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Axiomatic Church Growth

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AXIOMATIC CHURCH GROWTH

by

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PREFACE

The identification of church growth principles--universal precepts which govern the process of growth--is the central focus of investigation for the church growth discipline. Although volumes on the subject of church growth are relatively numerous, there is, nonetheless, a need for an authoritative presentation of church growth principles accepted by a majority of leaders within the discipline.

PRELIMINARY CONSIDERATIONS

The immediate obstacle to such a presentation of church growth principles is the lack of agreement between church growth exponents as to just what church growth principles are. In other words the problem for the church growth discipline is not merely a matter of determining which principles are the most important, rather the problem still centers about that foundational step of identifying the principles. And this, then, is the area of focus for this paper: What are the church growth principles?

The answer to this question is, unfortunately, beyond the reach of this writer. It is simply too broad a question and would involve capacities and resources not available for this research paper. Consequently, it is necessary to limit the question in such a fashion that it becomes answerable through the application of the "tools" available to this writer. Although it is impossible for this writer to initiate sufficient research on a world-wide basis to determine "universal precepts which govern the process of church growth," it is possible to attempt such a task within a local church setting. In other words the problem for resolution becomes the

identification of the church growth principles utilized for growth by a specific--as opposed to the universal--church.

It is assumed, then, that there is (or at least should be) a relationship between the identifiable principles of growth in use on the local church level and those "absolute" principles which are the ultimate concern of the church growth discipline. And from this assumption comes the need of selecting an appropriate church which will serve as the field of research.

The Wenatchee Free Methodist Church was selected as "the appropriate church" in which to do the research for this paper as a result of the consideration of three factors. First, this church has a demonstrated growth profile under its present leadership--Sunday morning attendance has increased from slightly less than two hundred-fifty in 1972 to five hundred by mid-1979. And the number of conversions per calendar year rose from under fifty in 1972 to one hundred eighty-three in 1979. In addition the church is preserving its increases through a membership which continually runs at ninety percent of the morning worship attendance.

Second, the church has a high visibility as an exponent of church growth principles through the medium of the Church Leadership Seminar which it hosts twice yearly. These seminars are conducted by the church staff itself, and the fact of their leadership in this area establishes them as logical choices for interview on the topic of church growth.

And third, this writer has contact with the Wenatchee Free Methodist Church leadership through attendance of their seminar, participation in the church growth class they taught at Western Evangelical Seminary, and through personal acquaintance with Steve Delamarter, one of the staff members. These three things taken together form the rationale for the

selection of the Wenatchee Free Methodist Church as the field of research.

SCOPE AND LIMITATION

The problem under research in this paper is the ultimate identity of the church growth principles. However, as a result of considerations detailed in the preceding section of this paper's preface, the scope of investigation is deliberately limited to a study of the church growth principles utilized by the present leadership of the Wenatchee Free Methodist Church. This, then, is the first limitation imposed upon the "horizon" of this paper's investigation.

The second is the restriction imposed by methodology. The results are of necessity limited by the investigative procedure, and unfortunately there is not an "absolute"--in the sense of certainty of results--research technique available through which the restriction of methodology can be eliminated.

Common church growth investigative procedures include Scripture analysis, the evaluation of appropriate statistical data (including socioeconomic considerations as well as church attendance/membership trends), and the interpretation of the actions and articulations of church leaders. The latter procedure (the interpretation of actions and articulations) is normally accomplished through either observation, personal interview, questionnaire, or some combination of these techniques. And this writer believes that a combination of these three techniques (observation, personal interview, and questionnaire) is the most appropriate methodology for this paper's research.

The very nature of the question which prompts the research seems to call for these three techniques. Obviously, the most direct method of

determining the church growth principles utilized by the Wenatchee Free Methodist Church is to observe what's being done and then to ask appropriate questions. This is on the surface a relatively simple process, but it is also a process which invites error through the "human" element of bias and ignorance. And this human element (both survey respondent and researcher are subject to their own prejudices as well as their limitations in terms of knowledge) is the primary limitation upon this paper's findings in terms of the methodology utilized for research.

The third overall limitation on this paper is that of theological position. Whereas matters of bias are often unconscious in nature, a choice of theological position is a consciously imposed choice serving as a filter through which one accepts and rejects data. It is this volitional aspect of one's choice of theological position which tends to make it even more limiting than matters of unconscious bias. Matters of unconscious bias can be compensated for by the inclusion of the perspective of other researchers; matters of conscious bias tend to deliberately reject such perspective.

Even though theological position (a matter of conscious bias) brings with it a tendency to reject perspective, it is, nonetheless, both useful and necessary. A choice of theological position is useful in that it allows one to quickly identify unusable data, and as a result, to concentrate on significant areas of study. And a choice of theological position is necessary in that it is impossible to be totally objective--everyone comes to terms with their relationship (or lack of it) with God through the background of their own life experience. Consequently, whether the researcher is willing to admit it or not, he brings to bare upon the subject of his investigation the limitation of his own presuppositions.

This writer admits the help/hindrane of his own theological

position. It is appropriate at this point to discuss how this theological position interacts with a study of church growth principles.

THEOLOGICAL POSITION

This writer comes from--and embraces--a Wesleyan-Arminian view of Christian faith. The essentials of this position are briefly presented in chapter three of this paper, but at this point it is worth detailing some personal adaptations of this position.

First, this writer sees the major purpose of God as revealed in Scripture as redemptive love. In other words the Bible is seen as a detailing of God's involvement (and man's response) in the salvation of the race of Adam. Certainly, other themes are found in Scripture--the glory of God, the guidelines necessary for godly life, the history and future of creation--but the overarching thematic presentation of the Bible itself must be seen in terms of its presentation of the need, the accomplishment, and the result of the Atonement. And as a result every believer is intimately involved in the salvation process accomplished through Jesus Christ. This writer believes, then, that the primary emphasis of the Church must be seen in terms of its participation in the fulfillment of the Great Commission.

This introduces the second facet of this writer's position which is the view taken concerning the Community of Christian believers (capitals are used throughout this paper to indicate the "absolute" as opposed to the "local" manifestation of the term under consideration).

This writer embraces the concepts presented by Howard A. Snyder in his work entitled *The Community of the King* (see endnote sixty-four of this paper). Consequently, Kingdom growth is not seen as the progressive

social realization of a better world through the expenditure of human effort. Rather, Kingdom growth is taken to refer to that process through which the Community of believers increases both numerically and qualitatively (qualitatively in the sense of commitment/relationship to Christ). And this increase results from the operation of the Holy Spirit both in and through the local community of believers. In other words Community growth results from community growth; and Kingdom growth results from kingdom growth. The effective operation of the local church is seen, then, as necessary to the goal of both church growth and--in the absolute sense--Church growth.

THE MATTER OF TECHNIQUE

These adaptations of theological position have a significant impact upon the implementation of research methodology in terms of the specific techniques utilized and the interpretation of the results obtained through the techniques. For instance, it is assumed that church growth principles are interdependent, and that this interdependency allows an organized presentation of church growth maxims as in a geometrical presentation of a formal proof. The choice of the word "axiomatic" in the title of this research paper (the title is "Axiomatic Church Growth") is especially appropriate, then, in consideration of the research techniques utilized.

The thrust of this paper's research is to ascertain what the leadership of the Wenatchee Free Methodist Church identifies as church growth principles. This is accomplished through a questionnaire/interview/observation format with the results interpreted in terms of this writer's experience/bias/knowledge of the church growth discipline. Consequently, the principles derived are appropriately claimed as "axiomatic"--that is, as "self-evident." In other words the derived principles are not proved

by the research undertaken; rather, they are identified and then held out as authoritative statements.

This approach is not without support, however. It should be noted that one of the unique contributions of the church growth discipline is its emphasis upon pragmatics: Church growth principles must be principles that actually work. The thrust of this paper is in the same vein: The principles are presented because they work (or at least the leadership of a church experiencing growth claim they work).

The effort to identify the principles could easily degenerate to subjective bias on the part of the researcher without appropriate effort to safeguard against this danger. Consequently, this writer developed a nineteen page questionnaire (see Appendix One of this paper) which was comprised of interrogatives calling upon the Wenatchee Free Methodist Church leadership to rate statements about church growth. In addition questions were asked which called upon the respondents to list in their own words what they considered to be church growth principles.

The questionnaire's emphasis on interrogatives which require a numerical rating helps to eliminate misinterpretation on the part of this writer. And the rating system also facilitates the accumulation and analysis of a large number of questions over a variety of church growth factors.

The selection of specific questions for the questionnaire resulted from suggestions made by Professor John Sills and Dr. Gerald Dillon (both professors at Western Evangelical Seminary), as well as from ideas taken from the writings listed in this paper's bibliography. It is believed that this approach allowed for a sufficiently broad spectrum of input to minimize the presence of research bias on the part of this paper's author.

OTHER AREAS

Again, the main thrust of this research is to identify the church growth principles which are utilized by the Wenatchee Free Methodist Church for growth. In addition to the matter of identifying principles, however, several other areas of interest arise which are connected with the process of church growth.

For instance the matter of principle identification leads to the question of how these principles can be effectively implemented for growth? Is it necessary to be a charismatic leader in order to make these principles operate? What are the necessary qualities of leadership to catalyze a church into growth; can anyone exhibit these qualities? And what about spiritual gifts--are they necessary in order to bring about church growth? And finally is Pastor George N. Delamarter--the Wenatchee Free Methodist Church senior pastor--uniquely necessary for the on/going growth of his church?

These questions are dealt with as they surface within the context of principle identification. Accordingly, the first two chapters of this paper report the principles derived from an analysis of responses by the staff on this topic, and the next six chapters (chapters three through eight) present these principles in an expanded and loosely interdependent form. The final chapter--chapter nine--formally presents the questions mentioned in the preceding paragraph along with brief answers to each.

The pages which follow, then, present the consolidation of this writer's question stimulated investigation and analysis. And to the extent that they accurately summarize and systematize the principles in operation at the Wenatchee Free Methodist Church, to that extent this paper is truly a presentation of axiomatic church growth principles.

ACKNOWLEDGMENTS

The research upon which this paper is based could not have been undertaken without the co-operation of the Wenatchee Free Methodist Church staff. This writer wishes to express warm thanks to these men for the investment of their time in this project. In addition special thanks is due Steve and Patty Delamarter who provided the author of this paper with food, lodging, and true hospitality during his six day visit in Wenatchee. And finally appreciation is expressed to Kathie Niskanen who typed the rough draft of this paper.

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Chapter 1

A SURVEY OF THE PRINCIPLES IN USE

It is necessary to identify the church growth principles in use at the Wenatchee Free Methodist Church in order to speak meaningfully of their impact upon the overall growth rate. And yet this objective is obstructed by the fact that there is not at this time a unified, universally agreed upon presentation of church growth principles from within the church growth movement itself against which the practices at the Wenatchee Free Methodist Church can be compared. At best there are lists available from authorities within the discipline, these more or less coinciding on some points.¹

The lack of a clear standard which represents the church growth principles mandates, then, an approach which draws forth the principles in use at the Wenatchee Free Methodist Church from a standpoint that is more subjectively based in the opinions of its leadership than objectively based in "absolute" standards. This "need" is the rationale behind the nineteen page "Survey of Church Growth Factors at the Wenatchee Free Methodist Church," the primary investigative tool used in this writer's research.² Although the survey drew subjective responses from the Wenatchee Free Methodist Church staff, reasonable effort was expended in designing the questionnaire so that it would provide optimal qualitative data in a quantitatively refinable form.³ To the degree that this effort was successful the results reported in the section which follows accurately reflects the Wenatchee Free Methodist Church staff in their understanding of church growth principles.

PRINCIPLES DERIVED FROM FREE SELECTION

Section I:1 of the questionnaire calls upon the staff to identify the five most important church growth principles in use at the Wenatchee Free Methodist Church. This allowed each staff member to present in his own words the concepts which he considered most important. Consequently, a variety of terminology appeared in the staff responses; a unity of thought was easily discernable, however, and the following postulation received the greatest support.

First, the Wenatchee Free Methodist Church's growth is a result of its leadership's commitment to fulfilling the Great Commission through evangelism and discipleship. This commitment is reflected in the church statement of purpose: "Making Christ known to all persons; loving them, lifting them, winning them, discipling them, presenting them whole in Christ," which is in itself a paraphrase of Matthew 28:18-20.⁴

Second, the growth comes as a result of the church leadership's determination to order priorities in accord with its stated purpose. The staff as a whole is keenly involved in the time management approach of Engstrom and Dayton which emphasizes the alignment of goals, priorities, and plans with a clearly defined statement of purpose.⁵

Third, the church's leadership philosophy emphasizes a needs-oriented-ministry. In other words ministry programs are geared to meeting the perceived needs of the people who are being won and who are being disciplined. As Bob Schuller put it: "Find a need and fill it!"⁶

Fourth, growth is dependent upon the coordinated efforts of an adequate multiple staff. There is, however, a question inherent within this assertion, and that is "does growth mandate multiple staff, or does multiple staff bring about church growth?" This question is dealt with

more thoroughly in the section of this paper dealing with the staff principle (pp. 88-91), but for now it is sufficient to note that the Wenatchee Free Methodist Church leadership believes that adequate, coordinated multiple staff is a cause of growth.

Fifth, the quality of leadership has a major impact upon church growth. The identity of the necessary quality for growth depends upon the individual respondent, but certain terms were emphasized in the staff's answers. These were "visionary, Spirit filled, and vigorous." Such concepts tend to be hard to tie down, and yet one of the crucial questions--Is the growth at the Wenatchee Free Methodist Church dependent upon the unique contributions of Pastor George N. Delamarter?--hinges upon the answer. This matter is considered in greater detail in the section of this paper delineating the catalyst principle (pp. 59-65) as well as in the section which addresses two church growth issues (pp. 102).

Sixth, effective communication, especially between staff members who must integrate work effort, is a crucial church growth determinative. This matter is not only one of the staff's postulated church growth principles, but it is also one of the problem areas which they identified as needing resolution (see pp. 28-29). Obviously an increase in staff size brings with it proportionate difficulty in maintaining intimate staff interaction, and this explains at least superficially how a church growth principle generates church growth hindrances.

The seventh and final principle identified by the staff in this section asserts that a loving/accepting fellowship contributes significantly to a church's capacity for growth. Again, this is a factor delineated in the Wenatchee Free Methodist Church's statement of purpose

where it appears as the first of five participial modifiers utilized in describing the main action phrase "making Christ known to all persons." For the Wenatchee Free Methodist Church leadership, then, church growth is a process which manifests Christ to people through redemptive love-- love which reaches out to individuals, accepts them as worthy of love, and then confronts them with the claims of Christ for their lives. The seven concepts detailed in the preceding pages are the initial candidates for ultimate codification as church growth principles. In the section which follows additional light is shed on the ultimate identity of these principles through an expanded selection process within the questionnaire itself.

PRINCIPLES DERIVED FROM STATEMENT RATINGS

The matter of the ultimate identity of the church growth principles in use at the Wenatchee Free Methodist Church is the central concern for this paper. As such it is intimately related to the continual exhortation of Pastor George N. Delamarter during the Church Growth Leadership Seminar to "write the program down in pencil, but write the principles down in ink." This suggests the essential primacy of principles (broad, general truths with more or less universal application) over program (the particular series of action steps uniquely utilized to apply the principles to the specific demands of the given situation) which is one of the axiomatic presuppositions underlying the Wenatchee Free Methodist Church's approach to church growth. Unfortunately, however, the principles are not clearly delineated in the Church Growth Leadership Seminar, and this writer came away from the sessions yearning for a structured presentation of "just what those principles are."

Additional input was given in this area through the two week class on church growth taught by the entire Wenatchee Free Methodist Church staff during the Western Evangelical Seminary summer session of 1979. Through discussion with the staff, Church Growth Leadership Seminar attendance, and participation in the church growth class this writer compiled a list of statements about church growth which the staff might consider "principles." The list grew through the inclusion of concepts taken from the material detailed in this paper's bibliography, and the refined "principles" were presented to the staff for their evaluation in the survey.⁷ As a result the staff rated twenty-four statements in terms of their significance in accounting for the church growth pattern at the Wenatchee Free Methodist Church. In addition the survey respondents selected the five statements which they felt exerted the greatest impact on the church's overall growth rate.

It is noteworthy that the staff rated nineteen of the twenty-four statements significant in accounting for church growth at the Wenatchee Free Methodist Church. And of these nineteen, six are rated as "nine" or higher (on a scale of one to ten), nine are rated between "eight" and "eight point nine," and four are rated between "seven" and "seven point nine."⁸

In terms of the average value assigned to each statement the "harvest" principle received the greatest support.⁹ This principle simply posits that the proclamation of the Word of God through personal evangelism (and any other appropriate means) must be concentrated among those who can and will respond to it. Or put more concisely, evangelism must be done among those who need evangelizing. A corollary statement which rated sixth out of the nineteen put it this way: "The sinner

won't come, so we must go to him."¹⁰

The second most supported principle deals with church leadership by example. It asserts that "the direction of the body is determined by leadership example."¹¹ And a supporting statement which rates seventh out of the nineteen describes leadership by example as "shepherding rather than ranching."¹² The point taken from the contrast between the words "shepherding" and "ranching" is simply that church growth leaders must themselves enter into the risks of personal consecration-to-Christ/discipleship/evangelism before their people will follow them into the personal commitment ministries necessary to bring about lasting church growth. Church members tend toward reluctance in following the leadership of those who push from behind as if they were driving cattle, but church members tend to follow the leader who like the good shepherd is in front of his flock. They know that where he leads them he himself has gone first, and it is profitable to follow him.

The concept which stands third among the nineteen asserts that "the potential for church growth increases in multiplied ministry situations."¹³ In other words church growth must be accomplished through geometric increases in disciple making disciples as outlined in Second Timothy 2:2. It is in this passage that the aged apostle Paul exhorts his disciple, Timothy, to find "faithful men" in whom the Gospel can be entrusted, with the understanding that these faithful men will teach "others also." In short Paul describes four generations of disciple making disciples--first Paul, then Timothy, then "faithful men," and finally "others also." And there is no reason to believe that Paul expected the process to end after four generations, but rather that he expected the ministry of disciple making disciples to continue ad

infinitum.

The statement gaining the next highest rating from the survey's respondents claims that ministry programs vary with the needs of the community to be reached, but the principles which underlie such programs are universal.¹⁴ This assertion is described as "one of the axiomatic presuppositions which underlies the Wenatchee Free Methodist Church's approach to church growth" on page four of this paper. Accordingly, it is considered an assumption, or a given, rather than a principle. It is significant, however, that the staff gives credibility to this claim through the high collective value assigned it.

The principle receiving the fourth highest rating posits that churches grow as they find needs and fill them.¹⁵ This principle is mentioned briefly on page two of this paper. In addition it should be added here that this assertion forces a relevancy relationship between ministry and those ministered to. The "shotgun" approach which promotes a flurry of ministry activities without seeking to match these efforts against carefully perceived needs has as its primary benefit that it covers a lot of area. It is obvious, however, that such an approach tends to be too haphazard to strike specific targets over any distance, and that in addition this approach so spreads the effort that it may lack the intensity to strike the target with sufficient force to register an impact. This describes in metaphorical fashion the plight of many churches who need to sell their "shotgun" approach to meeting needs and strive instead to become "sharpshooters" who find specific needs within the lives of people, and then fill them.

The fifth most supported concept deals with lay ministry participation, and asserts that church growth potential increases as every

person in the body is led to understand that they are witnesses.¹⁶ A corollary statement which rates thirteenth out of the nineteen expands this precept by stating that every person has a vital role to play in the overall harvest and that each gifted area is as important to the body's growth as the others.¹⁷ This body-ministry concept is expressed in terms of a mobilized laity who are aware of their spiritual gifts and who are trained to use these gifts for effective ministry--a statement rated sixteenth out of the nineteen.¹⁸

Essentially, all of these postulates deal with the definition of a "minister" and at the same time draw into question the traditional dichotomy between the clergy and the laity. The church growth discipline tends to move away from this dichotomy in favor of the view which reasons that every member of the Body of Christ is a minister called to a unique ministry of loving people redemptively.¹⁹

This view tends to minimize the separateness of those called to pastoral ministry by perceiving them as ministers--members of the Body of Christ--with pastoral gifts. By the same token there are members of the Body of Christ who are to minister each of the other spiritual gifts for the edification of the Body, and these individuals are no less ministers than those who are pastors. And those who are called to non-pastoral ministries are no less consecrated (or at least they should be no less consecrated) to their ministry than the "professional" minister.

As a result the congregation is seen as a "body" where every member is indeed a minister, and where every ministry is ultimately as essential as any other for fulfilling the Great Commission.

It is appropriate at this point to briefly note how this concept relates to McGavran and Arn in their hierarchy of church leaders.²⁰

The idea that church workers naturally delineate into five categories based upon their inward/outward ministry emphasis and their status as either paid or unpaid ministers fits nicely into the body ministry principle described in the preceding paragraph. The ultimate concern of McGavran and Arn in noting the five classes of workers is to draw attention to the predominantly inward focus of most church ministry, and to bring to the forefront the need for more lay-outreach ministers. One solution to this need is the actualization of the body ministry principle. When the percentage of members within the local church who are actually ministering is increased, it follows that the number of outreach workers should also increase. And the significance this holds for church growth practice is self-evident.

The assertion which stands sixth among the nineteen states that the body must be committed to winning individuals one at a time, rather than to a nebulous concept of growth.²¹ This, essentially, is the thrust of personal evangelism--it emphasizes the necessity for effective one on one evangelistic encounters in order for churches to grow. The view that the lost will embrace salvation if only the Word is handed to them in a tract falls short of the biblical imperative for Kingdom growth. The imperative is to love people redemptively, and this requires a personal relationship with individuals who need salvation.²² Unfortunately, the trend of modern man is toward personal insulation from those individuals who comprise the world, and yet God's command is for personal involvement with the very ones we are culturally conditioned to ignore. It is clear, then, that to strive for church growth without equally striving for this personal involvement with real individuals who are really lost is of no more value than the publicly

displayed prayers of the Pharisees which Jesus condemned.²³ The effort may look good to those who are impressed with religious gymnastics, but it is of no value to the Kingdom of God.

The seventh principle drawn from the staff's evaluation of the statements listed in section one, part five of the questionnaire asserts that potential for church growth increases in direct proportion to the leadership's commitment to Christ.²⁴ This is amplified through the postulation that the key to church growth is Spirit filled pastors who lead their congregations into Spirit filled ministry, a statement rated eleventh out of the nineteen.²⁵ In addition the survey respondents **rated** fifteenth the assertion that churches grow under the charismatic leadership of pastors who are strong motivators.²⁶ These things taken together indicate a firm belief that leadership is an essential determinant for church growth. And the point is clear that adequate leadership must exemplify personal consecration to Jesus Christ as Lord and Saviour. The overflow of such a relationship is the Spirit filled walk which alone qualifies the individual to lead others into Spirit filled ministry. And this matter of qualification is perhaps the true crisis of the present church age.

Denominations tend to place greater and greater pressure on leaders to prepare themselves for the spiritual ministry to which they are called. And yet the evaluative centers of the Church have turned from the still, quiet voice of the Spirit to the recent secular emphasis on specialization and professionalism.²⁷ In line with this the Church is calling upon its seminaries to raise up leaders whose level of scholastic achievement can be matched against the graduates of secular institutions. And the danger of this emphasis is that it becomes all

too easy for the essential concept of discipleship--well rounded spiritual maturity--to be lost in the struggle for accademic endorsement. As might be expected the result of such a process is a surplus of leaders who are better qualified to do critical scholarship than they are to produce disciple making disciples. The irony of the predicament is that the Church tends to blame its institutions of higher learning for failing to train pastors who can actively lead others into personal fulfillment of the Great Commission; and yet it is the Church's misplaced emphasis on secular standards which causes the problem.

The Church needs to truly grasp the fact that spirituality is not produced from textbooks, but rather from the crucible of personal experience with Christ and others who follow Him. It is not enough to intellectualize about discipleship; discipleship must be gained by the disciple in life experiences with the discipler. And it is certainly insufficient to study about personal evangelism day after day in the classroom; personal evangelism must be learned firsthand through "on the job training" with a man who himself does personal evangelism. The attainment of the most highly valued scholastic credentials possible will not make a man more spiritual, nor will it make him a disciple maker. And all the degrees in the world will not enable a pastor to lead his church into Kingdom growth. Spiritual success requires spiritual training, and spiritual training can only be gained from a living organism (the Body of Christ). Institutions, even seminaries which are only quasi-bodies of Christ, cannot bring about spiritual leadership; it must come from the local church where the body of Christ is actual rather than artificial.

And this matter of actual versus artificial spirituality is the

real issue addressed by Donald McGavran when he suggests that redemption (Christian conversion) plus lift (institutionalized Christianity) equals halting (a short-circuited spirituality incapable of Kingdom growth).²⁸ Much of the Church today is accurately described by this formula, and yet there are still churches where spiritual vitality is actualized in church growth. The key to the wider dissemination of this vitality is Spirit filled leadership--this is the personification of the consecration principle.

The eighth ranked principle selected by the staff might be best described as the "join 'em" mandate. It simply asserts that true church growth is not achieved until those who are won are disciplined into a committed relationship to both Christ and the local church body.²⁹ This may seem trite at first, but a more thoughtful examination of its implications reveals "a missing link" for much of what passes as evangelism today. The thing that is misunderstood by so much of today's outreach effort is that the lost are not won until they become part of the body of Christ, and this is of necessity means commitment to--membership in--the local body.³⁰

The emphasis of contemporary evangelism is on decisions for Christ, and most evangelists count their converts based on the total number of decisions made. True evangelism is not complete, however, without the discipling process, and the number of individuals who decide for Christ is not a measure of discipleship. Rather, the number who commit themselves to a local body serves as the more accurate indicator of those who are truly converted. It is not surprising, then, that the Wenatchee Free Methodist Church leadership stresses the necessity of evangelistic outreach which culminates in local body membership.

The ninth principle to surface through analysis of the staff's responses to this section of the survey states that church growth is accomplished through dividing the task into manageable steps.³¹ This is a simple matter of pragmatics, and yet it is painfully obvious that many who desire church growth are seeking it through a nebulous spirituality which merely hopes for results. It is like standing at the bottom of a long flight of stairs and wishing to be at the top--no matter how fervently one wishes, the result desired remains out of grasp. On the other hand appropriate effort expended in walking up the steps will bring about the goal. The essential thing is that appropriate effort must be expended to achieve each step in its sequence so that the thing desired is actually accomplished.

In terms of church growth this necessitates a plan which delineates the objective, the present position in relation to that objective, and the series of action steps necessary to achieve the objective. In addition the cost of such a plan must be counted and expended, and the effects of such effort anticipated and accepted.

Such an approach does not reduce the spiritual aspects of Kingdom building, namely that God brings it about. Rather, it emphasizes the spiritual partnership through which God has chosen to bring about the fulfillment of the Great Commission. God will not do what He has reserved for His servants; and He has reserved for them the responsibility of going into all the world and making disciples. Confrontation with such a mission is much like facing a tall flight of stairs, but even the tallest staircase must still be mastered one step at a time. And this is illustrative of church growth--it is accomplished by dividing the task into manageable steps, and then taking them one at a time.

The Wenatchee Free Methodist Church staff rated tenth overall the statement that church growth is accomplished through co-ordinated effort within a clearly defined chain of command.³² This reflects the essential disposition of their approach--leaders performing on a professional level to insure an orderly achievement of their statement of purpose. And yet the concept of chain of command as practiced at the Wenatchee Free Methodist Church goes beyond that embraced by secular organizations and approaches the structure visible among the disciples as they followed Jesus.

Jesus called His disciples; they followed Him. He led them, instructed them, cared for them, admonished and rebuked them, but above all loved them; and they were intensely devoted to Him, willing to forego all in order to follow the One who had the words of eternal life. They were His servants, and yet He called them His brothers; He was above them, and yet He stooped to wash their feet. They loved Him, admired Him, desired His favor, at times feared Him, but more than anything they placed their faith in Him; and He did not disappoint them. And it is not stretching this description to say that the crucial dynamic which makes it work functions in the Wenatchee Free Methodist Church staff's working relationships with one another.

They strive for an interactional dynamic characterized by a transparency of motivation and Christlike love for one another. They are spurred on by the personal example of Pastor George Delamarter as he commands, rather than demands, their allegiance through his own dedication to the practice of Spirit filled leadership (a concept developed more fully in the latter portion of this paper).³³ But even Spirit filled men do not lose their own distinctive personalities and styles,

and these qualities are easily discernible in the Wenatchee Free Methodist Church leadership.

Pastor George N. Delamarter is an illustration of this. He is a striver, a man who pursues with determination the passion of his heart. His strong emphasis on goal achievement is reflected in his confession that he wants results "yesterday." And this achievement orientation is woven into the staff temperment as well. They tend as a whole to operate on a management by objective basis.

This tendency requires a focusing influence in order to maintain a unified and systematic effort--in order to remain co-ordinated. And this focusing influence appears to be provided through the senior pastor. George Delamarter is the man in charge; authority and responsibility flow from him to those in whom he entrusts a share in the ministry at the church. Ultimately, responsibility for all that goes on in the church rests with him--George Delamarter and all his staff understand this. And in a similar fashion each staff member is encouraged to train and develop their own staff in order to multiply their own ministry. As a result a dialectic of sorts exists in the Wenatchee Free Methodist Church leadership: George Delamarter commissions his staff with both authority and responsibility for fulfilling the ever expanding ministry at the church, and yet he maintains a tight grip on all that is done through his personal discipling and direction of his staff.

There is a definite chain of command followed in the Wenatchee Free Methodist Church, and it is directly linked by the staff to the successful growth pattern enjoyed at the church. Pastor George N. Delamarter describes his church as a tight ship, and then observes "a tight ship will weather the storm, but a loose ship will pull apart."

For the Wenatchee Free Methodist Church staff chain of command is an integral part of maintaining a tight ship, and it is empirically observable that the tight ship at Wenatchee is growing.

The Wenatchee Free Methodist Church staff rated eleventh the statement that potential for church growth increases as an ever greater percentage of the church's members realize that they are ordained for spiritual and numerical success--that is, success in terms of both spiritual growth and numerical increase.³⁴ Again, this assertion is axiomatic for the church's leadership approach to Kingdom building, and it is treated as a presupposition rather than a principle in the latter pages of this paper. Nonetheless, this statement conceptualizes the spiritual optimism that radiates from George Delamarter, the church staff, and even the congregation. These people believe that they are called upon to succeed at fulfilling the Great Commission, first, in their local area and, as the Lord provides opportunity, in the rest of the world.

This approach has not caused them to be overwhelmed by the enormity of its scope, rather it has caused them to rely the more on Christ. As Pastor George N. Delamarter puts it, "We cannot, we dare not attempt to build the Church in our own strength; Christ must build His Church." Pastor Delamarter means by this that the responsibility for obedient, Spirit led effort properly belongs to Christians, but the responsibility for the actual Kingdom increase is God's. And God is more than willing to give the increase, if His servants will indeed consecrate themselves to obedience to His Word through the empowering of the Holy Spirit. It is apparent that for the Wenatchee Free Methodist Church leadership the key to obedience to God's Word is an ongoing application of the Great Commission to their own lives and to the lives

of the people whom they serve. A dynamic such as this radiates optimism, optimism that success is not only achievable, but that it is actually ordained.

The final principle identified by the staff as significant in terms of its impact on church growth at the Wenatchee Free Methodist Church asserts the need for statistics which accurately chronicle membership fluctuations and which contribute insight into the cause of the gains and losses.³⁵ The import of this postulation is obvious, and yet many church leaders who desire growth seem to believe that it is unspiritual to keep growth records. Those who oppose the keeping of such records frequently argue that a growing church grows whether the results are tallied or not. What is missed by sophisms of this type is that leadership requires pertinent data in order to make the best possible choices. And this need validates the use of statistics in monitoring growth. Just maintaining records, however, is not enough. These records must be evaluated with a keen and insightful eye to the causes behind the statistics.

This evaluative step is frequently missed even by leaders who sincerely desire growth in their congregations, and who are willing to consecrate themselves to the necessary paperwork in order to maintain adequate growth statistics. Such leaders often keep intricately detailed records, and then do nothing more with them than to note numerical increases and decreases. Inadequate managerial analysis of this type would never be tolerated in the secular market, and yet it is all too often the approach of the Church. The leadership of the church that would grow must keep track of the growth record and in addition evaluate it regularly with an eye to consolidating gains and optimizing efforts.

To utilize such a practice is to strive for excellence; anything less falls short of good stewardship and is at best second rate.

The preceding comments on the matter of evaluation make it appropriate to note that the rating of the statements in section I, part four of the questionnaire drew from the Wenatchee Free Methodist Church staff collective support for thirteen assertions--two of which this writer prefers to classify as "presuppositions" and eleven which this writer accepts as "principles." Additional affirmation of these principles comes from another portion of the survey, and attention is now given to an analysis of the responses from that part of the questionnaire.

A RANDOM SELECTION OF THE STATEMENTS

In section I, part six of the survey the Wenatchee Free Methodist Church staff reviewed the twenty-four statements they had rated in section I, part four and from them selected the five statements they considered most important in accounting for the growth pattern at their church. An analysis of their responses corroborates substantially the two presuppositions and eleven principles detailed in pages four through eighteen of this paper. There were, however, three significant deviations from that original list.

First, the statement that the body must be committed to winning individuals one at a time rather than to a nebulous concept of growth surfaced as the number one principle in the random selection of the statements (section I, part six), but rated only sixth in terms of the collective numerical valuation of section I, part four. This reflects an even more intensely pragmatic approach to church growth, and is

perhaps a better indicator of the task achievement orientation which typifies the Wenatchee Free Methodist Church staff.

Second, the statement rated fifth in part four did not gain enough support to place in the top eleven chosen through random selection (part six). The statement itself reasons that church growth potential increases as every person in the body is led to understand that they are witnesses. The fact that the need for greater lay involvement was chosen the number one problem confronting the Wenatchee Free Methodist Church leadership dovetails with this incongruity in principle selection.³⁶

It may well be that the need for lay involvement is considered a determinant for church growth from an idealistic standpoint, while in actuality the application of this principle is made on a lower than estimated priority basis. One indicator in this matter is the number of individuals won to Christ by the combined staff. The survey was administered during the first five days of November 1979, and at that point the total number of individuals the staff had either led to Christ or personally assisted in leading to Christ through a team effort comprised nearly eighty percent of the total conversions. Such a ratio establishes the staff members as individuals who lead by example, but it also indicates a strong dependence by the church membership on the staff for the performance of evangelistic outreach. This may also serve as a genuine indicator of the need for greater lay mobilization, and may add validity to the apparent discrepancy in ratings of the body ministry concept.

The third significant deviation between the two lists involves the inclusion in the random selection responses (part six) of a statement rated only twenty-second out of a possible twenty-four in part four.

The assertion that church growth will not take place unless the pastor

has the right leadership personality rated eleventh through random selection (part six). Although the rating is still comparatively low, it does indicate that the staff may place greater stock in the dynamic of "right" leadership than is brought out in other sections of the survey.

A BRIEF SUMMARY OF RESULTS

The results shared in the preceding pages of this chapter weave a mosaic of opinion comprised of the threads of individual responses given by the staff members of the Wenatchee Free Methodist Church. Two lists of principles are established by these responses, each of them sharing a basic unity of thought as well as some unique concepts. The principles derived from free selection (section I, part 1) include the following:

1. The Wenatchee Free Methodist Church's growth is a result of its leadership' commitment to fulfilling the Great Commission through evangelism and discipleship.
2. Growth comes as a result of leadership determination to order priorities in accord with the church's stated purpose.
3. Church growth results from finding needs and meeting them.
4. Growth is dependent upon the coordinated efforts of an adequate multiple staff.
5. Leadership quality has a major impact upon church growth.
6. Effective communication, especially between staff members who must integrate work effort, is a crucial church growth determinative.
7. A loving/accepting fellowship contributes significantly to a church's capacity for growth.

The preceding list compares favorably with the two presuppositions and eleven principles determined by the staff through rating the statements listed in section I, part four of the questionnaire. The two presuppositions are:

1. Church growth principles are universal, although their application varies dependent upon the unique circumstances of the given situation.

2. Christians are ordained to spiritual and numerical success, especially in terms of fulfilling the Great Commission.

The eleven principles which build upon these assumptions are:

1. The proclamation of the Word of God through personal evangelism (and any other appropriate means) must be concentrated among those who can and will respond to it--this is the harvest principle.

2. Church growth is precipitated by leadership example--this is the shepherd principle.

3. Church growth is accomplished through geometric increases in disciple making disciples--this is the discipleship principle.

4. Churches grow as they find needs and fill them--this incorporates both the redemptive balance principle and the follow-through principle.³⁷

5. Church growth potential increases as every person in the body is led to understand that they are witnesses--this is the body ministry principle.

6. Churches grow as their members commit themselves to winning the lost one at a time--this is the reality principle.³⁸

7. The potential for church growth increases in direct proportion to the leadership's commitment to Christ--this is the sancti-

fication principle.

8. Church growth is achieved when those who are won are disciplined into a committed relationship to both Christ and the local church body--this is the membership principle.

9. Church growth is accomplished through dividing the task into manageable steps--this is the task principle.

10. Church growth is accomplished through co-ordinated effort within a clearly defined chain of command--this is the authority principle.

11. Church growth is augmented through the maintenance and evaluation of statistics which accurately chronicle membership fluctuations and which contribute insight into the cause of the gains and losses--this is the evaluation principle.

The assertions in these two lists make up the main of the Wenatchee Free Methodist Church principles of growth. These principles are refined through the discussion of problem areas identified by the staff and through an analysis of their rating of the church growth principles identified by the key spokesman for the church growth discipline, C. Peter Wagner. This refining process, then, is the primary content of the following chapter.

Chapter 2

PROBLEM AREAS AND THE EXPERTS

Additional insight into the principles listed in the preceding chapter is gained from an evaluation of the problem areas identified by the staff. These problem areas represent hinderances to the growth process itself, and therefore the benefit gained from their analysis is much like that of a professional football team studying its opposition-- to know your opponent is to master him. Consequently, the first portion of this chapter deals with the matter of identified problem areas.

The second portion of the chapter presents the evaluation of the expert's (C. Peter Wagner) principles as well as a discussion of the relationship between the Wenatchee Free Methodist Church staff's principles and Dr. Wagner's principles. The purpose of these efforts is to define more precisely "just what the church growth principles are."

With these things in mind the matter of problem areas is now presented.

THE IDENTIFICATION OF PROBLEM AREAS

In section I, part 2 of the survey the staff identified the greatest weaknesses of the Wenatchee Free Methodist Church ministry. This was again a matter of free selection, and accordingly individual responses reflected the uniqueness of each personality. The following problem areas, however, received sufficient collective support to warrant their inclusion in the present discussion.

First, the staff indicates a nearly unanimous concern that lay involvement be increased. It is worth noting that this problem matches directly their foremost church growth principle--commitment to fulfilling the Great Commission through evangelism and discipleship.³⁹ That there is a strong positive correlation between the primary church growth principle and the church's greatest weakness in ministry may at first seem surprising, especially considering the strong growth pattern at the Wenatchee Free Methodist Church. Upon consideration, however, the relationship between the principle and the problem becomes apparent. The two are related by the time differential separating spiritual birth and spiritual maturation.

Given a population "ripe unto the harvest" (minus three on the Engel scale), it is a relatively simple matter to bring about spiritual birth through effective evangelistic methods.⁴⁰ But successful evangelism only brings about spiritual babes in Christ; raising these babes into mature, reproducing members of the body of Christ is the task of discipleship. And discipleship takes time.⁴¹

One other aspect of this problem needs attention and that is the matter of commitment. Discipleship and personal commitment to Christ are really two ways of saying the same thing. And yet the constant concern of church leadership is for the commitment level of its members. Typically, churches function on the extra-ordinary efforts of the dedicated few who do virtually everything except fill the pews with their limited numbers. The vast majority of the members, on the other hand, are severely limited in terms of their ministry input. Consequently, they are only nominally committed.

What this really involves is a breakdown in the discipleship

process into the artificial (and ineffective) divisions of professional clergy and laity.⁴² The professional clergy are fulltime, ordained super-Christians--they are supposed to minister, and if any evangelism or follow up takes place, they're supposed to do it. Most members--except the over zealous few who are really just unpaid clergy--see themselves as responsible for attending the "meetings" and paying their "dues" (worshiping and tithing). But what is really needed is for all believers, pastors and parishoners, to see themselves as uniquely called individuals with God given talents and corresponding responsibility for ministry.

The problem of increased lay involvement, then, is not only a result of the time differential between spiritual birth and spiritual maturity, it is also, and perhaps most fundametally, an attitudinal breakdown which sees the discipleship process as beginning and ending with the professional clergy.

This problem is not without solution, however, and the Wenatchee Free Methodist Church staff is utilizing programming to meet this need. Among these programs are intensive discipleship groups, family shepherd groups, and a new approach to Sunday School programming which will funnel all those enrolled through a screening process. This process is accomplished through a class designed to help members identify their spiritual gifts, and then receive training in the use of their gifts for personal ministry. As a result of this members are assigned to one of five general ministry areas where their efforts can be concentrated for greater ministry effectiveness.⁴³

The second area identified as a weakness in the Wenatchee Free Methodist Church ministry involves the co-ordination of the staff.

Approximately half of the survey respondents indicated that this was a matter of concern, and again this is a problem which is also identified as a necessary principle of church growth.⁴⁴ The co-ordination of multiple staff is ultimately related to the concept of span of control. As a staff increases in size the likelihood that one man can adequately co-ordinate its functions and disciple its members decreases. Jesus himself limited his "staff" to twelve. Pastor George N. Delamarter has a present staff of eight fulltime men, and the survey evoked responses which suggest that he is reaching beyond his span of control with his present ministry commitments and staff size. A possible solution to this may come through the shifting of responsibility to other staff members. One area which cannot be shifted, however, is the obvious need for intimate personal fellowship on a one to one basis with each staff member. And this is, perhaps, the most keenly expressed need in this area.

Another identified weakness in the area of staff co-ordination involves the matter of program integration under an overall master strategy. Personal association with the staff allowed this writer the opportunity to discern a certain amount of confusion resultant from overlapping ministries and ministry areas which were ~~not~~ clearly defined. Again, this can be seen as a natural byproduct of an expanding staff ministering to a growing congregation. And efforts are made through weekly staff meetings and detailed job descriptions to minimize such occurrences. Nonetheless, it is clear that a significant portion of the staff believe this area needs greater attention.

Slightly less than half of the staff identified assimilating new members as a weakness in the church's overall ministry. This is,

then, the third problem area specified by the staff as needing attention, and its cause is inherent in the growth of the church. Essentially, this problem is one of incorporating individuals with differing theological backgrounds into the Free Methodist framework. The survey's respondents made it clear, however, that their primary concern in this area is not the matter of weaving new members into the fabric of the church's fellowship. Making new members feel like they are a part of the church, rather than outsiders, is not the problem. Maintaining theological homogeneity within the fellowship is, on the other hand, a problem.

One reason for this may be the traditionally sectarian stance of the Free Methodist Denomination as a whole. Free Methodists, and for that matter holiness churches in general, have not normally seen themselves as reaching out to incorporate within their ranks all the Christians who make up the Body of Christ. Instead, these churches have seen themselves as a rather private group of Christians in earnest for Christ. Those who are unwilling to match their lives against the denominational view of personal piety are simply excluded. As a result the Free Methodist Church, even today, has a strongly exclusive image. It is obvious how such an outlook could influence church growth, especially in terms of assimilating members from diverse theological backgrounds.⁴⁵

The question needs to be addressed, then, as to just how much theological variation can be tolerated within a church fellowship. This is a knotty problem, and one with which the Wenatchee Free Methodist Church staff is grappling. Perhaps the solution lies in Wesley's injunction, "If your heart is as my heart is, then give me your hand in

fellowship."⁴⁶ This tends to be a stance of toleration conditioned by the qualification that the individuals in question devote themselves to Christ as revealed in the Scriptures. As such it could remove some of the difficulties inherent in denominational distinctives and simplify the process of assimilation.

The fourth and final area of weakness identified by the staff deals with communication between the congregation and its leadership. The concern is that the individuals who comprise the membership not only incorporate themselves into the church ministry, but that they also remain a dynamic part of the leadership process itself. As an organization grows ever larger a tendency develops toward bureacratic "hardening of the arteries." The ability of the average church member, especially the new member, to gain personal attention from leadership tends to diminish proportionately with the size of the active congregation. This trend is inherent in hierarchical structures, and growing groups tend toward hierarchy in order to attain efficiency in operation. In terms of the Wenatchee Free Methodist Church this means that the positive good attributed to church growth deposits layer after layer of new members who become a people comprised "insulating barrier" which muffles the sharp impact of communication between leadership and parishoner. It becomes increasingly hard for both member and leader to get through to each other, and if corrective action is not taken, an apathy born of unresponsiveness sets in.⁴⁷

There are at least five methods for counteracting this trend toward unresponsiveness. First, leadership can push all appropriate decisions "down" to the membership, or sub-groups within it. Second, the membership can be structured on the cell/congregation/celebration

model with the cell emphasized as a means of increasing leadership opportunities and group responsiveness.⁴⁸ Third, efforts can be made to increase key leadership accessibility such as blocking out times where these leaders avail themselves to the members at large, systematic phone/visitation contact just to say "hello" and tune into personal needs, and involvement in cell groups for the purpose of spreading key leadership fellowship. Fourth, the leadership can develop a responsive image by making use of available opportunities for telling the membership how responsive/concerned they are with the individual and then drawing attention to specific staff efforts in this area. And fifth, greater lay involvement in the decision making process can be achieved through efforts to continually rotate in newly trained leaders as they become qualified for such responsibility.

The Wenatchee Free Methodist Church staff utilize all of these approaches in some form or another, but their greatest hedge against the problem of maintaining responsive leadership communication with the membership is in their emphasis on an adequate multiple staff. Where such a staff is effectively co-ordinated under a properly prioritized master strategy, communication problems tend to diminish.

The problem areas singled out by the staff as needing attention are, then, four in number:

1. Lay ministry participation needs to be increased.
2. Staff co-ordination needs to be optimized.
3. More attention needs to be given to the matter of assimilating members holding heterogeneous theological views.
4. Communication effectiveness between leadership and membership needs to be enhanced.

The selection of these four areas gives credibility to their significance in terms of affect on congregation vitality. Attention to these problems--or the lack of it--will ultimately influence the church growth rate. Accordingly, these areas, too, are contributing factors which give insight into the identity of the church growth principles. With these things in mind it is now appropriate to consider how the principles determined by the Wenatchee Free Methodist Church Staff compare with the principles of C. Peter Wagner.

THE COMPARISON OF STAFF AND WAGNER PRINCIPLES

It is the contention of this writer that the science of church growth has yet to produce a generally accepted list of church growth principles.⁴⁹ There is, however, one figure from this discipline who commands ever increasing acceptance as the primary spokesman for the church growth movement, and that is C. Peter Wagner. Three recent books (Your Church Can Grow, Your Church Can Be Healthy, and Your Spiritual Gifts Can Help Your Church Grow) delineate Dr. Wagner's approach to church growth, and in particular present what he considers the vital signs of a healthy church.⁵⁰ These seven vital signs are in reality Professor Wagner's prescription for church growth. The question of whether or not the Wenatchee Free Methodist Church staff would accept these vital signs as significant in terms of the growth achieved at Wenatchee is approached in questions three and four of section I of the survey. Question three calls upon the staff to arrange these principles (Wagner's seven vital signs) in their relative order of significance in terms of the Wenatchee Free Methodist Church growth process. Question four asks the respondents to identify any of the principles which are

not significant in accounting for church growth at Wenatchee, and then to briefly explain why these principles have no bearing upon the growth process.

C. Peter Wagner listed the seven vital signs for church growth in his book Your Church Can Grow.⁵¹ They are:

1. A pastor who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth.
2. A well-mobilized laity which has discovered, has developed and is using all the spiritual gifts for growth.
3. A church big enough to provide the range of services that meet the needs and expectations of its members.
4. The proper balance of the dynamic relationship between celebration, congregation and cell.
5. A membership drawn primarily from one homogeneous unit.
6. Evangelistic methods that have been proved to make disciples.
7. Priorities arranged in biblical order.⁵²

The Wenatchee Free Methodist Church staff strongly support the concept that Wagner's principles dealing with priorities, the pastoral leadership, and evangelistic methodology (items seven, one, and six from the preceding list) have direct impact upon the overall growth pattern in their church. The principles which involve structure and functions, the people of the church, and church size received moderate support (numbers four, two, and three in the list above). The homogeneous unit principle, however, (number five above) was considered irrelevant in terms of its impact on the growth rate at the Wenatchee Free Methodist Church.

A certain consistency of approach arises from these choices when they are compared with the principles derived from the staff's responses to the survey.⁵³ The emphasis on biblical priorities and evangelistic methods is a common theme in both lists, and this reflects the intense commitment of the staff to following both the mandate (go

into all the world) and the method (while you are going make disciples) of the Great Commission.

The essential contribution to growth made by a catalytic leader dedicated to fulfilling the Great Commission through the effective use of church growth principles received strong support in this section of the survey, greater support than in the free selection analysis.⁵⁴ It is worth noting that of the four items in the free selection analysis rated more significant for church growth than catalytic pastoral leadership two were not explicitly a part of the Wagner list. The concept of needs oriented ministry (involving not only maintenance, but also outreach) and the concept of coordinated/adequate multiple staff are essential church growth determinatives in the opinion of the Wenatchee Free Methodist Church staff, even more so than the much touted dynamic of pastoral leadership.

This has enormous implications for the church growth process in the sense that it takes the emphasis off of the seemingly rare capacity of certain individuals whose charismatic leadership qualities are not easily reproducible, and instead places the burden for growth on principles which emphasize obedient performance of learnable church growth practices. Pastor George N. Delamarter underscored repeatedly in the Church Growth Leadership Seminar his belief that the success of the Wenatchee Free Methodist Church is not dependent upon the uniqueness of his personality. This, however, met with a fair amount of skepticism on the part of some, especially those whose personal lifestyle tended toward introversion.

Even so the question remains, "Can any pastor who so desires lead his church into significant growth, even if he does not have a

naturally charismatic personality?" At this point it is appropriate to respond only with a qualified "yes," and await fuller development of this concept in a subsequent section of this paper.⁵⁵

Although the Wenatchee Free Methodist Church staff would disagree with Dr. Wagner in terms of the relative importance the catalytic leader plays in church growth, they would at least assert that such leadership is significant. On the importance of another concept, however, there was total divergence of opinion between the staff and Wagner, and this was in respect to the homogeneous unit principle.⁵⁶

One of the cherished results of church growth research has been the development of this principle which asserts that like groups must seek to draw like individuals into their fellowship, or--put another way--groups comprised of broadly heterogeneous individuals are not cohesive and are, therefore, detrimental to church growth. Essentially, the Wenatchee Free Methodist Church staff did not deny that this may be a generally valid principle, rather, they asserted that the principle had no effect on their growth pattern.

The individual comments from the survey's respondents indicated that the staff felt the church membership consisted of an essentially heterogeneous mix, and in consideration of this the principle had little impact on their growth.

Another section of the survey--section V--had the staff distribute the church's membership into broad categories which delineated race, educational attainment, marital status, age category, general employment group, and approximate income bracket. An analysis of this section revealed that the "average" member of the church is a married Caucasian with children and this "average" member has at least a high

school degree. In addition the "average" church member is a blue collar worker between thirty and thirty-nine years of age who earns between ten to fifteen thousand dollars per year. Further, the staff estimates that fifty-five percent of all church members are contained within this description. In addition the staff indicates that of the remaining forty-five percent of the church members, twenty percent are fairly similar to the description of the "average" member, thirteen are at least a little similar, and twelve percent are not at all similar.

These results demonstrate that the Wenatchee Free Methodist Church is comprised for the most part of white middle class Americans who form a dominant homogeneous group within the church membership. Personal comments from the staff indicate that the church has some Oriental and Chicano members, but they are a definite minority.⁵⁷ In spite of this dominant trend toward homogeneity the staff asserts that no conscious effort is made on their part to reach their majority group in preference to those outside of it. Rather, the staff unanimously indicated that the Wenatchee Free Methodist Church embraces a broad spectrum of individuals whose differences range from recreational preferences to ethnic backgrounds.

Perhaps the major factor which influences this issue is the population composition of Wenatchee itself. The "average" Wenatchee Free Methodist Church member establishes a fair standard by which the typical resident of the city may be described.⁵⁸ It is not surprising, therefore, that the church can reach out to "everyone" and still achieve an essentially homogeneous group. As a result of this it would be easy to conclude that the homogeneous unit principle is not in operation at the Wenatchee Free Methodist Church. This would be a superficial answer

to an enormously complex question. And there is at least one fledgling ministry in the Wenatchee Free Methodist Church which is affected by the staff's approach to this principle.

Recently a Spanish speaking Sunday School class was introduced into the church's curriculum. The idea is to provide Bible fellowship opportunities to the Spanish speaking minority in Wenatchee.⁵⁹ At the same time it is hoped that evangelistic opportunities will result from these initial contacts. A group of about a dozen people now participates in this class, and the question which demands an answer is whether the program should be expanded or discontinued.

This question needs insights provided through the application of the homogeneous unit principle in order to be properly answered.

The contemplated outreach involves E_3 evangelism, and such evangelism normally requires the planting of a new congregation in order to succeed. The truth of the matter is that people tend to feel alienated when they are uprooted from their ethnic groups. The simplest way to overcome this is to move into the framework of the E_3 culture and reach the target group from within their own homogeneous unit. Often this is accomplished by utilizing E_2 workers who can bridge the barriers between the two cultures through a mutual background in both.

The Wenatchee Free Methodist Church could accomplish this cross cultural bridging in at least two different ways. First, a Spanish speaking congregation could be established within the church structure. This would involve providing an adequate and expanding Spanish language ministry complete with not only a Sunday School class, but a worship service and fellowship meetings as well. A co-ordinated sharing of facilities would be necessary, although in the initial stages this would

mean only the utilization for worship of the same space in the church building which is already designated for Sunday School. In order to maintain the "one church" unity, combined celebration services (incorporating Ray Ortlund's model of cell, congregation, and celebration) would be essential, and could be implemented on a bi-monthly basis.⁶⁰ In this way two widely divergent homogeneous units could readily assimilate themselves as one church through homogeneically segregated cells/congregations and integrated celebration services.

Second, a Spanish speaking congregation could be planted within the Wenatchee subsection predominantly populated by those of Hispanic origin. This would involve a greater financial burden on the members of the Wenatchee Free Methodist Church, and instead of producing one large church it would bring about two separate churches. In either case, however, the homogeneous unit principle has a critical contribution to make to the success of this type of outreach.

It would seem, then, that the homogeneous unit principle is a significant determinative for church growth in Wenatchee, but that it has a low visibility in terms of its identification--this as a result of the essentially homogeneous population of the Wenatchee area. Consequently, Dr. Wagner's principles are all significant in accounting for the growth pattern of the Wenatchee Free Methodist Church, although the staff would arrange them in a different order of importance and would add additional principles to Professor Wagner's list.⁶¹

A BRIEF SUMMARY

This chapter has sought to provide additional insight into the ultimate identity of the church growth principles in use at the Wenatchee

Free Methodist Church. Problem areas identified by the staff as weaknesses in the church ministry have been analyzed in terms of their impact on the growth process, and a comparison of the principles espoused by Dr. Wagner and the Wenatchee Free Methodist Church staff has been undertaken for the same purpose.

The results of this investigation shows that the problem areas can be handled under the guiding precepts of already identified principles and that Dr. Wagner and the Delamarter staff are in essential agreement in terms of the identity of at least six principles. The homogeneous unit principle is a concept, however, which the Delamarter staff needs to give greater consideration.

These results coupled with the findings of chapter one of this paper make it appropriate at this point to consider at some length the ultimate codification of church growth principles into an axiomatic form. This task is begun in the following chapter.

Chapter 3

FOUR PRESUPPOSITIONS WHICH UNDERLIE CHURCH GROWTH

The responses of the Wenatchee Free Methodist Church to the questions in the survey make clear certain recurring assertions concerning church growth. These assertions are the church growth principles of which Pastor George N. Delamarter exhorted "write the program down in pencil, but write the principles down in ink." But even the identification of these principles is of little use unless they can be shown to mesh together into a cohesive dynamic which brings about church growth.

This is the goal of the balance of this paper--to present the church growth principles in use at the Wenatchee Free Methodist Church in an axiomatized approach which will lend itself to application within the context of the local church.

Naturally, such an undertaking is subject to the bias of the investigator, or even worse, to his lack of insight in handling the material. It is believed by this paper's writer, however, that the dangers cited are minimized through the broad background of opinion against which the conclusions are drawn. For instance the responses from the survey provide the insights of eight men who are experts in their field by virtue of the fact that they are doing what many merely write about--namely leading their congregation in church growth. It is recognized that this is an argument based on pragmatics, but this line of reasoning is the base upon which the survey's methodology is built, and it is believed by this writer that it is a base which justifies an

axiomatized presentation of the church growth principles in use at the Wenatchee Free Methodist Church.

The pages following, then, present the church growth principles in operation at the Delamarter church through the use of six logically interdependent categories. The first category--chapter three--presents the assumptions, the "givens" upon which the staff operates in utilizing the principles. The second category--chapter four--encompasses principles which implement the Great Commission within the active ministry of the church. The third category--chapter five--details those principles which involve the influence of leadership in bringing about growth. The fourth category--chapter six--delineates the principles which involve the laity in the growth of the church. The fifth category--chapter seven--lists the principles which cause a church to invest its efforts in effectively meeting needs. And the sixth category--chapter eight--includes the principles which allow a church's leadership to incorporate growth oriented techniques of management.

The subject at hand for this chapter is, however, the presuppositions which underlie church growth principles. As a background to this topic it is important to keep in mind that people do not approach the world, or their attempts at understanding the actions of men in it, with a tableau rosa. Rather, each person brings to bear upon the thing he seeks to comprehend his own unique set of preconceived notions. These preconceived notions represent the frame of reference from which one views reality, and they necessarily bias one's perceptions. This filtering of perceptions can serve both positively and negatively in the quest for truth--positively in that needless data is immediately discarded and negatively in that useable input may be overlooked and then

dismissed as valueless. This is no less a problem for the church growth discipline than for other areas of scholarship. With these things in mind it is appropriate to identify the four presuppositions, and then undertake a discussion of each of them in their respective turns. The four presuppositions are as follows:

1. It is assumed that the Wesleyan-Armenian position is theologically correct in an absolute sense.
2. It is assumed that Christ must build His Church, and that the Church cannot be built through the independent effort of man.
3. It is assumed that Christians truly are ordained to spiritual and numerical success, especially as these apply to the fulfilling of the Great Commission.
4. It is assumed that Church growth principles are universal.

THE WESLEYAN-ARMINIAN POSITION

The Wenatchee Free Methodist Church leadership is steeped in a Wesleyan-Arminian theological tradition which brings its own particular set of "luggage" in terms of identifying the biblical mandates concerning salvation. Among these are doctrines asserting the free will of man, the utter lostness of man, the necessity of a "born again" experience for salvation, and the belief that "born again" individuals are God's chosen means for reaching out to a lost world. The key implication of this approach in terms of evangelism is that men must be won to Christ in order to be saved--God has not predetermined to save some and to reject others through a crushing sovereignty which destroys man's ability to make a legitimate response. Instead, men are saved as a result of their acceptance or rejection of God's gracious offer of eternal life

through Jesus Christ.

Consequently, the lost of this world are in desperate need of a Christian "presence" by which they may know that there is an alternative to the hedonistic materialism of secular society. But the simple presence of Christians who by their life style demonstrate Christ-like love is rarely enough to bring men to redemption. Even the fervent "proclamation" of the Gospel is insufficient to win most to Christ. "Presence" and "proclamation" must be united with "persuasion," the application of the Gospel through redemptive concern for individuals in one on one situations, in order to bring men to salvation.

But, the Wesleyan-Arminian system has implications for church growth which go beyond the means by which men are called out of the world and into a relationship with Christ. Wesleyan-Arminian theology also has much to say about what men are called to when they receive Christ: Men are called to a completeness in Christ which John Wesley described as Christian perfection, an attitude of the heart (will) through faith which predisposes the individual to abhor sin and love God completely. It is a calling to Christian maturity which is best typified by the idea of thorough going discipleship.

It is easy to see, then, that the Wesleyan-Armenian position has a profound impact upon the formulation of church growth principles, especially when these principles involve evangelism and discipleship.

THE RESPONDSIBILITY FOR BUILDING THE CHURCH

The second presupposition is a simple assertion which states that "Christ must build His Church." Pastor George N. Delamarter

adds emphasis to this by declaring, "We cannot; we dare not attempt to build Christ's Church--Christ must build His Church." The thing of importance in this is the Person who is responsible for building the Church; that responsibility lies with the Godhead. The significance of this is that church leaders do not bare the considerable weight of responsibility for seeing that the church increases.

Rather, church leaders are responsible for obediently following the Lord Jesus Christ as He makes them partakers in the harvest of fields white and ready. Leadership simplifies, then, to the matter of wise stewardship of effort and material, the results of stewardship already assured. It is like the farmer who wisely prepares his fields, plants them, cultivates them, and in due season, reaps the harvest. The farmer does not worry that the plants will grow, this God provides, if only the farmer will properly expend his effort and his material in wise pursuit of that harvest.

Howard Snyder in his book The Community of the King presents the same argument when he says, "Church growth is not a matter of bringing to the Church that which is necessary for growth, for if Christ is there, the seeds of growth are already present. Rather, church growth is a matter of removing the hindrances to growth. The Church will naturally grow if not limited by unbiblical barriers."⁶² This matches well the illustration of the farmer: The farmer need only consecrate himself to removing impediments to growth such as weeds and destructive wildlife in order for the planted seed to mature and produce fruit. In the end result it is God who gives the increase whether it is material or spiritual fruit which is produced; man is not responsible for the results so long as he exercises obedient

stewardship of God's grace.

The great benefit of this presupposition is that it takes the "ulcers" out of church growth. There is no need, or benefit, for worrying: Christ is building His Church. Consequently, a constant and assured confidence in the outcome is not only possible, but actually necessary. Worried men tend to foolish, counter-productive efforts, but the man who knows His God is building His Church need only consecrate himself to the commissioned task of planting, cultivating, and harvesting. But, as for growth, it is God who gives the increase.

THE SUCCESS OF THE VENTURE

The third presupposition upon which the WPMC leadership have built their ministry is the belief that Christians, in particular the Christians at WPMC, are ordained to spiritual and numerical success. This is a corollary to the statement that "Christ is building His Church," but it adds a dimension not inherent in the other. It is one thing to believe that ultimately God will build His Church, and yet another to believe that God will build your church. The essential difference is the direct application of a universal principle to a particular and personally significant situation.

Christians tend to have little difficulty believing that God has done miracles for others, especially in far off times or places, but when it gets down to the question of the Godhead bringing about the miracles in their own lives, a change of faith assertions normally takes place. When the question of God's miraculous intervention is applied to the personal experience of the individual the attitude be-

comes "God could do a miracle in my life, but He won't." Consequently there is little sense of the miraculous in many Christians, and even less hope that their expectancy, or lack of it, will change.

This lack of faith in God's willingness to work supernaturally in the personal, day to day lives of His people is felt (perhaps it would be more accurate to say "originates") in church leadership circles. The most common manifestation of this is the view that "God could, but He won't" do a miraculous work in growing "our" church. And so instead of a heightened sense of anticipation at the wonderful work the Holy Spirit is doing, most churches struggle along with an attitude of defeated complacency.

There is an essential difference in the attitude of those who truly believe that God has ordained them and their church to both spiritual and numerical success, and this difference is the air of expectancy with which the future is faced. For such people God not only provides spiritual satisfaction, but also the tangible satisfaction of partaking in the increase of God's kingdom. Soul winning is merely a logical extension of this mindset, and church growth is the visible outcome. There must exist a genuine confidence in the tangible blessing of God who rewards those who diligently seek Him. Without this there is no church growth, there is only happenstance.

THE UNIVERSALITY OF PRINCIPLES

The final presupposition is the assertion that there are universal principles of church growth which will work in diverse congregations. This tends to be an argument from the standpoint of reason more than from Scripture. It is apparent even from Scripture, however,

that God is presented as a God of order, and not of confusion. The logical extension of this is that an orderly God operates in an orderly fashion, and therefore certain "principles" of His operation should be apparent. This is indeed the case when the Bible is searched for the pattern of God's dealing with men. Under the illumination of the Spirit it is possible to see the loving and rational intervention of God in the affairs of men. It is not too much, then, to postulate that God works in a similarly logical pattern in growing His Church, and that a study of this pattern should reveal "principles" to which He remains true.

The significant aspect of this presupposition is that it causes a delineation between the universal and the particular, between principle and program. The program is the peculiar application of the principle(s) to a unique set of circumstances. For instance, the "harvest" principle asserts that effort must be exerted in getting the Gospel to those who can and will respond to it. One method (program) of doing this would be through establishing home Bible studies largely comprised of potential new converts. Such a program may produce strong results in some communities, but be inappropriate in others. The essential thing is that the principle is incorporated through means appropriate to the particular needs of the given community.

This presupposition gives credibility to the church growth movement and its efforts to identify church growth principles. Once these principles are identified the selection of programs which cause them to operate within the local church community is reduced to much greater certainty. And to the extent that this is accomplished the

disipline of church growth will progress from stature as a movement to acceptance as a "science."

The fundamental issue which must be resolved before the principles are delineated is the identification of the presuppositions upon which they are based. The WPMC leadership bases its principles squarely upon the back of the four presuppositions detailed in the preceding pages. With this in mind it is now appropriate to attempt an axiomatic presentation of the principles which derive from these "given" statements.

Chapter 4

THE IMPLEMENTATION OF THE GREAT COMMISSION

The redemptive nature of the Church is probably one of the most vocalized and least actualized tenets of the Christian community. During the past decade numerous easily obtainable works have appeared in America chronicling both the theology and methodology of New Testament soul winning with particular attention to its application for today.⁶³ And the themes of evangelism and discipleship are frequently expounded from church pulpits, especially in Evangelical circles. In spite of all this there is an overall apathy on the part of the great majority of Christians when it comes to personal evangelistic efforts. The simple observation that it is rare for the typical American church to have even one lay person who has led anyone to Christ during the previous year (or even during a lifetime) is sufficient proof of this statement's truth.

This lack of impact in Christian witness is a symptom more than the problem, and it is the symptom which gives damning evidence of both a critical misapprehension of the kingdom of God as well as a misunderstanding of the proper relationship of those who would be Christ's.⁶⁴ The kingdom of God must be apprehended as both present and coming, and those who would be Christ's must see themselves as integrally involved in the witnessing community through which that witness both is and is becoming the kingdom of God. And the key to that witness is the actualization of the Great Commission. It is not enough to pay mere lip service to the Great Commission; the Great

Commission is a mandate: It must be done. Anything less than the implementation of this mandate within the lives of the people who comprise the local church is not only prostituted stewardship of God's Word, but also out and out insurrection.

Even when these implications have been thoroughly understood there still remains a seemingly impenetrable fog of confusion concerning the "how" of "doing" the Great Commission. Probably the greatest contributor to this "fog" has been the mistaking of methodology for underlying principles. Consequently, groups have arisen advocating the supremacy of one method over another, when in fact no one method is best for all, or even most, situations.⁶⁵ There are principles, however, which establish the qualifications against which methods may be evaluated and the best methods then selected in terms of their appropriateness for the given situation. This is why the greatest emphasis in terms of this paper is devoted to establishing the actual principles in use at Wenatchee. It is appropriate at this point, then, to present the principles which the WFMC leadership claim as significant in their implementation of the Great Commission to their unique situation.

THE HARVEST PRINCIPLE

The first and foremost principle in this area is the harvest principle. This principle is described briefly on page twenty-one of this paper, but it is necessary to present it in greater detail, and with greater attention to its implications.

The title of the principle is taken from the analogy upon which it is based, that of a farmer who desires a "good" harvest. Pastor

George N. Delamarter presented two extensions of this analogy during the WES 1979 Summer Session, and their utility in explaining the principle warrants their inclusion here.

The first extension of this analogy calls upon the reader to envision a farmer who owns vast, fertile fields. But this farmer does not take the seed which he has purchased to the fields for planting; instead he allows the seed to accumulate in his barn. In due time he brings fertilizer to the seed in the barn, and later water. The barn's concrete floor contains no soil in which the seed might take root, and consequently the seed never produces a harvest. Such an approach is obviously absurd, and yet it is the very approach utilized by the majority of churches in their attempts at partaking of the Great Commission harvest. The seed is the Gospel message which these churches are privileged to "plant". And yet these churches are too often like the absurd farmer: They hoard the seed (the good news of salvation in Jesus Christ) in their barns (their church buildings), and then wonder why they gain no increase.

The second extension of the harvest analogy asks the reader to imagine another farmer who also owns great, verdant fields. This farmer prepares his fields with great care. He clears them of all obstructions until there is nothing left but acres and acres of dark, rich soil. He prepares these fields with vast quantities of appropriately selected and administered fertilizer; he waters and weeds his fields with great care daily, and then he prays to God for a harvest. He prays fervently and long for a harvest until one day, convinced that God has heard and answered his prayers, he mounts the crest by his home and gazes out over his vast fields. And sees only

barren land devoid of anything that is growing; and there is no harvest. Although this farmer diligently prepared his fields, he neglected the most important ingredient: He never sowed the seed.

Both of these illustrations deal with the matter of getting the seed into the soil which is a logical necessity before a harvest can be expected. It is unfortunately a true commentary on the Church that Christians have for the most part failed in fulfilling this task. Vast amounts of energy and great sums of money are expended in providing the Gospel for people who are already Christians. Recent estimates from missionary authorities affirm that ninety-seven percent of all funds contributed by Western Christians remain within the local church for the self nurture of those who already have responded to Christ.⁶⁶ This is like the farmer who kept his seed in the barn and expected it to produce a harvest there; the results hardly need explaining. And yet the Church persists in walling the Gospel within the buildings where its members congregate, hoping almost against hope that some unsaved soul will wander into the inner sanctuary where the Word of God is hidden and there find it. The Gospel of Jesus Christ needs to be taken to the people who have not found salvation; the people who are in the churches need to get outside of the sanctuaries and into the homes of the unsaved. The seed must be taken to the soil, not the soil to the seed: This is the first aspect of the harvest principle.

The second aspect of the harvest principle can be explained by yet another illustration based upon the analogy of the farmer. In this instance the farmer has prepared and planted his fields with great diligence. The seasonal rains have come, the weather has co-

operated and a bountiful harvest awaits the farmer. The farmer sits at the crest overlooking his fields, this time beautifully white and ripe, and he painstakingly prepares his scythe. He sharpens the tool's blade until it gleams in the hot noonday sun; and he oils and polishes the handle until its grip radiates the warmth of well cared for wood. Day after day the farmer sits before his fields and pours all of his energies into preparing, and over preparing, his harvesting tool. The late summer season, and fall, too, pass into days gone by, and still the farmer sits preparing his tool for the harvest. And finally the day comes when the farmer notices his fields are no longer ripe for the harvest. Instead, they have become over-ripe; they are now spoiled and unharvestable, and the farmer shakes his head sadly and wonders why he didn't get his harvest.

This poignantly depicts the plight of many would be "harvesters" for the Lord: Even though they have carefully planted and cultivated the Word of God in fertile soil (individuals who rate minus three or more on the Engle scale), they never actually cut and gather the grain (challenge these individuals to receive Christ and become His disciple). Frequently such harvesters have prepared themselves so thoroughly for their task that they are virtual experts on everything about evangelism and discipleship, except doing it. They have prepared for soul winning, but never asked anyone to receive Christ. In essence they have failed in the second aspect of the harvest principle; They have not applied the scythe to the ripe grain.

These illustrations, then, demonstrate the two essential aspects of the harvest principle: The seed must be planted in the soil (not the soil in the seed), and the scythe must be applied to the ripe

grain (not the scythe merely sharpened). If either of these aspects are omitted the harvest will fail, and church growth will be stifled.

This clearly presents the rationale behind the principle, and also sheds considerable insight into its selection as the premier principle for implementing the Great Commission into the functioning of the local church.

Two additional principles follow logically from the harvest principle. The first is the "reality" principle, and the second is the "membership" principle.

THE REALITY PRINCIPLE

The reality principle focuses attention on the necessity of personal, one on one involvement in the process of "harvesting." It is insufficient for those who would see growth occur in their churches to commit themselves to a nebulous concept of "church growth." Instead such individuals must dedicate themselves to personal involvement in one on one confrontations with those they would see won to Christ's kingdom.

Church growth is not accomplished through winning nameless masses of humanity; growth occurs when real Christians get involved in the genuine lives of actual people. No matter how fervently one might wish or pray for converts, converts will not normally come into existence until they are confronted by someone willing to go to them and share the claims of Christ. Admittedly, it is far less threatening to sit in the safe "theological towers" of the local church sanctuary and pour out heart felt prayers for the lost, but this will not bring them to Christ. Such an approach is much like asking God to

drop a salvation "bomb" on the unsaved, and in this way bring them to terms. But Christ has not commissioned Christians to be "spiritual bombadeers" pouring our salvation in a distant and impersonal manner; rather He has called His disciples to be "spiritual infighters" grappling with the forces of the Enemy in intensely personal "hand to hand" combat for the souls of men and women who face a Christless eternity.

The reality principle, then, mandates a personal involvement in the dynamic of the Great Commission. It calls for a heart wrenching love which compels the would be "harvester" to arise from his posture of prayer for the lost and put feet to his sincere petitions by actually becoming part of the salvation process. Church growth will not be actualized until it becomes real in the lives of those who desire it; this is the "reality" principle.

THE MEMBERSHIP PRINCIPLE

The second concept which derives logically from the harvest principle is the "membership" principle. Lyle E. Schaller in his book Assimilating New Members suggests that one way to keep people from becoming part of a local church is to never ask them to join.⁶⁷ While this may seem simplistic it is frequently the case that even when effective evangelistic effort is utilized to bring an individual to Christ, that individual is not integrated into the membership of a local congregation. Part of this may stem from a fear on the part of the one sharing Christ that he will seem too provincial if he seeks to persuade the convert to become a member of the sharer's church. More often the struggle simply reflects that the one who

reaches out to share Christ does not really believe that membership in his own church is truly necessary to the growth and ongoing salvation of the convert. Usually theoretical speculation enters in at this point through the argument that "the lost are saved by grace, not by works, and therefore it is unnecessary to attend church (and certainly unnecessary to join a church) in order to be saved." And yet this argument, though presenting an idealized extremity of the doctrine of salvation by grace through faith, in actuality has no more foundation than so many feet of blue sky.⁶⁸ The truth of the matter is that commitment to a local "body" of Christ is absolutely essential for the growth and development of all Christians, whether they are new converts or old saints. This concept must be grasped firmly in order to grow the local church. Kingdom growth (Church growth) will not occur until church growth takes place; this is the membership principle.

THE METHODOLOGY PRINCIPLE

The final principle which deals with the implementation of the Great Commission concerns the area of effective evangelistic methods; this concept is known simply as the "methodology" principle.

The methodology principle reasons that the emphasis of evangelistic effort should be in terms of methods that have been proved to make disciples. Such techniques of necessity vary according to the unique needs of both the target population and the church doing the outreach. The methods should, however, fall in line with the harvest, the reality, and the membership principles as well as the identified foundational presuppositions for church growth.

It follows then that effective methods of evangelistic outreach will involve at least six crucial processes. The first is the process of "soil identification," the second is the process of "bridge building," the third is the process of "presenting the need," the fourth is the process of "presenting the solution," the fifth is the process of "challenging for a decision," and the sixth is the process of "discipleship."

The process of soil identification is based on the harvest principle, and it deals with the matter of properly qualifying "suspects" for evangelism so that they become solid "prospects" for Christ's kingdom. Anyone within reasonable commuting distance of the church doing the outreach is a suspect (an unqualified possibility) for church membership in that church. Only those suspects, however, who are responsive to outreach (bridge building) are actual prospects (individuals with whom a bridge of relationship can be built upon which a presentation of the claims of Christ may be made).⁶⁹

This identification of soil process becomes an ongoing activity in which a list of prospects is made, and continually revised, by the deletion of prospects who have proved unresponsive and the addition of suspects with whom sufficient contact has been made to qualify them as new prospects. The essential thing is that "ripe fields" are discovered so that they may be harvested, and those fields which are unripe are identified so that a wise decision may be made concerning the approach which will most effectively bring them to fruition. For some individuals (fields) this will mean a respecting of their desire to be left uncontacted until their unwillingness to receive outreach changes. For others the best approach will call for an ongoing out-

reach of friendship. Whatever response the potential church member may give the essential first step is an identification of their "soil."⁷⁰

Once a prospect is identified as receptive to the outreach of the church the process of bridge building becomes the priority. This necessitates a one on one involvement on the part of the harvester with those whom he would reach. A trust relationship must be developed between the two which will bear the stress of a confrontation with the claims of Christ. What needs to be grasped at this point is that the nature of the relationship between outreach worker and potential church member is redemptive. The objective is to bring about a positive response to a request for the opportunity to present the claims of Christ; the relationship need only be strong enough to support this request with a fair probability of gaining an affirmative answer. Normally this can be accomplished within two or three meetings with the prospect, providing that the outreach worker has demonstrated a loving interest coupled with appropriate efforts to win the potential church member's trust.

Once the meeting is established (usually at the prospect's home where tension for him tends to be minimized) the process of presenting the need becomes the focal point. Man's need is essentially for salvation, and yet much outreach fails at the point of persuading the potential church member of this truth. Unless the need for salvation is firmly established, it is quite unlikely that a positive response will be made to Jesus Christ. But when the need is solidly presented it forms the logical base upon which to present God's Divine Provision for man's need.

And this naturally leads into the process of presenting the

solution to the established need: Salvation in Jesus Christ. Obviously such a presentation demands a response. A man would be a fool to ignore so drastic a need, and an even greater fool to ignore so great a salvation. Unless, of course, for whatever motivation, that man chose to reject the validity of either the presented need or the presented solution.⁷¹

At this point the process of challenging the potential church member to make a decision for Christ is the matter needing the greatest attention. It is unfortunate that this matter is so poorly apprehended by many outreach workers. Some give up short of actually calling for a decision, and therefore fail to help the potential church member face the necessary confrontation. Others persist too doggedly in their determination to see a convert won, and in this way alienate a prospect who merely needs more time and more love. Confronting others with the claims of Christ for their lives is a matter requiring genuine sensitivity to the personhood of fellow human beings; it is also a conflict which is mandated through the Great Commission with the commensurate promise that the Holy Spirit is there to empower and to provide grace.

The final process which must be a part of a successful method of evangelistic outreach is the aspect of discipleship. Discipleship actually begins in its most rudimentary form when the convert commits himself to the local church. Jesus said, "By this will they know that you are my disciples, that you love one another."⁷² And even the most elementary observation of agape love immediately discerns that this involves personal commitment between individuals. The evangelistic method which does not culminate in the convert committing himself to a

local church is grievously incomplete. Evangelism must lead to discipleship or it is not biblical.

The methodology principle holds, then, that six processes must be integrated into an evangelistic technique in order for it to be an effective method of bringing about church growth. Again, the six processes are soil identification, bridge building, presenting the need, presenting the solution, challenging for a decision, and discipleship. It is not without significance that the primary evangelistic method of the WPMC, salvation by appointment, meets all of these qualifications.⁷³ And, in the opinion of this writer the salvation by appointment approach is especially strong in the areas of bridge building and presenting the need. This makes the approach particularly appealing since these are the two processes most frequently failed in by the outreach workers.

The harvest principle, reality principle, membership principle, and methodology principle are the four principles necessary, then, for the implementation of the Great Commission for the purpose of church growth. Once the concepts through which the Great Commission can be implemented are grasped it becomes necessary to exert leadership which will bring about principle actualization. Accordingly, the next section presents the principles which deal with the influence of leadership.

Chapter 5

THE INFLUENCE OF LEADERSHIP

A proper understanding of the Great Commission, the principles which underlie it, and the processes which actualize it, is the foundation in Jesus Christ which the church growth discipline seeks to build. Once this foundation is firmly established it follows that leadership must be exerted in order to bring the membership within the local church into positive harmony with that foundation. Accordingly, the next section of this paper describes the church growth principles which deal with the influence of such leadership.

There are three principles essential to church growth leadership. These are the catalyst principle, the shepherd principle, and the sanctification principle. Each of these principles provide insight into a necessary relational leadership quality which is a key to influencing lay involvement in the church growth process.

THE CATALYST PRINCIPLE

The essential tenet of the catalyst principle is that effective church growth leadership must operate as a change agent through which the individuals who make up the local church move from a stance of deficient involvement in the fulfillment of the Great Commission to a process of efficient effort. This places a sizable burden of responsibility on leadership for developing and utilizing sound interpersonal relationship techniques, for without sufficient mastery in this area the would-be church-growth-leader is merely a force of one.

It is demonstrably true that one man acting alone is a severely limited entity in the ordinary course of human affairs. But when one man effectively incorporates others into a ministry of multiplied contributing efforts, then he is limited only by the size of his vision and the restraints of reality.

The veracity of this postulation is proven in countless churches which seem to reach a "barrier" beyond which they cannot grow. Frequently this barrier surfaces as the church reaches an attendance level of between one hundred fifty and two hundred people, though for others the "barrier" is a much lower figure. The primary determinant for the level of the barrier is the catalytic ability of the man who exerts leadership in that particular congregation. To the degree that the church leader is able to extend his ministry through the multiplied efforts of others who share his vision, to that extent his church will grow into the actual fulfillment of his vision. And to the extent that the leader is unable, or unwilling, to invest responsibility and commensurate authority into the hands of others who are qualified to share the ministry, to that extent a barrier is established. And it is a barrier that will withstand the impassioned prayers of the leader himself until that leader recognizes that he has short-circuited his own desire for growth through his inability/unwillingness to multiply the ministry through shared leadership.⁷⁴

It is one thing, however, to state that catalytic leadership is a necessary ingredient for church growth, and yet quite another to explain just how such leadership can be made to operate within the local church. Research at the WFMC and in the current literature dealing with this matter suggests that capacity for personal vision, capacity

to share the vision, and capacity to multiply that vision are the three necessary operants in catalytic leadership.

First, the pastor who would exert catalytic leadership within his church must cultivate a capacity for visionary thinking. This is virtually a "Schullerism," and yet if there is one area where "possibility thinking" is not only valid, but actually the order for the day, it is in the area of pastoral leadership.⁷⁵ The maxim that "without a vision the people will perish" is no less true for individual leaders than it is for the people who comprise an entire nation.⁷⁶ And although the development of a consuming vision, a magnificent obsession, seems to lend itself to certain personalities more than others, it is also clear that all healthy individuals are capable of developing visionary capacities. And for the catalytic church growth leader the minimum vision can be no less than the fulfillment of the Great Commission within the effective community encompassed by his church.

Such vision seems infinitely beyond the grasp of some leaders. They have no doubt that God can accomplish great things through others, or even that He could (if He wanted to) accomplish great things through them. The real battleground for such individuals is grasping the pre-suppositions of church growth thinking. God has ordained Christians to spiritual and numerical success; to deny this is to overlook the completely redemptive nature of biblical faith and to substitute instead a phony "faith" that has no validity in personal experience. Biblical faith is victorious faith; it is faith which emanates visionary involvement in the commands of Christ with the confident assurance that the promises of God are not only for others, but most

especially they are for me. Such an attitude is the necessary first ingredient in the making of the catalytic leadership.

The second operant necessary for effective catalytic leadership is the capacity to share the vision with others. At first this might seem a concept so closely related to the cultivating of a vision that it does not warrant separate treatment, and yet it is a matter of such importance that the simple presence of this quality earns the man who demonstrates it the title "visionary." This capacity for sharing a vision with others is ultimately a matter of communication, and again this is a matter which some appear naturally skilled at, but which anyone can learn. Countless courses on effective communication techniques are presently available through both lecture and self study formats, but any such endeavor extracts a price, and it is a price which too many potential church growth leaders seem unwilling to pay.

Personal improvement in any area always requires an investment of self, and normally in such a way that it involves discomfort. The short of the matter is that growth comes as a result of judiciously administered "pain." In terms of learning more effective communication skills this involves stepping out of the habitual mold of formed personality through the learning/application of new skills. And yet it is human nature to seek the level which is most comfortable, in this case habitually ineffective communication techniques. This explains why so few pastors are truly effective catalytic leaders: The price is simply too great. However, when the alternative is truly considered for what it really is, failure to obey God's command to fulfill the Great Commission, then it becomes apparent that the cost of succeeding is not merely so great as the cost of failure. Con-

sequently, the importance of learning to communicate vision becomes not only a crucial axiomatic precept, but also a pragmatic necessity.

The third opperant necessary for exerting catalytic leadership is the capacity to cause others to implement the shared vision, through their own personal involvement. The MARC Time Management materials by Engstrom and Dayton suggest that the key to this process is through goal ownership.⁷⁷ And goal ownership is most easily accomplished through involving the individuals who must achieve the desired result in the goal selection process itself. An exaggerated presentation of this concept is gained through the slogan "my goals are bad goals; your goals are good goals; but our goals are excellent" which is simply a means of emphasizing the value of goals ownership.

The concept of goal ownership is indeed useful when it comes to catalyzing others into action, but this approach is not sufficiently comprehensive to work in all situations, especially those where leadership direction is not a matter of majority vote, but rather a matter of obedient followership to the commands of Christ. In this type of situation the effective leader must actually persuade his congregation to follow him, and this will frequently involve one on one confrontation with individuals who are centers of influence within the church body. This leads into the area of interpersonal relationship skills, and it is an area which many pastors find to be their downfall. There are seminars which offer the necessary training to succeed in this area, and one such program which this writer finds personally beneficial is the Wilson Learning Corporation seminar entitled Managing Interpersonal Relationships.⁷⁸

The MIR material presents a model for describing (without at-

tempting to judge) habitual human behavior. The assumption is that people are basically selfish, and that their usual lifestyle simply reflects the methodology personally adopted as the most comfortable means of manipulating others to achieve what they want. In line with this two essential determinatives for describing personality were developed, one describing the degree to which an individual is habitually assertive and the other describing the degree to which an individual is habitually emotive. Consequently, four broad categories of human personality emerge: The first comprised of those who are strongly assertive and non-emotive (called "Drivers"); the second made up of those who are both strongly assertive and highly emotive (called "Expressives"); the third constituted by those who are nonassertive and highly emotive (called "Amiables"); and the fourth comprised of those who are non-emotive and nonassertive (called "Analyticals").

The value of this analysis is that it allows not only the identification of the habitual behavior patterns of individuals with whom we must deal, but it also provides insights into the most effective means of working with them. For instance the motivating principle for Analyticals is "Get it (the thing they're working on) right." Analyticals are technical experts who like to view a problem from every facet before reaching any decision. They are not easily motivated by displays of emotion or by inspiring testimonies; they prefer the facts and are much more easily reached through a well reasoned presentation whose basis is in objective statistics rather than subjective opinion. Analyticals need to be approached from the standpoint of logic, and with reasonable evidence that the proposed course of action is "safe." Analyticals also need to be given time to con-

sider proposals and are loathe to make quick decisions.

When this is known about an individual, the process of influencing him is greatly simplified: It merely involves a conscious modification of one's own habitual style in order to accomodate the needs of the other. Consequently, versatility of approach is essential in order to manage interpersonal relationships successfully.⁷⁹ The thing which is germane to the concept of catalytic leadership is that versatility in interpersonal relationships can be learned, and once learned applied to persuading others to implement a church growth vision.

This concept is of overwhelming significance for the field of church growth research. The MIR study offers evidence that anyone can learn effective leadership skills in the area of interpersonal relationships. It is not necessary, therefore, for the pastor who desires to lead his church into growth to have natural talents and abilities for leadership. Such skills are learnable, and more to the point, the ability to utilize these learned skills does not depend on habitual personality orientation; rather, it depends upon the willingness of the leader to apply himself to practicing flexibility in interpersonal relationships.

As a result, then, the capacities for personal vision, sharing the vision, and persuading others to implement the vision (all are necessary ingredients in the makeup of the catalytic leader) are learnable processes. The idea that some pastors can never become catalytic leaders who are effective in leading their churches into growth is a distortion of the truth. The truth of the matter is that only those leaders who choose to not learn the necessary skills

(whether by design or by ignorance) consign themselves to failure as effective church growth leaders.

THE SHEPHERD PRINCIPLE

The second principle necessary to church growth leadership is the shepherd principle. This principle derives from the analogy of the good shepherd who leads his flocks by going before them, as opposed to the rancher who pushes his herd from behind. The key implication of this principle in terms of church growth is that the leader who desires his church to experience conversion growth must first demonstrate it himself. It is not enough for the pastor to tell his people about evangelism and discipleship, no matter how eloquently or how frequently he may expound the virtue of these activities. And it is not enough for the pastor to claim that those whom he has "won" to Christ inside the confines of the church building are his demonstration of applied personal evangelism and discipleship. True leadership must instead be genuinely "in front of the flock": The pastor who wants his congregation to do evangelistic outreach in the homes of his community must himself do evangelistic outreach in the homes of his community. Only a demonstrable self actualization of the "preachment" will serve the purpose of leadership example, and so long as the pastor desires his congregation to excel in personal evangelism he must himself continue to do the same. This is the crux of the shepherd principle, and it is absolutely vital to effective church growth leadership.

Certainly one of the greatest tragedies of the Church has been the shift from the effective practice of personal evangelism and dis-

cipleship to the mere study of the same. And the blame for such a shift must be squarely placed where it belongs, on the shoulders of the pastors and other Church leaders who are responsible for the promulgation of the faith and the training of the faithful.

Fortunately, there are yet places where the church leader can gain the necessary training to do personal evangelism and discipleship. These places are the churches which are actually fulfilling the Great Commission as a way of life. C. Peter Wagner commends Kennedy's church in Fort Lauderdale as the best place to receive such training, and this writer recommends for the same purpose a personal internship (even if for only a few days) with the WFMC staff. The essential thing is that the potential church leader gain personal experience at the hands of a successful personal evangelist who can demonstrate and teach the proper techniques.

Leadership credibility results when the pastor actually practices what he preaches. And in terms of church growth leadership the demonstration of personal evangelism and discipleship is particularly critical; indeed, it is the necessary application of the shepherd principle.

THE SANCTIFICATION PRINCIPLE

The third principle necessary for effective church growth leadership is the sanctification principle. As one might expect this precept deals with the matter of leadership consecration to Christ and personal empowerment for service by the Holy Spirit. Certainly the entire church growth approach would fail without the moving of the Holy Spirit through men who are "sold out" to Christ. Dr. Gerald

Dillon may well describe the necessity for personal consecration when he reminds his students at WES that "if they would be empowered for true spiritual ministry they must have their all on the altar; the fire of God falls only on the sacrifice that is on the altar." And it is the "fire of God" (the indwelling Holy Spirit) that empowers for service.

This graphically depicts the necessary heart attitude for successful ministry in general, and effective church growth leadership in particular. The would-be-leader is only "clanging cymbals and tinkling brass" so long as he strives to serve in his own strength. In terms of the second presupposition upon which the church growth principles are based, Christ must build His Church. We must not, we dare not attempt to build His Church in our own strength. Instead we must be set aside for Christ, cleansed by the Holy Spirit, and thereby empowered for the ministry of participatory Kingdom growth.

The crucial dynamic of the consecration principle is that it takes Spirit filled leaders to direct men into Spirit filled ministry. As a result would be church growth leaders must apprehend both the experiential application of Spirit filled ministry and the fundamentals of challenging others into the same. The precepts involved in challenging others into the Spirit filled life are more naturally subsumed under the discipleship principle which is itself discussed in the section entitled "Principles Dealing with the Involvement of the Laity."⁸⁰ Accordingly, the reader is directed to that section for a more detailed treatment of the topic. It is sufficient at this point, then, to simply note that the key concepts behind the discipleship principle are personal involvement, genuineness of relationship, and

integration of the Great Commission into that relationship.

With these things in mind attention is now focused on the matter of apprehending the experiential application of Spirit filled ministry. This is resolved when two questions are answered: First, how does one get a "clean heart" (a loose expression for the sanctification process); and second, how does one maintain a "clean heart?"

The answer to both questions is "by faith," and yet this tends toward ambiguity. What is meant is that the clean heart relationship is bestowed through the ministry of the Holy Spirit in the life of the believer as he believes that God has indeed made him holy, and then lives in accordance with that belief. It is not so much a faith assertion about perfect, unfailing performance in the Christian walk as it is a relationship of completeness between the believer and the Holy Spirit. In this relationship the believer purposes through a genuine intent of his heart (the seat of his will) to withhold no part of his life from Christ, and through the empowerment of the Spirit to walk in the light as Christ is in the light. The promise of Scripture is that the believer who enters into such a relationship will be cleansed from all unrighteousness, another metaphor for being made holy.⁸¹

The significance of such a relationship is that it empowers for service, and more to the point, it brings about Spirit filled ministry which is a necessary condition for true church growth as described in presupposition two.⁸² That this is true is perhaps best illustrated through the analogy of an automobile and its dependency upon gasoline in order to function. No matter how well constructed a standard automobile may be, it simply will not operate without fuel.

This is much the condition of the individual who lacks the empowering of the Holy Spirit; no matter how well trained (or how sincere) that individual may be, he will accomplish nothing of value through purely human effort. Walter A. Henrichsen in his book Disciples Are Made-Not Born demonstrates the futility of effort apart from the Spirit when he points out that the only "things" in the world of eternal value are the souls of men and the Word of God.⁸³ And yet the Scriptures teach that the "key" to both the souls of men and the Word of God is the Holy Spirit; His indwelling presence is indeed the "fuel" necessary to operate the "machinery" of the Great Commission.

It is important to keep in mind, however, that the empowering of the Holy Spirit for ministry is obstructed by sin which brings about an unclean heart. And it is an experiential truth that even Spirit filled Christians do fall short of the glory of God, particularly in areas that deal with emotions and temperments. And no matter what theological abstraction of this dilemma is attempted, the fact remains that such actions are "sin."⁸⁴ What is needed, then, is an ongoing cleansing of the heart wherein the believer is continually made holy, and wherein he continually responds to the leading of the Holy Spirit. And in this framework when the believer discovers that he has fallen short of God's best for his life, he responds to the Spirit and obeys His leading. In this the believer is continually empowered, continually cleansed, and continually in a state of apprehension of the experiential application of the Spirit filled life. And this is the objective of the sanctification principle.

At this point it is appropriate to list again the three principles which deal with the influence of leadership on church growth

as discussed in the preceding pages. They are the catalyst principle, the shepherd principle, and the sanctification principle. Each of these describes an aspect necessary for successful leadership. The principles which deal with the direct involvement of the laity in the church growth process are detailed in the next section.

Chapter 6

THE INVOLVEMENT OF THE LAITY

There are three principles which describe the dynamics of lay involvement in the fulfillment of the Great Commission. They are the discipleship principle, the body-ministry principle, and the fellowship principle. It must be noted at the outset, however, that any division of Christians into the categories "clergy" and "laity" is artificial at best.⁸⁵ The maintenance of such terminology in this paper, is, nonetheless, justified, first of all on the basis that there is an administrative distinction between leadership and followership, and second through the fact that most church members maintain such a distinction. What is essential to grasp at this point is that these principles emphasize the involvement of all Christians, not merely the fulltime "professionals," in the business of fulfilling the Great Commission.

THE DISCIPLESHIP PRINCIPLE

The discipleship principle is undergirded by the three concepts of personal involvement, genuineness of relationship, and spiritual integration. Each of these concepts deals with a specific aspect of the one on one relationship between discipler and disciple necessary for fulfillment of the Great Commission. The concept of personal involvement points out the quantitative aspect of such a relationship: It is costly; it involves the investment of self on a large scale into the life of another. It is also the most fre-

quently omitted step in the discipleship process.

The tendency of the present age is to both want and to expect immediate results. There simply is not enough time, from the standpoint of this rationale, to develop longterm relationships. Short-term relationships and quick results are the order of the day. Unfortunately, this trend is widely applied within the Church; Christian leaders today, like their secular counterparts, do not have time for longterm relationships. Consequently, discipleship is rarely utilized as an evangelistic technique; instead weekend seminars, six week Sunday School classes, or a workshop on the "Four Spiritual Laws" are injected into the life of the average church with the hope that such programs will infuse the "miracle drug" of evangelistic effectiveness into the body's efforts. The pathetic impact of this approach can be viewed in churches in virtually every American community, and yet these churches for the most part continue in their halting way to seek "the right" evangelistic program.

The tragic error behind these frustrated efforts is the faulty belief that evangelism is a program; it is decidedly not a program. Instead, evangelism is a process, a process based on long term personal relationships. The pastor who would see significant growth in his church must not only demonstrate soul winning through his personal efforts, he must also invest himself into the life of one or two faithful men who are qualified for training in personal evangelism.⁸⁶ In short, the pastor must find himself a Timothy, and if possible a Titus, and pour significant and consistent quantities of his personal time into their development. This is the necessary and sufficient first step toward implementing the discipleship principle.

The logical outgrowth of significant personal involvement (a quantitative dynamic) is genuineness of relationship (a qualitative dynamic). This quality must operate on both sides of the relationship in order for the discipleship process to advance into the step of spiritual integration. The discipler must exhibit a true Christlike concern for the disciple's advancement, a concern that goes beyond the pleasant platitudes of superficiality and gets into the deep levels of "gut" interaction. The discipler must be willing to not only accept the disciple unreservedly, but also to "corner" him with a true evaluation which acknowledges the disciple's actual position and progress in Christ. It is obvious that this must be a two way street; the discipler must accept evaluation and "gut" interaction from the disciple as well. In other words the genuineness of the discipling relationship must be characterized by a true transparency in which two real people, both with limitations and shortcomings, confront one another in Christian love and yet still maintain mutual acceptance. The discipler must not establish himself as a "tin god" who lords his supposed authority over the disciple. Rather the discipler comes as the servant example, and in "washing the disciple's feet" the discipler vividly portrays the proper relation of brother to brother.

The qualitative aspect of the discipling relationship is an essential factor for the successful fulfillment of the discipling process. This is so much the case that Jesus spent an entire night in prayer before selecting the twelve apostles.⁸⁷ It is apparent that He spent a good deal of time in thought as well as in prayer before making His decision, and this is the model for all disciplers as they prepare to challenge men to discipleship. There is a basic "formula," however,

which describes the essential qualities a man must possess in order to qualify for discipleship: The potential disciple must be faithful, available, and teachable (easily remembered by the acronym "FAT"). If a potential disciple lacks any of these three distinctives, he will not be able to contribute true genuineness to a discipling relationship and he must be disqualified.

When the quantitative and qualitative aspects of the discipleship relationship are present (personal involvement and genuineness of relationship) the discipleship process must then focus attention on the matter of spiritual integration. In other words the soundly based discipleship relationship must be moved from the foundation of trust/fellowship to the field of Great Commission fulfillment. This includes the process of spiritual growth, but maturity alone must not be seen as Great Commission fulfillment. Rather, the ultimate end of the discipleship process must be to bring the disciple into mature spiritual reproduction. In short the discipleship process is not complete until the disciple is himself a disciple making disciple.

The "how" of accomplishing this task is as varied as the unique needs of the individual disciple, but one thing must remain constant in all discipling relationships: The inclusion of "on the job training" as a part of the discipling process. In other words the disciple must see the discipler in action, not merely in the artificial security of his study. The discipler must take the disciple with him as he makes evangelistic visits, as he handles the struggles of his own personal life, and ultimately the discipler must bring the disciple to the point where he, the disciple, can lead people to Christ and disciple them on his own. This is the meaning of spiritual integration in terms

of the discipleship process.

THE BODY MINISTRY PRINCIPLE

The next principle which deals with the involvement of the laity in the church growth process is the body-ministry principle. This principle asserts that all members of the local congregation have the spiritual office of "minister" in that body. This is simply to assert that every Christian is called to a ministry; even pastors are simply ministers (Christians) who are called to the particular ministry of "shepherding the flock." It is absolutely essential for Christians to sincerely embrace this truth in order for the local church to achieve optimal growth. And a further fundamental aspect of this principle is not only that all Christians are called to fervent ministry for Christ, but also that they are equipped for such ministry.

This matter of spiritual empowerment is limited by the individual believer's apprehension of the biblical presentation of spiritual gifts. And in many instances this limitation is compounded by either faulty or insufficient teaching by that believer's church. It must be noted, too, that many leaders are leary of spiritual gifts as a result of the commonly made connection between the gifts and the views of the Pentecostal churches. It is obviously a wise stance to desire a balanced biblical approach to the matter of the gifts and to avoid that which is extreme. The fear of the "charismaniac" (one who does not take a balanced, biblical approach to the gifts) does not justify, however, being non-charismatic. The true charismatic is one who accepts and applies the Scriptural teachings concerning gifts, and

the first and foremost of these teachings is that the gifts were given for the upbuilding of the Church.⁸⁸ This one truth alone not only justifies, but actually necessitates the implementation of a sound doctrine of spiritual gifts in order to actualize church growth. And the reason is this: The gifts were given that the Church might fulfill the very objective of the church growth discipline.

It is interesting to note that the WPMC staff indicated that the utilization of spiritual gifts within the body ministry of their church had a comparatively small impact on their present growth. This was also corroborated by the fact that the overwhelming majority of evangelistic effort was accomplished by the staff members themselves. The staff also indicated, however, that they felt spiritual gifts were vitally important for the efficient implementation of church growth principles. In addition, discussions with the staff brought out a recent emphasis on making the members of the church aware of their gifts and training them to utilize these gifts for effective ministry.

As a result, the empirical evidence at WPMC suggests that an emphasis on spiritual gifts is not necessary in order to demonstrate solid church growth. However, to realize optimal church growth the principle of body-ministry (which is firmly founded on a biblical apprehension of spiritual gifts) must be actualized.

THE FELLOWSHIP PRINCIPLE

The third and final principle dealing with the involvement of the laity in the achievement of church growth is the fellowship principle which postulates that the members of the church must be intimately involved in the process of ministering a loving, caring

fellowship. Ray Ortlund proposes a model which this writer believes best facilitates this type of fellowship.⁸⁹ Ortlund suggests that the way to keep the fellowship within a growing church intimate is to organize the church in terms of the cell, congregation, and celebration format. In this approach the cell, or small (no more than twelve) fellowship group (also known as Koinonia groups), is the unit of mutuality within the overall membership. The objective is to funnel every member into a koinonia group of some type (possibly a home Bible study). This maintains intimate personal fellowship within a group small enough to be truly responsive to individual needs and personalities. Such a group also enhances the possibility of leadership responsiveness by putting members into situations where they have regularly recurring, direct access to "the highest authority" (the fellowship leader) within their cell.

As a result members find it easy, even within large congregations, to sense and to promote a general attitude of love and concern within the greater church body. This fosters an atmosphere of warmth and personal involvement which registers positively with visitors and in turn produces obvious benefits in terms of growth.

Cell structure alone is insufficient, however. There must also exist specific congregational structures within the growing church. These structures normally range in size from fifty to one-hundred fifty members, and they provide the church with the constructs necessary for the "loose" fellowship normally associated with the typical small (one-hundred fifty or less) church. This is normally the level of first interaction with visitors, and in many large churches it surfaces in the form of Sunday School classes.

The essential thing for church growth is that visitors are directed to a "congregation" within the church in which they sense a genuine attitude of fellowship (actually fostered by the smaller koinonia groups), and yet where they can, if they so choose, remain "anonymous." This does not mean that the congregation as a whole does not take note of them; it does mean, however, that the congregation is sufficiently large so that the visitor need not feel conspicuous. And the opposite is also true, the congregation must be sufficiently small so that the visitor does not feel lost in a virtual sea of unknown faces.

The congregation is also the ideal level for leadership identification of visitors with concurrent informal outreach through "getting acquainted" and "bridge building" processes. Such interaction should lead to acquiring at least the name, address, and phone number of the visitor as well as to the attainment of qualifying information which establishes the "type of soil" (spiritual status) of the individual. It should be noted here that this homogeneity of cell-congregational structures is an embodiment of the homogeneous unit principle. Accordingly, this writer treats the homogeneous unit concept as a subdivision of the fellowship principle.⁹⁰

The third level of fellowship necessary for the fostering of loving and caring congregations is that of celebration. This is where all the assembled congregations meet for a joyous worship of God. The individual finds it easy to relax within this setting, though there may be countless members he does not know. His security rests in the fact of the entire membership's unity in Christ, and more pragmatically, in the fact that he has intimate fellowship with the members of his

cell group as well as moderately close fellowship with the members of his congregation. Consequently, the entire church exudes an atmosphere of positive fellowship which enhances the opportunities for growth. And this is the objective of the fellowship principle.

In review, then, the three principles which deal with the involvement of the laity in the church growth process are the discipleship principle, the body-ministry principle, and the fellowship principle. The subsequent section of this paper describes the principles which deal with the investment of church effort in meeting needs as a means of stimulating growth.

Chapter 7

THE INVESTMENT OF EFFORT IN MEETING NEEDS

The essential postulation for this section is that churches grow through meeting the needs of the people they would win, and churches preserve their growth through continuing to meet the needs of the people they would keep. And yet to say this is merely to transmit a kind of intuitive "you know what I mean" message in terms of the actual concepts which are involved. There are two principles, however, which lend concreteness to the idea of meeting needs; these are the redemptive balance principle and the follow through principle.

THE REDEMPTIVE BALANCE PRINCIPLE

The redemptive balance principle asserts that there is a direct relationship between appropriate "need meeting" effort and the degree of positive impact upon the church growth rate. Put another way, some efforts are effective in terms of promoting growth and others aren't.⁹¹ The job of leadership is to concentrate the resources of the church into areas which effectively meet the needs of those who will respond to Christ, and at the same time to identify and cultivate relationships with those individuals who are not currently responsive but who may at a subsequent point in time become "ripe unto the harvest."

The direct application of this principle is that all church programs require evaluation in terms of their ultimate impact upon the area of meeting peoples needs redemptively. The great "cancer" which manifests itself as a sort of "creeping rot" within most churches

is programming oriented primarily toward program maintenance rather than the actual meeting of the needs of those who would respond to Christ. As a result the evangelistic cutting edge of these churches is all but buried under the crushing weight of committee structure and bureaucratic process. The spiritual myopia produced from such effort is all too often characterized by leadership who plug people into organizational slots much the way a maintenance man puts cogs into a machine "in order to keep it running." The objective of the Church is not to keep "the machinery" running; the objective of the Church is to fulfill the Great Commission. Every effort expended within the Church must ultimately be balanced against the redemption mandate of Christ, and the cost of the effort must be analyzed in terms of its ultimate productivity. Worship, prayer, Bible study, and fellowship are all integral parts of spiritual existence, but even these "activities" bring no glory to God if their ultimate application does not draw men nearer to the Father. And drawing men nearer to the Father is the process of redemption. Accordingly, it is appropriate to evaluate church effort on the scale of redemptive balance and then wisely select the types and amounts of effort which are most likely to minister redemptively to the needs of people.

THE FOLLOW THROUGH PRINCIPLE

Such an approach leads naturally to the question of follow through on expended effort. The follow through principle reasons that effort expended in meeting the needs of people is insufficient unless it leads to redemptive confrontation. In other words "the cup of cold water" must actually be offered in the name of the Lord.

Those whose needs are being met must somehow be confronted through the need meeting process with the Spirit of Christ who works through the efforts of the local church.

A common area where this is altogether missed by most churches is in the youth work of their Christian education departments. Such departments usually expend considerable amounts of effort in providing a sound Sunday School curriculum, and perhaps youth activity clubs and separate youth worship services as well. The problem with almost all effort expended in this area is the tendency toward severe short sightedness. The spiritual needs of the young people themselves are normally met in a limited way, but the comprehensive needs of the young people's families are rarely even uncovered. And this lack of wholistic family ministry results in a high drop out rate as these young people who faithfully participated in youth programs through their primary years go through high school and enter college.

Usually this trend is accounted for by the declining moral code in contemporary culture which exerts strong pressure upon young people to disassociate themselves from institutions promoting an "antiquated" system of ethics, but this writer believes that the cause of such spiritual morbidity is even more fundamental than the mere question of ethics. The root actually lies in the failure of the Church to minister redemptively to the needs of the total family.

It is not enough to provide the young people who attend church with a program geared to their age level capacities, no matter how excellent the program content may be. The leaders of such programs must get into the homes of their young people, identify the total needs of the family (especially the spiritual needs of the parents).

and then minister redemptively to the needs of the entire family. Without such an approach there is a strong likelihood that the young people will not receive the necessary parental modeling and home training to resist the onslaught of anti-Christian mores. This is essentially the thrust of the Basic Youth Conflicts approach: Young people are most effectively won to Christ and kept in Him through mature Christian parents.

Consequently, in terms of the follow through principle, programs of Christian education which do not confront the student's total family are deficient; they lack follow through.

This applies to every facet of ministry effort on the part of the Church. The question must continually be raised, "What are we trying to do through this program?" And the answer must be made in terms of ultimate redemptive confrontation through meeting the needs of people who will respond to Christ.

It is not enough to merely teach a "good" Sunday School lesson. Instead it must be demanded, "What is the redemptive thrust of this lesson; have I met my redemptive goal; and have I followed through to adequate redemptive confrontation with the student's family?" Without adequate follow through the ministry effort is at best deficient, if not altogether ineffective. And the maintenance of effort which is at once effective and efficient is the key concern for the follow through principle.

It should be noted, however, that the application of the principle of redemptive balance and the follow through principle is a leadership objective most easily accomplished through the incorporation of sound management techniques. Accordingly, the next sec-

tion of this paper deals with this aspect of church growth ministry.

Chapter 8

THE INCORPORATION OF SOUND MANAGEMENT TECHNIQUES

The field of church administration is one which has garnered considerable attention in recent years as more and more pastors and other church leaders have butted squarely against the staunch limitations imposed by management ineffectiveness.⁹² The job of management is to get things done through people, and yet this has historically been one of the weakest areas of church leadership. This is so much the case that in some churches the congregations maintain that it is uniquely the pastor's job to fulfill the Great Commission (and to minister in general), not theirs. What is worse, some pastors have undertaken their ministry as if they literally believed that this is true. As a result, the ministry effort in these churches has been a one man show, and it has gained one man results.

There are six principles, however, which help to overcome this pitfall and which promote effective management. These are the priority principle, the staff principle, the authority principle, the communication principle, the task principle, and the evaluation principle.

THE PRIORITY PRINCIPLE

The priority principle derives from the concepts presented by Engstrom and Dayton and simply asserts that all effort must be applied on a prioritized basis dependent upon the contemplated action's relationship to the given statement of purpose. In other words action

must be aligned with purpose, and effort must be expended in the manner and sequence which best accomplishes this purpose.

This necessitates a clearly delineated statement of purpose which serves as an all encompassing reason for being. The fulfillment of this statement of purpose must then be broken down into manageable steps (goals) which bear a functional relationship to the achievement of the stated purpose. These goals must be prioritized (set into a value framework which establishes the order of importance of each goal), and then plans must be made which lay out the chronological series of actions steps which must be accomplished in order to meet the goals. Ultimately, the process of progress evaluation and additional planning must also be implemented, but the key process is the coordination of purpose, goals, priorities, and plans.

The area of greatest weakness in most churches in terms of the priority principle is the failure of leadership to actually identify their church's purpose. And a church whose leadership has no unified sense of purpose is like a ship without a rudder: It meanders, but it never gets anywhere. Accordingly, the first order of business for any church is to determine their purpose.

It is the contention of this writer that all churches should state their purpose in terms of fulfilling the Great Commission. The purpose may be stated without the explicit words "Great Commission" (possibly a benefit if the chosen wording conveys the meaning in less technically Christian terms), but this must be the emphasis of the statement. Such a statement will, if adhered to, align effort into the crucial category of making disciples of "all the world," a

necessary step for Church growth.

Failure to adhere to the priority principle earns unwanted results, but even devotion to the principle will not guarantee the desired outcome if the purpose is not clearly matched with appropriate effort. An example of this is the methodology of campaign evangelism. Campaign evangelism seeks to fulfill the Great Commission through mass meetings in which the Gospel is presented with a strong emphasis on "decisions" for Christ. The problem with this approach is that these "decisions" seldom result in commitment to a local body of Christians (discipleship), and as a result the ultimate salvation of those who make such "decisions" is strongly suspect.⁹³ The failure in this approach, then, is not in its purpose; rather the failure is in utilizing an ineffective measuring stick (the number of "decisions") in measuring the fulfillment of the stated purpose. The striving for "decisions" is a goal which makes only a limited contribution to the overall objective of fulfilling the Great Commission. Consequently, the process of coordinating purpose, goals, priorities, and plans is one of utmost importance in terms of implementing the priority principle for church growth.

THE MULTIPLE STAFF PRINCIPLE

The multiple staff principle which asserts that churches grow as they develop an adequate multiple staff speaks directly to the problem of the pastor who is expected to do everything. Obviously, one man can only do so much. The logical step to expanding the pastor's work capacity is to get him some more help, and its equally logical at this point to expect in most churches that the finance

committee will offer resistance to such a suggestion. A circular argument normally ensues: "If the church was growing, there would be funds to hire additional staff"; this statement then is countered by "If the church hired more staff, the additional staff would generate growth." The usual result is a decision to increase staff when growth (and the budget) warrants the expansion in leadership; this, however, seldom occurs.

There are two solutions to this dilemma, and both of them are applications of the multiple staff principle. The first solution is to train lay members to assume positions as full staff members. Lay staff will not ordinarily be able to contribute full-time effort, but they allow the pastor to expand his capabilities and to extend his ministry through the willing hands of other men. In other words it is a direct application of the maxim that "management is getting things done through people."

Two things tend to hinder the application of the concept of lay staff in the typical church. The first is the pastor himself. Quite frankly many clergymen are not sufficiently secure in themselves to share ministerial authority with others, especially the "unordained" laity.⁹⁴ And yet without the sharing of authority, the vesting of work responsibility is futile. The pastor must be willing to build up his staff (and this is true of ordained staff as well) into positions of effective ministry which match responsibility with commensurate authority. This necessitates the "letting go" of direct control over the ministry areas invested in the staff and adds instead the need to hold others accountable for ministry performance. This in itself is a threatening proposition for most men, and explains in

part why few actually succeed at leading multiple staff ministries. The skills necessary for this type of leadership can be learned, however, through diligent study and personal application of interpersonal relationship techniques.⁹⁵

The second problem which hinders lay multiple staff is the attitude of the congregation itself. Unfortunately a large number of lay people harbor the idea that only ordained ministers minister. It is difficult for these individuals to grasp the body-ministry principle.⁹⁶ As a result the pastor himself is in the best position to instruct his congregation on the biblical view of ministry as something all Christians are called to perform.

In terms of lay staff participation it is worth noting that Jesus himself utilized this approach for ministry. And as George Delamarter shrewdly observed, Jesus had a twelve man full-time staff before He even had a congregation. This adds weight to the argument that the first place to search for staff involvement is within the congregation itself. Accordingly, it is reasonable to assert that the development of volunteer lay staff is the initial solution to the need for multiple staff.

The second solution to the need for multiple staff is to hire additional staff. Unless there is a clearly demonstrable need for such staff along with sufficient economic resources to warrant the increase, additional paid staff is ill advised. The reason for this is that staff increases usually do not provide direct growth; instead they tend to meet already existing ministry needs. The one exception to this "rule of thumb" is the staff member who actually involves himself in effective personal evangelism on a scale sufficient to

support his salary needs. This should be the case with all staff members; however, it rarely is.

Usually the first three additions to the local church are staff members who minister in the areas of Christian Education, Youth Work, and Music. And yet the work which needs to be done in order to enhance growth is personal evangelism and discipleship. This obvious discrepancy contributes to the lack of growth most churches experience. It does not negate, however, the need for multiple staff in order to bring about growth. Rather, the Church must face the need and its leadership involve themselves whole heartedly in the processes of finding and training staff (whether it is lay or clergy) to minister effectively in personal fulfillment of the Great Commission.

THE AUTHORITY PRINCIPLE

The authority principle flows directly from the application of the principle of multiple staff. The concept involved delineates into the factors of span of control and accountability. First, the pastor must realistically evaluate his span of control, that is he must grapple with his time and talent limitations. There are only twenty-four hours in each day and yet the needs for effective church growth ministry go beyond this. The pastor needs to recognize this and choose those areas he himself must personally attend to, as well as those areas he can delegate to others. The pastor's talent limitations force him to staff his weaknesses in order to succeed in effective comprehensive ministry. This becomes a matter of facing the truth that each pastor has areas of leadership where others could minister more effectively. This can be a real struggle for the man

who sees the pastoral role as the "everything man," and who is not comfortable sharing the ministry of his church with others. Sharing the ministry with others is a necessity if the pastor is to stay within his span of control in a growing church; the only other alternative is to keep the church from growing through ineffective ministry, and this, unfortunately, is what many leaders end up doing.

Besides span of control the authority principle also involves the factor of accountability. The church growth pastor must himself demonstrate accountability to Christ and to his congregation, and he must require accountability from his staff. Staff accountability actually insures that the senior pastor is the one who is responsible for the church ministry. But it is a responsibility which cascades backward from those whom the senior pastor has entrusted with the authority for specific areas of ministry.

There are many leadership stances concerning accountability and these range all the way from laissez faire to autocratic approaches. Management effectiveness studies indicate, however, that no one style is best in all situations. Rather, flexibility in style with a calculated sensitivity to the needs of the individual or group being led is the best approach.⁹⁷

THE COMMUNICATION PRINCIPLE

The incorporation of sound management techniques for church growth requires in addition the utilization of the principle of effective communication. The spiritual application of this is to assert the need for good horizontal (with God), inner (with self), and vertical (with others) relationships. Certainly this is the

foundation, but what is postulated here is that church growth is limited by leadership ability to communicate effectively within multiple staff structures. Ineffective communication on this level will mar the ability of the staff to lead effectively, or even to communicate adequately to the people they would serve.

Multiple staff leadership requires transparency of relationship based on the presupposition that God is working in the life of the other, and that God will help each staff member to act and respond in Christlike love to that other.⁹⁸ This leads to the ability to establish Spirit led confrontation where communication roadblocks are encountered, and to trust God sufficiently that transparency can be maintained even in these situations.

Effective communication is ultimately the key to good interpersonal relationships, and again it is a skill which can be learned through appropriate study and personal application.⁹⁹

Ultimately, such relationships are based on demonstrated personal integrity which produces the necessary trust for effective communication. And where integrity is lacking it must be cultivated. The personal motivation of staff members must never be impugned; performance may be evaluated, but the development of the other's integrity must always be sought. It is in this way that staff members build one another up and establish effective communication.

THE TASK PRINCIPLE

The fifth principle dealing with the incorporation of sound management techniques is the task principle. The essential concept here is that leadership must become task oriented in order to gain

optimal efficiency. This is nothing more than management by objective where the tasks are simply goals which lead to the fulfillment of the organization's stated purpose. It is foundational to the effective working of the management process, however, that objectives must be broken down into manageable goals, and then the goals delineated into the steps necessary in order to accomplish them.

The WFMC utilizes PERT charts for effectiveness in this area, and although this is not the only technique which efficiently leads to systematized task accomplishment, it is nonetheless both adequate and appropriate for church leadership utilization. Accordingly, this writer commends its value in applying the task principle for church growth.

THE EVALUATION PRINCIPLE

The sixth and final principle involving sound management techniques is the evaluation principle. The application of this principle is obvious, and yet it is frequently omitted by church leadership. The evaluation principle reasons that churches grow when their leaders perform pragmatic analysis on the overall ministry effort. Pastors frequently cringe at this idea since it involves accounting for expended effort in comparison with results obtained. All too often there is a critical disparity between the two, and the pastor may well feel uncomfortable when confronted with it. There are, however, two ways of working with this problem which can transform the evaluation process into a pleasurable and profitable experience for all concerned.

First, the pastor can actively apply the shepherd principle to his personal ministry. In other words the pastor can demonstrate church growth through personal involvement in effective evangelistic outreach. This tends to take the pressure off of the pastor who otherwise would struggle with his own lack of concrete contribution to the church growth process. And it is the conviction of this writer that all pastors, and for that matter all Christians, must involve themselves in effective personal evangelism.¹⁰⁰

And second, the pastor can actively apply both the body ministry principle and the multiple staff principle in his ministry. When the pastor truly believes that the ministry of the body is shared among all its members, he can then face squarely into the evaluation process with the confidence that all of those who contribute to the analysis of results are likewise responsible for the church's growth (or lack of it).

Church leadership must regularly evaluate ministry effort in order to obtain optimal results. All too often leaders switch from one program of ministry to another without ever seeking to grasp the dynamics of success and failure. It is almost as if furious activity is the goal rather than ministering redemptively. This makes the evaluation process all the more significant in terms of its application to the Church today.

The six principles listed in this chapter comprise those concepts necessary for the incorporation of sound management techniques. Together with the principles detailed in chapters two through five these are the necessary concepts for axiomatic church growth. The following chapter presents an overall summary of the

principles as well as the answers to the questions proposed in this paper's preface.

Chapter 9

A SUMMARY OF FINDINGS

The purpose of this paper as stated in its preface is to attempt to answer seven questions concerning church growth. The answers to these questions have been sought primarily through original research involving the responses the WPMC staff gave to a nineteen page church growth questionnaire. In addition this research has been augmented by the resources listed in the bibliography of this paper.

It is appropriate at this point, then, to re-state those questions and summarize briefly their answers. The author of this paper recognizes that these answers reflect his theological disposition and personal bias regarding the concepts at hand, although it is believed by this writer that such prejudices have been held sufficiently at bay to allow the empirical findings of the questionnaire to speak for themselves.

Accordingly, the seven answers are now presented with the confidence that they are indeed answers. In order to facilitate their presentation, however, the questions and their answers are divided under three general rubrics "The Identification and Application of Church Growth Principles," "The Identification and Application of Church Growth Leadership Qualities," and "The Identification and Resolution of Two Church Growth Issues."

PRINCIPLE IDENTIFICATION AND IMPLIMENTATION

Two questions are subsumed under this category. The first is "What are the church growth principles?" and the second is "How can these principles be implimented for growth?"

The answer to the first question is the main area of attention for this paper; it is discussed throughout the entire body of this paper, and its answer is inherent within that discussion. It should be noted in particular that this writer has sought to grasp the church growth principles in use at the WFMC from the viewpoint of that church's staff. The staff's responses to this question are presented in the first section of this paper as well as in this paper's first appendix. In addition these principles are presented in an axiomatic form in the second section of this paper as well as in an annotated list in this paper's second appendix. A brief outline of the axiomatized principles is included here for the purpose of summarization.

- I. Four Presuppositions Which Underlie Church Growth (pg. 38-46)
 - A. The assertion of the Wesleyan-Armenian position (pg. 40-41)
 - B. The assertion that Christ must build His Church (pg. 41-43)
 - C. The assertion that Christians are ordained to spiritual and numerical success (pg. 43-44)
 - D. The assertion that church growth principles are universal (pg. 44-46)
- II. Principles Dealing with the Implementation of the Great Commission (pg. 47-58)
 - A. The harvest principle (pg. 48-52)

- B. The reality principle (pg. 52-53)
- C. The membership principle (pg. 53-54)
- D. The methodology principle (pg. 54-58)
- III. Principles Dealing with the Influence of Leadership (pg. 59-71)
 - A. The catalyst principle (pg. 59-65)
 - B. The shepherd principle (pg. 66-67)
 - C. The sanctification principle (pg. 67-71)
- IV. Principles Dealing with the Involvement of the Laity (pg. 72-80)
 - A. The discipleship principle (pg. 72-76)
 - B. The body ministry principle (pg. 76-77)
 - C. The fellowship principle (pg. 77-80)
- V. Principles Dealing with the Investment of Effort in Meeting Needs (pg. 81-85)
 - A. The redemptive balance principle (pg. 81-82)
 - B. The follow through principle (pg. 82-85)
- VI. Principles Dealing with the Incorporation of Sound Management Techniques (pg. 86-96)
 - A. The priority principle (pg. 86-88)
 - B. The multiple staff principle (pg. 88-91)
 - C. The authority principle (pg. 91-92)
 - D. The communication principle (pg. 92-93)
 - E. The task principle (pg. 93-94)
 - F. The evaluation principle (pg. 94-96)

The answer to the question "What are the church growth principles?" cannot be simply stated, then. However, an answer to this question would be the eighteen principles identified within the body of the preceding outline.

The answer to the question "How can these principles be implemented for growth?" could be given as "Apply the eighteen identified church growth principles." This is admittedly a large task and a response which misses completely the "where do I begin" pragmatics of a truly useful answer. Therefore, the advice of Pastor George N. Delamarter is given here for those who might wish to know where to start.

Pastor Delamarter suggested that he would begin by presenting the Great Commission at every opportunity until his church was thoroughly saturated with all aspects of its teaching and implication. Next, he would place a high priority on actually demonstrating the application of the Great Commission within his own life through personal evangelism and discipleship; without this demonstration the preaching and teaching lacks tangible authority. Then, he would train a man within the congregation to do evangelism and discipleship until that man was able to likewise train others and ultimately spearhead the outreach ministry. After this he would give attention to the further development of multiple staff.

This, then, is how Pastor Delamarter would begin to implement church growth principles.

CHURCH GROWTH LEADERSHIP

Three questions fall under the area of personal qualities of leadership. The first is "is it necessary to be a charismatic leader in order to bring about church growth?" The second is "what are the necessary qualities of leadership in order to bring about church growth?" And the third is "can any leader who desires to do so exhibit

the necessary leadership qualities in order to bring about church growth?"

It must be admitted before the answers to these questions are given that leadership is assumed to play a significant part in promoting growth within the local church. This is not to say that church growth cannot occur without the appropriate pastoral leadership, but church growth is infinitely easier under such leadership.

Must the pastor, then, be charismatic (in the sense of a strong natural leader who displays a magnetic personality) in order to lead his church into growth?

In a word the answer is "No."

Charismatic leadership has both strengths and weaknesses to it, but it is not necessary to possess such personal attributes in order to lead a church into growth. Numerous books in the management field give ample evidence that the necessary skills to lead organizations into growth (including churches) are both identifiable and learnable.¹⁰¹

Since this is true it is appropriate to identify just what the necessary qualities of leadership are in order to bring about church growth. These qualities are identified and described within the body of this paper in the section covering the catalyst principle, the shepherd principle, and the sanctification principle.¹⁰² Additional insight into this area is also gained from the principles which deal with the incorporation of sound management techniques.¹⁰³ Again this answer tends to be less concise than might be desired, and a simple answer is suggested: Effective church growth leadership must be Spirit filled, visionary, and vigorous in terms of fulfilling the

Great Commission. Such leadership qualities are necessary in order to bring about church growth.

The final question which needs to be answered is "Can any leader who desires to do so exhibit the necessary qualities in order to bring about church growth?" And the answer to this question is "Yes."

Every individual in the Body of Christ can and should be filled with the Spirit; this is the Scriptural command for all believers.¹⁰⁴ And to be visionary is merely a matter of actually believing Scripture, while vigor in fulfilling the Great Commission is simply applying the Scriptural mandate to personal existence.

Admittedly, some personalities tend toward enthusiasm and on the surface may seem more dynamic and visionary than the quieter, less outgoing type. Nonetheless, there is significant evidence that dynamic, successful leaders come from every area of personality disposition, and the argument that "I don't have the right personality to be a church growth leader" simply does not hold water.¹⁰⁵ Any individual who is filled with the Spirit and who is willing to study and apply successful leadership skills within his own ministry can serve effectively as a church growth leader.

TWO CHURCH GROWTH ISSUES

Two questions which tend to be problematic for church growth are "Is there a need for spiritual gifts in order to have church growth?" and "Is it necessary to have a "unique" pastor as the leader at a particular church in order to have growth?"

In terms of the latter question it would seem that the only

unique characteristics a pastor must possess is God's calling on his life to a particular area of ministry. The question naturally arises, however, in terms of Pastor George N. Delamarter: Would the church grow without him, and is he really necessary for the WFMC to grow?

It is obvious that Pastor Delamarter has made a significant contribution to the WFMC growth trend, and it is equally obvious that it would take a man exactly like him to accomplish exactly the same things. However, this does not mean that other men could not achieve similar results. The only truly unique contribution which any man makes to the ministry is his willingness to be used of God for His purposes. Why, then, do some men achieve such glorious success and others seemingly accomplish nothing?

It would be tempting to suggest that the answer to this question lies within the sovereignty of God, and let it go at that. This writer, however, is convinced that God has ordained Christians to both spiritual and numerical success; God has not ordained some to failure, and this applies especially to the fulfilling of the Great Commission through church growth. God is not capriciously seated in heaven as a cosmic puppeteer who dangles men over the fiery pits of failure, whimsically letting some fall into the morass of spiritual ineffectiveness. Rather, God has established that all who will, shall reap the fruits of spiritual and numerical success in the building of His kingdom. Christians are born to reproduce, and God has not established that any should be spiritually impotent.

The hard, cold reality of why some succeed and some fail as church growth pastors is really that some choose to fail. For these individuals failure is less costly than success. Success requires the

consecration of the total man on the altar; success requires the truly living sacrifice of self. But failure allows one to cling to self; failure allows one to avoid self exposure and to keep the "withered hand of faith" hidden. But only when the would be leader is willing to expose his "withered hand of faith" and reach out to Christ for healing can that man fully be used to achieve the victory in life that God has ordained for him.

What is really unique about Pastor Delamarter, then?

Nothing more than is unique about most men, except that Pastor Delamarter has reached out his "withered hand of faith" and Christ has made it whole.¹⁰⁶

What about the other question introduced in this section; is there a need for spiritual gifts in order to have church growth? From a purely biblical standpoint the answer to this question is clearly "Yes, the operation of the spiritual gifts is necessary to any healthy body."¹⁰⁷ From a more empirical standpoint, however, this writer was surprised to discover the low emphasis placed on spiritual gifts within the WPMC. There was not a positive correlation between the congregation's awareness of spiritual gifts and the growth which they experienced. Rather, growth took place without significant membership implementation of spiritual gifts. To say this reveals only part of the picture, however.

The overwhelming majority of growth at the WPMC is attributable to the direct efforts of staff members. In other words the bulk of the recorded growth came through men (the staff) who were aware of their spiritual gifts, and who sought to minister through them.

In addition, there is beginning at the WPMC a strong effort to

correct the lack of knowledge and training within the body concerning the use of spiritual gifts for ministry. And when this training is actualized within the membership the true impact of spiritual gifts upon the growth picture should be much more visible. Even at this point, however, it is reasonable to assert that spiritual gifts have had a significant impact upon WPMC growth.

Conclusion

The study of church growth principles in operation at WPMC has given this writer a dazzling vision of what can be accomplished through faithful application of the Great Commission to the leadership and membership of a church. It is like climbing to the top of a towering mountain peak and, once having experienced the exhilaration of such height, being spoiled for anything less.

In a similar fashion this writer senses that he is "spoiled" for anything less than personal internalization and application of the Great Commission through the utilization of effective church growth principles. To settle for less would be to accept spiritual stagnation; only effective church growth will satisfy the passion kindled for the fulfillment of the Great Commission.

The implementation of these principles becomes, then, axiomatic for this writer's continued ministry. And this is the ultimate expression of axiomatic church growth.

Appendix 1

A SURVEY OF CHURCH GROWTH FACTORS AT WPMC

Instructions: Please answer this survey on an individual basis without seeking input from other individuals or sources. What is important here is your personal evaluation. The questions seek to draw from you "your" answer; whether or not this answer is "right" in an absolute sense is not an issue.

Total Survey: Suggested time limit-2 hours and ten minutes.

Section I: Suggested time limit-35 minutes.

1. What are the five most important church growth principles in use at WPMC, principles which have directly affected the growth pattern?

- a) Commitment to fulfilling the Great Commission through evangelism and discipleship.
- b) Determination to order priorities in accord with the church's stated purpose for being.
- c) Leadership philosophy which emphasizes a "needs oriented" ministry.
- d) The co-ordinated efforts of an adequate multiple staff.
- e) Quality leadership which is "visionary, Spirit filled, and vigorous.
- f) Effective communication--especially between staff members.

g) A loving/accepting fellowship.

2. List the three greatest weaknesses in the WPMC ministry in the spaces provided. Circle the phrases which best describe the problem.

a) minor problem First, lay involvement needs to be increased.

average "

serious "

Second, a more efficient and more effective
co-ordination of the staff needs to be imple-
mented.

solution very likely

" likely

" unlikely

b) minor problem Third, a more comprehensive program and policy

average " needs to be undertaken in terms of assimi-

serious " lating new members with heterogeneous theo-
logical backgrounds.

solution very likely

" likely

" unlikely

c) minor problem Fourth, more attention needs to be given to

average " augmenting communication between the leader-

serious " ship and the congregation.

solution very likely

" likely

" unlikely

3. Assign the numbers one thru seven to the following list and thereby

indicate the relative importance of each principle in terms of its influence on church growth at WPMC.

<u>Principle:</u> "WPMC grows because it has...."	<u>Value</u> (1-7)
a) The proper balance of the dynamic relationship between celebration, congregation, and cell.	4
b) Priorities arranged in biblical order.	1
c) A pastor (senior) who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth.	2
d) A church large enough to provide the range of services that meet the needs and expectations of its members.	6
e) A membership drawn primarily from one homogeneous unit.	7
f) Evangelistic methods that have been proved to make disciples.	3
g) A well-mobilized laity which has discovered, has developed and is using all the spiritual gifts for growth.	5

4. Are any of the seven principles listed in question three not significant in accounting for church growth at WPMC? Please list the principle's identifying letter and give a brief explanation of your reasoning.

<u>Identifying letter</u>	<u>Explanation</u>
..... ^e	The staff indicates that this principle is,
.....	in their opinion, non-functional within their
.....	church. No conscious effort is made to reach

..... individuals who are homogeneous to the member-
 ship, and in addition the membership contains
 individuals whose backgrounds are broadly
 heterogeneous.

5. Rate the following list of principles in terms of their affect on church growth at WPMC. Assign to each a value ranging from one thru ten (one represents "no positive affect on church growth," five/six represents "a moderate positive affect on church growth," and ten represents "a strong positive affect on church growth").

<u>Principle</u>	<u>Rating</u>
a) the direction of the church body is determined by leadership example, not by the vocal ministry.	9.4
b) church growth is accomplished thru co-ordinated effort within a clearly defined "chain of command": if every-one is in charge, no one is in charge.	7.8
c) church growth is accomplished by dividing the task into manageable steps.	8.0
d) church growth is progressively more likely as an ever greater percentage of the "body" realizes that they are ordained to both spiritual and numerical success.	7.5
e) church growth becomes possible when the "body" has a clear idea of where they are in terms of membership and where the Lord is leading them in terms of membership increases.	5.8
f) statistics are crucial to church growth: you've got to have an accurate accounting of membership gains and	

5. (continued) - Section I.

<u>Principle</u>	<u>Rating</u>
losses as well as an "eye" to what causes both.	7.1
g) church growth is accomplished thru a mobilized laity who are aware of their spiritual gifts and who are trained to use these gifts for effective ministry.	7.9
h) church growth becomes possible when the leadership leads by example rather than by pushing (shepherding, not ranching.)	8.9
i) the "body" must be committed to winning individuals (one at a time), rather than to a nebulous concept of growth.	8.6
j) if the leadership of the body is out winning souls, then it is not necessary for the rest of the body to become actively involved in drawing those outside of the body into membership.	1.5
k) the potential for church growth increases in "multiplied ministry" situations (the church leadership invests its efforts into a few faithful men who in turn invest their lives into a few faithful men).	9.3
l) potential for church growth increases in direct proportion to the leadership's commitment to Christ.	8.6
m) church growth potential increases as every person in the body grasps the "harvest principle": you've got to get the "seed" to the soil and the "scythe" to the harvest (those who need to be saved must be reached outside of the church building).	9.5

5. (continued) - Section I.

PrincipleRating

- | | |
|--|--------------|
| n) church growth potential increases as every person in the body is led to understand that they are witnesses. | 8.9
..... |
| o) Church growth potential increases as the body grasps the concept that every person has a vital role to play in the overall harvest (and correspondingly that each gifted area is as important to the body's growth as the others). | 8.4
..... |
| p) churches grow as they find needs and fill them. | 9.1
..... |
| q) churches grow under the charismatic leadership of pastors who are strong motivators. | 8.0
..... |
| r) church growth principles are guiding concepts which help leadership to choose programs effective in bringing about the desired growth: for this reason programs vary with the needs of the community to be reached, but the principles are universal. | 9.3
..... |
| s) the key to church growth is Spirit filled pastors who lead their congregations into Spirit filled ministry. | 8.6
..... |
| t) individuals may be won to Christ thru appropriate evangelistic outreach, but true church growth is not achieved until those who are won are disciplined into a committed relationship to both Christ and the local church body. | 8.6
..... |

5. (continued) - Section I.

PrincipleRating

- | | |
|---|--------------|
| u) the key to church growth is essentially this: the sinner won't come, so we must go to him. | 9.0
..... |
| v) in order to have church growth a pastor must have "the right" leadership personality: without this even church growth principles won't help. | 4.9
..... |
| w) in order for church growth principles to operate within a church there must be present the necessary spiritual gifts (evangelism, leadership, etc.). | 5.9
..... |
| x) church growth is only possible when the "right" socioeconomic conditions are present. | 1.3
..... |

6. List the letters corresponding to the five most important principles (in terms of their impact at WFMC) described in question five.

 i n k p a q h l r t v

Section II. Suggested time limit-25 minutes.

1. What are the two main spiritual gifts of each of these men?

- | | |
|-----------------------|---|
| a) George Delamarter: | prophecy and exhortation |
| b) Phil Brooks: | mercy and teaching or serving |
| c) Willet Bowerman | exhortation and mercy |
| d) Greg McPherson | administration and exhortation |
| e) Zane Poltz | administration and leading |
| f) Don Kellogg | giving and mercy |
| g) Tom Black | evangelism and prophecy or exhortation
or teaching |
| h) Dan Hibbet | teaching and exhortation |

i) Steve Delamarter teaching and administration

2. Indicate on a scale of one to ten (one represents "not aware," five/six represents "moderately aware," and ten represents "very aware") the degree to which these men are aware of the gifts that you claim for them.

<u>Name</u>	<u>Rating</u>
a) George Delamarter	9.5
b) Phil Brooks	9.6
c) Willet Bowerman	6.9
d) Greg McPherson	8.6
e) Zane Poltz	8.1
f) Don Kellogg	7.8
g) Tom Black	9.3
h) Dan Hibbet	6.6
i) Steve Delamarter	8.4

3. Indicate on a scale of one to ten the degree to which these spiritual gifts are "the keys" (that is, the main tools) of their ministry. Use one to represent a low degree, and ten to represent a high degree.

<u>Name</u>	<u>Rating</u>
a) George Delamarter	9.0
b) Phil Brooks	8.6
c) Willet Bowerman	8.4
d) Greg McPherson	8.9
e) Zane Poltz	7.9
f) Don Kellogg	7.6
g) Tom Black	9.0

3. (continued) - Section II.

<u>Name</u>	<u>Rating</u>
h) Dan Hibbet	7.9
i) Steve Delamarter	8.6

4. To what degree are the following individuals necessary to the successful operation of church growth principles at WPMC (in other words would the church growth principles not operate as effectively without the ministry of these individuals)? Use "one" to indicate a low degree, and "ten" to indicate a high degree.

<u>Name</u>	<u>Rating</u>	
a) George Delamarter	
b) Phil Brooks	All staff members were
c) Willet Bowerman	considered necessary for
d) Greg McPherson	successful operation of the
e) Zane Poltz	principles, though some
f) Don Kellogg	were rated higher than others
g) Tom Black	(numerical ratings withheld
h) Dan Hibbet	in order to protect staff
i) Steve Delamarter	mutual esteem).

5. To what degree are the following spiritual gifts necessary for the successful operation of church growth principles at WPMC? Use "one" to indicate a low degree, "five/six" to indicate a moderate degree, and "ten" to indicate a high degree on a scale from one to ten.

<u>Spiritual Gift</u>	<u>Rating</u>
a) prophecy	9.6
b) teaching	9.1

5. (continued) - Section II.

<u>Spiritual Gift</u>	<u>Rating</u>
c) evangelism	9.3
d) exhortation	8.3
e) a word of knowledge	5.3
f) a word of wisdom	5.9
g) tongues	1.0
h) interpretation	1.0
i) faith	7.9
j) healings	5.1
k) discerning of spirits	6.1
l) helps	8.0
m) leadership	9.8
n) mercy	8.3
o) giving	8.4

6. To what degree (on a scale from one to ten where one represents "a low degree") do you believe there is an overall correlation between the effective use of spiritual gifts and the successful implementation of church growth principles? 7.9
7. Do you believe spiritual gifts are necessary in order to implement church growth principles successfully? Explain why briefly.
- Seven of the eight respondents reasoned that the successful functioning of spiritual gifts, at least to a small degree, is a necessary condition for the successful operation of church growth principles. The one dissenting vote reasoned that the principles could be operated successfully by virtually anyone, but that the efficient use of gifts made the process vastly easier.

8. What percentage of the body at WPMC are aware of their primary spiritual gifts? 25.4%
9. What percentage of the body at WPMC are actively implementing their primary spiritual gifts in ministry for the church? 20.6%
10. Distribute the WPMC membership (in terms of percentages) into the following categories:

<u>Category</u>	<u>Percentage</u>
a) those who are not active in significant ministry thru the use of their spiritual gifts:	79.4
b) those who are actively exercising the spiritual gift of evangelism:	6.8
c) those who are actively exercising spiritual gifts other than evangelism:	13.8
Total:	<u>100%</u>

11. Indicate on a scale of one to ten (where one represents "ineffective") how effective WPMC is in making its members aware of their spiritual gifts. 4.9
12. Indicate on a scale of one to ten (where one represents "ineffective") how effective WPMC is in training its members to use their spiritual gifts for ministry. 4.1

Section III: Suggested time limit-15 minutes.

1. Indicate the strength (using a scale from one to ten where one represents "very weak") of the following individual's commitment to:

	<u>Commitment Area</u>			
<u>Name</u>	<u>Christ</u>	<u>WPMC</u>	<u>Pastor D.</u>	<u>WPMC Staff as a whole</u>
a) George Delamarter:

1. (continued) - Section III.

<u>Name</u>	<u>Commitment Area</u>			
	<u>Christ</u>	<u>WFMC</u>	<u>Pastor D.</u>	<u>WFMC Staff as a whole</u>
a) George Delamarter:	.....	....	.....	.....
b) Phil Brooks:	.....	....	.....	.....
c) Willet Bowerman:	.....	....	.....	.....
d) Greg McPherson:	.....	....	.....	.....
e) Zane Poltz:	Data not released in order to			
f) Don Kellogg:	protect staff mutual esteem.			
g) Tom Black:	.....	....	.....	.....
h) Dan Hibbet:	.....	....	.....	.....
i) Steve Delamarter:	.....	....	.....	.....

2. Indicate the strength (using a scale from one to ten where one represents "very weak") of the following individual's commitment to personal ministry thru the use of their spiritual gifts:

<u>Name</u>	<u>Rating</u>
a) George Delamarter:	8.6
b) Phil Brooks:	8.6
c) Willet Bowerman:	8.1
d) Greg McPherson:	8.6 ..8.6...
e) Zane Poltz:	7.9
f) Don Kellogg:	8.1
g) Tom Black:	8.7
h) Dan Hibbet:	7.7
i) Steve Delamarter:	8.2

3. Indicate the degree of correlation on a scale of one to ten

3. (continued) - Section III.

("one" represents a very weak correlation) between church growth at WFMC and the collective commitment of the staff to:

<u>Commitment Area</u>	<u>Rating</u>
a) a personal relationship with Christ	9.8
b) WFMC as "their" church	8.9
c) Pastor D. as God's "man in charge"	9.6
d) mutual support of each individual staff member	9.4
e) ministry thru spiritual gifts	7.7
f) training the church members to use their gifts	6.6
g) investing their lives in a few faithful men who will in turn invest their own lives....(discipleship)	8.5
h) personal evangelism	8.8

4. Answer the following questions "true" or "false" and then

briefly explain your answer: "As for me personally I believe God has called me specifically to minister at WFMC, and I will minister there until I retire." true

All except one staff member indicated the belief that God called them to ministry at the Wenatchee Free Methodist Church, and with the negative response it was indicated that the phrase "until I retire" was objectionable.

"I will minister at WFMC so long as Pastor George Delamarter is the senior pastor, and then it just depends." false

Strong support was given Pastor George Delamarter as God's chosen man for the senior pastor post, but all respondents noted that Pastor George Delamarter was not the determining factor in terms of their choice of church in which to minister.

Section IV: Suggested time limit-10 minutes.

1. To what degree (on a scale of one to ten where "one" represents "no affect," "five/six" represents a "a moderate affect," and "ten" represents "a very strong affect") has Pastor D's overall ministry affected the church growth at WFMC? 8.9
2. To what degree (using the "IV: 1" rating scale of one to ten) is Pastor D. the primary motivating force for church growth at WFMC? 8.3
3. What affect would the removal of Pastor D. from WFMC and the subsequent replacement of him with a much less charismatic and gifted man have on church growth at WFMC (use a scale of one to ten where "one" represents "a strongly negative affect," "five/six" represents "no affect," and "ten" represents "a strongly positive affect")? 3.4
4. Name the three most important qualities a man would need to have in order to replace Pastor D. and maintain his success in church growth at WFMC.
 - a) Commitment to fulfilling the Great Commission through evangelism and discipleship.
 - b) A capacity for motivational leadership which includes administrative expertise and a willingness to share both authority and responsibility.
 - c) These three areas received equal support:
 - i) vision,
 - ii) strong pulpit ministry,
 - iii) and depth of personal relationship to God.

5. What is the greatest single contribution that Pastor D. has made to your life?

Four items were mentioned by the staff:

- 1) he is a personal example of a man in earnest for God.
- 2) he motivates his men to likewise be in earnest for God.
- 3) he lovingly confronts his staff on their weaknesses.
- 4) he sees potential in his men.

6. What is it about Pastor D. that enables him to command the loyalty of his staff so that they work with him rather than against him?

Two qualities were strongly supported by the staff:

- 1) he is completely committed to Godly, Spirit filled leadership.
- 2) he is a man who excercises integrity in his relationships--
his staff believes that he has their best interest at heart,
that he truly loves them, and that he is honestly transparent
before them. In short Pastor George N. Delamarter is trust-
worthy.

Section V: Suggested time limit-10 minutes.

1. Underline one item in each of the following groups which best describe the "average" church member at WFMC:

- a) Caucasian, Oriental, Negro, Chicano, other.
- b) has not completed high school, a high school graduate, a college graduate, a graduate with an advanced degree.
- c) single, married, married with children.
- d) 20 to 29 years old, 30 to 39 years old, 40 to 49 years old, 50 to 59 years old, 60 to senior citizen.
- e) unemployed, a "blue collar" worker, a "white collar" worker.

1. (continued) - Section V.

- f) earns \$5-10 thousand/per yr., earns \$10-15 thousand/per yr.,
 earns \$15-20 thousand/per yr., earns \$20 thousand and up/per yr.

2. What percentage of the membership at WFMC is comprised of "average" (as described in "V:1) church members? 55.4%

3. Distribute the church membership at WFMC into the following categories by percentage (use the average arrived at in "V:1&2):

<u>Category</u>	<u>Percent Distribution</u>
a) "average" church members	55
b) those who are fairly similar to the "average"	20
c) those who are a little similar to the "average"	13
d) those who are not at all similar to the "average"	12
Total	<u>100%</u>

Section VI: Suggested time limit-15 minutes.

1. Distribute by hours your average weekly schedule into the following:

<u>Categories</u>	<u>Av. Hrs./Wk.</u>
a) devotional time including prayer	7.5
b) time working/fellowshipping with Pastor D.	2.5
c) time working/fellowshipping with "the staff"	6.0
d) time in personal evangelism (soul winning)	3.5
e) time in discipling others (include counseling)	13.0
f) time in administration	15.5
g) time in preaching/teaching and musical ministry	4.0
h) personal time in fellowship/recreation with your wife ("NA" if not married)	9.0
i) personal time in fellowship/recreation with your	

1. (continued) - Section VI.

CategoriesAv. Hrs./Wk.

children ("NA" if no children at home)

6.5
.....

2. Do you have a well defined list of long term (10 to 20 years) goals (answer "yes" or "no")? no (6 out of 8 were "no").
3. Could you list these goals now ("yes" or "no")? no
(5 out of 8 were "no").
4. Do you have a well defined list of goals for the next ten years ("yes" or "no"). yes (5 out of 8 were yes).
5. Could you list these now ("yes" or "no")? yes (6 out of 8 were "yes").
6. Can you list the main goals you have accomplished so far this year ("yes" or "no")? yes (8 out of 8 were yes).
7. Can you list the major goals you have accomplished so far this week ("yes" or "no")? yes (8 out of 8 were "yes").
8. What are your personal priorities?
 1. God
 2. wife
 3. family
 4. church
9. What are your professional priorities?
 1. staff
 2. program
 3. ministry in general
 4. preparation for ministry
10. What is the "purpose" (the reason for being) of the WFM?

"Making Christ known to all persons--loving them, lifting them,

10. (continued) - Section VI.

winning them, discipling them, presenting them whole to Christ."

(6 out of 8 of the staff quoted this--the church's statement of purpose--perfectly; the other quoted it in part).

11. What is your "purpose" in life?

1. to glorify God
2. to raise up Christian leaders through winning and discipling others

12. To what degree (on a scale of one to ten where "one" represents "a low degree of correlation") is there a correlation between your ministry at WPMC and the stated purpose of the WPMC? 9.113. To what degree (on a scale of one to ten where "one" represents "a low degree of correlation") is there a correlation between your ministry at WPMC and your stated personal purpose? 8.814. To what degree (on a scale of one to ten where "one" represents "a low degree of satisfaction," "five/six represents "a moderate degree of satisfaction," and "ten" represents "a high degree of satisfaction") do you have a sense of job satisfaction in terms of your contribution to church growth at WPMC? 9.215. To what degree (using the scale for "VI:14") do you have an overall sense of job satisfaction at WPMC? 8.9

Section VII: Suggested time limit-15 minutes.

1. To what degree (on a scale of one to ten where "one" represents "uncomfortable," "five/six" represents "comfortable," and "ten" represents "very comfortable") are you comfortable sharing your "innermost self" with Pastor D? 7.9

2. To what degree (on a scale of one to ten where "one" represents "a very limited sharing") does Pastor D. share his "innermost self" with you? 7.6

3. How effective is your level of communication with the following people (use a scale of one to ten where "one" represents "ineffective"):

<u>Name</u>	<u>Rating</u>	
a) George Delamarter	
b) Phil Brooks	The individual ratings
c) Willet Bowerman	varied, but all responses
d) Greg McPherson	were positive.
e) Zane Poltz	-----
f) Don Kellogg	
g) Tom Black	Numerical ratings with-
h) Dan Hibbet	held in order to pro-
i) Steve Delamarter	tect staff mutual esteem.
j) the WFMC "body" (as a whole)	

4. How effective (on a scale of one to ten where "one" represents "ineffective") is Pastor D.'s level of communication to:

<u>Group</u>	<u>Rating</u>
a) the staff	8.6
b) the WFMC "body"	8.5

5. List the primary things done to make communication happen between:

a) Pastor D. and you-

1. personal appointments

2. Pastor Delamarter's integrity in relationships

b) (continued on next page)

5. (continued) - Section VII.

b) Pastor D. and the staff-

1. staff meetings
2. staff retreats
3. personal meetings between Pastor Delamarter and individual staff members

c) Pastor D. and the WFMC "body"-

1. his preaching
2. his work within the church leadership structure of official board, pastor's cabinet, and committees
3. his personal warmth and stated responsiveness to people

d) you and the staff-

1. staff meetings
2. staff retreats
3. general availability for counsel and prayer

e) you and the WFMC "body"-

1. performance of ministry area
2. reports to the official board
3. visibility at church functions and services

Section VIII: Suggested time limit-5 minutes.

Complete the following statement as briefly as possible:

"It seems to me that the one most important factor that accounts for the church growth at WFMC is....."

1. the leadership's emphasis on fulfilling the Great Commission through evangelism and discipleship
2. the quality of leadership--visionary and vigorous
3. biblically co-ordinated purpose, goals, and priorities

Appendix 2

AN ANNOTATED SUMMARY OF THE PRINCIPLES

This paper identifies four presuppositions and eighteen principles utilized for growth by the Wenatchee Free Methodist Church staff. These twenty-two concepts are listed below in the sequence in which they appear in chapters three through eight.

FOUR PRESUPPOSITIONS WHICH UNDERLIE CHURCH GROWTH

The first concepts to be dealt with are the presuppositions upon which the church growth principles are based. These four precepts are explained in greater detail in chapter three of this paper.

The Wesleyan-Armenian Position

This theological position stresses both the sovereignty of God and the free will of man. Man is seen as a free moral agent who has both the capacity and the responsibility for accepting God's gracious offer of salvation through Jesus Christ. In addition salvation is seen as naturally leading to a life of Spirit enabled holiness.

The Responsibility for Building the Church

It is assumed that Christ must build His Church, and that man of himself cannot. This assertion dovetails with the presupposition which follows--the success of the venture--and balances it by placing the burden for outreach results with God. Believers are responsible for obediently proclaiming the message of salvation, but God is responsible

for the outcome.

The Success of the Venture

Church growth presuppositions are seen in the light of the manner in which they relate to Kingdom growth. The postulation at hand simply asserts that the results are assured--God has ordained Christians to both spiritual and numerical success so long as they obediently exercise wise stewardship of His word.

The Universality of Principles

Part of the wise stewardship of God's word is the direct application of spiritual concepts to the unique situations of real life. And one of the most pragmatic utilizations of Scriptural precepts is in the area of fulfilling the Great Commission. These spiritual principles are absolute, and they are in their utilitarian sense church growth principles. Accordingly, church growth principles are universal, though their application varies according to the unique demands of the particular situation.

THE IMPLEMENTATION OF THE GREAT COMMISSION

Once the presuppositions which govern the church growth principles are identified, the matter of delineating the principles themselves becomes the issue of concern. These principles fall under five general rubrics, the first of which focuses attention on principles which implement the Great Commission (see chapter four of this paper).

The Harvest Principle

The harvest principle asserts that the seed must be planted in

the soil (not the soil in the seed), and the scythe must be applied to the harvest (not the harvest to the scythe). This describes metaphorically the need of getting the Gospel outside of the four walls of the church building and into the homes of the non-believer. In addition it emphasizes the need to get Christian witnesses into confrontive one on one situations with non-believers in such a fashion that the unsaved individual is challenged effectively to receive Christ.

The Reality Principle

The reality principle simply asserts that church growth is not accomplished through a nebulous concept of winning people, but rather that Kingdom growth takes place when individual believers commit themselves to going out and winning unbelievers to Christ one at a time. The reality principle is, then, the necessary first step which "puts wheels" to the harvest principle. In other words church growth will not be actualized until it is practiced through personal evangelism and discipleship by those who desire it; this is the reality principle.

The Membership Principle

This principle posits that church growth is not actualized until those who are won to Christ are actually won into membership within the local church. In other words Kingdom growth does not actually take place until there is a commitment on the part of the believer to the local church--Kingdom growth (Church growth) is church growth.

The Methodology Principle

The necessity of effective techniques (methods) of evangelism and discipleship in order to bring about lasting church growth is

obvious. Methods must be evaluated, then, and they need to be selected in terms of their positive impact on the six processes of soil identification, bridge building, presenting the need, presenting the solution, challenging for a decision, and discipleship.

THE INFLUENCE OF LEADERSHIP

Once the matter of implementing the Great Commission is firmly grasped, the next matter of concern is the determination of those principles which deal with the influence of leadership. This is discussed in greater detail in chapter five of this paper.

The Catalyst Principle

The essential tenet of the catalyst principle is that effective church growth leadership must operate as a change agent through which the individuals who make up the local church move from a stance of deficient involvement in the fulfillment of the Great Commission to a process of efficient effort. And in terms of this capacity for personal vision, capacity for sharing the vision, and capacity for multiplying the vision are the three necessary operants. Perhaps the most significant aspect of this principle is that all of these operants are learnable.

The Shepherd Principle

This principle asserts the need for pastoral leadership by example. Consequently, the pastor who would see his church grow must himself demonstrate growth through effective evangelistic and discipling practices.

The Sanctification Principle

Effective church growth leadership comes through consecration to Christ and empowerment for service by the Holy Spirit--this is the crucial dynamic of the sanctification principle.

THE INVOLVEMENT OF THE LAITY

There are three principles which describe the incorporation of the laity in the fulfillment of the Great Commission. They are treated in greater depth in chapter six of this paper.

The Discipleship Principle

The discipleship principle asserts that lasting church growth is accomplished through training disciple-making-disciples. This is brought about by the application of the precepts of personal involvement, genuineness of relationship, and spiritual integration.

The Body Ministry Principle

This principle asserts that all members of the local congregation are both called and spiritually equipped to minister in that body. In line with this churches grow when they challenge and train their people to meaningful ministry for Christ.

The Fellowship Principle

It is an empirical truth that loving/accepting churches tend to grow. This principle proposes that the basis for building productive fellowship is Ray Ortlund's cell/congregation/celebration model which is itself an application of the concept that individuals are attracted to churches where there are others "just like themselves."

THE INVESTMENT OF EFFORT IN MEETING NEEDS

There are two principles which give concreteness to the idea of meeting needs and through this actualizing church growth. These are the redemptive balance principle and the follow through principle, both of which are delineated in chapter seven of this paper.

The Redemptive Balance Principle

The redemptive balance principle posits that the job of leadership is to concentrate the resources of the church into areas which effectively meet the needs of those who will respond to Christ. At the same time effort must be expended to identify and cultivate relationships with those individuals who are not currently responsive but who may become responsive at a subsequent point in time. In other words all church effort should ultimately be redemptive.

The Follow Through Principle

The follow through principle reasons that effort expended in meeting the needs of people is insufficient unless it leads to redemptive confrontation.

THE INCORPORATION OF SOUND MANAGEMENT TECHNIQUES

There are six principles which govern effective church growth management. They are the priority principle, the staff principle, the authority principle, the communication principle, the task principle, and the evaluation principle, all of which are discussed in greater detail in chapter eight of this paper.

The Priority Principle

This principle asserts that all effort must be applied on a prioritized basis dependent upon the contemplated action's relationship to the church's statement of purpose. Consequently, optimal church growth is related to the degree to which leadership actualizes their purpose for being in terms of properly prioritized goals which are implemented through efficient planning.

The Multiple Staff Principle

The multiple staff principle reasons that churches grow as they develop an adequate multiple staff. This principle can be implemented thru both trained lay members who assume full staff positions and thru additional professional staff.

The Authority Principle

Multiple staff ministries mandate efficient authority structure in order to optimize results. As a result there is an authority principle which asserts that leadership must realistically evaluate span of control limitations and adequately administer the function of accountability in order to bring about lasting church growth.

The Communication Principle

This principle posits that church growth is limited by leadership ability to communicate effectively within multiple staff structures. This limitation need not hamper the man who does not possess good communication skills, however--such skills are learnable.

The Task Principle

The task principle simply asserts that management objectives

must be broken down into manageable steps in order to adequately fulfill organizational purpose. Wise stewardship in the church growth area calls for attention to this principle.

The Evaluation Principle

The evaluation principle reasons that churches grow when their leaders perform pragmatic analysis on the overall ministry effort, this with an eye to optimizing the ratio of results to effort.

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*The letter reference indicates which third of the page cited.

ENDNOTES

¹ C. Peter Wagner, Your Church Can Grow (Glendale: Regal Books, 1976); see also Donald A. McGavran and Winfield C. Arn, Ten Steps For Church Growth (San Francisco: Harper and Row, 1977); see also Peter D. Unruh, "Ground Rules for Church Growth," Action (Spring, 1975), pp. 15-17.

² See Appendix 1 of this paper.

³ The number of questions which called for an essay response was purposefully minimized. Instead questions which call for a numerical evaluation were utilized as the primary means of inquiry.

⁴ This is a direct quote taken from page one of the Wenatchee Free Methodist Church information pamphlet.

⁵ Edward R. Dayton and Ted W. Engstrom, Strategy for Living (Glendale: Regal Books, 1976).

⁶ This is the well known slogan of Reverend Robert H. Schuller and his Garden Grove Community Church.

⁷ See Appendix 1 of this paper.

⁸ The evaluation of statements through numerical ratings ranging from one to ten is the primary method of inquiry utilized in the survey.

⁹ See Section I, question 5(n) of Appendix 1

¹⁰ See Section I, question 5(u) of Appendix 1

¹¹ See Section I, question 5(a) of Appendix 1

¹² See Section I, question 5(h) of Appendix 1

¹³ See Section I, question 5(k) of Appendix 1

¹⁴ See Section I, question 5(r) of Appendix 1

¹⁵ See Section I, question 5(p) of Appendix 1

¹⁶ See Section I, question 5(m) of Appendix 1

¹⁷ See Section I, question 5(o) of Appendix 1

¹⁸ See Section I, question 5(g) of Appendix 1

¹⁹ Howard A. Snyder, The Community of the King (Downers Grove:

Inter-Varsity Press, 1977), pp. 38-40.

²⁰Donald A. McGavran and Win Arn, How to Grow a Church (Glendale: Regal Books, 1973), pp. 89-97.

²¹See Section I, question 5(i) of Appendix 1.

²²Numerous biblical passages relate to this theme, but perhaps the most dramatic are those that command believers to love their enemies and repay evil with goodness; see Ex. 23:5, Pr. 25:21, Mt. 5:44, Ro. 12:20, and 1 Th. 5:15.

²³See Mt. 6:5 and 23:14.

²⁴See Section I, question 5(1) of Appendix 1.

²⁵See Section I, question 5(s) of Appendix 1.

²⁶See Section I, question 5(q) of Appendix 1.

²⁷It should be clearly understood that neither specialization nor professionalism are evil in themselves; rather these concepts are of great use so long as they are kept in biblical perspective. And this is what is argued against here is the recent trend toward an unbalanced perspective in terms of leadership evaluation. It would seem that most churches today are more concerned with a pastor's educational pedigree than with his spiritual qualifications.

²⁸Donald McGavran, Understanding Church Growth (Grand Rapids: William B. Erdmans Publishing Company, 1970), pp. 260-277.

²⁹See Section I, question 5(t) of Appendix 1.

³⁰This conviction comes as a result of this writer's own struggle with the necessity for believers to commit themselves to a church body. An in depth study of Rom. 12: 1-8 coupled with 1 Cor. 12-14 brought about the deep conviction that church membership is actually an integral part of salvation. This stands in contrast to theological idealism which asserts that such a standard is salvation by works; nonetheless it is pragmatically obvious that genuine love for the "brethren" is merely a platitude without literal commitment to them. Church membership may not save anyone, but salvation without commitment to a local body is at best questionable.

³¹See Section I, question 5(b) of Appendix 1.

³²See Section I, question 5(c) of Appendix 1.

³³See pp. 67-71 of this paper.

³⁴See Section I, question 5(d) of Appendix 1.

³⁵See Section I, question 5(f) of Appendix 1.

³⁶ See Section I, question 5(i) of Appendix 1; also, see p. 29 of this paper.

³⁷ See pp. 81-85 of this paper.

³⁸ See pp. 52-53 of this paper.

³⁹ See p. 2 of this paper.

⁴⁰ James F. Engel and H. Wilbert Norton, What's Gone Wrong with the Harvest? (Grand Rapids: Zondervan, 1975), p. 45.

⁴¹ Dawson Trotman, founder of the Navigators, voices his opinion that the training of a new believer from the point of conversion to the point at which he is prepared to win and disciple someone else should take less than six months in a taped address entitled "Born to Reproduce" (tape on file at the Western Evangelical Seminary Library).

⁴² Howard A. Snyder, The Community of the King (Downers Grove: Inter-Varsity Press, 1977), pp. 83-96.

⁴³ The five areas are Andrews (those primarily involved in winning others to Christ), Timothys (those involved in the process of discipleship), Levites (those who are primarily involved in support service work), Abrahams (faith prayer teams), and Pauls (those primarily involved in the area of advance discipleship training which results in the disciple becoming a disciple multiplier).

⁴⁴ See p. 2 of this paper.

⁴⁵ This is not to argue that conservative biblical piety is a detriment to church growth; rather it is to call into question the ecclesiastical stance which is willing to admit that a given individual is indeed a Christian and yet will not allow that individual church membership. In short this makes the biblical standard for redemption--salvation by grace through faith--appear insufficient. It is as if a man could get into heaven, but not be accepted into church membership. It would seem apparent that something is amiss in this kind of situation.

⁴⁶ John Wesley, The Works of John Wesley, Vol. V (Grand Rapids: Zondervan, 1872), p. 499.

⁴⁷ An example of this problem carried to its local extreme is the United States government. In theory the average man in the street has as much voice in government as anyone else. In practice, however, the general populace finds leadership responsiveness a problem. Although this is an enormously complex issue it is apparent that sheer size and weight of numbers tends to be a hampering factor.

⁴⁸ For a more thorough discussion of the celebration-congregation-cell concept see C. Peter Wagner, Your Church Can Grow (Glendale: Regal Books, 1976), pp. 97-109; and from a slightly different perspective, Lyle E. Shaller, Assimilating New Members (Nashville: Abingdon Press, 1978),

pp. 69-96.

⁴⁹See p. 1 of this paper.

⁵⁰C. Peter Wagner, Your Church Can Grow (Glendale: Regal Books, 1976); Your Church Can Be Healthy (Nashville: Abingdon Press, 1979); Your Spiritual Gifts Can Help Your Church Grow (Glendale: Regal Books, 1979).

⁵¹C. Peter Wagner, Your Church Can Grow (Glendale: Regal Books, 1976), p. 159.

⁵²These seven "signs" are also enumerated in Dr. Wagner's book entitled Your Church Can Be Healthy (Nashville: Abingdon Press, 1979), pp. 21-24.

⁵³See pp. 2-22 of this paper.

⁵⁴See p. 3 of this paper.

⁵⁵See pp. 100-102 of this paper; also, pp. 59-71 of this paper.

⁵⁶See Donald McGavran, Understanding Church Growth (Grand Rapids: William B. Erdmans Publishing Company, 1970), pp. 85-87 for a brief but comprehensive description of the homogeneous unit principle.

⁵⁷The total number of members who are either Oriental or Chicano is actually zero. There are attending services approximately twenty-two who are of minority ethnic background (data from Verna Black).

⁵⁸Demographic data suggests that slightly in excess of ninety-eight percent of Wenatchee is caucasian (Wenatchee Chamber of Commerce statistics).

⁵⁹The Spanish speaking class draws in perhaps twenty individuals of Hispanic origin, non of whom have become church members according to Verna Black, Wenatchee Free Methodist Church staff secretary.

⁶⁰This concept springs from the homogeneous unit principle, and the integration on the celebration level of heterogeneous units is what keeps it from being spiritual racism. But far from promoting racism, the application of this principle simply provides a functional means in which groups of strongly divergent backgrounds can comfortably unite for worship in one church.

⁶¹Compare pp. 20-22 of this paper with p. 31 and note particularly p. 20 (numbers 4 and 6) and pp. 21-22 (numbers 1, 2, 3, 6, 7, 9, 10, and 11).

⁶²Howard A. Snyder, The Community of the King (Downer's Grove: Inter-Varsity Press, 1977), p. 119.

⁶³Some of the best are Engel and Norton, What's Gone Wrong with

the Harvest (Grand Rapids: Zondervan, 1975); Robert E. Coleman, The Master Plan of Evangelism (Old Tappan: Fleming H. Revell Company, 1963); Paul E. Little, How to Give Away Your Faith (Downers Grove: Inter-Varsity Press, 1966); Arthur G. McPhee, Friendship Evangelism (Grand Rapids: Zondervan, 1978); Walter A. Henrichsen, Disciples Are Made--Not Born (Wheaton: Victor Books, 1974); Gary W. Kuhne, The Dynamics of Personal Follow-up (Grand Rapids: Zondervan, 1976); J. Dwight Pentecost, Design for Discipleship (Grand Rapids: Zondervan, 1971); Hartman and Sutherland, A Guidebook to Discipleship (Irvine: Harvest Home Publishers, 1976).

⁶⁴For a complete discussion of the kingdom of God and the impact this concept has on church growth see Howard A. Snyder, The Community of the King (Downers Grove: Inter-Varsity Press, 1977).

⁶⁵C. Peter Wagner noted during the WES Intercession of 1978 that Campus Crusade's "Four Spiritual Laws Pamphlet" is effective for use with approximately five percent or less of the American population. This means that it is highly inappropriate to approach the other ninety-five percent of the non-Christian population with this method (tapes from this intercession are on file in the WES Library).

⁶⁶This statistic comes from the World Vision Seminar entitled, "The Local Church Can Change the World" as conducted at WES in the Spring of 1976 (Monrovia: MARC, 1976).

⁶⁷Lyle E. Schaller, Assimilating New Members (Nashville: Abingdon Press, 1978), p. 52.

⁶⁸See p. 12 of this paper and endnote 30 for additional discussion of this concept,

⁶⁹See Engel and Norton, What's Gone Wrong with the Harvest (Grand Rapids: Zondervan, 1975), pp. 43-58.

⁷⁰This emphasis on soil identification does not preclude prayer. As one sage put it, "We must talk to God about men before we talk to men about God."

⁷¹In this situation additional bridge building may be called for, or at least an evaluation needs to be made to determine the reason for the rejection.

⁷²Jn. 13: 35 (translation by this paper's writer).

⁷³The "Salvation by Appointment" approach is especially strong in the areas of bridge building and presenting the need. The genius of this approach is that fellowship with unbelievers is specifically sought with the goal of seeking an appointment to share Christ. Most methods have the would be evangelist "slip" the topic of "spiritual things" in thru a veiled manner. This is not the case here--an appointment is asked for. In addition the "Salvation by Appointment" approach does a nice job of settling the sin question (establishing the need). It is

designed in a way which brings the unbeliever to the undeniable conclusion that according to Scripture he is a sinner destined for a certain judgement. This is accomplished through asking the unbeliever if he has ever told a lie. Once this confession is obtained the biblical passages which place liars in the same category as murderers and fornicators (in terms of ultimate judgement) are presented (see Rev. 21: 8 and 22: 15). In spite of the abruptness of this approach, it is done through the booklet in as easy to accept fashion.

⁷⁴Louis A. Allen describes this barrier in his book The Management Profession (New York: McGraw-Hill Book Company, 1964), pp. 24-34 through his discussion of the "centric" group. Although he writes from a secular standpoint, what he describes in terms of management and leadership applies equally to the pastorate.

⁷⁵See Robert H. Schuller, Move Ahead with Possibility Thinking (New York: Doubleday, 1967) for a comprehensive development of this concept.

⁷⁶See 2nd Chronicles 7: 14.

⁷⁷Edward Dayton, "God's Purpose/Man's Plans" (a workbook available from MARC of Monrovia, Cal.), p. 25.

⁷⁸The writer of this paper has not attended the MIR seminar. Dr. Jerry Merrill, a member of the Wenatchee Free Methodist Church, has participated in the seminar and made available his copy of the MIR workbook. This paper's writer has read, and made extensive use of, this material. Another seminar along this line which this writer is familiar with is Norman Shawchuck's "Taking A Look at Your Leadership Styles" which is available through Organization Resources Press of Downers Grove, Illinois.

⁷⁹This is supported by the MIR seminar material as well as the Shawchuck seminar (see endnote 78). In addition this point is made by Engstrom and Dayton in their book The Art of Management for Christian Leaders (Waco: Word Books, 1976), pp. 29-35.

⁸⁰See pp. 72-75 of this paper.

⁸¹See 1st John 1: 7-10.

⁸²See pp. 41-43 of this paper. In this section the assertion that Christ must build His Church is described as placing the responsibility for results with God, but leaving the responsibility for Spirit empowered obedience to the believer. It is to the matter of Spirit empowered obedience that the sanctification principle is addressed.

⁸³Walter A. Henrichsen, Disciples Are Made--Not Born (Wheaton: Victor Books, 1974), pp. 152-160.

⁸⁴Much is made in the Wesleyan tradition of the difference between unintentional sin and sins of volition. Through the crisis of entire sanctification it is reasoned that the believer enters into a level of

Christian experience where volitional sins are no longer committed. This argument tends to grow obscure, however, when sins of the "temperament" are excused as mistakes. It seems to this writer that a sin is a sin regardless of its categorization, and in light of this the real issue for believers is how they can actualize holiness--this against "fine line" theologizing about what to call an act of sin.

⁸⁵ See pp. 24-25 of this paper and endnote 42.

⁸⁶ See pp. 66-67 of this paper.

⁸⁷ See Luke 6: 12-16.

⁸⁸ See 1st Corinthians 12: 7.

⁸⁹ See endnote 48 of this paper.

⁹⁰ The homogeneous unit principle (see endnote 56) simply describes the cultural dynamic which causes individuals to feel comfortable with others who are "just like them." This is tremendously significant for the local church in its efforts to form a cohesive fellowship which will attract others into membership.

⁹¹ Abraham Maslow's hierarchy of needs (as depicted in chapter three of Dayton and Engstrom's, Strategy for Living) offers insight into this situation. Essentially, the need "level" of the individual must be determined in order to optimize evangelistic effort. The fact that a starving man should obviously be fed--have his "lower" physiological needs met first--before he is approached about salvation illustrates this concept.

⁹² Some of the best are: Ted W. Engstrom, The Making of a Christian Leader (Grand Rapids: Zondervan, 1976); Engstrom and Dayton, The Art of Management for Christian Leaders (Waco: Word Books, 1976); Cyril J. Barber, Nehemiah and the Dynamics of Effective Leadership (Neptune: Loizeaux Brothers, Inc., 1976); Gaines S. Dobbins, A Ministering Church (Nashville: Broadman Press, 1960).

⁹³ See pp. 53-54 of this paper.

⁹⁴ See pp. 24-25 of this paper and especially endnote 42.

⁹⁵ See endnote 78.

⁹⁶ See pp. 76-77 of this paper.

⁹⁷ See endnote 79 of this paper.

⁹⁸ The idea that "covering up" areas of friction in interpersonal relationships will aid interaction is a tragic error. Powell develops this concept in his book Why Am I Afraid to Tell You Who I Am? (Niles: Argus, 1969).

⁹⁹ See Endnote 79 of this paper.

¹⁰⁰ Dawson Trotman makes this point forcefully in his taped message "Born to Reproduce" (on file in the WES Library).

¹⁰¹ See endnotes 92 and 74 of this paper.

¹⁰² See pp. 59-71 of this paper.

¹⁰³ See pp. 86-96 of this paper.

¹⁰⁴ See Ephesians 5: 18, Hebrews 12: 14, and 1st Peter 1: 16.

¹⁰⁵ This metaphorically describes the fact of George Delamarter's reliance upon God, and his corresponding trust in Him, both of which are necessary aspects of being God's man for growth leadership.

¹⁰⁶ This is discussed in detail in C. Peter Wagner's book Your Spiritual Gifts Can Help Your Church Grow (Glendale: Regal Books, 1979).

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