvest." He argues that God's purpose is not only to seek, but to find man lost in sin.

At base, the trouble is that mere search, detached witness—without the deep wish to convert, without whole-hearted persuasion, and with what amounts to fear of the numerical increase of Christians—is not biblically justified. Mere search is not what God wants. God wants His lost children found.

He then lists four kinds of biblical evidence of God's desire to find men. First, is that Jesus stressed active harvest work. (Matt. 9:37). The ripened fields were God's. The prayer for reapers reveals God's desire for the harvest. Jesus did not want His disciples to tarry with those who reject the Gospel, but to go with those who welcome it. (Matt. 10:14). This appears to be the practice in Acts 13:51. The message was for those who would receive it.

The second kind of evidence is taken from Jesus' parables. Many of them emphasize the actual finding. The lost coin is found (Luke 15:8-10). The lost sheep is found (Luke 15:1-7). The great banquet was filled not with the indifferent, but the receptive (Luke 14:16-24).

Behind these passages and parables is the third evidence. Jesus Christ came to seek and to save the lost. This reveals that God Himself

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4 Ibid., pp. 5ff.
5 Donald McGavran, Understanding, pp. 34ff.
6 Ibid., p. 40.
is a searching, saving God. God was in Christ reconciling the world to Himself. "The lost are always persons. They always have countable bodies." Numbers, being important because they represent persons. "His very mention of the joy in Heaven over a single saved soul is but added testimony to the urgent importance of the many." Proclamation is not God's main concern. The salvation of persons is. The proclamation is a means to that end. The numbers of the redeemed do count and result in glory to God (II Cor. 4:15).

The fourth kind of evidence is "that the New Testament Church went where men responded, believing this to be God's will." The Early Church quickly spread among the synagogue communities of the Roman World with their Gentile fringes. It was unplanned Spirit-led growth. McGavran states the theological significance:

The Early Church allowed the numbers baptized to determine the direction and intensity of its missions, in the case both of the Jews and of the Gentiles. The Early Church remembered, repeatedly related, and finally recorded those sayings of Jesus and the parables which we have mentioned (and others which we have not) which direct Christians to harvest ripe fields. That Church lived in the first bright light of the revelation of God in Christ and was vividly aware of the God Who Finds.

A study of the Book of Acts reveals Church Growth in action. It was a spontaneous growth as the Holy Spirit worked in the lives of those who yielded to the Lordship of Christ. Roland Allen describes this as being rooted in a natural instinct:

This is the instinctive force which drives men even at the risk of life itself to impart to others a new-found joy; that is why it is proverbially difficult to keep a secret. It is not surprising then that when Christians are scattered

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7 Ibid., p. 43.  
8 Ibid.  
9 Ibid.  
10 Ibid., p. 45.
and feel solitary this craving for fellowship should demand an outlet, especially when the hope of the Gospel and the experience of its power is something new and wonderful. But in Christians there is more than this natural instinct. The Spirit of Christ is a Spirit who longs for, and strives after, the salvation of the souls of men, and that Spirit dwells in them. That Spirit converts the natural instinct into a longing for the conversion of others which is indeed divine in its source and character.  

The Book of Acts bears this out. The spontaneity of the Spirit filled, Spirit led persons took the gospel throughout the Mediterranean world in a brief span of time. But even in the enthusiasm of the Early Church, there was a concern for statistics.

On numerous occasions the numbers coming into the church are recorded. The list is impressive:

Acts 2:41 "And there were added that day about three thousand souls."
Acts 2:47 "And the Lord added to their number day by day those who were being saved."
Acts 4:4 "Many of those who heard the word believed; and the number of the men came to about 5000."
Acts 5:14 "And more than ever believers were added to the Lord, multitudes both of men and women."
Acts 6:1 "Now in these days, when the disciples were increasing in number..."
Acts 6:7 "And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem; and a great many of the priests were obedient to the faith."
Acts 9:31 "So the church...was built up."
Acts 9:35 "All the residents of Lydda and Sharon...turned to the Lord."
Acts 9:42 "Many believed in the Lord."
Acts 11:21 "A great number that believed turned to the Lord."
Acts 11:24 "And a large company was added unto the Lord."
Acts 14:1 "A great company believed both of Jews and Greeks."
Acts 14:21 "When they had preached the gospel to that city, and had made many disciples..."
Acts 16:5 "So the churches were strengthened in the faith, and they increased in number daily."
Acts 17:12 "Many of them therefore believed..."

The Early Church took the Great Commission of Jesus seriously.

The church in action grew. Today, when it is doing its job, increasing numbers of people are attracted to its life and to the Giver of Life.

The pattern followed in fulfilling the Great Commission is seen in Acts 2:41-47. The central imperative is to "make disciples." Other action words are the support, "going," "baptizing," and "teaching." 12

In the Acts passage, a responsible church resulted from an ongoing process:

Concerning this, Gerber states:

And day after day the Lord added to their number people who were being saved. It was a continuous process ('being saved') in which the church became both the goal and the agent of dynamic evangelism. 13

How this is carried out is further understood in the function of ministry described in the New Testament. Ministry must be kept in proper perspective with the purpose of the church.

Central to a theology of ministry and a concept of the church and

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13 Ibid., p. 15.
its growth is the Person Jesus Christ. From Him and for Him is the Church and its ministry. The apostle Peter's great confession of faith (Matt. 16:16-18) becomes the foundation of the church, Jesus Christ being the Chief Cornerstone (I Cor. 3:11; Eph. 2:19-22).

Jesus shapes the mission and the method of the church in two great pronouncements. The mission is given in The Great Commission, Matt. 28:19,20:

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

The method is the Great Commandement, Matt. 22:37-39:

And he said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself."

The interrelatedness of these two is expressed well by John R. W. Stott:

Here then are two instructions of Jesus--a great commandment 'love your neighbour' and a great commission 'go and make disciples'. What is the relation between the two? Some of us behave as if we thought them identical, so that if we share the gospel with somebody, we consider we have completed our responsibility to love him. But no. The Great Commission neither explains, nor exhausts, nor supersedes the Great Commandment. What it does is to add to the requirement of neighbour-love and neighbour-service a new and urgent Christian dimension. If we truly love our neighbour we shall without doubt share with him the good news of Jesus. How can we possibly claim to love him if we know the gospel but keep it from him? Equally, however, if we truly love our neighbour we shall not stop with evangelism. Our neighbour is neither a bodyless soul that we should love only his soul, nor a soulless body that we should care for its welfare alone, nor even a body-soul isolated from society. God created man, who is my neighbour, a body-soul-in-community. Therefore, if we love our neighbour as God made him, we must inevitably be concerned for his total welfare, the good of his soul, his body and his community.14

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The practical application of this is found in the writings of the apostle Paul in Ephesians 4:7-16, and especially verses 11 and 12.

And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ.

Here the minister is seen as one whose job is to equip others in the body for the work of ministry.

The word "equipment" in the R.S.V. of verse twelve is a good choice. Concerning this, Gerhard Delling in Theological Dictionary of The New Testament states:

'Katartismos' is used at Ephesians 4:12, in the context of the edifying of the body of Christ, to denote the equipment of the saints for the work of the ministry. The establishment of the community in work for the Kingdom of God in the widest sense thus constitutes for Paul a material precondition of the upbuilding and consequently the actualization of the community.15

So that this can be accomplished the minister is God's chosen vessel for equipping the saints for service. The example is Christ, Himself. "The son of man," He said, "came not to be served but to serve." (Mark 10:45). Jesus practiced an equipping kind of ministry while on earth. He found others who could learn to minister. He loved them (John 13:1), taught them (Matt. 10:5; Luke 10:1), prayed for them (Luke 22:39) and gave them on-the-job training (Matt. 10:5; Luke 10:1).16

The apostle Paul practiced a ministry of equipping the saints. He gathered around him those who could later stand on their own.

He found potential leaders as he traveled from city to city. In many cases, they were invited to accompany him,


learning as they traveled. Later on, they were directed to
their own place of ministry.\textsuperscript{17}

These are not ministers in isolation, but part of a community
for the building up of the community. Although there are various
metaphors for the church—a family (Eph. 2:19), a bride (Eph. 5:22-32),
a vineyard (John 15:1-10), etc., its clearest New Testament expression
is a body (I Cor. 12).

The church is the body of Christ. All the other metaphors
have Old Testament equivalents, but this one does not. The
concept does not even exist in the Old Testament. The body is
the church's New Testament identity, its unique position in
Christ.\textsuperscript{18}

It is within this body that ministry has its primary function, "for
building up the body of Christ (Eph. 4:12), working until the goal is
reached:'"

Until we all attain to the unity of the faith and of the
knowledge of the Son of God, to mature manhood, to the
measure of the stature of the fulness of Christ ... speaking
the truth in love, we are to grow up in everyway into him, who
is the head, into Christ, from whom the whole body, joined and
knit together by every joint with which it is supplied, when
each part is working properly, makes bodily growth and upbuilds
itself in love.

This brings us back to the central focus of the church, Jesus
Christ and His Kingdom's directive to mission motivated by love. If the
church is fulfilling its function, growth is a natural and normal result.

Normal church growth means growth which conforms to the
norm of the gospel. By 'normal' I mean neither average, nor
customary. Rather, I mean the growth which follows when the
church adheres to the biblical norm for its life, structure

\textsuperscript{17}Ibid., p. 22.

\textsuperscript{18}John MacArthur, Jr., \textit{The Church: The Body of Christ} (Grand
and witness . . . growth is the normal consequence of spiritual life. What is alive, grows.19

This is church growth in God's plan. It is not a new methodology or movement that can bear a man's name. It is and ever shall be God's design for the church in fulfillment of Christ's Great Commission.

Historical Context for Church Growth

One of the most amazing and significant facts of history is that within five centuries of its birth, Christianity won the professed allegiance of the overwhelming majority of the population of the Roman Empire and even the support of the Roman State.20

To a large extent this was due to the foundations laid by the missionary efforts of the apostles, especially those efforts of the Apostle Paul. Within a span of ten years Paul established the Church in four provinces of the Roman Empire.21 The church literally followed the outline of expansion given by Jesus in Acts 1:8. It moved out from Jerusalem into Judea and Samaria on to the uttermost parts of the world.

Paul's burning desire was to be a witness of the Gospel of the grace of God (Acts 20:24). Obedient to the Holy Spirit, he set about this witness in a most effective way. He concentrated on provinces of Roman administration, establishing centers from which the Gospel could spread. All the cities, or towns, in which he planted churches were strategic centers of commerce, Greek civilization, or Jewish influence.22

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19 Howard A. Snyder, The Community of the King (Downers Grove, Ill.: Inter-Varsity Press, 1977), p. 117.
Well before the end of the third century Christianity had begun to gain adherents among peoples beyond the Roman Empire. As was to be expected, this was through contacts with Christians in the Roman Empire and was largely along the trade route which irradiated from the chief commercial cities of the realm.23

This growth came about in the church by what McGavran calls "people movements."24 Through marriages, trade relations, civilian and military travel, the church moved out of these centers.

An illustration of the people movement is the conversion of Armenia. Not only was Armenia the first nation to become Christian, it did so in just a few years. The Armenian Church has some claim to apostolic origin, but the official church dates it with the Gregorian movement of the third century.25 Through the influence of Gregory "the illuminator," Tiridates, the King of Armenia, professed the Christian faith. Through his cooperation with Gregory the entire state was christianized. Latourette says of this:

Here was an instance of what was to be seen again and again, a group adoption of the Christian faith engineered by the accepted leaders and issuing in an ecclesiastical structure which became identified with a particular people, state or nation.26

This pattern was to continue until Constantine made Christianity the state religion of the entire Roman Empire. This not only aided in its spread, but became a weakness as the empire declined.27

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23 Latourette, op. cit., p. 78.


26 Latourette, op. cit., p. 65.

27 Ibid., pp. 269-270.
Why was there such phenomenal growth in these early centuries? Latourette suggests these factors: 1) the endorsement of Constantine; 2) the disintegration of society; 3) the developing institutions of the church to meet people's needs; 4) the fact it was inclusive; 5) the fact it was flexible and adaptive, yet uncompromisingly adhering to basic convictions; 6) the constancy of the martyrs; 7) the moral transformation that accompanied it; 8) the fact of its message of immortality. He concludes, "Whence came these qualities which won for Christianity its astounding victory? Careful and honest investigation can give but one answer, Jesus." 28

Lending great insight to this early growth of the church is the study of Morris Watkins. His thesis is that possession of and careful instruction in the written word was vital in this early expansion of the church. 29 He summarizes:

While there are a good many reasons for the growth of the church during the first five centuries, it appears that the Sacred Scriptures in the language and in the hands of the laity had a good deal to do with it. Where the people had the Word of God in their own language and could and did read it, the Church was strong spiritually as well as numerically. In lands where the Scriptures were not translated into the vernacular and where people were unable to read the Sacred Word, such as in Spain and in Gaul, the Church grew numerically due to political pressure or compulsion. But the Christianity of such lands was very superficial. Superstition and corruption among the clergy as well as the laity was rife. Scripture in the mother tongue and the ability to read it did not guarantee a strong, healthy church. Heresies were perpetuated by scholarly men. While this is true, and while it is also an incontrovertible fact that large numbers of illiterate people became Christians, it is also true that there is no record of the Church in any land becoming strong spiritually where the

28 Ibid., pp. 105-107.
leadership was illiterate or where laymen were not encouraged
to read the Bible.\textsuperscript{30}

The next five hundred years brought a halt to this early advance.
At least three factors were involved: the progressive decline of the
Roman Empire, inroads of barbarians from the North, and conquests by the
Arabs.\textsuperscript{31}

Watkins points out some of the deeper causes. The rise of Islam
was a large factor blocking the Church in the East, but one that illus-
trated the failure of the Church to communicate the Gospel effectively.
The lack of an Arabian translation of the Bible actually aided in the
development of Islam. Another was the corruption in the Church and the
decline of education in Europe.\textsuperscript{32}

The bright spot in this period was Ireland. "Here the church was
doctrinally sound, spiritually alive and full of missionary spirit." This
is another example of a "people movement" to Christ. This Celtic
Church grew rapidly from the early ministry of St. Patrick.\textsuperscript{34} Aided by
its isolation from the rest of Europe, the church took root and weathered
the storm of this period of history. But despite this and other gains in
Europe and to the North, the Middle Ages may have shown a net loss. "It
may be that there were fewer Christians in A.D. 1500 than there had been
a thousand years before."\textsuperscript{35}

Other events were already underway that would begin the church's
advance. Reforms were making inroads to correct abuses that had taken root

\begin{footnotes}
\item[30] Ibid., p. 34.  
\item[31] Latourette, History, II, p. 286 ff.  
\item[32] Watkins, op. cit., pp. 37-50  
\item[33] Ibid., p. 39.  
\item[34] Cook, Historic Patterns, p. 39.  
\item[35] Watkins, p. 53.  
\end{footnotes}
in the church. With reformation the church again caught sight of her mission. "One of the striking features of the two hundred and fifty years between 1500 and 1750 was the resumption of the world wide spread of Christianity."

The invention of the printing press (1437) furthered the cause of reform and increased the flow of the Bible back into the hands of the laity. Other factors hastened the growth, especially in the Roman Catholic Church. Spain and Portugal were active in expansion. Along with this exploration and settlement, the counter reformation within the Roman Catholic Church brought a fresh missionary zeal. Monastic orders were established wherever colonization was taking place. In fact, between 1500 and 1700 the Roman Catholic Church won more converts to Christianity than they lost through the reformation.

The church continued to grow following the Reformation as the Bible became more accessible to the laity and more widely taught. But, as the Protestant church developed, it, too, began to show marked growth.

The kinds of protestantism from which the major part of the expansion took place were those which were most affected by the Pietist tradition, the Wesleyan movement, and the revivals of the 18th and 19th centuries—movements which were born and perpetuated through prayer, Bible reading and Bible preaching." \(^{39}\)

Out of this active period of history in the church, the modern mission movement developed. Along with a deeper understanding of the

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36 Latourette, op. cit., p. 923.
37 Ibid., p. 925.
39 Watkins, op. cit., p. 82.
scripture and the Christian life came a new concern for spreading the gospel. Missionary societies were formed under the pioneer leadership of such great men as David Livingston, Robert Moffett and William Carey.

The concepts employed in the Church Growth Movement were already evident in these early missionaries. William Carey used five elements which he felt deserved equal attention: 1) the widespread preaching of the Gospel by every possible method, 2) the support of the preaching by distribution of the Bible in the language of the people, 3) the establishment of a church as soon as possible, 4) the need to understand the background and thought of the people, and 5) the indigenous church as soon as possible.

By the end of the nineteenth century, a major flaw became evident that would lend itself to other trends hindering church growth. This early period of missionary endeavor knew little emphasis on the church. Individual evangelism, not church planting, was the goal. Nurturing was more "civilizing" than discipling. The Gospel and Western culture were considered equivalent. This led to a trend away from evangelism toward social action. This trend began to characterize much of twentieth century missions. From this point, the history of the Church Growth Movement begins.

Summary and Conclusions

From the scripture, growth is seen to be God's plan for His Church.

40 Yamamori and Lawson, op. cit., p. 15, 28.
42 Yamamori and Lawson, op. cit., pp. 28-34.
It is seen in His covenant relationship with man and further expressed in His great love for man.

History reveals that the church through the centuries grew by different methods in different periods of its history. The first five hundred years was characterized by a spontaneous growth until it became the established religion of the Roman Empire. The remainder of the first century saw limited growth as the result of political edict and the conquest of new peoples by war. The next four hundred years gave rise to the great monastic orders of the Roman Catholic Church. This was followed by the Reformation and revival period which spread Christianity through exploration and colonization. The final great period comes from the modern missionary movement which is now feeling the impact of Church Growth concepts.

If the Bible and the lessons of history are taken seriously, the church can again see great advances in populus areas of the world.

In the twentieth century and through its history, whenever the Church has seriously sought to win people to Christ and equip them to win others, it has used the Bible as its main instrument. The times when the Church has gone to its evangelistic task with the open Bible have been the times when it has won its greatest victories. The Sword of the Spirit has been the cutting edge of its advance.

The writer believes that the Bible and history support the basic teachings of the Church Growth Movement. It now remains to be observed how the movement's concepts are understood in the Wesleyan Church. This is the subject of the next phase of this study.

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Chapter 4

A SURVEY OF THE WESLEYAN CHURCH IN RELATION TO THE CHURCH GROWTH MOVEMENT

This chapter presents the writer's investigation of significant literature of the Wesleyan persuasion showing the acceptance and use of Church Growth ideas. It also gives the Wesleyan Church's perception of Church Growth through a questionnaire sampling of denominational leadership. The seven questions will be examined in detail with relevant quotations. Conclusions will be made from a final summary with analysis and evaluation.

A Wesleyan Perspective

Is there a Wesleyan perspective on Church Growth? Howard Snyder attempts to answer this by singling out five points that reveal the major issues in answering such a question.¹

The first is that "John Wesley himself provides an important perspective on the whole church growth question." Drawing from Wesley's writings, Snyder suggests Wesley's use of "church growth principles."

To name just a few: (1) taking the gospel to the masses; (2) using unordained itinerant preachers and other indigenous leaders; (3) providing useful structures for koinonia and discipleship through the class meetings, bands, etc.; (4) providing for accountability of designated leaders; and (5) adapting methods and structures to the cultural patterns of the people one is working with. Wesley's work among the growing groups of industrial workers in his day could provide interesting input

¹ Howard A. Snyder, "A Wesleyan Perspective on Church Growth?" The Asbury Seminarian, XXIII, No. 5 (Oct. 1978), 6-10.
regarding the 'homogeneous unit' theory. ²

Second, from the Wesleyan perspective, "the key issue in church
growth today is the question of discipleship and sanctification."
Although Church Growth advocates acknowledge Wesley's concern that new
Christians press on to perfection, there is a lack of emphasis on this in
the contemporary scene.

Third is "the interrelationship of evangelism, church growth,
discipleship, and sanctification."³ Although seldom using the word
"discipleship" Wesley did have much to offer on the dynamics of disciple-
ship that need to be kept in perspective by Wesleyans today.

In the fourth place, "ecclesiological questions involved in
church growth need to be made explicit."⁴ Here it is important to be
aware of the differing ecclesiological traditions in applying church
growth methods or concepts. Wesleyans must understand what they mean by
"church growth" in their own understanding of the nature of the church.

Finally, the Church Growth Movement today needs to be seen in the
broader perspective of the contemporary Christian church worldwide."⁵
Snyder compares church growth with two other contemporary movements; that
of the charismatic renewal and the radical discipleship emphasis. Snyder
suggests that these need to be seen together as God's working in His
Church. He compares the three with Wesley's threefold emphasis.

The emotive element is more prominent in the charismatic
movement and the emphasis is on praise. The volitional
element predominates in the radical discipleship movement,
where the stress is on obedience. In church growth the
cerebral aspect is primary, with the emphasis on rational
planning. One could argue that Wesley--with his emphasis

² Ibid., p. 7. ³ Ibid., p. 8.
⁴ Ibid., p. 9. ⁵ Ibid.
on Scripture, reason and experience—managed to hold these three aspects in fruitful balance. Wesley was perceived as an 'enthusiast'; he was a man of reason; and he stressed radical obedience to the Word. It may be that he has more to say to the contemporary situation of the church than we have realized.\(^6\)

Snyder concludes with an appeal that he made evident throughout his article, and that is:

As Wesleyans, perhaps the most productive thing we can do, ultimately, is to re-examine Wesley in the light of today's emphasis on church growth and to look carefully at church growth in the light of Wesley's own views.\(^7\)

Although this is beyond the scope of this project, it is a task that needs to be done.

Although there has been no systematic attempt to establish a Wesleyan application of Church Growth, there has been a continuing application of it in the Wesleyan tradition. In 1972, General Superintendents of the Wesleyan Church prepared the first in a series for Wesleyan leaders.\(^8\) In the Chapter "Principles of Church Growth," General Superintendent Melvin H. Snyder states the position of the Wesleyan Church by quoting from Donald McGavran's "How Churches Grow:"

Church Growth depends on winning converts. Churches grow from nothing but converts—people who believe on Jesus Christ intensely enough to break from their past sins and cleave to Him as Lord and Saviour. With this premise Wesleyans fully agree.\(^9\)

Melvin Snyder then proceeds to give some basic principles that are an approach to a Wesleyan concept of Church Growth. The first is that


\(^7\) Ibid., p. 10.

\(^8\) General Superintendents of the Wesleyan Church, Servants For His Highest Purpose. (Marion, Ind.: Wesley Press, 1972).

\(^9\) Ibid., p. 41.
the growth of the church is always the work of the Holy Spirit (Acts 13: 2,4; John 14-17). The second principle is that the Holy Spirit always works through human agency. The Books of Acts is a demonstration of this principle. Third is a recognition and use of the gifts of the Holy Spirit, drawing from Eph. 4:11,12 for support. Fourth, good organization is basic to church growth. Again, the Book of Acts is given for reference with special note of the committee set up to care for the widows (Acts 6:1-7). Fifth is a literal acceptance of the Great Commission. Sixth is a commitment to intercessory prayer. Seventh is the proclamation of a biblical message that both warns and woos. The last is an application of the indigenous principle of self-government, self-propagation and self-support both at home and abroad. Drawing from John 17:22,23 and 13:35, Snyder concludes:

Let a church filled with this love really begin to take seriously the Great Commission and move out into the community with a redemptive love and soon it will experience unprecedented growth as a great many churches are demonstrating in this, our day.10

Thus, at a time when the Church Growth Movement was getting a start on the American scene, the Wesleyan Church had already begun adapting it to the Wesleyan tradition. A variety of efforts began to promote Church Growth through the denomination.

In 1974 a quarterly publication GROW was started for teachers, superintendents and pastors by the General Department of Local Church Education.11 By 1975 a series of addresses and workshops were presented throughout the various districts of the church called "Churchgro" which

10 Ibid., p. 48.

11 GROW is published quarterly by the General Department of Local Church Education, The Wesleyan Church, Box 2000, Marion, Ind.
included seminars for growth through Christian Education ministries of the Wesleyan Church.\textsuperscript{12}

Another growth conscious publication distributed in the decade of the Seventies was \textit{Church Growth: A Checklist For Advance}. Direct references are made to Church Growth authors with encouragement to arouse the church. A checklist is included that gives basic consideration to spiritual life and a clear sense of mission.\textsuperscript{13}

A series of church-wide Congresses on Evangelism, held in the winters of 1970, 1976, and 1980, although focusing on evangelism, promoted church growth. The most recent of these offered specific workshops on growth with cassette tapes made to disseminate these concepts to the wider church.

An article appearing in the \textit{Wesleyan Advocate}, by General Superintendent J. D. Abbott, restates the position of the Wesleyan Church with focus again on the Great Commission of Matt. 28:19-20. Dr. Abbott concludes:

\begin{quote}
Making disciples includes: 1) taking the gospel to all people, 2) leading them into an experience of grace, 3) aiding them to live a new life separate from sin, and 4) teaching them the precepts of Christ. As often as that occurs, the church realizes growth and expansion.\textsuperscript{14}
\end{quote}

But, is the Wesleyan Church applying this position in practice? There appears to be a surprising lack of continuing promotion of and

\begin{itemize}
\item \textsuperscript{12} \textit{CHURCHGRO:} Seminars for growth through Christian Education Ministries of The Wesleyan Church. (Marion, Ind.: Wesley Press, 1975.)
\item \textsuperscript{13} J. D. Abbott, \textit{Church Growth: A Checklist For Advance} (Marion, Ind.: The Wesleyan Press), [n.d.]
\end{itemize}
education concerning church growth as it is being applied in other denominations. There is no concentrated ongoing effort underway to involve pastors and laity in church growth concepts. "Churchgro" seems to be the closest attempt at implementing church growth on a wide scale yet without followup. A useful tool for advancing the church is being overlooked.

To better understand how the Wesleyan Church is perceiving and understanding church growth, a survey of church leadership was undertaken. This instrument follows.

Field Study: Perceptions of Church Growth in the Wesleyan Church

This study now investigates how the Wesleyan Church is currently perceiving Church Growth through the results of a questionnaire. The data gathered lends itself to analysis and evaluation, giving greater insight into the present stand of the Wesleyan Church.

The questionnaire, "Reasons For Church Growth In The Wesleyan Church" was produced without any study of the science of such methods of gathering data. This writer simply wanted insight from denominational leadership for an understanding of how Church Growth was actually understood in the Wesleyan Church. Questions were selected and written to allow respondents to express their perceptions freely. Judging from their responses, that freedom was exercised. Questions asked brought the hoped for answers.

Those asked to respond included general officers of the Wesleyan Church, all district superintendents, selected pastors, selected superannuated elders ("elders retired because of age or incapacitated by

\[15\] See Appendix A. A complete tabulation of results is attached.
infirmity, provided they were either on the stationed or reserve list at the time of such incapacitation or retirement,)\textsuperscript{16} selected Wesleyan educators, and selected lay persons.

Selection of pastoral respondents was made from available directories in an attempt to give as broad a coverage of the denomination as possible. Wesleyan educators were selected from the denominational schools while lay persons were selected on a basis of district positions held. Retired persons were included from available lists.

The results are divided into three groups. Group A is General Leadership. Group B is Lay Leadership. Group C is a select group of pastors responding to a previous study done in the Wesleyan Church by O. D. Emory.\textsuperscript{17} That study is an analysis of fifty growing churches. This writer polled 30 of the 50 churches having the same pastor as the original study. Along with the questionnaire "Reasons For Church Growth In The Wesleyan Church," these received a second questionnaire, "Concepts To Grow By: Update," which will be used for observations in the analysis and evaluation.

The procedure to be followed will be to state each question, giving the collective responses of Groups A, B and C with their major areas of concern. Each question will then have a summary. Significant quotations from the respondents are given to show how they are perceiving Church Growth in relation to the Wesleyan Church. Following the reporting of the seven questions, a final summary will be made with analysis and evaluations. Observations from the second questionnaire will also be

\textsuperscript{16}The Discipline Of The Wesleyan Church, (Marion, Ind.: Wesleyan Publishing House, 1976), p. 132 (Par. 539: I B).

\textsuperscript{17}O. D. Emery, Concepts To Grow By, (Marion, Ind.: Wesley Press, 1976).
included as a sampling of validity for Church Growth as it is being practiced in the Wesleyan Church.

**Reasons for Non-Growth**

When asked for reasons why so many Wesleyan Churches are small churches, leaders in Group A responded with four concerns: The pastor, various attitudes, lack of leadership and lack of vision.

The role of the pastor was viewed as a particularly major concern. The part-time pastor was seen to be a hindrance to growth. Poor training and lack of leadership skills were also cited as factors for smallness. Several suggested that "small thinking" was a critical factor. One district superintendent stated the problem of pastors as:

Unprepared academically—unsanctified (low spiritual life)—apathy, lack of vision and social concern—majoring on minors—catering to mission-type people—poor organization—depending on secular work for support.18

A Wesleyan educator agrees, seeing the problem as:

... untrained clergy in the priorities of the ministerial office, viz, all have training one step above the lay leader of the parish (a glorified class-leader with genuine caring-concerns, therefore capable of leading the "small" churches), many have gifts/training in promotional skills and/or public relations (accounting for your 'recent notable exceptions'), few have an adequate theology for ministry or know how to do biblical preaching for today's world ...19

The second major concern was the mental and spiritual attitudes of the church. This includes a number of concerns that contribute to smallness. Ingrown interests, laziness and the fear of growth were repeated concerns. Other responses pointed to negative attitudes, inferiority complex, and a lack of love, especially for new people. A pastor comments, "I believe that our long-time pre-occupation with

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18 Questionnaire #25A. 19 Questionnaire #37A.
'externals' caused people to see us as different due to the outward and not due to 'life within us'."\textsuperscript{20} A pastor-counselor sees that, "We have been too satisfied with 'holy smallness', many churches have become ingrown family cliques."\textsuperscript{21}

Less frequently mentioned, but still major concerns, were poor leadership and lack of vision. Here poor planning, lack of lay involvement, lack of creativity, and poor organization were mentioned. Concerning vision one district superintendent captured the responses of many by stating that there were,"... too many pastors and people with a limited VISION [sic.] concerning the possibilities of experiencing church growth. Also the attitude of contentment with what we have and who we have."\textsuperscript{22}

Group B, the laymen, had similar concerns but saw themselves as the major factor for small churches. Appeal to the lower classes, ingrown family cliques, fear of being spiritually diluted by the world, and fear of accepting new people were given as reasons for smallness. Also seen as a factor was the lack of dedication and involvement of the laity, too often translated into "Let the pastor do it."

The laymen also saw the message as a factor. Some felt that the message of the church was unpopular or unpopularly presented. Others felt that a "holy roller" image was still attached.

A number of laymen felt that the location of the church was a factor in smallness. Located on back streets, "on the wrong side of the tracks," and poor maintenance make the small church uninviting.

\textsuperscript{20}Questionnaire #18A.  \textsuperscript{21}Questionnaire #22A.  \textsuperscript{22}Questionnaire #11A.
The laymen also had interesting insights on the pastor's role in the small size of churches. Lack of pastoral calling, lack of initiative, and poor training were cited. One stated the problem, "Many individuals are outstanding pastors and many individuals are outstanding managers, but very few individuals are outstanding both as a pastor and as a manager." 23

Group C represents pastors of churches identified as fast growing churches by the Wesleyan Church. This group had the fewest respondents to the questionnaire. That may be because they had a second questionnaire to fill out, or it may be they were too busily engaged in church growth to respond. Nevertheless those who did respond gave their reasons for small churches in this order: pastor, lack of leadership, laity and lack of vision.

One pastor put it, when asked why Wesleyan churches were small,

Because of lack of ability to adapt to the present generation, to be current in their techniques and fervent in Spirit and truly fulfilling the mission . . . going to all the world and preach the gospel. 24

Another was a bit more blunt, but positive in saying,

So many 'think' small and man can never rise above their attitude, and this is Scriptural. The old ideas of being small to be Holy is of the Devil. We have all the ingredients to become the leading church in every community. 25

Generally, the respondents saw the small size of churches to be directly related to a small concept of the church. They linked a small concept of the church with inability and unwillingness to adapt to current needs. Zeal for tradition rather than evangelism was cited as a cause. A retired pastor summed it up:

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23 Questionnaire #13B. 24 Questionnaire #9C.
25 Questionnaire #11C.
The Wesleyan Church was not only content, but preferred to be a rural church where the scarce population affected growth. Many of the pastors were rural men, poorly educated, had but a few sermons, so it became necessary to move to another church every year or two.

But more than this, we have remained small because we have stressed the negatives instead of the positives of salvation and daily living. It is no accident that we have been a church known for what it didn't do, rather than what they did do. As an example, I was a pastor in this District and it was an evangelist at Chambers that spoke on the benefits of a spirit-filled life and how delicious the fruit was and my heart became hungry. The campmeeting sermons of my youth I remember as a constant searching for one more speck of carnality hiding somewhere in a darkened corner of my heart. I remember sermons and debates on "How clean is clean," "How pure is pure," "How perfect is perfect." I could say more, but the point has been made that a church might better be small and clean than big and more carnal.26

Reasons for Growth

When asked for reasons why some Wesleyan churches have grown large, leaders in Group A responded with three major factors: leadership, vision and location.

In all but a few cases leadership distinctions were not made between pastor and laity. Only two respondents specifically mentioned the pastor in terms of leadership. None specified the laity. Leadership was not interpreted as the sole domain of either. The personality of a strong leader was mentioned four times and pastor-centered leadership, once.

The kind of leadership which had produced large Wesleyan churches was characterized as possessing strong personality; aggressiveness; and inspiring followers.

A district superintendent described large Wesleyan churches:

26 Questionnaire #21A.
They have had the rare ability to get the kind of leadership needed to whet spiritual appetites and encourage growth. Also, as the church has grown, they have also had the rare kind of leadership that can dispatch authority and develop staff, etc.27

A Wesleyan college educator gave both a positive and negative view of Wesleyan churches which have grown large when he comments:

There are two divergent patterns: One is the breaking out of the withdrawal syndrome into a true transformationist approach to culture . . . a healthy evangelism, implemented by tested methods and sound leadership. The other is a heretical sensationalism based upon a charismatic leader who draws attention to himself or an egocentric congregation ('Our church is the biggest or best!') Pragmatic (ends justify means) methods dominate and success becomes the justification for all sorts of unbiblical and unethical practices.28

An urban pastor attributed growth to churches that:

. . . want to grow and have taken on a church personality that does not stress the externals. Being 'Wesleyan' is not the emphasis whereas being 'evangelical' is. In other words the church's theology may not be much different than many Baptist and independent churches.29

While some respondents to the first question had seen a shifting deemphasis of Wesleyan theology as a reason for non-growth, this pastor saw it as a cause of growth in answer to the second question.

What kind of vision was seen as bringing about growth? While most references were general, some focused on specifics such as "meeting a need," "winning souls," "building an institution," "leading to growth," and "for all kinds of people."

A pastor related from his own ministry that his churches only grew as pastor and people "reached beyond in faith financially and in vision and outreach."30

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27 Questionnaire #15A.  
28 Questionnaire #16A.  
29 Questionnaire #18A.  
30 Questionnaire #24A.
Pastoral vision which sees over each plateau was described by a pastor known by the writer to be experiencing a plateau:

Pastors who desire growth will work toward growth, and work hard. They will train leading lay people to share in the ministry. They will work through each plateau toward new growth.31

Planning for largeness was stressed. A church grows when it meets a need and not at the church's convenience, another said.32

In terms of location, "good," "well-planned," "city," "choice," "adequate," were some of the adjectives applied.

Laymen in Group B attributed growth almost evenly between pastor and laity.

To them, the pastor of a large church possessed vision, a good program, preaching skill, ability to delegate and personality strength. He radiated self-confidence, Christ's love and inspired people to follow him.

The laity in these churches wanted to see growth. They were described as evangelistic, concerned, receptive to other views, cooperative and with a common goal. They had a mind to work. They were Spirit-filled, radiating warmth and love.

Leadership did not come through as strongly (only two mentions) as the traits described above.

The pastors of growing churches in Group C, however, made leadership their predominant growth factor. The leadership of growing Wesleyan churches was seen to break with tradition. Leadership was organized and aggressive. It gave both inspiration and instruction for growth. Effective, it set an example that others could follow.

31 Questionnaire #35A. 32 Questionnaire #10C.
The Sunday morning church climate received more comment from this group. An attitude of welcome, love, concern and evangelism was seen as essentials to a growing congregation.

Among the variety of responses given, the key to growth was leadership. Leadership which inspires and organizes, leadership which results in transforming culture, and leadership based on vision were cited by respondents. In Groups A and C this was their major concern. For Group B the focus was more on the who of leadership, pastor or people, rather than the type or style of leadership. Growth was seen as an essential responsibility of spiritually motivated and trained leadership.

Correlation of Size and Spirituality

When asked, "Is there a correlation between the size of a church and its spirituality?" interpretations and responses varied.

The following chart summarizes the responses:

<table>
<thead>
<tr>
<th>Group</th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leaders in Group A</td>
<td>15</td>
<td>21</td>
<td>21</td>
</tr>
<tr>
<td>Laymen in Group B</td>
<td>6</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>Pastors in Group C</td>
<td>4</td>
<td>5</td>
<td>4</td>
</tr>
</tbody>
</table>

While the numbers and responses vary, similarities can be found. "The small church tends to be more spiritual,"33 a District Treasurer bluntly stated. A smattering of other respondents agreed, citing liberalizing effects of size.

On the other hand, a greater number stated that the larger church tended to be more spiritual. A general evangelist commented, "If

33 Questionnaire #2B.
Pentecost is an indication, the large church may be more spiritual."  

A retired pastor states, "No! In fact, I have observed that the smaller the church, the more difficulty they have pulling together or catching a vision. They are like the man with one talent."  

A district superintendent and many other respondents saw problems in spirituality in both the large and small church. "It is very difficult to ascertain," he wrote. "Large churches have a problem in which a lot of people come to sit and observe and not get active. In smaller churches there is pressure to perform to certain standards."  

"The size of a church at a particular time does not reflect its spirituality as much as its growth pattern does," commented a Sunday School Superintendent from a large church. He said that a growing church is likely to be a spiritual one regardless of its present size.  

"If a church is spiritual it will automatically grow," a pastor in Group C stated. "This is a law of nature. We reap what we sow."  

Although the majority of respondents felt that size and spirituality of a church were not correlated, there were a large number who felt there was a correlation. Of those who said "yes," there were a few who saw the smaller church as being more spiritual. But, more felt the very nature of healthy spiritual life brought about growth. These believed that the greatest efforts should be to develop and to maintain the spiritual life of the church and to expect the growth that should naturally result.

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34 Questionnaire #33A.  
35 Questionnaire #21A.  
36 Questionnaire #31A.  
37 Questionnaire #13B.  
38 Questionnaire #11C.
View of the Church Growth Movement

When asked, "What is your view of the Church Growth Movement?" some of the responses were:

"When I hear about church growth, it is thrilling." 39

"It is becoming more difficult to grow and start new churches." 40

"I am very much in favor of growth and new ideas." 41

These respondents and many others interpreted the term "Church Growth Movement" as growth itself, rather than indicating an understanding that the Church Growth Movement is a distinctive entity. The laity (Group B) in particular, were uninformed about the Church Growth Movement.

Church leaders and pastors in Group A contrasted with the "successful" pastors of Group C. Some in the first group endorsed the movement (thirty-four), three disagreed, and fifteen had mixed feelings. In Group C no one disagreed or expressed mixed feelings. While one didn't comment, the others expressed favorable feelings.

Even among church leaders the Church Growth Movement was an unclear concept. Church Growth as an ideal for the church was readily acknowledged. But few seemed to really grasp the principles and practice of the movement on the American church scene. This may indicate a need for the various administrative levels of the church to examine current trends and become aware of tools for growth already available.

39 Questionnaire #11A.
40 Questionnaire #7A.
41 Questionnaire #3C.
Common Traits in Leadership Style

The questions "Do you feel there are common traits in leadership style held by pastors of large churches? If so, what would those traits be?" prompted varied candid replies.

Church leaders in Group A focused most heavily on administrative ability, determination, enthusiasm, vision-goal setting and a strong personality.

Laymen considered compassion, administrative ability and communicative-preaching skills most important.

The pastors of growing churches in Group C saw strong leadership skills as most frequent, followed by confidence-inspiring and spirituality. The leadership skills they cited included organizing and delegating, holding people accountable, building loyalty to the leader, aggressiveness and a flair for promotion.

One seminary educator stated that the Wesleyan Church has some sect-type of super churches built around the Strong Natural Leader that Olan Hendrix describes. These leaders are "visionary, action-oriented, paternalistic, egocentric, intolerant and indispensable." He says there also are other successful pastors whose leadership skills lie in "areas of pulpit and teaching ministry, management, interest in the whole man and a world view beyond the local work."

A lay person who said she knew six or seven pastors who could be classified as Strong Natural Leaders gave these points: alert to detect capabilities in others; able to maintain long-term respect; wise in human

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43 Questionnaire #37A.
relationships; fostering allegiance to God rather than self. Each of these points were also identified by other respondents who placed a strong spiritual-ethical core as the heart of effective leadership.

Willing to take financial and political risks was the way a pastor in Group C saw the pastor of a large church. He combined risk-taking with a shepherd's heart.

While over twenty skills were listed as traits of leadership style, there were several that stood out in each group. Group A gave these responses in order of importance: administrative ability, determination, enthusiasm, vision, charismatic personality and goal setter. Group B responded with compassion and administrative skills as most outstanding. Group C saw strong leadership and ability to inspire confidence as most outstanding traits. All three groups saw good leadership as the common characteristic in growing churches. Some of this leadership was viewed in negative terms, dictator, dogmatic, but most felt spiritually aggressive leadership was the key to growth.

Numbers-Nurture Controversy

In the Wesleyan Church the numbers-nurture controversy leveled at the Church Growth Movement can be heard whenever two or three pastors are gathered together. As they discuss statistical reports, it becomes apparent that the balance between numbers and nurture is a delicate one. Respondents echoed this.

Very few felt that the Wesleyan Church properly balances a quest for numbers and nurture.

Questionnaire #11B.
Groups A and B felt more often there was not enough stress on nurture.

Conversely, pastors in Group C, identified with growing churches, felt more often there was not enough stress on numbers.

A general superintendent stated the Wesleyan Church needs to develop the "same concern for growth at home which it expresses in world missions." He also believes nurture needs more emphasis, "but it is a serious error to allow a polarity to develop between nurture and growth." 45

An educator stated, "We are too conscious of statistics divorced from people. There should be a concern for 'numbers of people'.'" 46 He goes on to say that statistical comparisons with other denominations are misleading, that membership statistics represent too small a picture and should be replaced by Sunday morning statistics to give a better idea of church size. "Most United Methodist figures should be reduced two-thirds and most of ours multiplied by two or three to see the actual constituency to which the groups minister." 47

Again, there was a wide variety of responses to the numbers-nurture controversy. But the majority in all three groups felt there was not enough stress on numbers (30 percent) or nurture (37 percent). The next largest category (7 percent) stated that there was a proper perspective on numbers. Thus, both numbers and nurture need more careful definition and better communication of their meaning to the church at large.

45 Questionnaire #8A.
46 Questionnaire #41A.
47 Ibid.
Priorities for the 1980's

When asked to state priorities for the Wesleyan Church in the 1980's, respondents displayed unabashed optimism. Evangelism, clearer and more effective preaching, and building up the local pastor were the three top priorities of church leaders in Group A.

The laity in Group B stressed leadership development as the most urgent priority. They also stressed revival and a new discovery of the Scriptures.

Where laymen frequently cited programs in their responses, Group C focused on the message.

Group C's pastors of growing churches made the Wesleyan message their top priority. Proclaiming it with clear distinctives, being both conservative and truly charismatic and finding a numbers-nurture balance were some of their concerns. Better leadership training and developing better pastors were other concerns.

The Wesleyan Church needs "strong support for the local pastor who is the forgotten man in this church," a Group C pastor stated. "I hear what administration has to say. I wonder why they are never interested in what I have to say." 48

At the top level a general superintendent wants to see "a heightened morale or esprit de corps" among the ministry and membership.

An educator saw a need to develop a theological model for a Wesleyan Church; to establish regional pattern churches; to implement training resources from them. The purpose of pattern churches would 49

48 Questionnaire #6C. 49 Questionnaire #8A.

50 Questionnaire #16A.
be to give a means for evaluating the programs of the church.

Many excellent priorities were listed for the Wesleyan Church in the 1980's. All groups saw the need for leadership development. This was Group B's first concern, Group C's second and Group A's fourth. Evangelism ranked number one for Group A and third in B. Group C's highest priority was the clarification and proclamation of the Wesleyan message. Although there was a numerous variety of concerns given, those reflect the most significant ones for the 1980's.

Conclusions

The fact that so many respondents took time to expand their replies indicates that the questions were relevant for the Wesleyan Church today. The responses reveal a genuine concern of the leadership of the church for growth, both spiritually and numerically.

Most vital at this time is a trained and Spirit-filled leadership at the local church level. The pastor is the key person for growth in the church. The laity will be active and skilled in leadership only as the pastor inspires, motivates and trains them for the work of ministry.

If the church is spiritually alive, it will find its purpose and do the job. The result will be growth, both physical and spiritual to the limits of the potential of any given church. Even that potential is limited only by the vision and obedience of the pastor and people to the mandates of Jesus.

One observation to come from the responses was the low awareness of the Church Growth Movement. Responses indicated a desire for church growth, but that it is desired from the standpoint of a small denomination that simply wants its share of the action. The vagueness of
the concept shows how far we are from achieving it. There appears to be a real need for a clear understanding of what the Church Growth Movement is and how it may be applied in the Wesleyan Church.

A survey of the denominational magazines reveals that in ten years there has been little mention of this movement. The church is missing out on one of its tools for growth simply by ignorance of it. The church needs to use its many avenues of communication to promote Church Growth in a Wesleyan framework. It needs to take advantage of the Church Growth literature and leadership in educating the local churches to their potential for growth.

There appears to be a need for greater emphasis on training the pastor for leadership. A check of statistics reveals that the number of students in training for ministry has not grown appreciably in the past five years. In the growing complexity of the church and our society, the need for training and continuing education is imperative.

The survey reveals that both numbers and nurture are under-stressed. Statistics can be a nuisance unless they are used for more effective ministry. Nurture is vital and use of statistics can actually be an aid to a discipling ministry.

The fact that management skills ranked high in the list of priorities should indicate a direction for general leadership to follow. Evangelism is vital and must continue to be stressed. But, if the evangelism is to be effective, there must be adequate leadership in the

[51] In the five year span (1974-1978) the Wesleyan Pastor's Guide (Wesley Press) reveals an eight percent growth in the number of unlicensed ministerial students. In 1974 there were 86. In 1978 there were 107. The number of ordained elders decreased between 1974-1979, as did licensed ministers.
church, both pastoral and lay, to see it through. The church has a high calling, but that calling cannot be effectively fulfilled if the basics of leadership development are neglected.

The research phase of this study needed to be put to the test in the local church. In the next chapter the writer gives his efforts at implementing Church Growth in his own parish.
Chapter 5

LEADERSHIP DEVELOPMENT
IN THE LOCAL CHURCH

Chapter five presents the writer's effort to apply leadership development for growth in the context of a local church. A brief background of the church and congregation gives the setting for what was done. This includes some factors which preceded the study and continued throughout. This is followed by a description of some of the more significant events related to the subject. Attempts for showing potential for growth and attempts at developing pastoral and lay leadership to reach that potential are given. Then analytically the writer looks at issues, relationships and dynamics involved in the events, as they relate to the congregation and as they relate to the pastor.

Background

Grace Lee Memorial Wesleyan Church had its beginnings as the Chambers Wesleyan Methodist Church in a small farming community centrally located between Corning, Watkins Glen and Big Flats, New York. It was organized with fifteen charter members in the Spring of 1900, following prolonged revival services held in the Swamp Hill school house in the town of Catlin. In 1904 a church building was moved by railroad from Pennsylvania to its new location in the community of Chambers. This building was dedicated October 13, 1905 and remains a part of the community as an auxiliary building less than a mile from the new church.
The new church was dedicated September 16, 1962; as the cornerstone states, "To the honor and glory of God this church was built in loving memory of Grace Chambers Lee, wife of George Lee." On October 8, 1967 a new educational unit was dedicated, again a gift of Mr. Lee, a United Methodist layman connected to this church through his wife. Mr. Lee also provided an endowment to take care of a portion of the pastor's salary, janitorial help and music. He provided insurance on the building and much of equipment used by the church.

This writer was the twentieth pastor since 1900, serving from 1971 to 1979. The tenure of pastorates averaged 3.95 years. The longest tenure was fourteen years and the shortest, those of two interim pastors who served less than a year each. This writer followed his own pastor who had served his home church for twelve years and was then retiring from his seventh year at Grace Lee Memorial.

After a ministry of four years in rural Pennsylvania, the pastorate at Chambers was accepted. The first position was resigned with the intent of beginning a pioneer church in the college town of Mansfield, Pennsylvania. This was prevented when the Pennsylvania Department of Transportation projected a new highway interchange through the property purchased by the district, resulting in the district not pursuing the project.

The Chambers community is a rural-suburban community made up of white blue-collar workers. It is an area greatly affected by the present economy. Many major businesses have either relocated out of the state or filed for bankruptcy. Others have reduced their work force. Few new homes have been built and a mood of optimism is hard to maintain. A number of church families, both through retirement and job relocations,
have left the area. The people, with few exceptions, are rooted in conservative tradition and the small church setting. Many are former Baptists.

The first three years of pastoral ministry in Chambers were spent reversing a period of decline. In the second year of his ministry, the pastor saw the community through a disastrous flood (1972). At the same time, a day care program was established that continued with mixed congregational reaction.

The church year 1975-1976 was a productive and encouraging year evidenced by statistical increase and an increased willingness for involvement on the part of the laity. The pastor viewed the Doctor of Ministry program as a way of sharpening his skills to meet the growing challenge of that congregation. The pastor, looking for growth, saw the need for developing lay leadership to help bring about growth. He had attended the Olan Hendrix Management Skills Seminar and saw the need for long range planning in the church. Preparing for expansion of the facility was part of his concept of long range planning, to him not the most significant factor, but a necessary one in management for growth.

Description

At the end of the first Doctor of Ministry seminar, the pastor had experienced a great shaking of his self confidence. By September there was, along with the positive experience of the church looking at growth, a strong opposition to growth, which viewed the pastor's concept of growth only in terms of expanding the physical plant. A trustee resigned because of long range planning which included facility expansion. The pastor noted that the trustee then moved his membership to a church that had already
done some of the same things this pastor saw as possibilities for the Chambers Church. Whereas the pastor viewed consideration of plant expansion as a necessary part of planning, the congregation began to interpret planning in terms of expanding a facility they felt was adequate.

Administratively, the pastor sought guidance from the governing body, the church, and its elected board. There were no directives given for any other course than that which the pastor had received from the Board—to carry on planning for growth. He realized he was not receiving the directives he needed to administer the church and carry out planning. He offered to pay the cost of professional consultation if the church would accept the services of such. This was rejected.

At this point the pastor was facing difficulties in completing the doctoral program. He felt that a stalemate atmosphere in the church was creating a bottleneck toward completing the program. In an effort to help the Congregational Reflection Group and Church Board understand the doctoral program better, and also to gain insight himself regarding what he needed to do with his program, he arranged a meeting with the Doctor of Ministry Program Director and the church groups.

The program director, practicing consultation skills, engaged the groups in a mediation consultation process with the pastor out of the room for much of it. Through using his consultative skills, he elicited frankness from the groups regarding their views of the pastor.

The process resulted in the church getting back into the planning process. It brought about a clear statement of his resignation and effected the church's willingness to begin a mission statement process. At the time he moved, the mission statement itself was completed, explained to the incoming pastor in a Board meeting, and ready for the new pastor and
congregation to begin goal setting.

Actions taken to develop leadership which would result in church growth can be grouped under two headings. The first is attempts to show the congregation their potential for growth. The second is attempts to develop both pastoral and lay leadership to reach that potential.

Potential for the church is graphically pictured by Jesus, "I tell you, open your eyes and look at the fields! They are ripe for harvest" (John 4:35). Seeing it is only the first step. Jesus also expected that something would be done about it. "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Matt. 9:37,38). Asking for harvest workers and the Lord's sending them take place only after the potential is seen.

The pastor developed a vision for his church and community which he attempted to share with his congregation. A review of the minutes from the Local Board of Administration 1 reveals that growth was discussed on many occasions with the purpose of planning for this growth, including the possible expansion of the facility. Discipling the growing number of prospective members was a factor that needed attention. Discussions of additional staff and multiple services were considered by the board. 2 Even the possibility of outside consultation to help realize potential was discussed and board action taken to investigate the possibilities through a committee. Goals were adopted with what appeared to be the church's understanding of its potential in its harvest field.

2 June 9, 1976.
To help reach this potential, priority was given to the development of leadership within the church. Prayer for God to send forth laborers became an important part of the church in this crucial year. The year 1976 was designated a year of prayer and special attention was given to prayer within the board. Sermons emphasized prayer to the entire body.

Along with the attempt to raise awareness of the potential for growth, there were deliberate attempts to raise the pastor's own skills in leadership and to train the laity for leadership. The pastor attended all available ministers' conferences and workshops. He took twenty-six weeks of training in clinical pastoral training, attended an Olin Hendrix management seminar and started the Doctor of Ministry program with the desire to sharpen his skills. He worked with his church board to help them develop leadership ability. An evangelism training program saw ten percent of the congregation effectively trained in a positive outreach. A retired couple of those trained in evangelism was able to move into a visitation ministry. They continue to minister to as many as thirty shut-ins every week.

The staff was increased by the addition of a part-time secretary and the hiring of a retired minister as Minister of Visitation. Discussion continued about hiring an Associate Pastor.

The Sunday School Superintendent was encouraged in her leadership development through frequent planning sessions with the pastor, support in staff meetings and in having her way paid by the church to training seminars.

Training was provided for existing teachers through printed material, staff meetings, formal training sessions at the church and through encouragement to attend professionally conducted workshops. Such training was also made available for potential teachers as well. This
included a special apprentice teaching program.

The youth ministry was put on a sound footing through utilizing results of an earlier experiment of foresight and vision in the church. In 1973, an Asbury Theological Seminary student had been hired for the summer. One of his responsibilities was to develop a youth group. This was fulfilled and then continued under the leadership of two couples who attended a one day youth workshop. This work then passed on to another couple who, working with the pastor, continued to develop the youth program. With this couple a youth advisory board was developed. This program continues to be a vital part of the church.

Another attempt at leadership development came with the formation of a Board of Christian Education. The purpose of this body was to coordinate the Christian Education program and to establish goals for each auxiliary (or subsystem) in the church.

During this time the trustees became active and responsible. Prior to this time, one man had cared for most of the routine activities of the trustees. When he retired and left the community, there was an adjustment period when the trustees took little action. The pastor worked with this group to help them set up a working list of responsibilities. This resulted in more regular meetings and the developing of a maintenance schedule for the church.

Then a Congregational Reflection Group was established. Their function was to monitor leadership development in the pastor and in the congregation, to act as a communication bridge between the pastor and congregation and to find ways of bringing about needed development. In doing so, their own level of leadership increased.
These represent some of the most significant features of leadership development through the four year period of the pastor's participation in the Doctor of Ministry Program. Although there were other areas of development, these were the ones where both progress and resistance to progress were most evident.

During this time, 1977-79, a crucial factor appears to have been a breakdown in communication between the pastor and congregation. The problem came into focus over the issues of long range planning, consideration of plant expansion, and lack of clear directives from the church to the pastor.

The issues were not new to this time period. They had surfaced two years previously when in the annual meeting of June, 1976, the church took action to pursue long range planning, including the investigation of possibly expanding facilities. Goals were adopted which included possible expansion of the facility. The District Superintendent was present at the 1976 meeting and gave his encouragement. Soon after this meeting misunderstandings about long range planning and statements by unidentified persons who felt a building program must be imminent were reported to the pastor. A letter was sent to the membership dated August 26, 1976 to clarify the actions taken. It also sought input from the congregation.

The planning emphasis continued on the board and the following month they instructed the trustees to continue planning. Following a trustee planning session, one of the trustees resigned his membership from the church over the issue of building.

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3 The District Superintendent gave a homespun illustration that "You don't build a barn by paying for it with the cows you already have."
From November and into January, 1977, discussion of building expansion and long range planning continued. On January 5, the District Superintendent again presented recommendations for expansion of the church. The minutes state:

A discussion was held on the future of our church building—what to do next. Superintendent Bence advised that there is no need for building this year, but possibly another year if our attendance holds up. He explained how it is impossible to fill a church beyond 80 percent and we are reaching it. For a year in our peak seasons we could hold two services. He explained that the present congregation does not carry the financial load of a new building, but the new people who fill it.\footnote{Minutes, January 5, 1977.}

An alternative to expansion—multiple services—was discussed. A survey was given in the February 20 bulletin for the congregation to determine their willingness to participate in multiple services. March 2, the board discussed the survey results but postponed a decision until a later meeting, at which time no further action was taken.

At the May 10 meeting, the pastor asked for a planning conference to be held, but no action was taken. In his year-end report to the church in the church's annual meeting, June, 1977, he again requested the planning conference to help the church fulfill its purpose and set goals for its ministry. The agenda item requested a tentative date for a planning conference to arrive at a five year or longer plan for the church. It was carried. The minutes said it would be held in September with the church involved in discussing a five-year-plan.

The board discussed the planning conference at their meeting on August 3, and tabled setting the date. With the CRG already working on ideas for a planning conference, their ideas were presented to the board
October 10. Also presented was "discussion of Pastor Scott's dream of expansion," the minutes read. No action was taken.

On December 12, the District Superintendent met with the board. They voted to hold the planning conference March 3 and 4. Before this could take place, the board concluded in their February meeting that it was impossible to meet a March 3-4 target date for congregational involvement. They decided to use their March board meeting as the planning session.

Then on March 21, following the routine business, they held a "Discussion Only--Planning" session, as the agenda termed it. Minutes include a number of statements, but with no action taken on any of them.

Among the statements summarized in the minutes were these:

The thought was expressed that if we find it necessary to go to a multiple service ministry, we may lose some of our friendly concept on which we base our ministry--that we don't just want the number but that we really care about each family. In a multiple service it would be hard to distinguish families that are missing. By seeing the new faces each week, it emphasizes that we are reaching out and bringing new people to the ministry of Christ.5

And regarding expansion the minutes record:

The trustees and members of the board feel that we are at a point where we must consider a building program for expansion of our present facilities. The trustees have authorized having work done--at no cost--consisting of a plot plan and elevation survey. Pastor Scott will submit a proposal to Ron Pelino (an architect).6

At the annual church meeting June 14, 1978, the pastor's report stated his recommendation that the church establish a Building Fund and establish a target starting date. During this meeting a proposal was carried that the trustees be authorized to secure architectural plans for

5Minutes, March 21, 1978. 6Ibid.
expansion, limiting expenditures to $2000. This came about, however, following a heated discussion. As members began to give negative views on this, the pastor, with unleashed emotion coming forth, pleaded for direction from the church. To this effect, he said, "If you don't follow the direction I see as pastor and don't give me an alternative direction to follow, my work here is finished." Many of those present interpreted his statement to mean, "If he does not get his own way, he is going to quit."

On July 21, 1978, the pastor posted on the bulletin board the same letter sent in 1976 to clarify planning and bracketed in red a request for feedback from the congregation. At times he received frequent quotations from unnamed "they say" sources which members felt obligated to report to the pastor. He learned to ask, "Who are they?" Frequently the spokes-person didn't know, or was unwilling to tell the pastor so that he could go directly to the person and clarify the issue. Gradually, the pastor and a few members began to challenge "they say's" authority. It became harder for "they say" to remain anonymous. Identities and sources of misunderstandings became more obvious.

The pastor again sought direction from the Board on September 11. On November 14, he initiated discussion of professional consultation to help communication between pastor and church and to help the church grasp its mission. On December 6, at the semi-annual church conference, his proposal received no second when presented as a motion. The vice chairman, later in the meeting, reintroduced it to the agenda and a 9-1 ballot vote empowered the board to study programs of consulting firms.

A final event took place February 8, with the on-site visit of the Doctor of Ministry Program Director. Using consultant skills he drew from
the board members and the CRG their points of dissatisfaction with the pastor. It was clear, he later told the pastor when the pastor was brought in before the group, that the board did not want him to continue there another year. The pastor stated that he would resign to take another work.

During the last several months it became evident that there was no common sense of mission in the church. Why are we here as a church? Where are we going? How will we get there? are questions that had been asked, but no common answers sought or found. Because the church had turned down the idea of an outside consultant, the pastor submitted a model for developing a mission statement. This was done in the January 8 meeting.

On February 12, the Church Board elected to follow the mission statement process in a systems approach to church management. The remaining months saw the mission statement process completed to the goal setting point where the new pastor was to continue with them.

The process did give a renewed sense of unity and purpose and restored the pastor into a working relationship with the church. He again sensed enough support from the church to remain as pastor if he had chosen to do so.

From a follow-up questionnaire, it appears that no goals were set regarding the mission statement. The succeeding pastor resigned after one year's service.

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7 The process followed and the results are unpublished material available from the author.
Analysis

A number of important things were learned through this experience. The status quo is not good enough for the church even though there is risk in disturbing that status quo. Risk taking is a necessary part of growth.

Communications must be constantly monitored with adequate feedback to determine effectiveness. Communication cannot be taken for granted. It is a process that requires openness, honesty and patience.

A part of good communication is the ongoing training in sub-systems as personnel change. After each election or appointment there needs to be a time of educating the new person of the procedure and status of projects or concepts already in process.

A mission statement is vital for a church to grow, both spiritually and numerically. It cannot function as a body without a clear focus of mission.

Developing leadership for church growth is not easy. It takes planning, cooperation and a common vision.

It is difficult to know how much of the pastor's own inner struggle can or should be shared with his congregation.

Love, if it is real, must be honest enough to confront, open enough to hurt when needed, and patient enough to see that healing takes place.

Out of the many areas that could be analyzed, the one that stands out for clear scrutiny is the planning process. The writer divides this analysis to discuss the congregation and them himself as pastor.

One of the problems related to planning may have been the particular people in this congregation. The educational level may have been a
hindrance to planning. Very few in this congregation had any training beyond high school. Employment-wise, most of the congregation are workers in industry. Very few are in management positions requiring any form of planning. Most operate on a "plan as you go" basis in their private lives. Long range planning was not a part of their everyday experience.

All of the congregation are affected by the present state of the economy, more so than those of similar status in other parts of the state or country. Many of the congregation live in an adjoining county noted for a low tax base and economic hardship. The devastating flood of 1972 took many businesses from the area. Since then, many other businesses have left the area, creating one of the highest unemployment rates in the nation. A number of retired people in the congregation are on fixed incomes. For these reasons any long range planning that appeared to require an outlay of money was received negatively.

Long range planning, however it may have been discussed in the past, became identified with an outside source— the Doctor of Ministry program.

The church had a large investment of time and emotional outlay in the Doctor of Ministry program, along with the pastor. Failure on the first set of qualifying exams not only depressed the pastor, but was transmitted to the congregation as well, with CRG members feeling it most keenly. As key lay persons, they along with the pastor, may have communicated this depression to the rest of the body.

In terms of planning, individuals in the congregation expressed among themselves and to CRG members mixed reactions as to what was being done in the church. Some felt the church was moving too fast. Some
thought the pastor's new ideas were the seminary's meddling in the church. Others saw the program as a source of creative ideas. The net result was a "wait and see" caution.

The community is highly traditional. Change is viewed with caution, especially if it is a departure from fixed forms, whether in liturgy, worship, or even the time of a service.

Within the congregation there was a low awareness of concepts of the Church Growth Movement. This was due in part to the pastor's own lack of knowledge, and partly to disinterest in new methodologies. Numerical growth was not generally viewed as important or desirable. A few people, such as the Sunday School Superintendent, saw the potential for growth and were desirous to see it happen.

There was a sense that the church had a particular job to do, but no real consensus as to what the job involved, other than a broad understanding of "reaching the lost." Discussions of planning began to raise mission consciousness. The mission statement process was finally entered with mixed motives. Some really wanted the church to get on with its purpose. Others wanted to please the pastor and make his remaining months pleasant. These reactions were brought out in a follow-up the pastor conducted on the mission statement process six months later.

The spiritual life of the church had reached a plateau. There were a few who voiced deep concern for revival, but only two joined the pastor and his wife for a weekly time of prayer especially for revival. This affected planning in that the status quo seemed to be good enough. It reinforced the "plan as you go" philosophy.

Another influence affecting the planning process also had spiritual roots. The community is strongly affected by religious broadcasting with
a charismatic emphasis. A number of individuals expressed the theology that to plan is to limit the Holy Spirit by trying to do His work for Him. A faulty Calvinism was also at work. The strong Baptist background in some of the members came out in a near fatalism—whatever will be will be, we cannot change it. This was evidenced also in a pessimism that we cannot change our society, so why try?

Planning took time. Those who were leaders in the church's subsystems such as the Sunday School, youth and missionary program were so deeply involved in the routine planning that there was resistance to giving more time for long range planning. The over-worked volunteer syndrome was at work here.

A lack of open communication hindered planning. Looking back, this may have been involved in board meetings regarding the decision for multiple services. First tabling the decision and then allowing routine matters to take discussion time; the board may have been telling the pastor it did not favor multiple services, or it was too late to implement them before Easter. The board may have been communicating to the pastor that they were growing weary of being asked to become involved in planning.

One factor emerged in the LBA. Many members did not know the basic parliamentary procedures which allowed members to express negative reactions. In the parliamentary process there was great hesitancy to express opinions contrary to the pastor's views. Reasons for this hesitancy are not readily understood.

Perhaps the best thing to have done with the resistance to planning would have been to relax, postpone planning, return to doctrinal preaching, moderate evangelism and patient training of lay leaders.

Throughout the Doctor of Ministry study there was much introspection
and evaluation. Perhaps this was overdone. There may have developed a
pre-occupation with the warts on the church and a loss of sight of its
beauty. There seemed to be a loss of warmth and vitality in the process
of looking inward. In-house problems became more evident and outreach
more difficult.

CRG functioning may have been a threat to the decision-making
bodies. Wider involvement of key leaders on the CRG may have helped in
communication to other subsystems and the congregation at large. Nothing
discussed in the CRG was intended to be kept secret, but neither was there
an effective way to disseminate its information.

Frustrations within the CRG itself arose as to its function.
Many efforts of the CRG in conceptualizing and implementing ideas for the
church appeared to be falling by the wayside. They expressed concern that
the pastor was not following through with their ideas and suggestions.

The contextual project--apprentice teaching training--was taking
a great deal of his time as he tried to fit a particular approach that was
later abandoned. A number of other projects were also given considerable
time and later explained to the CRG, a Bible Knowledge Inventory, for one.

As part of the planning process and as part of the total life of
the church, personalities must be considered as they affected both the
pastor and the congregation. It is difficult to ascertain how much or in
precisely what way they affected the church.

The pastor's communication through body language conveyed
depression, or disinterest, he was told. His peers in the Doctor of
Ministry study and the church recognized it. The CRG tried to help the
pastor become more expressive.

While the pastor seemed to the people to be withdrawing, the
board's vice-chairman, a former minister, appeared to the pastor to be gaining a following. In the church board he introduced or seconded most of the motions. He led a mid-week Bible Study in the home of the pastor's secretary. When the pastor requested his help to incorporate more Bible studies into the life of the church, he replied by suggesting more church programs for the pastor to oversee. He did not lend his efforts to see more Bible studies established and instead communicated to his group that the pastor wanted to disband it.

Even though the pastor met with the group to assure them otherwise, he had the feeling he still received their suspicion.

On another occasion, the Bible study leader invited a pastor of charismatic persuasion to speak to the Bible study group. The invitation came without knowledge or approval of either the pastor or district, the district having stipulated approval of outside speakers required. The pastor was invited to attend and did attend. His presence helped modify the presentation given.

At one point a weekly men's prayer support group for the pastor had been formed with four men and the pastor. As several could no longer attend and the vice-chairman joined, the character and tenor of the group and its concerns changed. The support system for listening to the pastor's needs was gone.

Were the pastor's concerns for his vice-chairman prompted by jealousy, mistrust, or founded on reality? This continues to remain a mystery without obvious explanation. The vice-chairman has a winning personality and a strong natural ability which could easily elicit a following. At one point the pastor told him, "You have great leadership ability. You must be careful how you channel it." Even though the vice-
chairman verbally said he wanted to help and support the pastor any way he could; when given specific areas such as expanding Bible studies, the help was not forthcoming.

Referred to earlier, the charismatic movement's influence, while not as divisive as in some other area churches, received a strong assist from a matriarchal figure in the church. Not a member, and having stated the church would be better off as a non-denominational church, the elderly lady distributed charismatic movement literature widely. The pastor, who loved and respected her, saw the doctrinal confusions these books could create, but did not deal strongly with the issue, although he tried to enlist her cooperation. As part of the Bible study group, her influence was a strong factor, as well as the vice chairman's.

An issue to be considered in reflecting theologically on the congregation was the age old problem of Satan's work to destroy the church. There was no obvious "big" problem. There was just a gradual shift from enthusiasm and evangelism to a despondency and introspection that focused on problems rather than solutions. Spontaneous love gave way to suspicion. The "father of lies" (John 8:44) was very subtly at work. Another tactic is to "wear out the saints" (Dan. 7:25). No one likes to continue in unpleasantness. It is easier to either give up or give in. Paul encourages us "not to grow weary in well doing" for the promise is that "we shall reap, if we do not lose heart" (Gal. 6:9). The battle with Satan may have been too much of a defensive battle. The Bible makes it clear that it is to be an offensive conflict. "Resist the devil and he will flee from you" (James 4:7). But that verse has a vital precondition to resistance, "Submit yourselves therefore to God."

In retrospect, there was an attempt to recognize the spiritual
warfare, but perhaps the battle was not taken seriously enough. Another issue for theological reflection was the congregation's understanding of its ministry. There was a developing theology of the laity with an awakening to the possibility of ministry. Traditionally the pastor was the head of the church. If anything was done he did it. Part of the struggle this writer faced was that of how he would handle the stirrings of the sleeping giant. The awareness of new responsibility was creating a new independence and a questioning of pastoral authority. Individuals began to discover and use their spiritual gifts. The Body of Christ was coming alive. But many heads prevented the Body from functioning normally. At the point Christ is given rightful place and authority as the head of His Church, lay ministry can be effective and there will be unity in the church (I Cor. 12).

Did leadership development for church growth take place? Yes, but not exactly the way it was desired. What was done began with a vague awareness of what Church Growth was all about. As that awareness deepened, needed skills were sharpened and concepts of growth were employed as they were understood. Grace Lee Memorial is a good model for Church Growth concepts. It is a homogeneous church with great potential for growth through people movements. It already has a network of ties with people ripe for the harvest of evangelism as well as members trained in evangelism. It only needs the desire to grow with willingness to work with leadership for that growth.

Leadership development did take place. A number of the younger families have assumed leadership roles that are affecting the church. Some of that leadership has since moved, but there remains a strong potential leadership. Some of this development came about through direct
involvement with the pastor, such as the Sunday School Superintendent and others through participation in the LBA and CRG. Some of it developed unexpectedly as individuals took a responsible role to "help the pastor" or began to employ their gifts in the church.

There were direct efforts at lay involvement that missed the mark. Several attempts to promote body ministry through lay gifts were unproductive, but with a few encouraging exceptions. Youth ministry flourished, as did the home department.

The pastor's own personal struggle was a hindrance to real leadership development for church growth. Instead of stronger lines of communication being developed, existing ones seemed to be weakened. Body language was especially crucial. His true feelings were hidden. Depression was communicated and especially affected those closest to him. He did not know where to turn for help, other than his spiritual resources. Real causes of depression and loss of self confidence were never clarified, even in counseling. The struggle was compounded by the prospect of moving to pioneer a new church. For two years this was a factor in the pastor's thinking, and for one year the congregation was aware of the possibility.

Consultation for the church was considered on a number of occasions, so the strong negative reaction to the request in December of 1978 was not expected by the pastor. It seemed to him the natural course of action to get the church and the pastor on course together again. Consultation, in effect, did take place in the on site visit of the Doctor of Ministry Program Director and resulted in the church developing a mission statement. If this could have been done at the first awareness of the need for a planning conference, much of the pain for the pastor and congregation could have been avoided. However, the process of mission
statement was not known at that time, although some of its ingredients were being included in long range planning. The mission statement process was a valuable one and did help in re-establishing unity.

The pastor did not separate his own vision for the church, which included building and his desire to be in mission as a church. He was willing to follow whatever directives the church might give him as its vision, but that was not received by the church, despite his written or verbal communication.

In some ways the pastor was growing in understanding at a faster rate than he was able to communicate to the church. Management skills, growth concepts, lay development were being learned at a much faster rate than they could be put into practice, creating unnecessary levels of stress in a congregation beginning to wake up to its potential. The pastor did not effectively communicate what he was doing to implement ideas coming from the CRG and the LBA. The pastor was simply trying too hard without the degree of response desired. As he lapsed into depression the church in effect was catching on in some areas and finding the pastor "disinterested."

There was a feeling in some that nothing was being done, when actually most ideas were implemented without fanfare. There was also a lack of accountability on the part of those accepting special assignments. The pastor was not assertive enough, for example, to see that his request for the secretary to consistently post LBA actions or publish a synopsis in the bulletin was followed through. His policy of "I asked you once, that's enough," did not work.

The resignation of his efficient and faithful secretary left a void in the congregational feedback process for the pastor. At the same
time feelings of internal pressure to perform and his expanding awareness of what could be done in the local church, were compounded by feelings of self-doubt and needing the church's direction.

The pastor, however, developed enough in his own leadership skills to responsibly see the church through a difficult period and to help them focus on mission. He did take decisive action and saw it through. It is significant that the pastor was going through a great inner struggle; that he was growing through the struggle; and that the channels of communication were not working.

It is also significant that consideration of a move to a pioneer ministry began to work heavily upon him. He had weathered the storms of the first three years at Chambers and had dug in his heels to stay and work there, perhaps, for a lifetime of ministry. If God were to reveal a purpose for the pastor to leave the ministry at Chambers, it would require strong indications that it was a divine plan.

Finding God's will in the midst of conflict was especially difficult for the writer. In reflecting theologically on the pastor, was the possibility of pioneering a church God's way of closing out his ministry at Chambers, or was it God's testing by offering an alternative in the midst of conflict? It would be easy simply to walk away from an unpleasant experience, saying "This is God's will." Could the pastor's vision really have been God's will and, having been rejected, God terminated his ministry there? Could the pastor have been out of God's will and was thus moved on? Could God's will have simply been open with the choice up to both the pastor and the church for whatever decision was made? The pastor and the church did much soul searching in this matter. The decision to leave was not an easy one, but the peace of God that came indicated that it was the
right decision.

The experience although painful at times did bring about growth in the writer. Faced with conflict he had to search his own spiritual and professional life more carefully. He learned the meaning of keeping a Christ-like attitude in face of opposition and how to love those who were opposed to his efforts in the church. Prayer took on a deeper meaning.

What part does the Holy Spirit take in the planning process of the Church? This is another issue for reflection. This writer believes that the Holy Spirit is the source of all planning. He is the Guide to all truth (John 16:13). The image of the Church as the Body of Christ reveals that the Holy Spirit works in harmony within the Body (I Cor. 12). Discord is not of the Holy Spirit but comes from man out of harmony with Him.

Planning is the process of seeking the will of God whether it is done for a day at a time or for a ten year period. The Bible gives God's basic directives to the Church. For example, the Great Commission (Matt. 28:19,20) tells what the Church is to do but does not tell how it is to do it. Methods change but the mandate does not change. The Church in every age and circumstance is left to find the most suitable plan to accomplish its task. The Scripture gives the guidelines for keeping the Church ethically and spiritually on course. Good planning always leaves room for evaluation and change. The Holy Spirit is sovereign to change any or all planning done by the local church. The seeking of God's will must be the heart of all planning.
Chapter 6

MANAGEMENT CONCEPT FOR DEVELOPING PASTORAL AND LAY LEADERSHIP FOR CHURCH GROWTH

The research and its local church application described in previous chapters are in this chapter integrated into a model of management. This chapter forms a bridge between theories of church growth and practice, between textbooks and the local church. It forms a second bridge between what was learned and further implementation of this knowledge. It will bridge these by investigating concepts of church management which best develop leadership to get the job done.

Four questions serve as a foundation for this investigation:

1. What is management?
2. Why is management necessary?
3. Who is to manage?
4. How is management done?

These are followed with summary and conclusions for implementing church growth through leadership development.

Biblical Base for Management in the Church

The Bible is not a textbook on church management any more than it is a textbook on warfare or geography. However, it does contain information that is reliable and appropriate for these and other areas. Since the Bible is the basic text of the church and vital to an understanding of her nature and mission, an awareness of its concept of management deepens that understanding and advances its purposes. If the church's purpose is to result in growth, then the management concepts of the Bible should reflect that purpose and promote its fulfillment.
Can we then legitimately turn to the scripture to look for concepts of management? Olan Hendrix replies:

Before entertaining negative reaction to the terminology of management, Christian leaders would do well to investigate the way in which the Bible clearly illustrates the concepts conveyed in these management terms. Although the principles are expressed through different terminology, they are demonstrable in the scriptures. This is evidence of the fact that the principles were not invented by secular business, but were discovered in the reservoir of common knowledge.¹

Hendrix gives three primary examples of the principles of management and organization to be found in the Bible. The first example is God Himself. In the Godhead there is perfect unity (Deut. 6:4; John 10:30). At the same time, there is plurality of persons. (John 14:20). Variety of functions are attributed to the persons of the Godhead, giving evidence of organizational relationships.

Generally speaking, the Father is presented as the source of all things, the Son is the enactor of all things, the Holy Spirit is the applier of all things. Numerous scriptures pertain to this truth. (II Cor. 5:18,19; John 8:28; John 14:15-17; John 16:13,14).²

The second example is the Nation of Israel. There is a definite progression, the family unit to a race of people. Leadership shifted from the father (Gen. 12:2, compare Gen. 17:4-8) to a divinely appointed leader at the time of the exodus from Egypt (Exodus 3). The progression continues from single leadership in Moses to a structured leadership with organization and delegation of responsibility (Ex. 18:13-36). This structural leadership continued under the monarchy. During the transition from Moses to the monarchy, many principles of management were introduced: the organization of people for special work (Num. 1:47, Num. 3); the strict

²Ibid., pp. 13-16.
organization of the camp (Num. 2:10); appointment of subordinate leaders (Num. 11:14-17); succession of leaders (Num. 27:18-23) and the planning and execution of Israel's movements (Num. 34-36).

The church is the third example. The church is an organism in nature, the Body of Christ. But as to its function and expression, it is an organization of people with human leadership. Organization is implied in the figures used of Christ and His Church. The shepherd and the sheep (John 10) indicates leadership and followership. The Cornerstone and stones in the building (I Pet. 2:4-8) illustrate Divine arrangements and interdependence. The High Priest over a kingdom of priests (Heb. 5:1-10; 6:13; 8:6; I Pet. 2:5-9; Rev. 1:6) presents the authority of the High Priest and responsibilities delegated to the kingdom of priests. The Head and the Body (I Cor. 12; Eph. 4; Rom. 12) picture the interrelationships of the parts working together to reach the goals of the whole.

Management principles are evident in the establishment of the church. Jesus trained His disciples to fulfill His task in the world, following a definite plan. In the Great Commission (Matt. 28:18-20), Jesus had a clearly defined goal with an outline for its fulfillment. By the time this mandate was given, the disciples were trained in the basic principles necessary to see it accomplished.

A clear application of management principles can be seen in God's gifts to the church (Eph. 4:11-16). In this passage the goal of the church is stated with God's plan for reaching it through men equipped to train and develop others for ministry.

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Finally, management principles can be found in the organization of the local church. Acts chapter six gives the account of early organization for the carrying on of effective ministry. Paul carefully outlines the qualifications of leadership (I Tim. 3:2-7; compare Tit. 1:5-9). As the church developed more specific terms were used to describe these functions of leadership (elders, deacons, bishops, etc.).

Other approaches to biblical concepts of management are found. God as the Master Manager of the Universe can be traced from His precreation planning down through His great plan of redemption to His future plan for eternity. In Him, all concepts of management find their highest ideal.

In human history Bible personalities give insight to Bible principles at work. Joseph's management skills lead Egypt to a prosperity that in God's economy preserved His chosen people (Gen. 39-50).

Jethro, Moses' father-in-law, demonstrates practical wisdom in delegating authority and freeing of a leader to do his job (Ex. 18). Moses himself represents leadership with all of the risks and responsibilities involved. Nehemiah could be read as a book on management principles at work as he tackles the great task of rebuilding the walls of Jerusalem. Thus, the Bible, although far from being a textbook on management, does offer a great deal of insight on management concepts in practice.

Management for Church Growth

This study now explores the four questions raised earlier in this chapter. In this study a number of words are used interchangeably. Although management, leadership and administration all have specific meanings, they are inter-related and used as synonyms here in their broadest meaning for management in the church.
What then is management? One of the most comprehensive definitions is found in the work of Alvin Lindgren:

Purposeful church administration is the involvement of the church in the discovery of her nature and mission and in moving in a coherent and comprehensive manner toward providing such experiences as will enable the church to utilize all her resources and personnel in the fulfillment of her mission of making known God's love for all men.

This is more simply stated in Management for Your Church:

Management involves the work of clergy and lay officials, including all functions of enabling the church to establish its mission and facilitate movement toward it. It involves the function of providing spiritual and organizational leadership to the church system or subsystem for which the person is responsible.

Narrowing this further, Hendrix writes, "The person in charge of a group of human beings for the accomplishment of a mutually agreed purpose is the manager." One further simplification results in this definition, "Management is the responsibility for accomplishing results through the efforts of other people." Many other definitions exist, but perhaps these will help focus the meaning of management as it relates to church growth.

Church growth as defined earlier means, "All that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with Him and into responsible church membership."

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6 Hendrix, op. cit., p. 3.


8 C. Peter Wagner, Your Church Can Grow, (Glendale, Calif: G/L Regal Books, 1976), p. 12.
Then management becomes the fulfilling of this through the effective efforts of those who understand its meaning. Carrying this further and applying the evangelistic thrust of the Great Commission as well as its nurturing aspect, a definition of management is reached that qualifies the first given above.

Purposeful church management is the involvement of the church, the body of Christ, in the discovery of her nature and mission, both scripturally mandated and contextually derived, and moving in a coherent and comprehensive manner toward providing such experience as will enable the church to utilize all her resources and personnel in the fulfillment of her mission.

Returning to a simplified statement, management is leading God's people to fulfill God's purposes in the most effective way. A practical illustration of this is found in Eph. 4:11-16, where the goal or purpose of God is maturity, Christ likeness. In this passage the image of the church is the body of Christ where leaders are given "to prepare God's people for works of service" (Eph. 4:12) in order to build up the body. Maturity is equated to faith and knowledge rooted in Christ that cannot be shaken "by the cunning and craftiness of men in their deceitful scheming" (Eph. 4:14).

Instead, maturity based on faith and knowledge, speaks the truth in love, drawing all that is needed for life and growth from Christ who is the head. But the requirement for accomplishing this is "as each part does its work." Thus God gives leaders to equip the saints for the work of ministry.

Why is management necessary? To get the job done. The image of the church that illustrates this is God's flock, "the sheep of His pasture" (Ps. 100:3). The nature of sheep is to stray (Isa. 53:6). In His Galilean ministry Jesus looked on the multitudes with compassion, seeing them as
"sheep having no shepherd" (Matt. 9:36). Moses' great concern before his death was that God would appoint his successor "that the congregation of the Lord be not as sheep which have no shepherd" (Num. 27:17). Jesus is Himself the Great Shepherd (John 10: Heb. 13:20), and required of His apostle "Peter, feed my sheep" (John 21:16,17).

In Ezek. chapter 34 there is a searing reproof of the "shepherds of Israel" who neglected their responsibility (verse 2). This reproof concludes with God Himself as shepherd, "You my sheep, the sheep of my pasture, are people, and I am your God, declares the Sovereign Lord" (verse 31 NIV).

Jesus has left the care of His church to responsible men. "Guard yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God which he bought with his own blood" (Acts 20:28 NIV).

The apostle Peter re-emphasizes this requirement for leaders who are to be samples of the product they want to produce:

Be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock" (I Pet. 5:2,3 NIV).

Human nature is such that man needs leadership, and by God's design His purposes are accomplished through human instruments. This human factor determines the success or failure of the church. "Of all the tasks of management, managing the human component is the central and most important task, because all else depends upon how well it is done."9

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This leads to the third question: Who is to manage? An answer is found in the image of the Church as Body of Christ. Jesus Christ is the Head. (Eph. 1:22; 4:15; Col. 1:18). He issues the orders. By His command the body functions and lives in the world to fulfill His purpose. Our unity is in and through the Holy Spirit (I Cor. 12:1-13), but the nerve center of this body, using that imagery, is the pastor/teacher (Eph. 4:11). This appears to be the link from the Head to the various parts of the body. The pastor communicates the impulses of Christ, the Head, to activate and equip the bodily members in the use of their particular gifts for ministry.

Christ is, and always shall be, the leader of His Church. "In Him we live and move and have our being" (Acts 17:28). The one who stands in the visible church as leader, and under-shepherd, is the pastor. At the same time the laity, who are equipped for ministry, utilizing their own gifts, have leadership functions. Pastors and lay leadership are both necessary but in differing ways. But, how do they differ?

Is the pastor the leader or not? There are differing opinions and total unanimity may never be possible. "Yes," says Robert Schuller. "No," says Larry Richards. Certainly there is confusion in today's search for the meaning of ministry in the church. Our "do-it-yourself" and "anything goes" society, has a multiplicity of concepts. Some pastors

have lost sight of their place in the church and are leaving the ministry. At the same time a new boldness has developed among the laity and new ministries have been developed that do not require an ordained clergy. Is the trained professional ministry now an antique in our modern lay oriented technological society?

Not yet, according to Seward Hiltner. Writing in his *Ferment In The Ministry*, he traces the scriptural and historic concept of the ordained clergy to show that it is still vitally needed, not as a status, but as a function of general oversight in the church. As such, the trained professional will always be needed.  

From Robert Schuller's position the pastor is the "spark plug," the innovator and motivator. "You should be the inspiring commander leading the troops up the hill." From Larry Richardson's view the pastor is removed from the image of the military leader to the role of a servant. "Leaders are God's gift to the Body; but their function is not to control others, but enable others to be personally responsive to Jesus Christ." In practice, the leader needs to be inspiring, not manipulative. He needs healthy assertiveness without intimidation.

The paradox of servant-leader is recognized by most writers on church management. It is a paradox that is actually a basic principle in the eyes of Jesus, "But he that is greatest among you shall be your


15 Schuller, op. cit., p. 10.

16 Richards, op. cit., p. 28.
servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:11-12).

This principle-paradox is presented at length in an article by David L. McKenna. He suggests that the leader/follower paradox not be resolved in an either/or compromise. Instead he offers six principles for the leader-follower. First, follow in your strength; lead in your weakness. Second, follow among leaders; lead among followers. Third, follow in calm; lead in crisis. Fourth, follow in planning; lead in all other areas of administration. Fifth, follow in procedure; lead in principle. Sixth, follow with people; lead with things. He applies these to the church as the image of the church as the body of Christ who is the head. The pastor's role is that of coordinating the functions of the body.17

The pastor must be a leader and a servant. This paradox is resolved only in his biblical role in body leadership where he functions under the headship of Christ, working to be, as McKenna says:

Authoritative communicator of truth
for equipping the Body

Efficient coordinator of functions
for edifying the Body

Effective director of members
for evangelizing the world. 18

Larry Richards states, "We cannot train leadership. Leadership, like the Body of Christ itself, must be grown."19 The growing of leadership becomes one of the key roles of pastoral leadership if the church is to grow. According to Richards, it is grown by leaders through intimate fellowship in the Body where life example and commitment to the teaching of the Word (II Tim. 3:10) bring about leadership development. 20

17 David L. McKenna, loc. cit. 18 Ibid., p. 51.
19 Richards, op. cit., p. 30. 20 Ibid., p. 23.
Yet, along with spiritual qualities, leadership skills are also needed. In growing churches, pastors have learned to motivate their lay people and to create structures which permit them to be active and productive. They have learned to guide them into meaningful avenues of Christian service.

Involving the laity is essential if the church is to fulfill its purpose. McGavran and Arn suggest that leadership development is distinguished by different classes of leadership in the church. They divide leadership:

Class I Leaders - members whose energies are used primarily in the service of existing Christians.
Class II Leaders - members whose energies are primarily directed to serving and evangelizing non-Christians in their ministry area in an effort to bring them into the Body of Christ.
Class III Leaders - volunteer or partially paid leaders of evangelistic Bible study groups, new fellowships, chapels or small churches.
Class IV Leaders - full time paid professional staff.
Class V Leaders - denominational or interdenominational leaders.

Each class plays an important part in the church, but growth comes from developing the Class II leaders. This is a significant point in Church Growth thinking. The emphasis is still on gift ministries in the Body of Christ, but evangelism is singled out as the area of greatest concern to fulfill the Great Commission. This is the most urgent area of need for mobilizing the laity if consistent growth is to occur.

Pastoral and lay leadership differ, then, in the nature of their respective roles. These roles do not fit into neat categories and tend to overlap. Both are Christian and as such live out the common experience of

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life in Christ. However, the pastor's role is primarily that of an equipping ministry. Laymen do assist in this work of ministry through the coordination of the pastor.

The uniqueness of lay ministry comes in the direct contact with the world around them. They are the cutting edge of the church in fulfilling its mission. It is the laity who must carry the Christ life into their homes, neighborhoods, schools, business and all of the other varied systems touching their lives. As an expression of the Body of Christ, the local church is gifted through its membership to accomplish its unique mission.

Numerical and spiritual growth result from a balance of leadership, especially between Class I and Class II leaders. The Body must both nurture itself for maturity in Christ and reach outside of itself for the fulfillment of mission if it is to maintain spiritual health.

Training of leadership, or as Richards suggests, the growing of leadership, is an ongoing process of mutual discipleship of shared life and exercised spiritual gifts. It is a team effort with a vision for the Body of Christ to reach that maturity that communicates to the world who Jesus is through His transforming power.

How is management done? Management in the church takes on a deeper significance the moment that church attempts to understand her purpose. This is the very center of the problem for ineffective or non-growing churches. They simply do not know what their mission is, or else they have lost sight of it. This problem is stated well by Lindgren and Shawchuck:

Many churches would have great difficult identifying their mission. They are busy trying to solve practical problems but are unaware that behind their problems are questions of mission. Such an approach produces a snowballing effect of more problems,
more activities, and an increasing exhaustion for all concerned . . . Too often activity is confused with effectiveness . . . Every local church . . . needs to ask: what are we trying to do? Why? A sense of mission focuses on an awareness of direction, purpose, and a reason for being. The mission . . . becomes the standard of measurement for all activity.22

Without this understanding of purpose the church is ineffective. When the church is clear on its mission, it will find the methods to get the job done. The how of management becomes one of establishing clear objectives, setting priorities, careful planning and putting into practice the actions that will bring about the desired results. This becomes a process that continues in the life of the church—"a strategy for Christian living."23

There are many theories of management. All of them have their positive and negative factors. Most of them could probably be found in the Church Growth Movement. But one that this writer discovered to work well is the systems approach to church management. Lindgren and Shawchuck give this definition, "An organizational system is a set of components that work together to accomplish an overall objective, and that possesses a sufficient boundary to distinguish it from its environment."24

There are six components that comprise an organizational system. 1. The input system represents the raw materials from the environment (systems that influence the character and behavior) of the church. 2. The transforming system is the process by which the church transforms its raw materials into its desired results. These factors are involved in this

22 Lindgren and Shawchuck, Management, p. 45.
process: a) the theological-biblical beliefs and values unique to that church; b) the organizational structures used; and c) the intra and interpersonal relationships resulting from the mission and structure of the church.

3. The output system involves all the means the church uses in order to influence its environment. 4. The environment is both the systems that influence the church or that the church is seeking to influence.

5. The boundary is those things such as tradition, beliefs, history, values and emotions which distinguish the church system from all other systems.

6. Feedback is any information the church can use to understand its own state of health. It can be anything from statistical analysis to responses from the community.\(^25\)

The systems approach, understood and applied in the church, can be effective in management for church growth. Management for church growth can begin at any point in a local church's development. That beginning or continuation must come from the clear identification of mission.

No matter where the church is in its development, it can effectively use its feedback loop both as a means of evaluating progress and as a source of raw material for moving ahead. If there is no clear awareness of mission, then discovering that becomes the first priority. If mission is clearly identified, then process of fulfillment needs to be evaluated and updated.

All of this lends itself well to Church Growth thinking. In Ten Steps For Church Growth, McGavran and Arn give some practical suggestions for a structure for growth which in essence are a part of the systems

\(^{25}\text{Ibid., pp. 34-41.}\)
The base of this structure is a growth consciousness. This comes from mission awareness and communicating that mission throughout all the subsystems of the church.

Utilizing the feedback loop, the church uses all available information to assess the needs both within the church and in the community. Through the transforming system this information is translated into specific faith goals. Laymen are trained to use their gifts in body ministry both within the church and as part of the church's output system in the community. Constant evaluation keeps the church looking for the most effective strategy to accomplish its goals. It is a process that does not settle for a status quo. Thus, the how of management is the use of the best methods available that work toward the fulfillment of mission and the upbuilding of the Body of Christ.

Good management is essential to Church Growth. One definition states that church growth is "the balanced increase in quantity, quality and organizational complexity of a local church." Organizational growth is organic growth. As the church grows, taking in new people from its environment, through its input system new ministries must be developed and new leaders trained to keep pace with ever changing needs.

Summary

The Bible gives the basis for management in the church. There are many definitions of management, but primarily it is the enabling of people for the work of ministry. Management is necessary because, whether by

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design or default, man needs leadership to accomplish his mission. In the church this is obedience to Christ who is the Head of the Body. Both pastor and laity have a vital role in leadership in the church. The pastor is responsible to see that leadership is carried out through his own servanthood. Management is to be done by using the best available methods for the fulfillment of mission and the building of the Body of Christ. The systems approach is just one of these that can be used effectively.

Conclusions

The systems approach was chosen as a model for management for a number of reasons. First, it views the church as an organism and is, therefore, useful to the image of the church as the Body of Christ. Second, it sees the church as a system interacting with other systems, helping to focus on the mission or purpose of the church. Third, it helps identify cause/effect relationships that are at work in and through the Body within its larger environment. Fourth, it is also as simple or complex as it needs to be for understanding the functions of the local church. Fifth, when all of the auxiliaries of the church are seen as subsystems, their place in the church is more readily evaluated in regard to their contribution to the mission of the church.

Every church must have a clear understanding of its management structure as it relates to its mission. This goes beyond structural awareness of other organizations. This is a point missed by many churches. If the structure is seen only in term of its function (e.g. treasurer to simply keep the financial records, secretary to keep accurate minutes, etc.) without the larger concept of mission or purpose, the church is reduced to
the level of any other organization or club. No matter how good or important these may be, this is not the Church, the Body of Christ.

Management must come from a Biblical awareness of the church and its purpose. This includes an understanding of the church as the Body of Christ and the ministry of gifts within the Body. This necessitates a re-evaluation of the roles of the pastor and the laity and a working together for the fulfillment of ministry. The role of the pastor becomes even more important in the functioning of the Body. Some traditional roles may have to be changed to bring the leader/servant model into sharper focus. He can no longer be a dictator or a do everything person. He must find and use his own gifts at the risk of not seeing everything done, at least by him. The risk opens the door for others to minister and perhaps closing the door on ministries which were not needed in the first place. It also means that the pastor will be able to sharpen the skills he is best suited for, to be the specialist his profession demands.

The Church Growth Movement does not exalt any one theory of management, but it does see good management principles as vital for growth. Its priorities should be found in every church desiring to do the will of God. These form a fitting conclusion: 1) single-minded obedience to Christ's Great Commission, 2) clearly defined objectives through measurable goals, 3) reliance on research for adequate planning, 4) ruthless evaluation of results, and 5) an attitude of optimism and faith.  

28 Wagner, Your Church, pp. 30-31.
Chapter 7

SUMMARY AND CONCLUSIONS

Summary

The writer entered this study with a vague concept of the Church Growth Movement, but with a deep desire to see his church grow. He did not fully recognize the application of Church Growth principles and controversies related to his ministry until he was nearing the study's completion. While in the midst of the numbers-nurture conflict in his own church and experiencing resistance to planned growth, he was unaware of the relationship of his problem to a broader picture. As questionnaires he sent out were returned from Wesleyan administrators, pastors and laity, he began to realize the paradox of resisting the effects of growth, yet at the same time embracing growth.

This study was undertaken with a desire to understand why Wesleyan churches with few exceptions have been small and to understand, if possible, what factors cause or hinder growth, especially through the application of the concepts of the Church Growth Movement and the development of leadership consistent with these concepts.

This purpose was accomplished through an investigation of issues revolving around three main themes: the first theme related to the Church Growth Movement with its biblical-historical roots and the Wesleyan perspective of it; the second related to the actual application in the writer's parish; and the third related to a model for leadership development necessary to accomplish growth.
Scripture gives ample evidence of Church Growth principles at work, both from God's design for the church to grow and examples of biblical history, especially noticeable in the Book of Acts and the ministry of the apostle Paul. The study of the Church Growth Movement revealed it to be a product of Dr. Donald McGavran, having its modern roots on the foreign mission fields. Its uniqueness lies in its use of scientific research for developing effective evangelism strategies resulting in measurable numerical church growth. This growth takes place through people movements where the gospel is shared in family units, ethnic, social or geographic segments that represent a homogeneous unit of society. Major efforts of evangelism take place where there is a receptive climate rather than overconcentrating efforts in areas of strong resistance. Some of these concepts, particularly the homogeneous unit and the receptive climate, have received criticism through misunderstanding of their meaning and application.

The movement has biblical and historical support. A survey of church history indicated that various concepts of the Church Growth Movement may be identified in periods of growth and their absence recognizable in periods of decline, such as the spontaneous expansion of the early church through people movements. Periods of decline were typically lacking in effective evangelism that incorporated converts into a meaningful church relationship.

Through a study of the Wesleyan Church's perspective on Church Growth and as the result of a survey among leadership concerning this perspective, it became clear there is some awareness of the Church Growth Movement with a real desire for growth, but with very little in-depth understanding and application of its concepts in the local church. More awareness was evidenced in the general leadership with
decreasing awareness evidenced through descending levels of leadership, with the lowest awareness found at the grass roots level. There were a few exceptions, as evidenced by vitally growing churches.

This finding was borne out through the contextual application in the Grace Lee Memorial Wesleyan Church. Here it was learned that it was most difficult to communicate Church Growth concepts and to change attitudes and ideas set in a traditional framework. Especially difficult to overcome was a classical numbers-nurture controversy in which some felt numerical growth was a sacrifice of spiritual depth. This church was also a good example of a homogeneous unit expanding its outreach through people movements, yet having difficulty realizing its potential because of uncertainty regarding its mission, and failing to find a balance between its discipling ministry and its evangelistic outreach into the community. Part of this problem resulted from faulty or incomplete communications systems between the pastor, other leaders and subsystems in the church and the congregation.

The second theme of contextual application brought with it the realization that leadership development for church growth is more difficult to practice than to keep in the theoretical. A desire for church growth frequently arises from the pressure of statistics, but the writer's real initiation into Church Growth principles came through the Olan Hendrix Seminar. The writer's desire became more than a wish for growth in statistics, but an effort to apply principles of the Church Growth Movement as he understood them at that time. He attempted to apply these principles through training the laity for evangelism; establishing patterns of nurture in the church; and through long range planning.
The concepts of the Church Growth Movement most observable in the Grace Lee Memorial church setting was the homogeneous unit principle, due to the social, economic, and geographical makeup of the congregation. Everyone in the congregation could say "These are my kind of people" and often did so indirectly through personal testimonies. The growth, as mentioned previously, was most directly related to people movements where contact was made through relatives, neighbors, business associates and other contacts made directly through the congregation. The geographical area is one of responsive people in need of spiritual harvest and incorporation into the church.

Both the Bible and history place the demand for the harvest upon the laborers God sends forth into this field. This church continues to have the responsibility of discovering and fulfilling its mission as it relates to the biblical imperative. Ignorance of new methodology, or even the failure to use methodologies already understood cannot be excused. Surveys indicate a greater effort needs to be made to involve the laity in the work of ministry which could include Church Growth concepts. The primary concern should be given to sound management principles that will develop leadership capable of working for church growth.

Following a study of Church Growth concepts and a description of the writer's failure to implement these concepts in a local setting due to the lack of a workable leadership model, the writer turned to the development of such a model.

The third theme thus relates to that model for leadership development which results in church growth. Again the scripture, although not a textbook on church management, does give evidence to
support sound management principles. This study determined that purposeful church management is the involvement of the church, the body of Christ, in discovery of her nature and mission, both scripturally mandated and contextually derived, and moving in a coherent and comprehensive manner toward providing such experience as will enable the church to utilize all her resources and personnel in the fulfillment of her mission. This is necessary because man's fallen nature requires spiritual leadership to accomplish God's purposes in the world. The best biblical image of this is that of the body of Christ where Christ is the head and the pastor acts as coordinator between the head and the many parts of the body, equipping or enabling the various members for work of ministry as described in Ephesians 4:11-12.

The Church Growth Movement recognizes the need for sound management through the development of leadership, both lay and pastoral. The survey of the Wesleyan Church indicated that this is one of the prime concerns for growth in the Wesleyan Church. Denominational leadership, at every level, recognized the need for leadership development to accomplish church growth, and the lack thereof as a prime reason for non-growth. Although there are many models of church management available, one that incorporates Church Growth concepts and best illustrates church structure is the systems approach of Lindgren and Shawchuck. It is not the last word on management, but is versatile in its application in the local church.

The systems approach is a recommended management theory to use as a model, but not necessarily the only one. The actual implementation attempt brought mixed results. Leadership development did take place, and so did church growth; however, resistance to change and especially
resistance to long range planning hindered a real test of Church Growth concepts.

Conclusions

Several judgments result from this study. First, are the strengths of the study. These include: 1) the survey which reveals the awareness and participation in the Church Growth Movement by the Wesleyan Church; 2) the biblical-historical validation of the movement which gives it an urgency for our day; 3) the update survey which shows the actual value of Church Growth in action.

A second point considers the major weaknesses or limitations of the study. 1) The survey could have been much broader than the leadership of the Wesleyan Church and less subjective in nature. Other denominations in the Wesleyan tradition could add insight to this study. 2) The study proceeds from the behavioral sciences to a theological perspective which may reveal how the writer was conditioned by his tradition. It points out the need for a reorientation back to a biblical foundation which could in turn shape an understanding of behavioral sciences.

A third point considers the contributions this study may provide. 1) Cross-denominationally, other denominations in the Wesleyan tradition can gain insight into the value, need and application of the Church Growth Movement and find some of the groundwork laid for a Wesleyan perspective. 2) The Wesleyan Church leadership can gain a perspective of how churches are perceiving and using Church Growth Movement concepts. It could also act as a model for gathering information to get an awareness of the local church and shape strategies within the church between
ill general conferences. 3) Any local church can gain insight into growth concepts and need of mission identification. What was happening at Grace Lee Memorial Wesleyan Church is no doubt repeated in many other churches.

A fourth point considers areas for further study. 1) The need for a study of John Wesley in relation to Church Growth concepts is evident. 2) A study of sociological factors affecting church growth in the Wesleyan movement could be helpful. This might include a look at fundamentalism, legalism and traditional frameworks from the perspective of behavioral sciences. This study should begin from the scripture to maintain a theological perspective through these disciplines. 3) A Church Growth model from the Wesleyan perspective could be developed.

Three areas for professional evaluation are apparent from this study; first is the evaluation as a pastor in the Church Growth Movement, second is the evaluation as a pastor in the Wesleyan Denomination, and third is the evaluation as a pastor in the Grace Lee Memorial Wesleyan Church.

As a pastor involved in utilizing concepts and principles of Church Growth, understanding came as a result of a process. Through reading and experimentation as these ideas were understood, they were tested in the local church. Although the CRG was used as a feedback resource and was encouraged to read the same literature as the writer, there was no planned effort to train the CRG participants or the larger congregation in Church Growth concepts. Part of the reason for this was the writer's own awareness of the concepts. They were not as clear to him at that time as they are now, following an in-depth study of the movement. Another reason was that what he did understand and explained, he assumed others were hearing. This was a mistake. Had the writer
taken more time to explain, discuss and then find a successful way to receive feedback, there may have been less reaction to long range planning.

The writer gained an appreciation for the principles of the Church Growth Movement through the study. While recognizing their value, he does not see them as the only valid approach to church growth. Individually, each principle has merit. The writer, in retrospect, considers the principles worthy of study in greater depth, especially those principles which are more controversial such as the homogeneous unit.

The writer's presuppositions were shaped by his tradition in the Wesleyan denomination. He believes his tradition to be valid and supports his Wesleyan heritage. This study has deepened his appreciation of that heritage. At the same time it is recognized that tradition should be kept in a biblical-historical perspective which allows for change that can advance the work of the Kingdom of God. Here, for example, a biblical-historical understanding of both numbers and nurture can aid to dispell non-growth thinking that has made a tradition of the "small is spiritual" idea.

Doctrinal preaching and teaching need greater emphasis in the local church. The writer believes that less resistance to growth or the methodology used to reach it would result where there is a strong theological base for growth developed from the scripture.

Theology should be the basis for study of all other disciplines such as sociology, anthropology and psychology. Theology based on the Word of God should shape the study of other disciplines and not the reverse. The scripture should be the source of concepts rather than
the support of preconceived ideas. In retrospect this may be exemplified in the Church Growth Movement. It has developed in the context of the behavioral sciences and then turned to the scripture for support. As the movement continues to clarify its biblical foundation it may have to redefine some of its basic presuppositions. This writer believes that it is necessary and will enhance the movement's impact on the American church.

This study proposes that the concepts of the Church Growth Movement are sound, in harmony with Wesleyan practice, and offer a solid basis for reaching growth potential in the Wesleyan Church.

The project was a learning experience for the writer and the congregation at Grace Lee Memorial Wesleyan Church. Because of the pastor's close involvement in that congregation, much of the evaluation is subjective. The learning experience was at times painful when poor communication brought misunderstandings of what the pastor was attempting to do. At other times the learning experience was exciting as prospects for reaching the church's potential became a possibility.

The writer believes that continuing education such as the Doctor of Ministry program is possible for the pastor in a contextual setting--where there is a clear understanding by the congregation of the time involved, the procedure to be followed and what their function is to be. Some of the problem at Chambers was lack of clarity of the pilot program. The rest of the responsibility rests on the pastor who needed to make clear his own understanding and plan for proceeding.

In the Chambers church as in other churches the use of outside consultants could be a valuable tool. This resource should not be ruled out even in healthy church situations. An impartial view could add
helpful insight to any church that is serious about its mission.

The value of the systems approach to church management became evident during the development of the mission statement. The systems model came too late in the writer's ministry at Chambers for the congregation to fully grasp it. The pastor was soon to leave and with a new pastor a new leadership style would come. A slower pace in introducing new ideas and involving a broader congregational base for disseminating the ideas may have aided in more positive results. Time was an important factor. New ideas were slow to be grasped. This was true of the writer as well as the congregation. The better policy would have been to take one idea at a time and work it through. Part of the congregational reaction was probably due not only to the changes being expected by the pastor but the fact that several were in process (planning, growth concepts, leadership development, etc.), any one of which may have been easier to grasp given more time and one at a time.

There was also a need to work through the question of authority in the church. As the laity awoke to their responsibility, the biblical pattern for authority in the church needed to be sharpened. This would have also clarified a management style for the pastor.

As the writer reflects on those events at Chambers, it is his evaluation that in the midst of conflict there was a process of maturity taking place in both pastor and congregation. The pastor was learning a deeper significance to his ministry while the congregation was learning in a deeper way what it means to be the Church.

Several decisions result from this study. 1) Presently the writer is beginning a pioneer Wesleyan church in the greater Memphis area where the Wesleyan name is unknown. He is working to establish a church
using Church Growth concepts. Selection of location was made in an area largely homogeneous (white, middle class Protestants with an average age of 35) and responsive. There are few churches serving this community and a number of ministries needed. It has been identified as the fastest growing area in the state, in terms of new housing and population shift. Contacts made by families represent a typical people movement. Research plays an important part in developing the congregation. An environmental impact statement provided by a local agency helped in understanding the target community. Other data such as community growth patterns, ethnic groups, and religious preferences have been taken into consideration. Evangelism and discipleship training are integral parts of the plan. The systems approach to management is being employed and careful attention is being given to clear communications, mission awareness, development of spiritual gift ministries of the laity and leadership potential. Feedback from contacts, community and other environmental systems, is important to the process. The denomination desires that this church become a mother church, planting others in the metropolitan area. Long range planning and goal setting are an important part of the project.

2) Encourage greater use of Church Growth material in the denomination through articles resulting from the study. Several denominational officials have asked to read the finished project.

3) Study and experience suggest to the writer that the Wesleyan Church denominationally could benefit from the development of a plan for implementing Church Growth concepts in the local church. Recommendations are that the Wesleyan Church:

1. Investigate the movement more thoroughly from a biblical
and Wesleyan perspective;

2. Relate it with other movements currently affecting the church;

3. Study its application in the Wesleyan framework;

4. Invite key Church Growth persons and media, such as appeared in previous Wesleyan "Churchgro" seminars to regional meetings with leadership;

5. Encourage local pastors to attend Church Growth workshops;

6. Support workable plans for developing a mission statement in every local church. Forming this mission statement as a statement with specific goals;

7. Continue to update pastoral education, especially in management-communication principles;

8. Encourage lay development through gift ministries. See what other denominations are doing and cooperate in literature and promotion, especially with denominations of the Wesleyan-Arminian persuasion;

9. Adopt an overall strategy through the Christian Education Department to accomplish specific goals of outreach and nurture at every level;

10. Become consistent, persistent, and evaluate every available feedback to monitor the health and headway of the plan.

In conclusion, every pastor should have a vision for his church. That vision will be different for each according to his own guidance from God. For this writer the vision was to see his church fulfill Christ's Great Commission and grow as the result of that obedience. Having a vision is necessary, for without it the pastor's work becomes simply that--work. His work must be directed toward the fulfillment of his vision and shared in such a way with his congregation that they, too, see and follow it.

Although the outcome of this study was not what the writer expected, both he and the congregation learned much from the experience. What they learned together has become the basis for a new vision that
will keep them working and reaching "until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Eph. 4:13 NIV).
BIBLIOGRAPHY

A. WORKS CITED

1. Books


2. Periodicals


3. Unpublished Sources


Minutes, Congregational Reflection Group, Grace Lee Memorial Wesleyan Church, R.D. 2, Beaver Dams, N.Y. 14812.

Minutes, Local Board of Administration, Grace Lee Memorial Wesleyan Church, R.D. 2, Beaver Dams, N.Y. 14812.

Questionnaire: "Concepts To Grow By: Update" (writer originated it)

Questionnaire: "Reasons For Church Growth In The Wesleyan Church" (writer originated it).
B. WORKS CONSULTED

1. Books


Gangel, Kenneth O. *Competent To Lead*. Chicago: Moody Bible Institute, 1974.


2. Periodicals


3. Significant Books Too Recent To Be Included


Appendix A

CONTENT OF COVER LETTER FOR QUESTIONNAIRE
"REASONS FOR CHURCH GROWTH IN THE WESLEYAN CHURCH"

I am preparing a thesis on "Leadership Development for Church Growth" as part of the Doctor of Ministry degree at Asbury Theological Seminary.

Since you have served the Wesleyan Church and know it well, I'm asking for your help by completing the enclosed survey sheet "Reasons for Church Growth in the Wesleyan Church." The survey will give me important background information for one chapter of the thesis.

In my thesis I am discussing patterns of growth within the Wesleyan Church. My overall objective is to determine, if possible, why Wesleyan churches have traditionally been small churches with some recent notable exceptions. Furthermore, I wish to determine what factors have led to growth beyond the average so that these factors can be applied to bring greater denominational growth.

If you could return the survey sheet by October 19, this would be helpful. Your help is greatly appreciated. It will not only be personally beneficial to me in pioneer church ministry, but to others with whom the information is shared.
Questionnaire: "Reasons for Church Growth in the Wesleyan Church"

1. What reasons can you give as to why so many Wesleyan churches are small churches?

2. What reasons do you see for some of our churches being large?

3. Is there a correlation between the size of a church and its spirituality?

4. What is your view of the church growth movement?

5. Do you feel there are common traits in leadership style held by pastors of large churches? If so, what would those traits be?

6. Please circle the response that in your opinion best completes the statement.
   a. The Wesleyan Church is: too conscious of numbers
      not conscious enough regarding numbers
      in proper perspective regarding numbers
   b. The Wesleyan Church is: stressing nurture too much
      not stressing nurture enough
      in proper perspective regarding nurture

Please comment on your answers.

7. What priorities would you list as most needful for the Wesleyan Church in the 1980's?

8. Can you suggest other sources for me to consult?

9. Please check those areas of ministry which apply to you now:
   _____ General official   _____ Superannuated elder
   _____ District Superintendent   _____ Wesleyan educator
   _____ Pastor   _____ Other
Responses to "Reasons for Church Growth in the Wesleyan Church"

QUESTION ONE: What reasons can you give as to why so many Wesleyan Churches are small churches?

Responses of Group A focus on these factors:  (58/80  72%)

- 30 The pastor
- 30 Various mental and spiritual attitudes
- 20 Leadership
- 19 Limited vision
- 18 "Message" of the church: stated or implied message
- 4 The laymen (specifically stated)

Responses of Group B focus on these factors:  (15/20  75%)

- 9 The laymen
- 8 The "message" and image of the church
- 6 The pastor
- 1 The Wesleyan Discipline

Responses of Group C focus on these factors:  (14/30  47%)

- 10 The pastor
- 8 Leadership - lack of.
- 6 The laymen
- 6 Lack of vision
QUESTION TWO: What reasons do you see for some of our churches being large?

Responses of Group A focus on these factors:

- 24 Leadership
- 19 Vision
- 10 Location
- 7 Evangelism
- 3 Growth techniques
- 2 The pastor
- 1 Other means: momentum of growth, programs, laymen, the Holy Spirit, unethical means.

Responses of Group B focus on these factors:

- 10 The pastor
- 9 The people
- 2 Leadership
- 1 The Holy Spirit
- 1 Location

Responses of Group C focus on these factors:

- 13 Leadership
- 6 Church "climate"
- 5 Vision
- 4 Programs
- 3 The pastor
- 2 Evangelism
QUESTION THREE: Is there a correlation between the size of a church and its spirituality?

Responses of Group A said:

15 Yes
21 No
21 Sometimes

Responses of Group B said:

6 Yes
8 No
1 Undecided

Responses of Group C said:

4 Yes
5 No
4 Sometimes
QUESTION FOUR: What is your view of the Church Growth Movement?

Responses of Group A said:

34 Favor
3 Disagree with it
15 Have mixed feelings

Responses of Group B said:

10 Commented generally on growth rather than a movement
5 Gave no opinion.
0 Were opposed.

Responses of Group C said:

12 Favored
0 Were opposed
1 Gave no opinion

Again, some replies were general relating more to growth than to a specific movement.
QUESTION FIVE: Do you feel there are common traits in leadership style held by pastors of large churches? If so, what would those traits be?

Responses of Group A focus on these factors:

21 Administrative ability
13 Determination
12 Enthusiasm
11 Vision
10 Strong personality
10 Goal setter
 7 Compassion
 7 Communicative skills
 7 Pulpit strength
 6 Optimism
 6 Salesmanship
 6 Filled with the Holy Spirit
 5 Faith
 5 Effective staff
 4 Ability to come back from disappointment
 4 Passion for souls
 3 Dogmatic/demanding
 3 Self confidence
 1 Fairness
 1 Inspiring trust
Responses of Group B focus on these factors:

10 Compassion
8 Administrative skills
5 Communicative/preaching skills
4 Inspiring confidence
3 Commitment
3 Program
1 Aggressiveness

Responses of Group C focus on these factors:

10 Strong leadership exemplified in: spirituality, dictator-type, organizing and delegating, holding people accountable, building loyalty to himself, aggressiveness, flair for promotion.

6 Confidence inspiring
4 Spiritual
3 Love
3 Vision
QUESTION SIX: Please circle the response that in your opinion best completes the statement

a. The Wesleyan Church is: too conscious of numbers
   not conscious enough regarding numbers
   in proper perspective regarding numbers

b. The Wesleyan Church is: stressing nurture too much
   not stressing nurture enough
   in proper perspective regarding nurture

Please comment on your answers:

Responses of Group A stated:

5 There is a proper perspective on both.
9 There is a proper perspective on numbers only.
5 There is a proper perspective on nurture only.
33 There is not enough stress on numbers.
42 There is not enough stress on nurture.
7 There is too much stress on numbers.
4 There is too much stress on nurture.

Responses of Group B stated:

1 There is a proper perspective on both.
3 There is a proper perspective on numbers only.
1 There is a proper perspective on nurture only.
6 There is not enough stress on numbers.
10 There is not enough stress on nurture.
3 There is too much stress on numbers.
2 There is too much stress on nurture.
Responses of Group C stated:

4  There is a proper perspective on both.
0  There is a proper perspective on numbers only.
3  There is a proper perspective on numbers only.
7  There is not enough stress on numbers.
5  There is not enough stress on nurture.
1  There is too much stress on numbers.
2  There is too much stress on nurture.
QUESTION SEVEN: What priorities would you list as most needful for the Wesleyan Church in the 1980's?

Responses of Group A focus on these factors:

24 Evangelism
14 Preaching
13 Pastors
12 Leadership development
11 Nurture
9 Church planting
8 Revival
2 Less "machinery"; hard work

Responses of Group B focus on these factors:

6 Leadership development; revival
5 The scriptures
2 Evangelism; outreach

Responses of Group C focus on these factors:

10 The Wesleyan message
7 Pastoral development; leadership training
1 Spirit-filled people; ministries to fit needs.
Appendix B

CONTENT OF COVER LETTER FOR QUESTIONNAIRE
"CONCEPTS TO GROW BY: UPDATE

You have been selected for this survey to update findings of the 1974 survey published in Concepts to Grow by, by Dr. O. D. Emery.

This survey is part of a thesis on "Leadership Development for Church Growth" leading to the Doctor of Ministry degree at Asbury Theological Seminary. "Concepts to Grow By: Update" has been shown to Dr. Emery and, as he has requested, I will furnish him a summary of its results.

In my thesis I am discussing patterns of growth within the Wesleyan Church. My overall objective is to determine, if possible, why Wesleyan Churches have traditionally been small churches with some recent notable exceptions. Furthermore, I wish to determine what factors have led to growth beyond the average so that these factors can be applied to bring greater denominational growth.

Of the fifty churches surveyed in 1974, thirty of these churches have the same pastor serving now. As one of these pastors, you are in a good position to determine causes of growth or non-growth. I will appreciate insights you care to share with me beyond the scope of the survey.

In addition to the "Concepts to Grow By: Update," I'm enclosing another survey "Reasons for Church Growth in the Wesleyan Church." If your time permits, I will be happy to have responses to these questions. This represents another chapter of the thesis.

135
If you could return the survey sheet by October 30, this would be most helpful. Your help is greatly appreciated. It will not only be personally beneficial to me in pioneer church ministry, but to others with whom the information is shared.
Questionnaire: "Concepts to Grow By: Update"

1. What was the Sunday School average attendance 1978-79?

2. Rate the influence of the church growth movement concepts and material in your church growth by circling the number that applies. (One, highest; 10 lowest) 1 2 3 4 5 6 7 8 9 10

3. Are you currently utilizing small groups? Are you using your own material? Are you using prepared material? If so, what are you using?

4. How would you describe your church growth since the 1974 survey? Planned spontaneous negligible other:

5. What is your concept of church size? Check what applies to you.
   Continue to grow by enlarging facility or by multiple use of facility as needed.
   Church planting by using part of the congregation to start other churches.
   Other - please describe:

6. Since the 1974 survey how would you rate the relative importance of these factors? Using a scaled score of 1-10, rate them in their importance to growth in your church. One will be highest priority, 10 lowest.

   long pastorate
   visitation outreach
   bus outreach
   congregational climate
   multiple staff
   lay leadership training

   1 2 3 4 5 6 7 8 9 10

7. In your opinion which of the following descriptions most nearly represents your "congregational climate"? GLOWING and ATTRACTIVE, COOL and DISTANT, SUSPICIOUS and INDIFFERENT, AGGRESSIVE and EXCITED. Has this changed from 1974? Comments:

8. In your opinion has the climate of receptivity for the Wesleyan message of holiness improved, declined, or stayed the same since the 1974 survey?

9. What do you see now about church growth that you didn't see in 1974?

Pastor's Name: Name of Church:
Question 1: What was the Sunday School average attendance 1978-79?

(Below they are listed with the 1978-79 average reported on the survey and the average listed in the 1974-75 study. Their 1973-74 growth rate is shown. This percentage formed the basis of their selection in the original study.)

<table>
<thead>
<tr>
<th>NAME OF CHURCH</th>
<th>1978-79 Avg.</th>
<th>1974-75 Avg.</th>
<th>%Gain over 73</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christiansburg (Va.)</td>
<td>66</td>
<td>65</td>
<td>209</td>
</tr>
<tr>
<td>Lakeview (Marion, Ind.)</td>
<td>553</td>
<td>356</td>
<td>15</td>
</tr>
<tr>
<td>College (Marion, Ind.)</td>
<td>406</td>
<td>449</td>
<td>16</td>
</tr>
<tr>
<td>Big Tree (Blasdell, N.Y.)</td>
<td>229</td>
<td>230</td>
<td>52</td>
</tr>
<tr>
<td>Central (Holland, Mich.)</td>
<td>347</td>
<td>348</td>
<td>24</td>
</tr>
<tr>
<td>Union (Hoopers Island, Md.)</td>
<td>43</td>
<td>66</td>
<td>57</td>
</tr>
<tr>
<td>Brookside (Julian, Pa.)</td>
<td>311</td>
<td>197</td>
<td>37</td>
</tr>
<tr>
<td>Terra Alta (West Va.)</td>
<td>125</td>
<td>97</td>
<td>56</td>
</tr>
<tr>
<td>First (High Point, N.C.)</td>
<td>1150</td>
<td>1054</td>
<td>5</td>
</tr>
<tr>
<td>Hess Road (Appleton, N.Y.)</td>
<td>251</td>
<td>266</td>
<td>20</td>
</tr>
<tr>
<td>Woodstock (New Brunswick)</td>
<td>350</td>
<td>300</td>
<td>24</td>
</tr>
<tr>
<td>Sioux Falls (S. Dak.)</td>
<td>233</td>
<td>184</td>
<td>18</td>
</tr>
<tr>
<td>Olivet (Fredericktown, N.B.)</td>
<td>244</td>
<td>228</td>
<td>28</td>
</tr>
<tr>
<td>Moncton (New Brunswick)</td>
<td>756</td>
<td>515</td>
<td>14</td>
</tr>
</tbody>
</table>

O. D. Emery, Concepts To Grow By (Marion, Ind.: Wesley Press, 1976), pp. 15-18 (In some cases percentages were figured from numbers of people gained.)
Question 2: Rate the influence of Church Growth Movement concepts and materials in your church growth by circling the number that applies (on a scale of 1-10). One will be highest, 10 lowest.

<table>
<thead>
<tr>
<th>NAME OF CHURCH</th>
<th>RESPONSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christiansburg</td>
<td>-</td>
</tr>
<tr>
<td>Lakeview</td>
<td>10</td>
</tr>
<tr>
<td>College</td>
<td>7</td>
</tr>
<tr>
<td>Big Tree</td>
<td>8</td>
</tr>
<tr>
<td>Holland</td>
<td>8</td>
</tr>
<tr>
<td>Hoopers Island</td>
<td>10</td>
</tr>
<tr>
<td>Brookside</td>
<td>2</td>
</tr>
<tr>
<td>Terra Alta</td>
<td>4</td>
</tr>
<tr>
<td>High Point</td>
<td>2</td>
</tr>
<tr>
<td>Hess Road</td>
<td>3</td>
</tr>
<tr>
<td>Woodstock</td>
<td>3</td>
</tr>
<tr>
<td>Sioux Falls</td>
<td>5</td>
</tr>
<tr>
<td>Olivet</td>
<td>5</td>
</tr>
<tr>
<td>Moncton</td>
<td>2</td>
</tr>
</tbody>
</table>

The scale score averaged places the use of Church Growth Movement concepts and materials at a scaled score of 4. Since some responses to the companion questionnaire indicated a more general than specific concept of the Church Growth Movement, it is difficult to say if this score is a true indication.
Question 3: a. Are you currently using small groups?
b. Are you using your own materials?
c. Are you using prepared material? If so, what?

<table>
<thead>
<tr>
<th>NAME OF CHURCH</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Christiansburg</td>
<td>no responses</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lakeview</td>
<td>Yes</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>College</td>
<td>Yes</td>
<td>Yes</td>
<td>Larry Richard's &quot;Dynamic Church Ministries&quot;</td>
</tr>
<tr>
<td>Big Tree</td>
<td>No</td>
<td>Some</td>
<td>&quot;Operation Outreach&quot;</td>
</tr>
<tr>
<td>Holland</td>
<td>Yes</td>
<td>Partly</td>
<td>&quot;Navigator,&quot; &quot;Campus Crusade,&quot; &quot;Agape Fellowship&quot;</td>
</tr>
<tr>
<td>Hoopers Island</td>
<td>No</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Brookside</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Terra Alta</td>
<td>Yes</td>
<td>No</td>
<td>Maxwell's material from headquarters</td>
</tr>
<tr>
<td>High Point</td>
<td>Yes</td>
<td>Yes</td>
<td>In some cases</td>
</tr>
<tr>
<td>Hess Road</td>
<td>Yes</td>
<td>No</td>
<td>Maxwell's &quot;Operation Outreach&quot;</td>
</tr>
<tr>
<td>Woodstock</td>
<td>Yes</td>
<td>No</td>
<td>Aldersgate material</td>
</tr>
<tr>
<td>Sioux Falls</td>
<td>Only beginning to--yes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Olivet</td>
<td>Yes</td>
<td>No</td>
<td>For converts class, Maxwell's material response</td>
</tr>
<tr>
<td>Moncton</td>
<td>Yes</td>
<td>Yes</td>
<td></td>
</tr>
</tbody>
</table>

John Maxwell, formerly a pastor with the Church of Christ in Christian Union, Lancaster, Ohio, developed "Operation Outreach" while pastoring as a means of developing outreach and discipleship. Rev. Maxwell is now employed by the Wesleyan Church to aid districts and local churches implement outreach programs. It offers a basic, useable approach that most churches with vision can implement.
QUESTION 4: How would you describe your growth since the 1974 survey?

<table>
<thead>
<tr>
<th>Location</th>
<th>Type</th>
<th>Other factor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christiansburg</td>
<td>Planned</td>
<td>Other factor: visiting</td>
</tr>
<tr>
<td>Lakeview</td>
<td>Planned</td>
<td></td>
</tr>
<tr>
<td>College</td>
<td>Planned</td>
<td>Average is less now due to assisting another church and discontinuing extension ministry. Starting to rise again.</td>
</tr>
<tr>
<td>Big Tree</td>
<td>Planned</td>
<td>Emphasis now on P.M. services. Goals include finance now, as well as people.</td>
</tr>
<tr>
<td>Holland</td>
<td>Planned</td>
<td></td>
</tr>
<tr>
<td>Hoopers Island</td>
<td>Recent decline</td>
<td></td>
</tr>
<tr>
<td>Brookside</td>
<td>Spontaneous</td>
<td></td>
</tr>
<tr>
<td>Terra Alta</td>
<td>Planned and spontaneous</td>
<td></td>
</tr>
<tr>
<td>High Point</td>
<td>Planned</td>
<td></td>
</tr>
<tr>
<td>Hess Road</td>
<td>Planned</td>
<td></td>
</tr>
<tr>
<td>Woodstock</td>
<td>Planned</td>
<td></td>
</tr>
<tr>
<td>Sioux Falls</td>
<td>Spontaneous</td>
<td></td>
</tr>
<tr>
<td>Olivet</td>
<td>Planned</td>
<td></td>
</tr>
<tr>
<td>Moncton</td>
<td>Planned</td>
<td></td>
</tr>
</tbody>
</table>

Although one church has experienced a decline recently, and others hover near the same figure as they had in 1974, eight show sizeable growth. The Church Growth Movement states that a growth pattern of 10 percent a decade indicates true growth is taking place.

Planning for growth at College Church resulted in a form of church planting which, if the second church's growth were combined, would show an even larger figure.
Question 5: What is your concept of church size?

A. Continue to grow by enlarging facility or by multiple use of facility as needed.

B. Church planting by using part of congregation to start other churches.

C. Other - please describe.

<table>
<thead>
<tr>
<th>Location</th>
<th>Selection</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christiansburg</td>
<td>A</td>
<td>- multiple use of facility</td>
</tr>
<tr>
<td>Lakeview</td>
<td>A</td>
<td></td>
</tr>
<tr>
<td>College</td>
<td>A and C:</td>
<td>Last year sent a pastor and people to build up a struggling church. It went from 20 to 120</td>
</tr>
<tr>
<td>Big Tree</td>
<td>A</td>
<td></td>
</tr>
<tr>
<td>Holland</td>
<td>A</td>
<td></td>
</tr>
<tr>
<td>Hoopers Island</td>
<td>A</td>
<td></td>
</tr>
<tr>
<td>Brookside</td>
<td>A</td>
<td></td>
</tr>
<tr>
<td>Terra Alta</td>
<td>A - feels church planting should be used</td>
<td></td>
</tr>
<tr>
<td>High Point</td>
<td>A</td>
<td></td>
</tr>
<tr>
<td>Hess Road</td>
<td>A - until 500-600, then use church planting</td>
<td></td>
</tr>
<tr>
<td>Woodstock</td>
<td>A</td>
<td></td>
</tr>
<tr>
<td>Sioux Falls</td>
<td>A</td>
<td></td>
</tr>
<tr>
<td>Olivet</td>
<td>A</td>
<td></td>
</tr>
<tr>
<td>Moncton</td>
<td>A</td>
<td></td>
</tr>
</tbody>
</table>

Channeling growth in these churches appear to follow traditional patterns of building expansion or multiple services. Only three referred to church planting. In some cases, perhaps church planting would be entirely useable for the local situation, but it would appear that the concept could be applied more frequently in urban situations.
Question 6: Since the 1974 survey, how would you rate the relative importance of these factors? Using a scaled score of 1-10, rate them in their importance to growth in your church. One will be highest priority, 10 lowest.

### Long Pastorate

<table>
<thead>
<tr>
<th>Long Pastorate</th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christiansburg</td>
<td>-</td>
<td>Terra Alta</td>
<td>3</td>
</tr>
<tr>
<td>Lakeview</td>
<td>1</td>
<td>High Point</td>
<td>2</td>
</tr>
<tr>
<td>College</td>
<td>4</td>
<td>Hess Road</td>
<td>-</td>
</tr>
<tr>
<td>Big Tree</td>
<td>1</td>
<td>Woodstock</td>
<td>1</td>
</tr>
<tr>
<td>Holland</td>
<td>2</td>
<td>Sioux Falls</td>
<td>8</td>
</tr>
<tr>
<td>Hoopers Island</td>
<td>2</td>
<td>Olivet</td>
<td>3</td>
</tr>
<tr>
<td>Brookside</td>
<td>2</td>
<td>Moncton</td>
<td>1</td>
</tr>
</tbody>
</table>

### Visitations Outreach

<table>
<thead>
<tr>
<th>Visitation Outreach</th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christiansburg</td>
<td>1</td>
<td>Terra Alta</td>
<td>1</td>
</tr>
<tr>
<td>Lakeview</td>
<td>1</td>
<td>High Point</td>
<td>2</td>
</tr>
<tr>
<td>College</td>
<td>8</td>
<td>Hess Road</td>
<td>2</td>
</tr>
<tr>
<td>Big Tree</td>
<td>1</td>
<td>Woodstock</td>
<td>1</td>
</tr>
<tr>
<td>Holland</td>
<td>2</td>
<td>Sioux Falls</td>
<td>3</td>
</tr>
<tr>
<td>Hoopers Island</td>
<td>1</td>
<td>Olivet</td>
<td>1</td>
</tr>
<tr>
<td>Brookside</td>
<td>2</td>
<td>Moncton</td>
<td>2</td>
</tr>
</tbody>
</table>

### Bus Outreach

<table>
<thead>
<tr>
<th>Bus Outreach</th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christiansburg</td>
<td>1</td>
<td>Terra Alta</td>
<td>7</td>
</tr>
<tr>
<td>Lakeview</td>
<td>4</td>
<td>High Point</td>
<td>5</td>
</tr>
<tr>
<td>College</td>
<td>10</td>
<td>Hess Road</td>
<td>3</td>
</tr>
<tr>
<td>Big Tree</td>
<td>3</td>
<td>Woodstock</td>
<td>1</td>
</tr>
<tr>
<td>Holland</td>
<td>9</td>
<td>Sioux Falls</td>
<td>1</td>
</tr>
<tr>
<td>Hoopers Island</td>
<td>4</td>
<td>Olivet</td>
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<tr>
<td>Brookside</td>
<td>2</td>
<td>Moncton</td>
<td>2</td>
</tr>
</tbody>
</table>

### Congregational Climate

<table>
<thead>
<tr>
<th>Congregational Climate</th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christiansburg</td>
<td>-</td>
<td>Terra Alta</td>
<td>4</td>
</tr>
<tr>
<td>Lakeview</td>
<td>1</td>
<td>High Point</td>
<td>4</td>
</tr>
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<td>College</td>
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</tr>
<tr>
<td>Big Tree</td>
<td>1</td>
<td>Woodstock</td>
<td>1</td>
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<tr>
<td>Holland</td>
<td>1</td>
<td>Sioux Falls</td>
<td>9</td>
</tr>
<tr>
<td>Hoopers Island</td>
<td>1</td>
<td>Olivet</td>
<td>3</td>
</tr>
<tr>
<td>Brookside</td>
<td>2</td>
<td>Moncton</td>
<td>1</td>
</tr>
</tbody>
</table>
The long pastorate was viewed by most as significant in the growth pattern of the church. Visitation outreach rated low (8) in only one case, a church with a large college population. Bus outreach generally scored either high or low, there were only three who placed it in the middle range. Congregational climate was seen as significant by all but three, two of whom placed it as a middle level priority. Multiple staff received mixed responses. Leadership training for laity was generally considered important. Responses on the companion questionnaire considered it more important than these figures indicate.
QUESTION 7: Which description most nearly represents your congregational climate?

<table>
<thead>
<tr>
<th>Location</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christiansburg:</td>
<td>Glowing and attractive</td>
</tr>
<tr>
<td>Lakeview:</td>
<td>Aggressive and excited</td>
</tr>
<tr>
<td>College:</td>
<td>Glowing and attractive</td>
</tr>
<tr>
<td>Big Tree:</td>
<td>Glowing and attractive</td>
</tr>
<tr>
<td>Holland:</td>
<td>Glowing and attractive</td>
</tr>
<tr>
<td>Hoopers Island:</td>
<td>Glowing and attractive</td>
</tr>
<tr>
<td>Brookside:</td>
<td>Aggressive and excited</td>
</tr>
<tr>
<td>Terra Alta:</td>
<td>Glowing and attractive</td>
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<td>Glowing and attractive</td>
</tr>
<tr>
<td>Olivet:</td>
<td>Glowing and attractive</td>
</tr>
<tr>
<td>Moncton:</td>
<td>Glowing and attractive</td>
</tr>
</tbody>
</table>

One pastor said that his people went "beyond contests to a holy ought" as a motivation for reaching out. Another said that growth had brought with it a loss of negativism. Another said that an in-depth "purging" had taken place in the congregation and growth had resulted. (He didn't indicate what or who had been purged.) One said that a period of apathy had followed the growth of the former survey, but was now replaced by a glowing and attractive atmosphere.

No one selected the description of "cool and distant" or "suspicious and indifferent." In the 1974 survey there were none reported either.
Question 8: Has the climate for receptivity of the Wesleyan message of holiness improved, declined, or stayed the same since the 1974 survey?

Nine said it has improved.
No one said has declined.
Six said it has stayed the same.

Comments by respondents indicated that the climate for the Wesleyan message of holiness is better today, than previously. One stated that the improvement is due to the world wide emphasis on the Holy Spirit.

One indicated his church has always been considered a strict church and that people want it so and feel comfortable about it.

Another said that when the Wesleyan message is taught as a directive of Scripture, it is not offensive; as a "doctrinal distinctive," it is.

The writer concurs with the latter viewpoint. Pride in tradition has in the past made the holiness message an ingrown message. Churches with vision who communicate to the world around them, will find a receptivity for a substantive holiness message.
Question 9: What do you see about church growth now that you didn't see in 1974?

Points of view included:

It requires a dream and great vision.

The discovery that there is a great need for meeting people's needs outside the church, by being involved in a practical demonstration of caring.

Bus growth was instant but not a true picture of the health of the church. Multiple staff can be a heartache and a blessing and one pastor is more selective now.

Need for better advanced planning to retain growth.

More work is involved than one pastor previously realized. Another said it requires more prayer, sacrifice and believing God will fulfill His promise.

Greater lay involvement was cited.

Growth must be a pyramid, not mushrooming. The base must be extended before mushrooming can be effective.

Opposition to growth is prevalent and must be overcome by competent leadership.

Much is learned through hindsight. If pastors of growing churches can learn from mistakes, it offers hope to pastors who may not see themselves in that category.

A pastor's education is an on-going process. Learning can come through peer sharing or forms of continuing education. His continuing experiences in ministry must be integrated into his learning process. Insight sharing and development for leadership must become of greater concern to districts of the Wesleyan Church, as well as denominationally.