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Disabling the Body of Christ: Toward a Holistic Ecclesiology of Embodiment

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while violating biblical norms. There is both historical and contemporary evidence of a predictable migration from leadership as service to leadership as control—such as autocracy, coercion, self-ascendancy, and dominance. These problems are found even in leadership within the faith community, thus violating biblical principles. This reality creates an urgent need for the application of biblical principles that transcend cultures and bring leadership practices into alignment with the character and behavior of the Trinity.

This study aims to establish a theology of missional leadership through motifs inherent in the cosmic conflict between God and Satan in the book of Revelation, examining the Apocalypse and comparing it with relevant leadership theories. The book of Revelation is a valid source of understanding pastoral and missional leadership because it contains leadership terminologies and concepts and reveals the Lamb's leadership behavior and exposes the counterfeit leadership of the Dragon.

Crawford, R. J. (2015). *A Trinity of love: The formation of Christian community in worship*. D.Min., Drew University.

This study employs narrative research methodology to explore Trinity Community Presbyterian Church's understanding of growing in love together as the Body of Christ in worship. The project assessed community formation in worship and used "Love Song for a Savior" by the band Jars of Clay as its organizing principle.

Consisting of two explorations, the project examined the impact dancing (Holy Motion) has on community and facilitated interaction with the cross as a symbol during the seasons of Lent and Easter. The paper evaluates the project and explores its implications for the practice of ministry. The gathered stories present the conclusion that both change and transformation occurred in three distinct ways: worship as play, worship as participation, and worship as community. It was discerned that transformation related to the following symbols: dancing, the communion table, the cross and death. Each of these symbols, often through challenge, invited a new way forward and the emergence of a new future. The stories highlight the need for further study regarding the impact that the role of dancing and interaction with symbols might have on the formation of Christian community in worship.

Hale, N. J. (2015). *Disabling the body of Christ: Toward a holistic ecclesiology of embodiment*. Ph.D., Boston University.

One of the primary images for ecclesiology is Paul's "body of Christ" metaphor. The contemporary church, as the body of Christ, sometimes struggles with its sense of identity and mission as well as with its relationship with other social bodies in the world. This study examines the intersection of ecclesiology, disability, embodiment, and liturgy and offers possibilities for developing a general ecclesiology of disability that is grounded in human embodiment and embodied practices. The interconnections between disability theory and theology are explored, followed by an examination of the "body of Christ" metaphor, starting with Paul's context and continuing with an analysis of how the metaphor functions linguistically. A review of the development and function of body theology in church history is presented, followed by consideration of how the

work of selected theologians is grounded in a theology of the body. A brief history of ecclesiology is followed by an assessment of the embodied ecclesiology of selected theologians. The relationship among embodiment, liturgy, and Christian formation is probed. Finally, principles are proposed that answer the question, "What would it mean for the church to be a disabled body?" The intention of these principles is to help churches disable those beliefs and practices that keep them from being the message of the kingdom of God and from embodying the new social reality of the Gospel that challenges the values of other social bodies in the world.

Johns, J. S. (2015). *Shared leadership: Best practice in a ministry context*. Ed.D., The Southern Baptist Theological Seminary.

This qualitative, multiple case study examined the best practice of shared leadership in a ministry context. Four specific churches were considered for this study between September and November 2014. Data was gathered from the four churches through online questionnaires administered to leaders, on-site interviews with leaders and staff, published material from each church, notes documented while observing, sermons on shared leadership, training materials, bylaws, and other pamphlets or material to discover and isolate the number of occurrences of the established best practices, as well as possible unique best practices in each ministry context. The top three highest occurrences of established best practices in a ministry context were spiritual giftedness, relational support, and biblical shared leadership. Unique best practices were discovered and isolated as well. This study will assist leaders and others interested in the best practices of biblical shared leadership.

Keighley, T. C. (2015). *Ministry in Secular Employment (MSE) in the Church of England, 1960-2000*. Ph.D., University of London, King's College (United Kingdom).

The study was undertaken to examine two issues: to determine the development track of Ministry in Secular Employment (MSE) between 1960 and 2000 with associated strategy and policy intentions in the Church of England for ordained ministers, and to use the material collected to examine the ecclesiology and socio-cultural context that had underpinned the decisions about MSE. Materials archived between 2005 and 2011, including interviews, memoirs, surveys and personal communications, were examined. Using narrative, contextual and grounded theology approaches, individual narratives of those in MSE were examined to illuminate both the nature of the role fulfilled and the institution in which it was based. Analysis identified that the experimental start to the initiative had not been embedded into the structure and strategy of the church, while being well embedded into the culture and structures of the worlds in which the Ministers in Secular Employment lived and worked. The church adopted a homeostatic approach to this development characterized by dioceses and their bishops acting independently. MSE had not been explored for its potential in the field of mission or cultural integration of church and society. The church continues to understand its mission and purpose in terms of stipendiary parish priests to the exclusion of nearly all other options. While MSE has not developed to the degree its early pioneers had hoped, it is still