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Building Up The Body Of Christ: A Study In Church Revitalization Leading To Church Growth

Eoin Barnard Giller
Andrews University

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ABSTRACT

BUILDING UP THE BODY OF CHRIST—A STUDY IN CHURCH REVITALIZATION LEADING TO CHURCH GROWTH

by

Eoin Barnard Giller

Chairperson: Arnold Kurtz
ABSTRACT OF GRADUATE STUDENT RESEARCH

Project

Andrews University
Seventh-day Adventist Theological Seminary

Title: BUILDING UP THE BODY OF CHRIST—A STUDY IN CHURCH REVITALIZATION LEADING TO CHURCH GROWTH

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Date completed: April 1977

One of the most urgent concerns of the Church in the latter part of the twentieth century is to arouse Church members to their responsibility of ministering to each other and of ministering to the community in which they live. For too long the Church has relied upon a group of paid professionals to do the work of ministry. It was the purpose of this project to develop a theology and theory of church revitalization which would lead to church growth and which would apply the principles of Ephesians 4 in a local congregation. It was an attempt to orient church members to their responsibilities as ministers of Christ and to aid them in designing and implementing their own church program.
The revitalization process which the writer brought to the church was based upon Scripture and used insights gained from organization development, systems theory, and management by objectives. Revitalization was aimed at renewing the organic structure and interpersonal relationships within the church. This process led to church growth (increase in numbers attending church and in a deepened religious experience among members).

The paper also dealt with the work of a consultant in church revitalization leading to church growth. Six steps characterized the work of a consultant or minister interested in revitalization. These were: entry, leading the church into self-study, goal-setting, implementing the church's program, a review process, and withdrawal.

The program was evaluated by church members, a church-growth survey, and by observations made by the pastor and the writer. It is significant that the church voted to continue the revitalization process that the writer brought to the church and that it has been made a part of the church's yearly program.

It was found that the revitalization process did lead to a significant change in members' attitudes towards the church and their own responsibility for ministry in both the church and community. It is recommended that Adventist conferences consider having their ministerial secretaries trained in consulting and revitalization techniques.

Finally, the appendices include many instruments and ideas for ministry and are really a resource book for those interested in church renewal.
Andrews University
Seventh-day Adventist Theological Seminary

BUILDING UP THE BODY OF CHRIST--
A STUDY IN CHURCH REVITALIZATION
LEADING TO CHURCH GROWTH

A Project Report
Presented in Partial Fulfilment
of the Requirements for the Degree
Doctor of Ministry

by
Eoin Barnard Giller
April 1977
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A project presented

in partial fulfillment of the requirements

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Above all, I owe a debt of gratitude to my Savior Jesus Christ
whose faithful and providential care has enabled me to complete three
and a half years of unsponsored study. I hope that this project may
be of use in advancing His knowledge and kingdom in this age.
INTRODUCTION

Christianity Today

The Church of the last quarter of the twentieth century is in real danger. Rough times are ahead. Society is changing and conservative Christianity is living under stress. The world is moving towards a global society cut loose from the theistic base which lay at the heart of Western civilization. But there is no need for despair. Modern Christians are living in a time of challenge—perhaps the time of greatest opportunity for Christianity since the early centuries of the Christian era. While many people have turned away from the Church as irrelevant to modern man, others are finding that twentieth century Christianity—and conservative Christianity at that—does offer an attractive and viable alternative to humanistic materialism.

Some theologians look at the Scriptures through the lens of a twentieth century positivism. Their great men are Barth, Tillich, Bultmann, and Pannenberg—to mention just a few. Other theologians tend to accept a biblical world-view and look at the twentieth century Church through the lens of Scripture. But there are two dynamic and very influential movements in the modern Church which, in the opinion of the writer, will turn out to have as great an effect upon the institutionalized Church in the closing decades of this century as all the various theologies put together.
The first movement is the modern charismatic movement which has launched out from its Pentecostal Church roots and is moving into the "mainstream" churches, bringing apparent renewal and also controversy to the great denominations--including the Roman Catholic Church.

The second movement is an evangelical thrust directed towards church renewal and revitalization. The main impact of this movement is yet to be realized. Such men as Bill Gothard, Larry Richards, David Mains, Win Arn, Donald McGavran, John Stott, and others\(^1\) are crossing America and running seminars for ministers on practical ways to manage and renew congregations. Thousands of church leaders are flocking to these meetings and are returning to their churches with long-range plans to revitalize their congregations. There is evidence of an evangelical renaissance in America\(^2\) and McGavran's church-growth principles are beginning to be applied here as well as abroad.

How does the Seventh-day Adventist Church relate to these cross-currents in the modern Christian world? The Adventist Church has not accepted modern theological fashions as they have come and gone. (This is not to say that its theologians have remained unaware, or even uninfluenced, by current theological thinking). Neither has Adventism accepted the modern charismatic movement--it has vigorously opposed it! The Adventist Church has placed its priorities on a biblical theology and in maintaining its institutions around the world. Great emphasis has been placed upon evangelism, and calls for revival

\(^1\)Note also the work of Mead, Anderson, and Leas among Episcopalians, Presbyterians, Lutherans, and others.

keep coming from the leaders at the Church's general conference headquarters (which would appear to be having little effect upon the members at this time). While it would seem on the surface that things are "business as usual" in the Adventist denomination, the informed members realize that theological, cultural, and administrative frustrations are of serious concern.

This writer believes that the modern movement in contemporary Christianity here in North America which focuses upon church growth and church revitalization has much to commend it. Early Seventh-day Adventism was on the cutting edge of church renewal and reformation. It still has much to offer the Christian world in its theology and practice, and Adventists should be in the forefront of modern efforts to revitalize the Church.

**Church Revitalization**

Church revival and revitalization frequently go together. Because of this many people do not see the distinction between the two. *Revival* is not generated by men. It is something which comes from beyond; it is a work of the Holy Spirit and, although it may be traced in history, it cannot be predicted in time. The Holy Spirit may use different agencies to bring about *spiritual* revival. It may begin in a humble prayer meeting with the believers on their knees. At other times the Spirit may speak through a visiting preacher or through the consecrated ministry of a church pastor.

On the other hand, *revitalisation* is a renewal of the organic structure of a church. It comes from within the church and is a human
program which can be observed, tested, and measured. Revitalization restores the organic and structural health of a church by better techniques and methods of operation.

Both revival and revitalization have a bearing on the qualitative and quantitative aspects of church life. Where real revival or revitalization takes place in a church there should be some evidence of growth in church members' outreach into the community, their personal growth in Christian maturity; and in a spirit of harmony and love in the church.

Church revitalization has a Scriptural precedent in Acts 6. The New Testament Church was a dynamic rather than static organization and Luke records its reaction to stress: (1) the whole church came together; (2) a solution was found to the problem which was institutionalized into the church's life so that its influence reaches down to today.

Thus, stress and frustration in the modern Church may be viewed either as threatening or as great opportunities to make an advance in the Church's life. It will all depend upon how "open" a denomination is to Church revitalization.

It is the thesis of this paper that church revitalization should lead to church growth. Church growth does not only mean that a church will grow numerically (although that is an important aspect), it also means that Christians in the church will develop in Christian maturity and in a personal understanding of their mission to the

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the world and, in particular, to their local community.

The word *church* is used in two ways in this paper. When it is capitalized—*Church*—it refers to the world-wide community of believers; when it is written—*church*—it applies to a local congregation.

**The Nature of this Project**

This project was an attempt to revitalize a local church by helping it to design and implement its own program. It was not contrived with the intention of bringing a packaged program to the church and then having the church follow it precisely in order to arrive at a certain intended result. Intended results rarely happen anyway when programs are imposed upon churches. Rather, it was the writer's intention to bring a revitalization process to a local congregation and to help the congregation utilize that process in drawing up a program suitable to its own environment and needs. In doing this, it was hoped that the insights gained from revitalization theory could be used to foster church growth.

The nature of this project was also governed by the role of the writer in relation to the church which was chosen for the experiment. Because the writer was an expatriate and did not have a church pastorate of his own in this country, it was necessary to find a church and a pastor who would welcome an experiment in church revitalization. After two attempts had been made to find a suitable church and a minister secure enough to allow another ordained man to work with (rather than under) him for a year, the writer was
graciously invited to conduct this experiment in the Coloma Seventh-day Adventist church by its pastor—Elder J.D. Westfall. It was agreed that the writer should occupy the role of a consultant to the pastor and the church in church growth. This agreement had both advantages and disadvantages as far as the implementation of the project was concerned. The writer considers, however, that the arrangement was very satisfactory and that the gracious and complete cooperation of Pastor Westfall with the program and the suggestions made by the writer was an important element in its success. Indeed, the role of consultancy has added an extra dimension to the project which has probably made it a more valuable study.

The project was limited in time by the period granted to the writer (through financial aid) by the Australasian Division of Seventh-day Adventists. It would have been ideal to conduct this experiment over a period of two years to allow more time for the perceptions of church members to change, and then to observe any differences in the implementation of a second cycle of the process. There are indications that the second year of the process would generate more action by the members in community outreach than did the first year.

The formal time of the project lasted one year. In that period there was a significant change in the perception of the church members towards their role as laymen and laywomen in the church. It remains to be seen if these changes in outlook lead to even greater changes in Christian life-style than have already taken place.

One other factor needs to be mentioned about the nature of this project. It is a holistic study. The writer has not limited it
to one aspect of a church's life. This project embraces the whole program of a church for a whole year. Any one of the various elements contained in the project (for example: the seminars, the Bible-training program, the revitalization by objectives process, the role of a consultant to a church, the function and worth of a board of elders, the development of a church-growth survey and profile, church retreats, etc.) could very well make up a complete study on its own. One disadvantage of a holistic study of this kind is that it is hard to capture in 150 pages of text. On the other hand it is a great challenge to isolate the essential elements in each phase and to record them in a way that will demonstrate the over-all unity of the project. Whether the writer has succeeded or not will be decided by the reader.

The Evaluation of this Project

The project was evaluated using oral and written observations supplied by the Coloma church members, a written assessment by the pastor, and a special instrument entitled a church-growth survey. This survey was designed by the writer in association with other qualified individuals.¹ This questionnaire assessed the attitude of church members towards various aspects of the church's life before, during, and after the formal period of the project. The philosophy attached to a measurement of this kind is well stated by Lawrence Richards: "The church has not changed until the perceptions and values

¹Dr. Chalmers—a psychologist; Drs. Futcher and McNitt—statisticians; Drs. Kurtz and Vitrano—of the Church and Ministry department in the Seminary; Mr. Botten—director of Andrews University computing center.
of the church members have changed. These methods of evaluation are supplemented by observations made by the writer.

The Organization of this Report

Chapter I lays a theological foundation for the whole project by an analysis of the Pauline metaphor the body of Christ. It investigates the origin of the metaphor and draws certain implications concerning the nature of the Church. These implications present a number of insights which a consultant or minister interested in church revitalization and church-growth should take into consideration as he engages in his work.

Chapter II works towards a theory of church revitalization. It begins with a Scriptural basis for church revitalization and moves on to a scientific basis. The reader will notice a certain overlapping of theological concepts in chapters I and II. He should not conclude that they are repetitive but observe that the theology of the first chapter is directed to a church-growth theorist whereas the emphasis in the second chapter is on church revitalization theory. Systems theory, church values, and the setting of objectives are all important aspects dealt with in relation to church revitalization in this chapter.

Chapter III moves on to the implementation of the project and the method used to record the process is conceptual as well as broadly chronological. Six steps are outlined which may be used as a


2 A detailed chronology of the project is listed in appendix 1.
model by either a consultant or a minister interested in initiating a revitalization process in a church.

Chapter IV is an evaluation of the project as implemented in the Coloma Seventh-day Adventist church. It contains an assessment by church members, a reflection by the writer, the results of the church-growth surveys, and an assessment by the church pastor.

The last chapter, Conclusion, contains a summary, a critique of the project, suggestions for further study, and some improvements that the writer feels could be made to the project if it were to be implemented again.

**Suggestions for the Reader**

This project contains very many appendices. The material recorded in this section of the report is virtually a resource book for any person interested in church revitalization or church growth. The writer believes that it will be worthwhile for a minister or a consultant in church-growth to take the time to examine this material apart from the main body of this paper. Much of what is in the appendix is mentioned only briefly in the text of the paper and a minister may find many helpful ideas, instruments, and seminars which he may adapt and improve for his own program.

This last suggestion is for conference administrators or ministers who may read this project. The writer would advise them to start reading the paper beginning with chapters IV and V and then to return to the chapters on theology and theory which give a deeper insight to the philosophy which lies behind the whole project.
CHAPTER I

THE BODY OF CHRIST

Introduction

What is the Church? Of the 106 images utilized in the Bible¹ none provides us with a more satisfactory answer than "the body of Christ." This metaphor is the strongest and most dominant image used in the New Testament in connection with the Christian Church. It does not, however, give either an exclusive or exhaustive picture of the Church. Otherwise there would be no need for the more than one hundred other images which are used by the Bible writers to portray the same concept. But the body of Christ is the chief metaphor employed, especially by Paul, to draw out a theology of the Church.² One could even go so far as to say that the concept of σῶμα (or body) is the key to Paul's New Testament theology, for this word knits together all Paul's great themes whether used in connection with the church or not. John A. T. Robinson declares that for Paul:

It is from the body of sin and death that we are delivered; it is through the body of Christ on the Cross that we are saved; it is into His body the Church that we are incorporated; it is by His body in the Eucharist that this Community is sustained; it is in our new body that its new life has to be manifested; it is to


a resurrection of this body to the likeness of His glorious body that we are destined.\textsuperscript{1}

Paul, therefore, has represented all but one of the main tenets of the Christian faith—the doctrines of Man, Sin, Incarnation, Atone-ment, the Church, the Sacraments, Sanctification, and Escatology—under the image of \textit{sōma}. Only the doctrine of God is not explic-itly connected with this motif. One theological implication which may be drawn from Paul's general use of \textit{sōma} is that the word ties all the great teachings of Christianity together. When the Church chooses to deny any of these New Testament teachings, it then ceases to be the body of Christ.

Other important images are used in the New Testament as well as the body of Christ. These include: God's spiritual temple, the bride of Christ, the household of God, and the flock of God. Each is designed to illustrate certain elements of truth, and there is a danger of theological imbalance when one metaphor is pursued to the exclusion of all others. Paul is aware of this and uses a succes-sion of images.\textsuperscript{2} The writer has chosen, however, to limit his study in this paper to the body of Christ because it is the chief metaphor Paul uses for the Church and is highly significant in the various insights it yields for a church-growth theorist. He is also aware of the dangers of distortion which accompany such a choice.


\textsuperscript{2} For example: building, body, and bride in Eph 2:20-22; 4:4-16; 5:22-23.
The Origin of the Metaphor "The Body of Christ"

John A. T. Robinson lists five possible sources from which Paul may have derived the basis for his doctrine of the Body of Christ. He chooses to ground Paul's body metaphor in the Eucharist but is not completely persuaded for he says, "However significant the Eucharist may have been for Paul's theology of the body, it is surely clear that it is not a complete explanation." He then goes on to appeal to 1 Corinthians 15:1-11 and draws upon Paul's experience when he saw the Lord in His risen body. Christ's, "Saul, Saul, why do you persecute me?" (italics mine) is to Robinson sufficient to identify the Church with Christ Himself. The Church is, therefore, Christ's body, and Paul can no longer look into the eyes of a Christian without meeting the gaze of Christ.

There can be little doubt that Robinson is correct in seeing the unity of the Church as the body of Christ in the sacramental bread. In 1 Corinthians 10:17 Paul declares, "Because there is one bread, we who are many are one body, for we all partake of the one bread." Robinson is also right in looking beyond the Eucharist for the origin of Paul's metaphor. But there is a better and more satisfying background than his appeal to Paul's vision on the road to

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2 Ibid., p. 57.

3 Ibid.

4 Ibid., p. 58.
Damascus. Paul was a "Hebrew of the Hebrews" (Php 3:5) and, as a
Rabbi, was thoroughly familiar with both Old Testament and Rabbinic
thought. He knew that the Hebrew language, unlike the Greek, has no
proper word for body. 

Although the Hebrew language does not utilize a particular word
equivalent to  sōma, the description of the early Christian community as
Christ's body is parallel to the Jewish idea of woman considered as
man's body. In Genesis, Adam's spouse is called a "help meet for him"
--a person like himself (Gn 2:18). When Eve is brought before Adam,
he immediately sees his reflection in her; he recognizes himself and
exclaims, "This at last is bone of my bone and flesh of my flesh,"
that is, body from my body! As an extension of this Paulus Andriessen
comments that the Jewish married man "is realized in two bodies, his
own and his wife's." He goes on to say that he can call his wife's
body his own since he treats her as he does himself. The wife is
an extension of the husband and each is incorporated in the other.
This position tends to support the view that in calling the Church
the body of Christ, Paul is building on an analogy drawn from the
first human couple. In 1 Corinthians 15:45 Paul calls Christ
the last Adam. Drawing out the analogy it may be suggested

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1 We can not deny that this event was significant in
identifying the Church with Christ, but there is a jump from
that position to identifying the Church with Christ's body.

s.v "Sōma."

3 Paulus Andriessen, The Birth of the Church, (Staten Island,

that just as Eve found her life when Adam's side was opened, so the
New Testament Church came into existence when Christ's side was
pierced at Calvary.

Another metaphor lends strength to this concept of the origin
of Paul's term the body of Christ. That is his use of bride to sig-
nify the Church. The Church becomes Christ's bride (and hence body)
just as did Eve to Adam. It therefore belongs to Him, resembles
Him, and is His helper (see Gn 2:18).

The Significance of the Body of Christ

The word sōma (in its various forms) is used 142 times in the
New Testament—31 times in connection with the Church. Paul varies
his imagery of the Church-body. In Ephesians and Colossians there
seems to be a development from the way Paul uses the metaphor in
1 Corinthians 12. In Colossians 1 and Ephesians 4 Christ is seen as
the head of the body, and in Ephesians 5 He is viewed as the husband
of the body.

The term the body of Christ is important to an intelligent
understanding of a theology of the Church. A church-growth consult-
ant cannot develop a responsible program of revitalization without an
understanding of ecclesiology, for it will largely determine the way
he will work. Thus, body of Christ has seven significant implications:

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1 Sakae Kubo, A Reader's Greek-English Lexicon of the New
Testament, (Berrien Springs, Mi.: Andrews University Press, 1973),
Appendix I. Note: the number of references to the Church depends
upon how the analogous use of sōma is categorized.

"Body."
The Church is a supernatural organism

The first significance of the metaphor the body of Christ is that it implies that the Church is much more than a human organization. It is a body which has supernatural life, for Christ is its head. Bridge and Phypers declare it is "a supernatural body for, unlike natural organisms, it is not subject to death." Scripture says that Jesus Christ, the Head, is alive for evermore, and that the members of His body through faith in Him will never die. This indicates that the Church is unique among human institutions, for it alone cannot die or be destroyed.

This understanding of the Church as a supernatural organism is important for both theology and church-growth theory. The temptation of current secular theologies is to "humanize" the operation of the Church by making it an agency of economic or social revolution. There is little room left for a transcendent and personal God at work in human affairs, and the Church becomes little more than a political instrument.

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1 Donald Bridge and David Phypers, Spiritual Gifts and the Church, (Downers Grove, Ill.: Intervarsity Press, 1974), p. 15.
2 "Behold, I am alive for evermore" (Rev 1:18).
3 "Whoever lives and believes in me shall never die" (Jn 11:26).
4 "The powers of death shall not prevail against it" (Mt 16:18).
The supernatural nature of the Church will not allow a church-growth theorist to treat it exactly like a sociologist would examine a school or a business organization. While he makes careful plans, he must always allow for a more than human result. He accepts Scripture as both a guide and control in working out his observations and recognizes that there is a dimension beyond the characteristics which make the Church similar to other human institutions. The Church does not belong to the world. It is the body of Christ, and as such it belongs to Him.

The Church is a human institution

Second, while recognizing that the Church has a supernatural nature, it must be acknowledged that it is also essentially human. The body of Christ is truly human, just as it is really divine. Its members belong to Christ but live in this world and are also responsible to human society. Just as its Head is incarnate and once lived among men, so His body is to dwell alongside the institutions of the world and minister to them.

Robert C. Worley in his book Change in the Church: A Source of Hope commends Barth and his followers for compelling Christians in our modern era to focus once more on the Biblical idea of the Church as the mystical body of Christ and the people of God. But he goes on to say that thoughtful ministers and laymen also recognize the Church as a "sociological entity that has worship services, committees, women's groups, men's organizations, educational programs,

1"The world has hated them because they are not of the world, even as I am not of the world" (Jn 17:14, italics mine).
youth groups, and problems. The institutional church, therefore, has features in common with all other human institutions. Christians are human and as such relate to society (and the church) in a way which expresses the interests and commitments of the various threads of their lives. Such being the case the institutional church, as an aspect of the body of Christ, "is a human creation that has a relation to transcendent sources."2

Another author, James M. Gustafson, in his study of the Church in the light of social theory accents the human side of the Church. The first chapter in his book Treasure in Earthen Vessels views the Church as a human community. He suggests that because the Church is "a people with a history," it is therefore a social entity with temporal and spatial dimensions.3 He insists that "some aspects of the Church have much in common with all human communities."4 Examples of these aspects may be provided under the way the Church meets the needs of men. For example, the Church provides social fellowship, educational development, the organization of a common and particular language, behavioral standards, organizational policy, and so forth—all of which confirm that it is legitimate to understand the Church as the body of Christ in its human dimension.

This understanding of the Church as a natural or human

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2 Ibid., p. 20.


4 Ibid., see p. 7.
organism also speaks to the theologian and church-growth theorist. It means that to study the written documents of the Church (the Scriptures) is not enough. Observation of human behavior, an understanding of organizational development is also required to work out the significance of the Biblical material in the life of the Church. Because there is no attempt in the New Testament to lay down a formal administrative model for the Church, the people of God, informed by relational principles gleaned from Scripture and the science of organizational development, are left free to arrange the various structures of church administration.

The kind of organization adopted by a church is very important. Larry Richards says, "In the final analysis, organizational structure both responds to and shapes the life of any group." The consequences of this thesis are crucial to church revitalization and will be dealt with in the next chapter.

The Church is like Christ

Personality is expressed through one's body. The way one moves, speaks, listens, initiates, or reacts reveals to the observant bystander the way one thinks—that is, one's character. The Church being Christ's body is meant to be a reflection of the moral excellence of Jesus. This is possible because the Church, like Christ, partakes of humanity, and it is indwelt by the Spirit of God. "Do you not know that you are God's temple and that God's Spirit dwells in you?" (1 Cor 3:16).

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A warning is appropriate here. Although the Church is like Christ, yet it is not an "extension of the incarnation."¹ To say this would be an illegitimate use of metaphor. The Bible declares that Christ is made manifest to the world through the Church, but it nowhere suggests that he who has seen the Church has seen Christ. The incarnation of Christ is an unique event. To extend it to the Church threatens the Biblical teaching regarding the sacrificial aspect of the atonement as a once for all and completed act at Calvary. Hebrews 10:12-14 insists: "But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, then to wait until his enemies should be made a stool for his feet. For by a single offering he has perfected for all time those who are sanctified." The idea that a man, in Christ, may atone for his own sins has been a very seductive thought to a large body of Christians.²

Yet the Church is like Christ. It is His body; it is His bride; it is His Eve in His role of the last Adam. Christ has bestowed upon it His gifts to enable the Church to carry on His work in the world and minister in His stead.

The implication of the Church's likeness to Christ for church revitalization is that a church-growth theorist will be careful in selecting the methods he plans to utilize. For example, he will be ill-advised to use ulterior motives, competition, or a plea to pride in order to foster the church's program. Ellen G. White admonished

¹Cole, p. 70.
²As has the idea that the body of Christ is infallible.
the Seventh-day Adventist Church: "Never are we, in the establishment of institutions, to try to compete with worldly institutions in size or splendor. We shall gain the victory . . . by cherishing a Christ-like spirit—a spirit of meekness and lowliness."  

The Church members belong to Christ

The fourth significance that may be drawn from the body of Christ metaphor is that the members of the Church belong to their Head—Christ. Paul in Ephesians 5:23 declares that "... Christ is head of the church, his body, and is himself its Savior." In verse 24 he tells us that "... the church is subject to Christ," and therefore not to another human authority. Ellen White in The Great Controversy reinforces Paul's teaching in the light of the Roman Catholic doctrine which declares the pope to be the visible head of the universal Church of Christ. She says, "God has never given a hint in His word that He has appointed any man to be head of the Church."  

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2 "The pope, as the visible head, is to him [the Catholic] the plain embodyment of the unity of the Church, the real principle whereby redemption-needing mankind achieves its form as complete and perfect unity." Karl Adam, The Spirit of Catholicism, p. 38, as quoted by Walter J. Swanepoel, "A Study Comparing Ellen G. White's Concepts of Basic Biblical Images of the Church with Certain Contemporary Views." Paper presented to Andrews University School of Graduate Studies, September, 1971.

This warning must be taken seriously by Protestants also. Their temptation is not so much to exalt one man as head over a denomination, but rather to allow a pastor to exercise a ministry not granted him by Scripture. It is true that the local elder is to "rule well" over his flock (1 Ti 5:17), but he is never exalted to head of the church. Peter tells elders that they are to "tend the flock of God that is in your charge . . . not as domineering . . . but as being examples to the flock" (1 Pe 5:2-3). He then goes on to call Christ the "Chief Shepherd," pastors being by implication under-shepherds or assistant shepherds.

The role of a minister in charge of a congregation is extremely important. Indeed, he (and the kind of ministry he pursues) is often central to any plan of renewal and growth in a local church. If he gives heed to Paul's teaching that "Christ is the head of the church," then he will never allow the church program to center solely in him. Christ is the great head and center from which all ministry takes place, and the pastor and congregation must tune their senses to be open to His will for them as His body. To develop Paul's analogy, the Head is to rule the body. The body and its desires are to be kept in check. The head is the great capital of the body, and control is exercised over the various body systems by the head. Impulses are imparted to the nervous system which direct the function of various members of the body. Woe to the organism where the head ceases to exercise its controlling power--disaster is

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Church members, through the Gospel, participate in the body of Christ

Church members participate in Christ's body by virtue of their belief in His death and resurrection. Entry to the body is gained by baptism.\(^1\) Paul says, those "who were baptized into Christ Jesus were baptized into His death" (Rom 6:3). He continues, thrusting his point home (verse 4), "We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life."

If baptism gives one entrance into a new life in the body of Christ, then partaking of the Lord's supper enables a member to continue to participate in the life of the body. Paul asks, "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?" (1 Cor 10:16).

Both baptism and the Lord's supper celebrate the "good news" of salvation in Christ. Both sacraments minister the Gospel of Christ's atoning work to those who participate in the body through faith. Revitalization of Christ's body, therefore, must center in and grow out of the Gospel. Methods may be borrowed from the business world or from studies done in the behavioral sciences, but they must not be used indiscriminately. There needs to be a theological rationale behind each technique which ties it to the Gospel. When

\(^1\)"For by one Spirit we are all baptized into one body" (1 Cor 12:13).
church revitalization techniques or methods are being implemented, they should never be permitted to supplant the motivation power of the Gospel to achieve church goals. If this happens, then a church ceases to be the body of Christ. Only as a church leader experiences the power of the grace of God in the Gospel of Christ and refuses to rest in his own accomplishments or talents will he be efficient in guiding the church into renewal. Only when a church is continually participating in the death and resurrection of Christ is it truly the body of Christ.¹

Church members are united to each other

The sixth implication of the term the body of Christ is unity. Members of the body knit together, share love, suffering, and life. There is a oneness in their multiplicity² forged by the Holy Spirit—"For by one Spirit, we were all . . ." (1Cor 12:13). Alan Cole in The Body of Christ suggests five primary meanings which arise out of Paul's metaphor, yet each has a common thread tying them together. These are: man's common dependence on Christ; joint partaking of His Spirit; interdependence on one another; unity in Christ; and responsibility for mutual service.³ Note the five key terms that he uses: common, joint, interdependence, unity, and mutual. They all

¹ Further attention is given to a theological basis for the utilization of various techniques in church renewal in the next chapter.


signal amalgamation or imply interrelationship. Paul explicitly states this diversity in unity in 1 Corinthians 12:12: "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ." The result is a harmonious functioning of the body, as Ellen White's comment on this passage stresses: "By a comparison of the church with the human body, the apostle aptly illustrated the close and harmonious relationship that should exist among all members of the church of Christ."¹

When this concept is applied to church revitalization, it requires that renewal of the church must never swallow up the individuality, creativity, or uniqueness of personality which properly belongs to each member in the church. Paul puts it this way: "For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another" (Rom 12:4-5). Paul thus calls for both corporate unity and personal individuality which will consolidate a church in Christ. A church-growth theorist should ever keep in mind that he must work within two poles—harmony in the church and respect for the individual. His program must never fragment the church or roll over those who may not desire to cooperate. Ministry should continue in the face of resistance, especially to those who would oppose the church's plans.

This concept of oneness in diversity carries a very practical

warning. God does not usually give one man an experience contrary to the experience of the Church itself. Ellen White says: "Neither does He give one man a knowledge of His will for the entire Church, while the Church—Christ's body—is left in darkness."¹ This statement serves to keep a minister who is dedicated to renewal in his church in touch with members of that church. He will consult with laymen and laywomen and listen carefully to their suggestions and their reservations regarding the course the church is to take. In this way unity will be preserved, yet scope will be granted for individuality.

Church members function in different ministries

The last significance of the metaphor, the body of Christ, which this writer wishes to draw for church revitalization is that each member of the body has a special function. This function is expressed through various forms of ministry—each designed to build up the church and sanctify the members. This point may be summarized under the doctrine of spiritual gifts.

Bridge and Phypers declare that spiritual gifts play a vital, two-fold purpose in the Church.² First, they strengthen the Church's fellowship; second, they extend the church's ministry and witness. A third function, hinted at in Ephesians 4, is explicitly stated by Ellen White in Gospel Workers. Through the ministry of spiritual gifts members of the body are to be brought to maturity and prepared

²Bridge and Phypers, pp. 18-19.
for the second coming of Christ. She says: "God has set in the
church different gifts. These are precious in their proper places,
and all may act a part in the work of preparing a people for Christ's
soon coming."\(^1\)

Paul clearly indicates that the Holy Spirit gives a Christian
one or more gifts: "To each is given the manifestation of the Spirit
for the common good" (1 Cor 12:7). "All these are inspired by one
and the same Spirit, who apportions to each one individually as he
wills" (verse 11). Ellen White says: "All men do not receive the
same gifts, but to every servant of the Master, some gift of the
Spirit is promised."\(^2\)

Notice that the gifts were not given to be used at the dis­
cretion of the recipient. They were to be managed by the Lord
Himself. Just as one's human body is controlled from one's head so
Christ directs individual members of His body in their ministry to
one another and in their witness to the world.\(^3\)

The New Testament is clear that God gave the Church gifts for
ministry. Paul states in Ephesians 4, "His gifts were that some
should be apostles, some prophets, some evangelists, some pastors and
teachers." Why were these gifts given? "To equip the saints for the

\(^1\)Ellen G. White, Gospel Workers, (Washington D.C.: Review and

\(^2\)Ellen G. White, Christ's Object Lessons, (Washington D.C.: Review and
Herald Publishing Association, 1941), p. 327. (Italics
mine).

\(^3\)See further, Richard C. Halverson, How I Changed My Thinking
About the Church, (Grand Rapids, Michigan: Zondervan Publishing
work of ministry, for building up the body of Christ," and to aid all
to reach Christian maturity (see Eph 4:11-13). In comparison with
Romans 12 and 1 Corinthians 12, it appears that these particular
gifts were given for men to occupy certain offices. In other words,
these were gifted members given in a special way to the Church at
large. Their task was to train and to aid other members in their own
ministry exercised through their spiritual gifts.

Getz suggests that God's plan for church leadership is quite
clear in the New Testament: "He launched the church by giving cer­
tain men greater gifts—men who under direction of the Holy Spirit
initiated the Christian movement and who brought local churches into
existence through their preaching and teaching."1 Both the book of
Acts and the epistles indicate that the men possessing these out­
standing gifts had a general rather than localized ministry. There
was Paul himself, Barnabas, and Peter (apostles); there were Apollos
and Philip (evangelists); Agabus and others were prophets; and Timothy
had the gift of Pastor-teacher. They founded churches and moved
from one area and church to another establishing them in the faith.

But the early charismatic ministry was soon merged into a
second phase:

Timothy and other men like him such as Titus, served especially
the New Testament church as God's plan for church leadership
moved from phase one to phase two. The second phase was insti­
tuted as soon as there were believers in the local congregation
who were mature enough to be appointed as elders.2

1 Gene A. Getz, Sharpening the Focus of the Church, (Chicago:

2 Ibid., p. 103.
Acts 14:21-23 reveals that Paul and Barnabas also retraced their steps to the places where they had made many disciples. There they appointed elders in every church.

The Pastor-teacher of the first century had a particular responsibility. His work was to help a new and struggling church to get organized and to grow spiritually; he aided members in exercising their peculiar ministries. In Ephesians 4 Paul emphasizes that those gifted with special ministries were to equip the people for their own ministry. Men today would do well to follow Paul's admonition. The biblical principle is that the local pastor-teacher is to equip the members for ministry, not to do their work for them! Haney says it well when he declares:

The New Testament pattern of ministry is that the pastor is not the torchbearer, the one out in front leading the way ("Stick close to me"), but the lighter of lamps. As Elton Trueblood has expressed it: the current idea is that the pastor is the one who has the program, and the people exist to support his ministry; the New Testament idea is that the people have a program, and the pastor exists to support them.

The significance of the doctrine of spiritual gifts which grows out of Paul's image of the body of Christ must not be underestimated. It means that a pastor must examine his own ministry in the light of this New Testament teaching, and that he should be seeking ways to translate this theology into the life of his church. Ephesians 4 declares that this mutual ministry occupied by all the members of the body will result in the building up of the body.

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1 Getz, p. 103.

This is the goal of any program of church revitalization, and as such the doctrine of spiritual gifts must play an important part in any theory of renewal leading to church growth.

**Conclusion**

Paul's metaphor *the body of Christ* has certain theological implications concerning the nature of the Church. These implications present a number of insights to the church-growth theorist which he must take into consideration in his work. Summarized, these are:

1. The minister engaged in church renewal is not free to treat a church in the same manner a sociologist would examine a school or a business organization. He must leave room for a supernatural dimension in the life of the church.

2. He must also be an observer of human behavior and understand organizational development.

3. Care needs to be taken that a worker in church revitalization uses methods which are in harmony with Christ's character, ministry, and moral excellence.

4. A church renewal program should center in Christ, not in the one implementing it.

5. All techniques of revitalization that are used need a theological rationale based in Gospel principles.

6. A church-growth theorist must try to maintain unity and harmony in a church and at the same time respect the individuality of each member. He should remain open in consulting with members and listen carefully to their suggestions and criticisms.
7. Finally, the minister, who is interested in church revitalization leading to church growth, needs to examine his own life and ministry in the light of the New Testament teaching on spiritual gifts. He then needs to come to grips with translating this theology into the life of the church.

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Having worked out a theology of the Church under Paul's metaphor of the body of Christ and its implications for a church-growth theorist, the way is opened to approach a theory of church revitalization. This theory is informed by the theology of chapter one, and the reader will notice a certain integration of concepts which arise out of the insights gained in this chapter. It should not be thought that this implies repetition for repetition's sake. Rather, chapter II—Church Revitalization Theory—approaches church renewal from a different angle. Chapter I focuses on how theology informs a church growth theorist—that is, the man. Chapter II is designed to focus upon a plan of revitalization—that is, the church as an organization.
CHAPTER II

CHURCH REVITALIZATION THEORY

Introduction

Church renewal is necessary in every generation. Just as a vital Christianity cannot be inherited, so a church cannot live on a hand-me-down faith or tradition. Solomon said, "... the path of the righteous is like the light of dawn, which shines brighter and brighter until full day" (Pr 4:18 RSV) which intimates a gradual growth of the righteous in knowledge, holiness, and joy. The wise minister of a church, therefore, needs to work simultaneously on two fronts: aiding in the delivery of new-born babes in Christ and nurturing the growth of "the household of God." This renewal is multiplex. It needs to be both personal and corporate. It should be cognitive in theology, affective in social relationships, and institutionalized through administrative procedures.

One of the greatest barriers to realizing a healthy and happy congregation is a lack of integration between a church's theology and its administration. Robert J. Arnott declares the results of this in an article in The Christian Ministry:

Dissonance between a theology a church preaches and that which informs its administration will tend to undermine the whole enterprise.

This may indeed be part of the reason for the widespread apathy which our churches are experiencing. Apathy is a form of alienation, and recent studies such as that by Virgil Sexton (Listening to the Church, Abingdon, 1971) seem to indicate that
there is a widespread feeling among lay people that they do not have access to or influence over the decision-making process of the church.\(^1\)

Arnott goes on to suggest that it is "ludicrous" to preach the priesthood of all believers and to assure each member of his responsibility as a minister, and then to take that responsibility away by an official church board acting for him, or, indeed, to allow the board itself to act merely as a rubber stamp.\(^2\) Congruity between the Gospel as preached and as applied in the administrative procedures of the church is essential for church growth and renewal. Jesus Himself said: "Why do you call me 'Lord, Lord,' and do not what I tell you?" (Lk 6:46).

With this principle in mind one now turns to a theory of renewal for the Church which utilizes both Scripture and the insights gained from the social and behavioral sciences.

A Scriptural Basis for Revitalization

The key to church-growth and revitalization is found in Scripture. Paul suggests a pattern in Ephesians 4:15-16 in which he relates individual members to the body of Christ.

Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love. (RSV emphasis supplied.)

These verses give eight means and conditions upon which a church's growth and progress depend:

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\(^2\) Ibid.
1. A witnessing church

Paul states that growing Christians are not silent Christians. The Greek verb (αληθεύω) that is used here means "to be truthful, tell the truth," but some translators apply the expression to a whole life of witness. The Jerusalem Bible renders verse 15, "If we live by the truth and in love, we shall grow in all ways into Christ, who is the head." (Emphasis supplied.) Markus Barth comments in The Anchor Bible that αληθεύω may mean "to cherish," "to maintain," "to say," "to do," or "to live the truth," but he goes on to state that the allusion here is to verbal testimony. However, it is safe to say that a Christian's speech must be backed by his life if he is to gain the victory over the forces of evil. Revelation records a voice heard from heaven declaring that victory was gained over the devil "by the blood of the Lamb, and through the Word to which they bore witness" (Rev 12:11, Phillips). So in spreading th truth in love
Christians are bound not only to truthfulness but they are bound to testify of God's revelation in Christ who claimed, "I am the way, the truth, and the life; no one comes to the Father but by me" (Jn 14:6, emphasis supplied).

Any church which desires revitalization must come to grips with becoming a witnessing church—"speaking the truth in love."

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2. A loving church

John Clavin wrote in his commentary on Ephesians 4:15, "... without mutual love, the health of the body cannot be maintained."¹ For the Gospel to be good news it cannot be spoken harshly. A discordant spirit in a messenger will destroy all the charm of the message of salvation, and people will be repelled rather than drawn to the Church. Jesus declared that Christian witness is intimately tied to loving relationships between believers: "By this all men will know that you are my disciples, if you have love one for another" (John 13:35).

Paul himself provided an excellent model in dealing with fellow believers in love. In using "we" in this passage he includes himself—all his own teaching and preaching, his admonitions, his rebukes, and his comforting. Lenski comments, "The love with which he did this never yielded an iota to the truth, it would not have been love if it had done so."²

3. A truthful church

"Speaking the truth in love" also gives a theological base for church revitalization. Jesus told the Jews of His day who trusted in their filial relationship to Abraham for their status before God, "If


you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free" (Jn 31:32). Faithfulness in obedience to Christ leads to an increasing awareness of truth, and this experience leads inevitably to freedom in the life. Such freedom which is based upon an increasing understanding of divine revelation and an implementation of its principles in the lives of church members is an important element in church revitalization.

For revitalization to take place in a church there needs to be a transparent honesty among members. They need the moral qualities which will enable them to take a realistic look at their church, its nature, and its mission. Little will be accomplished if a church is unable to take an honest stock of its position. The testimony of Christ to the Church of Laodicea needs to be not only heard but examined candidly by every congregation and every Christian.

4. A Christ-like church

Paul says that members of Christ's body are "to grow up in every way into him who is the head, into Christ. . . ." This implies an ever greater union with Christ. It is a growth "in all things" (KJV)—spiritually, morally, intellectually, socially, and in all the communicable properties of Christ. Lenski declares:

The relation indicated is that the body of any head should correspond to its head. The body cannot remain an "infant" indefinitely. Its growth cannot remain stunted, not even in one or the other respect. Especially this body with its relation to this Head who is Christ.

Therefore, growth in Christian maturity is important for revitaliza-

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1 Lenski, p. 544.
tion to take place in a congregation. The spiritual focus of church members needs to be on Christ. He should be the center of the church's life; the model for living. The efficacy of His atonement realized in the intimate relationships of life displays growth into Christ and brings renewal to those who will yield to its influence.

5. An organized church

Organization is expressed by "all the body fitly framed . . . and knit together" (KJV). G.C. Findlay makes a very perceptive comment upon church organization in his notes on Ephesians 4:16 when he says:

Each local ecclesia, or assembly of saints, will have its stated officers, its regulated and seemly order in worship and work. And within this fit frame, there must be the warm union of hearts, the frank interchange of feeling, the brotherly counsel in all things touching the kingdom of God, by which Christian men in each place of their assembling are "knit together." From these local and congregational centers, the Christian fellowship spreads out its arms to embrace all that love our Lord Jesus Christ.¹

Emphasis should be placed upon "fitly framed." In other words, the church should have an organization which serves its needs and should not fall into the trap of allowing its organizational structure to dictate its life. Each member of the church is to have his place in the church structure and is joined by Christ to his fellows. The various spiritual gifts mentioned in Ephesians 4:11 (which forms part of the context for verses 15 and 16) contribute like the tributaries of a river to the general life of the church. These gifts are

to "knit together" the body of Christ.

6. **A gifted church**

As mentioned above the context of Ephesians 4:15-16 is set in distribution and administration of spiritual gifts. Verse 11 says: "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers." These gifted persons are to exercise a unique function in the church—"to equip the saints for ministry, for building up the body of Christ" (verse 12). The New Berkeley Version translates verse 12: "to equip the saints for the task of ministering toward the building up of the body of Christ." Any biblical theory of church revitalization should, therefore, include some serious attempt to identify various members' spiritual gifts and to utilize them in planning church growth.

7. **A united church**

"The whole body joined and knit together . . ." infers that unity is an important element in seeking church revitalization and church growth. The secret of this unity is found in various members' relationships to Christ and the indwelling of His Spirit which produces love and harmony among believers. Ellen White comments that "Unity of action is necessary to success." She goes on to illustrate her point by declaring that an army will certainly lose the battle if every soldier acts on impulse rather than under the direction of a competent general. Applying her illustration she declares: "The sol-

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Diers of Christ also must act in harmony. A few converted souls, uniting for one grand purpose under one head, will achieve victories in every encounter. ¹

The practical application of this point for church revitalization is that those who seek renewal need to move with discretion. Little will be gained if a group seeking to revitalize the church succeeds only in splintering it into various factions. Church revitalization should unite, not divide, the body of Christ.

8. A working church

The great condition for church renewal and growth is laid down in verse 16:—"when each part is working properly." This clause is vitally connected with verse 11 which talks about the "work of ministry." So the gifts of each member are to be utilized "for building up the body of Christ," for "attain[ing] to the unity of the faith and the knowledge of the Son of God," and for helping Christians to attain "to the measure of the fulness of the stature of the fulness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles" (Eph 4:12-15). Then the gifts of the Spirit are functioning properly in the church, every member will be equipped for his or her peculiar ministry and all will blend in love in building up the body of Christ. Every individual is needed to work for Christ in ministering to other's needs. When all are "working properly" church revitalization will become a reality.

¹White, Testimonies, 6:139
This study has revealed eight elements from Ephesians 4:15-16 which Paul suggests are vital for church revitalization and church growth. A revitalized church will be a witnessing, loving, truthful, Christ-like, organized, gifted, united, and working church. Paraphrasing Paul, it could be put in the following manner:

1. Truthful and loving Christians
2. Growing in their Christian experience
3. United (to and by Christ) to other believers
4. Each "working properly"

= a growing, loving church.

This is the theological linchpin for all that follows. While the key to church renewal is to be found in the Scriptures, yet church leaders may gain much help from modern behavioral and social sciences in implementing revitalization. Truth is one—no matter where it may be found. Truth is contained in the Bible; it is also found by a study of natural law. God is ultimately responsible for all truth—wherever mankind may find it. Thus one may form a scientific basis for church revitalization. Interpersonal relationships between Christians and God, as well as to each other, form an essential element for revitalization, and the church should be prepared to utilize insights from the twentieth as well as the first century in seeking to serve Christ.
A Scientific Basis for Church Revitalization

As has already been seen the Church has both divine and human dimensions, and the church-growth theorist is not free to operate upon the same presuppositions as a sociologist.1 Neither would the theorist be responsible if he ignored insights gained from observation of human behavior and understanding of organizational-development theory.

Lawrence Richards in his book A New Face for the Church declares that every organization moves either towards being a society or becoming a community.2 In a society people live peaceably with each other, but they are separated by basic differences in spite of various unifying factors. Goods and services, not interpersonal relationships, bind them together. However, in a community people tend to define themselves by family membership, not by status.3 Richards goes on to suggest that a church which exists as a society will be organized as a society and will therefore fail to develop the characteristics of a community which are so evident in the New Testament Church of the Scriptures. When today's Church becomes organizationally a community, it will be better able to aid its members in spiritual growth. "As long as it is organizationally a society, it cannot effectively support the biblical values which demand community for their actualization."4 Thus, a good understanding of organiza-

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1 Page 16.
3 Ibid., p. 51.
4 Ibid., p. 54.
tional theory and of behavioral sciences will greatly aid the church-growth theorist to implement change in his church. They will give him the tools with which to measure and effect a change in the direction that is desirable for church renewal and growth.

Before change can take place towards church revitalization, it is essential that those involved in attempting to renew a congregation understand as much as possible about the life and dynamics at work in the church. Wayne Dehoney suggests that:

Far too little has been done to study the world in which the local church lives and works and how the denomination can help the churches meet the need of the world. The result has been a lack of realism on the part of program leadership as to what is really happening at the local church level.¹

The sciences of sociology, psychology, and organizational development are powerful aids in understanding not only the church but also the world in which it lives and has to work. A church-growth theorist would be less capable of implementing Scriptural strategies if he were to ignore data available from the modern behavioral sciences.

One objection to the use of sociology and psychology by the church is that these sciences have not always been favorable to Christianity and matters of faith. A legitimate question may therefore arise as to the validity of their use in working for church renewal. If the social sciences are basically antagonistic to faith, then should they not be rejected as an aid to churchmanship? An excellent comment on this objection may be found in The New Encyclopædia

Brittanica:

Bias, in more than one direction, is sometimes assumed to be a chronic affliction of sociology. This may arise in part from the fact that the subject matter is familiar and important to the daily life of everyone, so that there exist many opportunities for the abundant variations in philosophical outlook and individual preferences to appear as irrational bias. Thus critics have expressed disapproval of the sociologists' skepticism on various matters of faith, of their moral relativism concerning customs, of their apparent oversimplifications of some principles, and of their peculiar fashions in categorization and abstraction.¹

It is obvious that the behavioral sciences have their critics, and unanimity has not been reached as to their validity. But one needs to acknowledge that the complaints churchmen have registered over the findings of the social sciences have often been concerned with the interpretation of data, rather than the data themselves. Sociology and psychology are "neutral" in that they give out data. What is done with that data is usually where the point of contention arises.² Thus, a church leader may feel free to utilize the insights gained from psychology, sociology, and business administration in church revitalization when those insights are in harmony with his theology.³

Another factor leads to the legitimatization of the use of insights gained from modern behavioral sciences in church renewal. In this twentieth century world decisions are seldom made on the basis of one discipline. A church leader's work is deeply interdisciplinary.


² This assumes that the assumptions and the techniques used in gathering the data were valid.

³ See further: Geddes W. Hanson, "Overdosing in Organizational Development: Towards Criticalness in Pastoral Administration," Pastoral Psychology 24 (Spring, 1976): 212.
Many administrative decisions which he is required to make are made on the basis of law, psychology, sociology, ethics, economics, and organizational theory—to mention only a few other disciplines besides theology.¹ To reject these disciplines is not only impractical, it is impossible in today's world. The point is that churchmen must not uncritically accept assumptions and techniques from the behavioral sciences as directly applicable to their work in the Church. They need to develop skill in theologically evaluating both the integrity and practicability of the methods they may adopt and apply them with discretion to the needs of the Church.

The Church as a System²

Bishop Gerald Kennedy, after years of observing ministers' and churches' attitudes, was once driven to comment that most people "feel that administration is a necessary evil in the church."³ Robert Arnott says that "'Administration' is a dirty word--at least for ministers."⁴ Samuel W. Blizzard's study "The Minister's Dilemma" concluded that there is a marked discrepancy between the amount of time ministers spend in administrative activities and the low importance that they ascribe to it.⁵ A more modern study involving role conflict in the ministry declares that clergymen on the whole do not

¹Arnott, p. 15.
²See appendix 39.
³Quoted by Arnott, p. 14.
like their organizational and administrative responsibilities and believe that these duties are not important. Such an attitude needs changing for church revitalization to take place. Ministerial apathy towards church management will change as the minister's ecclesiology embraces an in-depth understanding of the Church as the body of Christ.

A body is a system—that is, "A set of parts coordinated to accomplish a set of goals." The Apostle Paul, in his First Epistle to the Corinthians, chapter twelve, deliberately compares the human body (a marvellously contrived system) to the Church:

For just as the body is single and has many members, while all the numerous parts of the body compose a single body, so it is with Christ. . . . The body consists not of one, but of many members. Should the foot say, "Because I am not a hand, I do not belong to the body," it would nevertheless remain part of the body. . . . As it is, however, God has placed the members in the body, each particular one of them just as He saw fit. If they were all one member, where would the body be? So there are many members to form one body. . . . But you are Christ's body and members with assigned parts. (1 Cor 12:14-27).

This passage qualifies the church as a system; and in Ephesians 4, in which Paul again adopts the body metaphor, he describes its (the body's) goals as bodily growth and the upbuilding of itself in love.

Arnott defines management as "that process by which any society allocates its resources and values in the task of seeking to realize its hopes." The same might well be said of a community.

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3 Arnott, p. 15.
A biblical illustration of this is given in Acts 6 when church officers were appointed to care for the needy. If a minister and church will take this definition seriously, then church management or administration can no longer be taken for granted. The minister and his people will need to come to grips with the many factors which are involved in maintaining the health and vitality of the system which comprises a church.

The advantage of adopting systems theory as a tool to examine church administration is that it is a synthesis of other managerial techniques including "systems analysis," "systems management," "systems engineering," and "systems approach."¹ It has enormous usefulness because of its strengths "in analyzing and understanding complex questions in a wide variety of fields."²

Arnott suggests three elements essential to any system. They are: 1) the parts of a system are all mutually interdependent; 2) a system is a process which is always concerned with input and output; and 3) every system functions within an environment.³ If the church is examined in the light of the above maxims, it does qualify as a system: 1) its members (or parts) are mutually interdependent (1 Corinthians 12); 2) it is concerned with not only taking people into fellowship but also in sending them out into the world as its agents (Mt 12:28-30; 28:19); and 3) it functions within the

¹Arnott, p. 17.
²Ibid.
³Ibid.
environment of the world, yet it is partially separated from the partic­
ticular society in which it exists (Jn 17:11, 15-16).

Systems Theory and Church Revitalization

Church revitalization comes about as a result of good relationships not only between the members and God (Fatherly love) but between men and women under God (brotherly love). Ephesians 4:15-16 links growth towards Christ and fellowship between church members to speaking the truth in love, and it implies that church growth comes about as a result of good interpersonal relationships between God and men and men and their fellow men.

Interpersonal Dynamics, a book on human interaction, states that "good interpersonal relationships can only occur in certain kinds of systems."¹ In the chapter "Towards Better Interpersonal Relationships"² the characteristics which are considered essential to a system for good interpersonal relationships to develop are specified. Because the Church is a system under God, these characteristics have been adapted by the writer and are set out as applying to the Church as follows:

1. The church should be open

A closed church could be defined as one which is isolated.


²Bennis et al., eds., pp.508-512.
from the community and is self-contained. McGavran, in *How to Grow a Church*, says:

So many Christians have become accustomed to, preoccupied with, their own congregation. . . . The outsiders remain *outsiders*. There is no way of reaching those outsiders when a church is preoccupied with its own members. So congregation after congregation is sealed off to itself, by its own language, by its own culture, by its own degree of education, or wealth or residence. The bridges to other segments of the population, across which church growth will occur, simply are not built.¹

"Openness" for church revitalization means that a church will periodically examine its relationship with the society in which it lives. Ill-health, in the form of an extreme introversion, results when a church ceases to relate to the world and fails to become a meaningful part of its culture.

"Openness" further assumes that a church will be affected by society. As it ministers, evangelizes, and negotiates outside of itself a church both contributes to and learns from its environment. If it can adapt to and cope with these external stimuli, a church will be enabled to develop new forms of ministry which are relevant to people's needs. New input to the church system will occur, especially in the form of new members joining the church, and their influence and spiritual enthusiasm will aid in maintaining the church's vitality.

In seeking for an open system, the church opts for certain inevitable strains—adaptive, reconstructive, unprogrammed, permeable—all of which will add up to a certain level of tension and stress. On the other hand, a closed church will be rigid, preservative,

programmed, and insulated. In failing to be open and adjustable to its environment, it loses its integrity and creativity under God. The final result of this syndrome is decay and collapse.

"Openness" in a program of church revitalization requires that a leader work towards helping individual members of the church become involved in society as representatives of Christ.

2. A church's governing structure should be balanced and characterized by interdependence.

In an hierarchical organization, subordinates are rewarded when they do what they are told to do; when they rebel or do poorly reward is withheld or punishment is applied. This is known as the Law of Effect, which holds that "people tend to repeat behaviors which are rewarded and stop behaviors which are punished: 'Spare the rod and spoil the child.'"\(^1\)

The writers of Interpersonal Dynamics hold that this kind of administration tends "more often than not to be dysfunctional."\(^2\) Hierarchical control makes certain assumptions about the kind of people with which the minister or pastor is dealing. Directive and coercive controls assume that people are "lazy, dumb, dishonest, passive, and simple hedonists."\(^3\) This results in self-fulfilling prophecy, for coercive controls produce the very behavior they assume.

A healthy church will usually be characterized by an interdependent governing structure. This means:

\(^1\) Bennis et al., p. 509.
\(^2\) Ibid.
\(^3\) Ibid., pp. 509-510.
a. That there is a collaborative—not authoritarian—relationship

b. That people act on "credible" information
c. That self-determination plays a crucial role in the influence structure

There is little room in the New Testament Church for ministers to exercise hierarchical control over the laity. The head of the Church is Christ. Peter admonishes the elders of his time: "Tend the flock of God ... not as domineering over those in your charge but being examples to the flock" (1 Pet 5:2-3).

The pastor-teacher is one of the gifted persons given to the church to equip the saints for ministry.

One further fact about the nature of the Church would militate against a coercive form of government. The Church is a voluntary organization. Therefore, its progress and efficiency will depend heavily upon joint effort in reaching mutually determined goals. This collaboration requires complementary skills and various information provided by different members exercising their spiritual gifts.

Because church revitalization is dependent upon good interpersonal relationships among the members, care needs to be taken that the form of a church's governing structure is characterized by interdependence rather than a tightly autocratic superstructure. Interdependence encourages cooperation; autocracy fosters resentment.

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1 Bennis et al., p. 510.
3. **Church decisions should be made by consensus**

An hierarchical structure uses power to influence people. An interdependent style of church administration uses *decision making* to achieve its goals. This involves developing procedures for resolving conflict and for evaluating and choosing between alternative solutions to perceived problems. Some people call this process the art of reaching consensus. Richards loosely defines consensus as "shared conviction that a particular decision is the right one."\(^1\) But Schein in his book on process consultation is more particular when he says:

[Consensus] is not the same thing as unanimity. Rather, it is a state of affairs where communications have been sufficiently open and the group climate has been sufficiently supportive, to make everyone in the group feel that he has had his fair chance to influence the decision. Someone then tests for the "sense of the meeting," carefully avoiding formal procedures like voting. If there is a clear alternative which most members subscribe to, and if those who oppose it feel they have had their chance to influence, then a consensus exists.\(^2\)

Schein goes on to make two further points about the minority who are opposed to the decision. Enough time must be given to dissenters to air their views thoroughly while everyone listens carefully before the decision is taken. Then although the minority may like another solution, they will be prepared to support the chosen solution because they understand it clearly and know why it was selected.

*Four criteria are given in Interpersonal Dynamics which help to determine if consensus is taking place:*

\(^1\) Richards, p. 189.

a. The procedure "must include only those items which are salient to the membership and for which the membership has evidenced a distinctive competence."\(^1\)

b. When conflict arises, it should be resolved by "valid and credible data, publicly shared and communicated;"\(^2\) rank of particular members or personal influence must never be used to eliminate differences.

c. Disagreement should not be avoided. Differences should be faced and dealt with rather than denied.

d. As many members should be involved and participate in the decision-making process as "salience and competence permits."\(^3\)

If a church will accept the above criteria to help it reach decisions affecting its life, then it should experience a greater sense of "ownership" concerning its life and mission. Dale McConkey in his book MBO for Nonprofit Organizations says:

> A high degree of participation usually leads to an increased feeling of ownership. Thus all members of the church must feel they have a major voice in determining the future of their church, that they really 'own' the church."\(^4\)

It is worth noting that the writers of Interpersonal Dynamics do not advocate the use of consensus involving every member of the organization. It is limited to those whose competencies qualify them to participate. However when consensus is used two great benefits give

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1 Bennis et al., p. 511.
2 Ibid.
3 Ibid
it a distinct advantage over the older decision-making process carried out by parliamentary law or Robert's Rules of Order. Consensus allows a group to examine more than one solution to a problem and to choose the most satisfactory solution rather than limiting the discussion to one motion. Secondly, it allows room for a minority to thoroughly vent their views and calls for the group to manage rather than deny conflict. Then, if the church desires, the procedure may be formalized through a vote, and the decision recorded in the minutes of the meeting.

Consensus as a means of making decisions is designed to aid church revitalization by gaining more "ownership" of the church's goals and decisions, and it increases motivation to see that the aims of the church are actualized. McConkey declares that it is a "proven fact" that the more people are involved in the work of a church "the more successful the church will become in carrying out its mission."1

4. The church's communication structure should maximize clarity

Misunderstanding and alienation often take place in life because of poor communication. The public relations movement is one attempt to solve this problem. A church needs to communicate with its members clearly, economically, and relevantly. Three suggestions should help the church communicate adequately with those it intends to reach:

a. Information should be transmitted in the most unambiguous fashion so that it may be clearly understood.

1McConkey, p. 172.
b. Information should be transmitted to all relevant parts of the system.

c. Information must never be filtered or distorted because of anxiety over position or status, or any threat to the church.¹

Communication is very important to revitalization because informed people are easier to motivate and will cooperate more readily with each other in achieving church goals. Good communication helps to relieve alienated feelings over cliques which are perceived as in "control" of the church. One effective method of implementing this principle is a church newsletter which summarizes decisions made by various committees in the church and prepares people for the general business meeting of the church.

5. The church must have adequate reality testing mechanisms

A check should be kept on a church's communication process by gaining "feedback" from members about information conveyed to them—whatever the form. Marvin Mayers comments: "Feedback is vital in any communication process because it provides a guide to the correction of a message so that the message is received as intended."² He also notes that feedback is of special importance in helping decide the rate at which change should be introduced.

The pastor and elders (assuming that they are at the heart of church affairs) can accomplish this in an informal way as they conduct

¹ See further Bennis et al., p. 511.

their visitation among the members. In this way problems will be brought to the surface and can be discussed at elders meetings with a view to finding solutions. Feedback not only ratifies "truth" in the communication process, it also provides information which aids in managing the church.

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The above system characteristics—openness, interdependence, consensus, clarity, and reality—are designed to foster better interpersonal relations—a crucial factor in church revitalization. There is one more governing ideal which conditions the use of the above criteria: the principle of appropriateness.¹ This principle determines whether it is always useful or valid to utilize one (or all) of the five former criteria in a given situation. Interdependence and consensus may not always be appropriate. Because some people and some situations require different styles, or at least time to adjust to new ways, the church-growth theorist must determine the validity of these principles in a given situation. However, it should be his aim to use them as much as possible to foster good interpersonal relations among church members.

¹ Bennis et al., p.512.
Values and Church Revitalization

Webster's Dictionary defines values as "the worth, merit, usefulness or importance of a thing."¹ A sociological definition is, "the qualities, customs, standards of a people regarded as desirable."² Thus values are really standards to which a group or a person is committed and upon which he is apt to base his decisions about the affairs of life. Values also govern how people will react in any given system. In the church, values will determine how close people will get to one another, how power structures are set up and used, how work gets done, what is perceived as truth, and what kind of decisions are made. Fragmentation will take place in a church where its system characteristics and its value system are not in harmony—unless one or the other is modified. Further, values held in common help a church to establish self-identity and become a power to free its members to minister with little friction or disharmony. It follows then that a church-growth theorist must pay attention to the value system of a church.

Bennis et al. suggest five values which will affirm the system characteristics of openness, interdependence, consensus, clarity, and reality.³ Their thesis is that when there is congruency between system characteristics and an organization's value system the way is open for good interpersonal relations to develop.

¹ The Living Webster Encyclopedic Dictionary of the English Language, 1975, s.v. "Value."
² Ibid.
³ Bennis et al., pp. 512-515.
1. Openness in interpersonal expression

When this value is present members are free (and mature enough) to speak what they feel and not just what they perceive ought to be said. "This openness implies the free expression of observations, feelings, ideas, associations, opinions, evaluations; free expression of thoughts and feelings without, however, threatening or limiting others."¹

2. Experimentalism

Experimentalism is a willingness to hear new ideas and translate them into action. This will cause great pain to the conservatives in the congregation for it implies taking risks and changing the established patterns of doing things. Communication needs to be kept open with these members in a more intensive way. They should be visited especially in their homes, and they should be contacted more regularly by telephone than are members who are open to new ideas and ways. They must also be given time at church meetings to express their disquiet when the members are discussing the advisability of change. In the face of conservative resistance to experimentalism, the pastor or church-growth theorist must not allow himself to become alienated. He needs to continue to minister and to be open to show personal interest in individual members' concerns.

For church revitalization, experimentalism means breaking with imprisoning patterns before knowing with certainty that a new way will yield better results. It takes courage, imagination, and faith, and

¹Bennis et al., p. 513.
may at times involve a certain degree of loneliness and misunderstandings. Yet McGavran says this is "the chief way in which new varieties of vigorous church growth begin."\(^1\) Larry Richards makes a very perceptive comment upon change and church members' relationships with God. He says that all in the churches need a closer walk with God and a fresh and growing relationship with Him regardless of whether they are ready for change, are threatened by it, or actively resisting it. He continues:

Many might be concerned with this . . . statement: That a "fresh, growing experience" with God is associated with change. This statement is not lightly made. I personally find change in church structure and forms essential to fresh experience for the majority.\(^2\)

Experimentalism is therefore an essential value for a successful church-revitalization program. Due attention needs to be paid to fostering this value in a congregation by its pastor or church-growth consultant.

3. Threat reduction

This value must accompany the previous two—openness in interpersonal expression and experimentalism—for them to function. How to minister to concerned conservatives who feel threatened by experimentalism was already suggested. But in addition to this, a climate which allows room for mistakes and tolerates failures without blame needs to be fostered in the church. Positively, there needs to be an

\(^1\)McGavran and Arn, p. 112.

\(^2\)Richards, p. 45.
atmosphere which "encourages risk taking without fear." One essential safeguard that should constantly be kept in the mind of the pastor or church-growth consultant is that he should consider himself free to step in where he sees a mistake which would have dire consequences for an individual or for the church as a whole.

4. Integration between mankind's emotional needs and a churches' rational goals

Religion is barren when it is only a matter of the head. Warmth comes from the heart and there needs to be an interchange between the intellect and the emotions for a genuine religious experience. If a church denies either rationality or feelings it ceases to be whole, for repression of either will lead to corporate sickness. While rationality acts as the rudder in a program of church revitalization, emotional power gives motivation to achieve the goals set by the church.

5. A spirit of inquiry

Curiosity about the way things are and why they are is very healthy. It requires boldness to look at what is happening in a church and evaluate how the church is being governed. This boldness finally results in security for the church's future, for it insures the appropriate functioning of the church in both its internal affairs and in its relation to the community. In this way the church becomes adaptable to changing needs and is enabled to make appropriate choices.

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1 Bennis et al., p. 513.
2 Adapted for a church.
in exercising its mission.

**Revitalization by Objective**

McConkey, in his book *MBO for Nonprofit Organizations*, has taken the familiar term *management by objectives* and coined the expression *renewal by objectives*. He says:

Renewal by objectives (RBO) is a team approach designed to help us better plan, organize, and carry out His work so that we may be better stewards of our time, talent, and efforts in achieving the most desirable results for God, our church, and ourselves.\(^1\)

He goes on to say that alternative expressions could be ministry by objectives or stewardship by objectives.

According to McConkey there are five essential components which must be present in any RBO system:

1. Establishing objectives
2. Developing step-by-step plans to achieve the objectives
3. Carrying out the plans
4. Reviewing progress as the plans progress
5. Revising objectives and plans to keep them realistic\(^2\)

The rest of this chapter will take these components and work out their significance for instituting a plan of church growth through church revitalization.

1. **Establishing objectives**

   Most churches do not have explicitly stated objectives. If one takes a look beneath the surface, however, he will find that

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\(^1\) McConkey, p. 171.

\(^2\) Ibid., p. 174.
various subgroups as well as individual Christians do have their own, though often unstated, goals. Win Arn analyzes what happens in this situation: "The choir pursues its goals, the women seek their goals, and the church is pulled in many different directions. Because forces are pulling different ways, the total church does not move forward."\(^1\)

When there is a unity of goals, however, the opposite condition prevails and the church moves forward with all the various individuals and groups participating.

Before a church is able to set intelligent goals or objectives, it needs to be very clear as to its own nature. Larry Richards insists that the first step towards church renewal is "a sharp and simplified understanding of what the church is, is to be, and must become."\(^2\) In calling for this understanding, Richards seems to be drawing upon Peter Drucker who, in his book *Managing for Results*, says that the "idea of the business sums up the answers to three essential questions: 'What is our business? What should it be? What will it have to be?'"\(^3\) Drucker also indicates that the design of an ideal business sets the direction of its enterprise and enables it to set targets for efforts as well as results.\(^4\)

One attempt to apply the principles of MBO to the life of the Church is recorded in the *Evangelical Missions Quarterly* of July 1974.

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1. McGavran and Arn, p. 100.
2. Richards, p. 85.
4. Ibid., p. 141.
In his article "Who Are You? What Are You For?" Wilfred Bellamy tells of his attempt to draw selected members of his mission staff together for two weeks in order to write a mandate, purposes, and goals for their organization. This plan seemed to be very helpful to Bellamy and his staff and gave the writer the inspiration to attempt a similar program in relation to a local church.

A mandate is "a command, order, or injunction; a command from a superior court or official to an inferior one." As used in this project it is an attempt by a church to understand the mind of Christ for its particular congregation and to write it out as an injunction to guide it in its self-understanding and mission. In writing out the idea of a business, Drucker says that "the definition has to be broad enough to allow for flexibility, growth, and change, and specific enough to allow for concentration." It is best if the mandate is worded in one or two carefully chosen sentences.

A purpose as understood in this project is "a reason for being" and is related both to the mandate as described above and to the goals or objectives as described below. It forms the bridge between mandate and goals in the life of a church. After a mandate, which includes purposes, has been formulated, a church is capable of setting goals in harmony with its stated mission.

In Christianity Confronts Culture Mayers defines a goal as

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1. Webster, s.v. "mandate".
3. Webster, s.v. "purpose".
"anything towards which a person strives." He goes on to say that goals may be written down and formalized or they may be hopes and aspirations which are nebulous in conception. For the purposes of revitalization by objective, the goals set down are necessarily written and formal. They are event and time orientated. That is, objectives are linked in some way to a terminal point in the future to give control over their implementation. This further means that some goals will have to be long-range, others short-range. To give some degree of flexibility which will be demanded by changing circumstances, long-range goals should be a little more nebulous than the more specific, short-range goals.

At this point some Christians may be inclined to raise some objection to the goal-setting process. Should not a church respond to the initiative of God rather than set its own goals? After all, God called the church for His purposes, and members should wait for His guidance rather than presume to plan their own destiny.

The setting of church goals, however, is not so much the organization of men's desires, it is rather an attempt to reach some form of consensus as to how the membership perceive what God wishes to achieve through them as the body of Christ. Donald P. Smith asks:

Does the setting of goals interfere with the guidance of the Holy Spirit? There are times, we suspect, when patient waiting and humble obedience to the will of God become little more than a pious excuse for indolence or an escape from the rigors of the unknown and the untried.2

Besides, Paul gives this example in his letter to the Philippians:

1Mayers, p. 249.

2Smith, p. 44.
"I push on to the goal for the prize of God's heavenly call in Christ Jesus" (Php 3:14, Berkley translation). Paul had identified his major goal in life and exerted every effort to see it actualized.

Having then a thorough self-understanding as the body of Christ and a statement of mission, understood as a calling from God (mandate), a church too may formulate its objectives and "push on to the goal."

2. **Developing step-by-step plans to achieve the objectives**

   After a church has set goals there comes the process of establishing plans to carry out the goals. Drucker suggests a simple yet very effective procedure which helps formulate responsible plans; that is, goals should be assigned priority.

   Priority decisions convert good intentions into effective commitments, and insight into action. Priority decisions bespeak the level of a management's vision and seriousness. They decide basic behavior and strategy.¹

These "prioritized" objectives are easier to work with when drawing up step-by-step plans. They must be formulated in keeping with the mandate of the church and the nature of the particular goal itself.

3. **Carrying out the plans**

   In a *Handbook of Organizational Development in Schools* Schmuck suggests: "Goals will claim more widespread allegiance if they are influenced by those who will actually be implementing them at various

¹ Drucker, p. 201.
levels in the organization."¹ This means that people who are to carry out the implementation of the plans are far more likely to achieve their objectives if they have been involved in the planning process outlined in the second step. Leas and Kittlaus mention the psychology behind such a strategy in their book which sets out procedures for reconciliation in church conflict:

Time should also be spent getting ownership of the process that shall be used. By "getting ownership" we mean helping persons participate in deciding what shall be done and how it shall be done. Thus, they will know why they are doing it and what value it will have for them. If what is done is not clear, there will be resistance to the methodology.²

However, where people have had a part in formulating the plans, understand the benefits to be achieved in implementing them, and are committed to the overall program of the church, plans will be carried out with enthusiasm and satisfaction.

4. **Reviewing progress as plans progress**

Some plan needs to be formulated by the church to obtain feedback on its progress in reaching its objectives. Success in achieving the goals which a church has set for itself are important for the health and progress of the congregation, and a monitoring system is essential for success. This system should follow a regular and set procedure so that all members will know when to expect a review of various aspects of the church's performance. Donald Smith


mentions the psychology involved in achieving one's goals:

Healthy individuals need the challenge of striving for worthy goals and the corollary sense of competence growing out of achieving such goals through their own efforts. A sense of competence enables one to value himself. Self-esteem, in turn, enables a person to be more open with others, releases psychological energy and encourages a person to set still higher goals.\(^1\)

5. **Revising objectives and plans to keep them realistic**

Monitoring the progress of plans to achieve objectives leads to a modification of some of the goals the church has set. When it becomes apparent that certain goals are not going to be met, they can be restated or given a new chronology in keeping with the new information and insights that become available at the review session. Experience in implementing idealistic goals is a great educator and helps a church set realistic objectives. When goals are set, it should be made clear to church members that it is expected that some of the goals may need modification in order to accomplish both what the church really desires and what is feasible. This process should be carried out at some official business session of the church, and all members should be invited to participate.

**RBO and organization confrontation**

The practical problem faced by most churches in implementing a program outlined above is that it requires blocks of time that are not generally available in the church's regular pattern of activities. The best way to resolve this difficulty is to arrange for a weekend

\(^1\)Smith, p. 57.
retreat, or for at least a full day away from the regular meeting-place, in order to come to grips with the necessary agenda without interruption. Richard Beckhard calls this an "organization confrontation" meeting. He says, "This is usually a one-day activity which can be used to bring together a large segment of an organization in order to set priorities and action targets."  

It is a mistake to think that a church can accomplish this process in a short block of time. Members must have enough time to think about their own needs and to expose and share these with others before it is possible to set up valid group goals. Only then can small groups begin to work on corporate goals, and the church as a whole can move to some kind of consensus. The review sessions need not take such a long block of time, especially when a committee has been established to bring recommendations to the larger group. But the general principle here is that this process must not be rushed. Sufficient time must be taken even if proceedings have to be interrupted and continued at a later date. Although this is undesirable, yet it is preferable to making hasty decisions which may later be regretted and which may strike a blow against the confidence members may be building in the RBO program.

Conclusion

Any program of church revitalization leading to church growth should be built upon Scriptural principles. But much may be learned from the behavioral sciences which will help to implement the plan

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that is formulated from biblical material. Because a church is a system, systems theory may be used to work towards developing interpersonal relationships which will free the members for ministry and growth. Attention needs to be paid to the values a congregation holds in a church in order to maintain its integrity and to allow room for revitalization.

With the above principles in mind, a pastor or church-growth consultant is equipped to move ahead in implementing a program of Revitalization by Objective in a local church. It is expected that the procedures adopted will move the church to fulfil biblical goals and renew a congregation's experience with Christ. A growing church is usually a healthy church, and a healthy church is able to function effectively for Christ in the world.

In moving to mold church organization and administration structures more in harmony with "community" and fellowship and by deepening interpersonal relations among the members, a pastor or church-growth consultant will find that he has done much to revitalize his church.

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Now it is time to describe one attempt to implement a program of church revitalization leading to church growth which used the principles expounded by the writer in the earlier chapters.
CHAPTER III

IMPLEMENTATION OF THE PROJECT

Introduction

This project was an attempt to revitalize a local church by helping it to design and implement its own program. It was not contrived with the intention of bringing a packaged program to a church and then having the church follow it precisely to arrive at a certain and intended result. Intended results rarely happen anyway when programs are imposed upon local churches. Rather, it was the writer's intention to bring a revitalization process to a local congregation and to help the congregation to utilize that process in drawing up a program suitable to its own environment and needs. In doing this, it was hoped that the insights gained from revitalization theory could be used to foster church growth.

The method chosen to record this project is conceptual rather than strictly chronological, although it will follow a general chronological pattern. This has been done to enable any person who may choose to implement the procedure outlined in this chapter in another church. It also gives a certain coherence to the steps that were taken as the program, generated by the church, unfolded. The actual chronological progress of the project may be followed by examining figure 1 and appendix 1.
Fig. 1. Coloma SDA church revitalization history
As may be seen from an examination of figure 1, the formal period taken to implement the revitalization process was from March 1, 1976 to February 28, 1977. A church-growth survey was applied at the beginning and conclusion of this period to measure the congregation's perception of various facets of the church and its mission. Two months (January and February) were taken to negotiate with the pastor and the church concerning their acceptance of the project and the writer's role in relation to the church. This period has been entitled "Entry." At the conclusion of the project, a further two months (March and April 1977) were taken to complete the "Review Process" and to initiate the writer's withdrawal from the church. Thus the entire period covered by this report is sixteen months.

A short history of the Coloma Seventh-day Adventist church is in order to introduce the project. A small group of leaders and interested people from Benton Harbor, Eau Claire, and Hartford Seventh-day Adventist Churches met in the home of Dr. Dagleish (a physician) at Coloma in March 1974. Pastor Mattson presided over the meeting. The group decided to begin a congregation in Coloma and arranged to rent the Methodist church for $120 a month. Pastor Mattson was reluctant to see so many leaders from the three churches move out of their own congregations, so some negotiation took place to determine the membership of the new church company. In the process, Hartford church members decided not to take part in the plan, and the membership was formed from people migrating from Benton.

1See appendix 2.
Harbor, Eau Claire, and Pioneer Memorial Church in Berrien Springs.

Some time later, Dr. Dagleish suffered a heart attack and eventually moved to Texas for the sake of his health and family. The new company missed both his leadership and financial support.\(^1\)

The Coloma Seventh-day Adventist Church was formally organized on June 28, 1975, with forty-six charter members, including one family who were baptized that afternoon. At the beginning of this project (eight months later) there were fifty members on the church roll. This number included the writer and his wife. Thirty-two of the members were attending regularly and were active in the church. At the conclusion of this project, there were fifty-four members on the church books, forty-five of which were active and attended church.\(^2\) (These numbers do not include unbaptized children).

Forty percent of the church members lived over twenty miles from the church in another town (Berrien Springs). Only thirteen of the members lived within ten miles of the church.\(^3\) This distance distribution of the church members was a significant factor in trying to organize meetings apart from the regular Sabbath church-related activities. It was also a hindrance in mobilizing a witnessing program in the town of Coloma.

Two serious conflict situations were in the background during the period of this project. The first began some months before the

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\(^1\)This information was supplied by Mr. Ed. Rorabeck—a charter member of the church.

\(^2\)This information was supplied by the church clerk.

\(^3\)See appendix 11.
writer entered the church. Two of the elders had entered a business venture together, and after a period of time, one of the men decided that there were too many pressures involved in the undertaking. He felt that his spiritual life was suffering and he disliked the lessened time that he had available to spend with his family. As a result he decided to withdraw from the venture; at which point the bank threatened to close the business since it no longer had his financial support. The other elder felt that he had a moral obligation to continue the business and pay back his creditors. He carried on over a period of nearly two years under constant threat of bankruptcy. This caused considerable strain on his family and various members of the church who were working for him. As a result, other members in the church began to take sides in this conflict and tended to blame one or the other of the two men for the various financial and family stresses involved. It seemed to the writer that this situation came about because of two different men with different backgrounds holding different value systems. It is difficult to attach blame to either party, and it is important that the reader recognize that this account of the conflict is very much condensed and over-simplified.

The second conflict related to attitudes and life values arose between some of the teenage young people in the church and the older members. At the center of this conflict was a youth Sabbath-school teacher—"Don"—who appeared to hold different standards and attitudes from those generally accepted by the Seventh-day Adventist church. This man had been in the ministry for a brief period of time
when he resigned. He then returned to Michigan and rejoined the Coloma church. "Don" had been very popular and a valuable help to Coloma church prior to his appointment as a minister in another conference. He was welcomed back, and the young people were very pleased to have him as their teacher once more. "Don," however, soon began to question, both verbally and in his own personal life-style, the standards which are generally accepted by members of the Seventh-day Adventist Church. He did not encourage the young people to become involved in the church program, and, on some occasions, he invited them to his home at times which would conflict with scheduled church programs. About halfway through the year, "Don" became very irregular in his church attendance, and when he was asked by the church nominating committee to accept the position of Young People's Leader, he declined. Some of the young people claimed that their teacher had been forced out of the church, and apparently he did not discourage them in this view. Many of the members and the pastor attempted to encourage "Don" to return to the church, but he refused to come back and adopted an overtly worldly way of life. He refused all attempts made by the elders (including those of the writer) to help restore him to fellowship. As the project closed he was under consideration for church discipline. His actions during the year caused much distress to some parents, and alienation between the youth class and the rest of the church was evident. Several attempts were made by the elders to reconcile the young people with the church, but their efforts met with little success. It should be noted that not all the youth class sympathized with their former teacher, but
those who did seemed to hold great influence when the group was
together and used peer pressure to influence the others in their
relationships to the church.

Both these conflict situations formed a back-drop to the imple­
mentation of the entire project. There was a definite ebb and flow in
the intensity of feelings arising out of this strife, and there is no
question that the conflict made it more difficult to manage the pro­
cess of church revitalization.

The rest of this chapter is devoted to a step-by-step concep­
tual account of the revitalization process utilized at Coloma Seventh­
day Adventist Church. There are five basic phases involved in the
process: entry, self-study, goal-setting, implementation, and review.
These steps, and their relationship to each other, may be better
understood by an examination of figure 2.

A sixth phase, not included in the diagram, is that of with­
drawal. Some comments on this sixth phase are in order in the light
of the church's decision to adopt, as a standard local church proce­
dure, the process brought to it by the writer. It may also prove
encouraging to other men who are concerned that the gains that have
been made during their ministry might be lost when they leave a
church.

However, the five steps, as illustrated, are the key to this
revitalization program, and the feedback loop represents a yearly
procedure. That the process recorded in this report is simple, yet
complete, gives it coherency and makes it easy to follow. This was
done by design, for the writer believes that truly effective and
influential things in life are at their heart both profound and simple.

**Step 1: Entry**

Whenever a person enters a new situation or group relationship, he or she is inevitably faced with a set of problems which must be resolved before he or she can feel comfortable and operate efficiently. Edgar H. Schein in his book on process consultation identifies four underlying emotional issues which need resolution when a person enters a new group.¹ These are: (1) identity, (2) control of power and influence, (3) individual needs and group goals, and (4) intimacy. Each minister entering a new congregation faces these same

set of issues which must be resolved for him before he can go on to exercise a rewarding ministry. This applies whether the minister is called to be senior pastor, associate pastor, evangelist, intern, or a specialized consultant called to assist a church for a specific reason.

First and foremost the minister or consultant must come to grips with his own identity. He must choose a role which is acceptable to himself and which is at the same time viable in the group. This means that he must find an answer to the question, "Who am I, and what am I to be in this congregation?" Donald P. Smith focuses the tensions implicit in this search when he says:

The crossfire of role conflicts that is perhaps the most intense for many ministers is the conflict between the person they understand themselves to be and the role they feel required to play. . . . As can be readily imagined this may be one of the most painful types of conflict because ministers visualize themselves especially as men of integrity. To live a lie by fulfilling expectations they believe to be unimportant or untrue to themselves is to violate this sense of integrity and to cut the nerve of personal identity.  

A minister, therefore, needs to know himself. Some questions that he may ask himself to help resolve his personal identity are: What roles do you really enjoy working in and feel that you do best? What is your role repertoire? How flexible are you in fulfilling different types of role expectations? What is your tolerance for ambiguity and for conflict?  

What roles do you think that this church will ask you to occupy? In answering a call, the minister who can say, "This is who

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1 Smith, p. 45.
2 Ibid., p. 86.
I am. Here is what I do well. Here is what you cannot really expect of me, but must be arranged for in some other way," has a real advan-
tage over a man who comes to his new work assuming that these items are taken care of automatically. He is less likely to experience unanticipated role conflict and "is more likely to discover a place of service where he can make a maximum contribution."1

It is obvious that the issues of individual needs and group goals, control of power and influence, and acceptance and intimacy cannot be satisfactorily answered before a minister takes up his appoint-
ment. Their resolution takes place experientially. But much help may be gained in working these matters through with a congregation if there is some explicit negotiation between the minister and the con-
gregation in the early days of his tenure. Schein says this in other words in the context of a consultant entering a new group:

The dilemma for all members early in the group's history is that they do not know each other's needs or styles, and hence cannot easily determine who will be able to influence whom and what. Consequently the consultant will frequently observe a great deal of fencing, testing each other out, and experimenting with different forms of influence in early meetings. . . . [This] represents a careful sorting out, getting acquainted, and coming to terms with each other which the members need to do in order to relax their self-concerns and focus on the task.2

This problem is modified when a minister enters a congregation. Lines of authority, power, and influence will already be drawn. But the arrival of a new minister will inevitably change the status quo.

Because the new minister will develop different relationships with

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1Smith, p. 86.

2Schein, p. 33.
different members of the church and will function in a style or manner different from the previous minister, the power and influence structures will inevitably change.

It is usually taken for granted in most Seventh-day Adventist churches that both minister and congregation clearly understand the meaning and purpose of the church, its mission, and the expected role of the minister. It is the writer's belief that because ministers and the church members seldom face these questions in a systematic and explicit manner, many churches suffer minister/congregational conflict in varying degrees.

Ultimately the minister is responsible to see that some process, which will ensure a thorough discussion and clarification of role expectations, is entered into between himself and his new congregation. This will serve as "a valuable insurance against unanticipated role pressures,"¹ and it will aid the minister to come to grips with his individual needs and the group goals. It will also help prepare the way for the acceptance and intimacy that will be built in the months that follow.

Edgar Schein suggests seven stages of process consultation for a professional business and organization consultant.² Slightly modified, they form an excellent model for a consultant in church-growth and might well be utilized by any minister in his relationship to his church:

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¹ Smith, p. 85.
² Schein, p. 78.
1. Make the initial contact with the church
2. Define the relationship, role expectations, and enter into a psychological contract"—Webster's Encyclopedic Dictionary, (1975), s.v. "Contract." The psychological contract mentioned above is not a formal or written document. Rather it forms a dynamic agreement between the minister and the church regarding the goals and activities of his ministry in relation to the congregation. In essence, it solicits and explores mutual expectations, sets the boundaries of service, surfaces the goals of the church and is open to drawing up a formal and written contract. The writer believes that when a minister decides that this would be desirable, he should explore this possibility with the church. In most cases, however, a consensual contract is all that would be necessary. This need not be a written document, and it would include agreements which are implicitly or explicitly agreed upon during the course of the relationship.
3. Gather data and help the church in self-diagnosis
4. Organize a goal-setting process and select a place and method of work
5. Implement the church's goals through plans and intervention in the established system
6. Reduce involvement
7. Terminate your association

The above process covers more than entry to the church. But it is important that a minister have some broad philosophy, or at least steps, by which he intends to work through the following months or years if he is to successfully and adequately negotiate an entry into a church. This over-view helps give a man a sense of direction and security right from the initial contact phase of his ministry, and his church will soon grasp that their minister knows what he is about.

1 Webster defines contract as "an oral, written or implied agreement between two or more persons."—Webster's Encyclopedic Dictionary, (1975), s.v. "Contract."


Entry at Coloma

The steps which the writer took in entry to the Coloma church (recorded in appendix 1) took a period of two months. It is not necessary to recount what happened in detail, but some observations are in order. There were two stages in the establishment of an informal contract. The first was with Pastor Westfall—with whom it was agreed that the writer would occupy the role of consultant in church-growth. The second was with the church—with which the writer was accepted as a local church elder in addition to being a consultant. This was a very satisfactory arrangement and legitimized the writer's role in a formal way in the church's organizational structure.

It is interesting to notice that, at the conclusion of the formal period of the project, Pastor Westfall commented that he had looked upon the writer as an associate and felt that the church looked upon him as their pastor. The church-members agreed with his assessment of the relationship. This "evolution" demonstrates the importance of the contract being of a dynamic nature. Because Pastor Westfall cared for two churches, the time he had available with the Coloma church was more limited than would usually be the case. Thus the way was opened for the writer to occupy a ministry more extensive than the original contract implicitly specified. There was a degree of struggle about this process. The writer felt that he did not have the time to do what was being asked of him (informally) by church members; yet because he was an ordained minister and a local elder, he felt obliged to respond to various counseling and crisis ministry demands. The writer feels that the initial period of negotiation
with Pastor Westfall and the church clarified relationships and minimized the inevitable stresses and strains which are often present when two ordained ministers are working in the same church—each having different priorities and a different agenda. Certainly Pastor Westfall and the writer enjoyed a cordial and mutually supportive relationship. The "evolution" of the relationship to associate status grew as understanding and mutual confidence was established over a period of six months of ministering together.

**Step 2: Self-study**

Church members and ministers may often sense that all is not well or that things could be better in their church. In addition there is a degree of frustration because few people possess the tools necessary to translate their vague feelings into positive and concrete steps of action. In the business world such a situation opens the door to a process consultant who is hired to work with the company in developing diagnostic skills which will give an understanding of the problems and, hopefully, lead to some solutions.

Schien says:

[A consultant] does not assume that the manager or the organization knows what is wrong, or what is needed, or what the consultant should do. All that is required for the process to begin constructively is some intent on the part of someone in the organization to improve the way things are going. The consultation process itself then helps the manager to define diagnostic steps which lead ultimately to action programs or concrete changes.¹

This model of consultancy can easily be transferred to a church situation. A minister may find himself in the situation where he senses

¹Schein, p. 4.
a feeling of malaise in his church. He finds that he cannot isolate the real problem. Indeed, he finds that he does not really know what he is looking for. All he knows is that something is not right. If he is a secure man, he will look around for some competent minister or church administrator who can act as a consultant in helping him diagnose the trouble. Yet this solution is not adequate for a church. If a church waits passively for a diagnosis of its ills and then receives a handed-down prescription, it will seldom find that the prescription is relevant. It will even seem unpalatable!

When a church senses that it needs a prescription to cure its troubles, it may ask for a consultant to help it find health once more. If the consultant is a wise man and is skilled in consultancy, he will never hand over a diagnosis and prescription. Rather he will focus upon a joint diagnosis with the minister and the church, and aid the church in developing diagnostic skills of its own. In this way a perceived need opens up the way for an acceptable solution.

Even when a consultant, early in the process, recognizes some of the problems in the church, he does not advance any premature solutions. He recognizes that he may be wrong, and the error will damage his relationship with the congregation and its minister. Even if he is not wrong, the consultant will understand that a congregation has the capacity to be defensive, to refuse to listen to his diagnosis, and that it will refuse to listen to the diagnosis even though the consultant was engaged by the church to find a solution to its problems.

Thus it is that whether a consultant is engaged or not, a
church needs to undertake a self-study to get at the root of its problems. A consultant may facilitate this process and save the church much time, but he cannot hand down solutions as prescriptions to the church. The most important thing that he can do is to impart to the minister and his congregation the ability to diagnose and work on their own problems.

Peter Drucker says there is a basic process in understanding a business:

The basic business analysis starts with an examination of the business as it is now, the business as it has been bequeathed to us by the decisions, actions, and results of the past. We need to see the hard skeleton, the basic stuff. . . . We need to see the relationship and interactions of resources and results, of efforts and achievements, of revenues and costs.¹

There are three basic ways by which this data may be gathered:

(1) direct observation, (2) individual and group interviews, and
(3) questionnaires or some other survey instruments which are to be completed.² Direct observation is helpful, but it does not always get behind what is happening on the surface. Interviews help explore these hidden areas and have the advantage of opening up areas which the consultant or minister did not think about when he was drawing up his questionnaire. Questionnaires are helpful also, because they are an easy way to gather data from a large number of people in a short period of time. Their wide acceptance by people and the possibility for anonymity in filling them out often helps in gaining reliable data which are easily tabulated. It is important that the results of all

¹Drucker, p. 15.
²Schein, p. 98.
surveys and questionnaires be shared with the church. Leas and Kittlaus say that the results must be fed back to the people who filled out the questionnaires, "and those same people must then be immediately involved in a process of trying to figure out what to do with what they have learned."^1

Self-study at Coloma

While the writer's entry and relationship to the church were being negotiated, he was engaged in drawing up a church-growth survey or questionnaire. This instrument was to serve a two-fold purpose: (1) to help measure the perceptions of the people in various aspects of church life before, during, and after the formal period of the project, (2) to begin the process of self-study which would open up the way for the church to establish its self-understanding and to prepare it to set goals for its future life. This survey^2 was given out during the lay activities' period between the church service and Sabbath-school. It took thirty minutes to complete.

In addition to the survey, the writer spent time interviewing various members in an informal manner to gather further information about the life and the health of the church. There was a general sense of expectancy among the members that the project would help the church attain its goals of building a new plant and in discipling people to Christ and the church. Two members expressed their hopes


^2See appendix 2.
that the project would help mobilize the congregation to action after what they considered a lull in progress towards establishing a viable local church with its own plant in Coloma.

The next step in the self-study phase of the process was the drawing up of an instrument to gather a confidential church family profile. Because the writer wanted to involve the members in the self-study in such a way that they could gain skills for future use, he worked with some of the elders in a brainstorming session to gather ideas for the instrument. Various facets of church life were examined and problems were discussed (for example, the social life of members, the lack of community involvement and outreach) and a list of areas of concern was compiled. These ideas were then systematized under different headings, and room was left for further additions. Nine days later, a special meeting of the church board worked over the "brainstorm outline" and questions were formulated that the board thought would be helpful in understanding the problems and potential of the church. One week later the writer completed the questionnaire, and it was given to every member to fill out ten days later.

The first page of the questionnaire was designed as a pastor's

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1See appendix 5.

2"The rules of good brainstorming are: All ideas are written down, none is rejected; the atmosphere must be permissive and non-judgmental; the attempt is primarily to get a large quantity of ideas (the sorting is done later). Humor and free association are encouraged (in order to get at subconscious sources of creativity)."--Leas and Kittlaus, p. 154.

3See appendix 3.

4Two weeks were taken to collect all responses.
master-file page. This contained family information and concentrated in the area of relationships. The head of each home was to fill out this page—other family members were to ignore it. The rest of the profile was to be completed by each family member who could write.

Reports were given back to the church on the results of both the church-growth survey¹ and the confidential church family profile.² These reports were given to help stimulate church-members' thinking concerning the self-study process. This simple feedback allowed church members to gauge the effect of the overall "message" they had sent to the church via the questionnaires and to reflect upon how they felt about the various areas of church-life in relation to the mean average presented in the reports.³ This process helped to prepare the church members so that at the forthcoming retreat they could write a mandate or an understanding of the church's mission in Coloma. It also prepared the way for members to set realistic goals for the

¹See appendix 4.
²See appendix 6.
³"In human communication, feedback consists of information sent by the receiver back to the source of the message, allowing the original sender to gauge the effect of his message."—Schmuck et. al. p. 35. Some rules for giving feedback are useful. The following guidelines will help a minister carry this out most effectively. Feedback should be: (1) Noncoercive—that is, given in a way that does not demand the recipients change their behavior. (2) Considerate—the feelings of the recipients should be taken into consideration. They should be ready to deal constructively with the data. (3) Descriptive—it should present a clear report of the facts rather than the reasons things happened in the way they did. Allow the members to wrestle with interpreting the data. (4) Recent—it should be given close to the time of the survey or the events causing the reaction as is possible. (5) Selective—it should not be biased in any way, but it should focus upon behavior that can be changed. (See Schmuck et al., p. 42).
future of the church and exposed areas of church-life which needed some serious thought and attention.

The education program

As a result of the two surveys, certain needs were revealed that the writer felt could be approached by an educational process. This program arose out of an understanding of the principles of church-revitalization, as outlined in chapter II, and reflection upon the health of the church. One immediate area of need was that only 36 per cent of the congregation considered that they engaged in regular family worship. Pastor Westfall picked up this lack right away and preached a sermon on the benefits and blessing to be received from a consistent pattern of family devotions.

From his own observation over the years, this writer has come to believe that learning takes place through education (in the form of sermons, lectures, and the teaching process—Sabbath-school) only when there is a felt need and when people are open and not resistant to the principles advocated by the instructor. For this reason, and because the writer did not have open access to the pulpit of the church, he decided to ask the church members if they would attend a series of Sabbath seminars. A seminar setting provides immediate feedback and interaction with the participants. It also allows for more flexibility in the various methods which can be employed in the educational process. Most important, a seminar allows room for interaction among

1 The philosophy and account of this aspect of the program is included here because it arose out of the self-study experience.

2 See appendix 4.
the participants and opens the way for experiential as well as didactic learning. The church board agreed to the proposal that the church would be helped by a series of seminars.

The writer suggested that an appropriate first seminar should consider church growth,¹ as this was one of the primary aims of the group who established the Coloma church. This was accepted by the church. Arrangements were made with the Methodist church's pastor to use the church basement after the morning service for a fellowship dinner and an afternoon group seminar. This seminar helped to focus the mission of the church and prepared the way for setting goals at the church retreat. It also examined the growth patterns of the Eau Claire church. The members discussed the significance of the transfer membership increase at Eau Claire in relation to what they desired to happen at Coloma. It was felt that the main thrust for obtaining members should be to encourage friends to transfer to Coloma to help build up the resources of the church in preparation for a drive for new members from the community. Several members, however, determined to try to reach unchurched members of the community to lead them to the church.

Two weeks after the seminar, the church was asked by the Michigan Conference of Seventh-day Adventists to conduct a community survey. There was a marked lack of enthusiasm to engage in this project, and three members expressed in varying ways that this was just another yearly conference push which would come and go without any

¹See appendix 7--also appendix 1 for a short seminar report.
major significance. Ten members of the church attended the training session held by Pastor Westfall and the writer, and they visited mem-
bers of the community until rain made it difficult to continue.¹ There was also considerable discussion among various members about the ethics of conducting a community survey for an ulterior end—that of gaining interested people for Bible studies. Two other attempts were made to launch this program, but each was cancelled.² The writer feels that the survey was a good idea, and that if the results had been published in a local paper, the moral issue would have been removed. However, he feels that the program failed because the local people felt no personal ownership in the survey. Those who did go out were probably driven by loyalty and conscience rather than by a desire to conduct a survey for the benefit of themselves, the church, or the local community.

The second seminar was entitled "How to Discover and Use your Spiritual Gift."³ This proved to be a very popular program. It was aimed at helping lay-members develop a sense of identity and a deeper understanding of their role in the local church. Five of the young people attended this seminar, and this marked the beginning of their participation in the revitalization program.

The third seminar focused on "The Role of the Pastor."⁴ This program was an attempt to help both ministers and people to reach

¹See appendix 8.
²See appendix 1: July 2 and July 5.
³See appendix 12—also appendix 1 for a short seminar report.
⁴See appendix 25—also appendix 1 for a short seminar report.
a mutual understanding and acceptance of the work of the pastor. Both Pastor Westfall and the members expressed the feeling that the afternoon spent together working upon the various roles that a minister has to fulfill in ministering to his church brought them closer to each other in understanding and in mutual expectations. Small groups were used to discuss and to make a list of priorities of a minister's roles according to time or importance. One group consisted of ministers and their wives. At the conclusion, the church worked upon a consensus of the priorities of the minister's role as expected in Coloma Seventh-day Adventist church.¹

The fourth education seminar was entitled "Spiritual Gifts II."² This seminar was an attempt to reinforce both the earlier "spiritual gifts" seminar and the "pastor's role" seminar in helping the members to grapple with how to use their gifts in ministry both in the church and out in the community. Small groups were used again, and members were divided according to the outstanding gifts. Two chief gains were reported from this seminar: (1) it helped to make earlier "spiritual gifts" seminar apply more directly to everyday life and (2) it aided several members to experience a lessening of guilt because they realized that they were called to do what they could do in an earnest manner and did not need to respond to any and every appeal that was made from the pulpit.

Associated with the education program was a training program³

¹ See reported results in appendix 25.
² See appendix 35—also appendix 1 for a short seminar report.
³ See appendix 20 for samples of material that was used.
which was designed to help members prepare themselves for giving Bible studies to interested people. This program was begun because many members felt unprepared for this work, yet felt that they should be engaged in giving Bible studies to people who were interested in the Seventh-day Adventist faith. Between twenty-three to twenty-eight people attended the training sessions, and evidence that the program was really making some community impact at the close of the formal project was seen when five gift Bibles were placed in the community, and those who had received them were being followed up by members of the training class. Other members were looking for people with whom they could study the Bible. A new program to obtain more names for gift Bible evangelism was begun after the formal close of the project.

The education program was designed to help members form a biblically orientated conception of the role of a responsible layman. The training program was designed to activate those beliefs in on-the-job-training. The first program helped motivate members to become involved in community outreach by altering their perceptions of their role and abilities. The second helped utilize those abilities.

Step 3: Goal-setting

Management by objective (MBO) makes several assumptions about an organization. Applied to a church they are:

1. The assumption that a church has clearly defined its mission and its goals.

2. The assumption that there is a general consensus among

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1See appendix 38.
members that the mission and goals of the church are in harmony with the direction it should move.

3. The assumption that there is a commitment from both minister and members to perform within the stated goals of the congregation.

4. The assumption that actual performance may be measured against goals and that this will serve as criteria for evaluating the success of the church (from a human perspective).

The above assumptions highlight the significance of step 2 in the revitalization process. A church is not prepared to work together to set goals until it has taken the time to gain some self-understanding and has embarked upon a program of education intended to focus its purposes. Having engaged in a self-study, a congregation is prepared to work at formulating a statement of its mission and then to go on to set objectives.

The writer does not intend to repeat the theory behind revitalization by objective as outlined in chapter II. There are, however, some practical points which should be mentioned to help the reader understand why certain techniques were used in Coloma church in setting its objectives. It is also important to understand the role of a consultant or minister in the goal-setting process.

Halbert E. Gully, in his book on Discussion, Conference and Group Process, gives four reasons why groups should be used to obtain "impressive values." They are listed below for church renewal:

1. There is clearly stronger commitment to a decision when those affected have participated in its formulation.

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2. In most situations, groups apparently produce higher quality discussions than do an equal number of equally able individuals working separately.

3. Group discussion participants gain increased understanding of other persons and learn to get along better with others.

4. Members learn about collective responsibility and irresponsibility, group action and inaction, and similar matters.

It is advisable to use small groups in the process of goal-setting to give every member a voice in the mission and objective of the church. If this process is entered into by the whole church in one large group, then the acknowledged leaders tend to dominate the discussion and many valuable insights are lost. There is also a loss of ownership. An alternative model is much preferable. First divide the church into small groups and ask each group to draw up a list of goals for the church. Then bring all the members together in a large group to work on a consensus. In this way, all have a part and voice in the process. All feel involved and have a stake in seeing the goals realized.

It must not be thought that the minister or consultant should play a passive role in the goal-setting process. He has specialized skills and abilities which should be utilized to their best advantage. He is not only to manage the process but should allow himself to have input into the system. This does not mean that he is to dominate the process. As has already been noticed, the members of a church must learn to see for themselves the problems they have. They must share in the diagnosis and be actively involved in generating a remedy. However, the minister or consultant may play a key role in helping to

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sharpen the diagnosis and in providing alternative solutions that may not have occurred to the members. Schein states:

[The consultant] encourages the client to make the ultimate decision as to what remedy to apply. Again, the consultant does this on the assumption that if he teaches the client to diagnose and remedy situations, problems will be solved more permanently and the client will be able to solve new problems as they arise.  

Therefore, the minister or consultant allows members to work on their own goals, without interfering with that process. But he is free to suggest alternative solutions to problems that arise, to make some suggestions of his own in a particular group, and, most important of all, to provide information to all groups which will help them focus creatively on their task. It is never wise for a minister to lead one of the small groups. This function is best assigned to elders or deacons. The minister should be free to chair the general meeting when all the small groups meet together to work on a consensus. This then allows the group of which he has been a member to retain a leader who can make a report to the larger body. Therefore the presence of the minister or consultant will neither consciously or unconsciously give too much weight to the report of that small group.

Goal-setting at Coloma

Church members gathered at the Crystal Springs Methodist Camp for a Friday evening and Sabbath retreat. Four steps were taken to establish the over-all objectives of the church.

1. The mission of the Coloma church was determined.

1Schein, p. 7.

2See appendices 9 and 10 for information about the retreat.
2. Target periods were set for the goals.

3. Key result areas were selected.

4. Over-all objectives were established.

A computor-tabulated report of the confidential church family profile was given to each participant.¹ Names and personal details were not included in the report, but enough information about personal resources was available to the church to make this document very helpful in setting goals.

On Friday evening the small groups met for one and three-quarter hours. Members wrestled with a mission statement of the church in Coloma and worked on newsprint to draw up a suitable mandate. Early Sabbath morning, the whole group gathered together and worked on a consensus mandate. The group mandates were pinned up on the wall, and the writer, with the use of an overhead projector and screen, wrote out the joint document as it was hammered out phrase by phrase.² There was much animated discussion, argument, and debate as different groups spoke up for their points of view. The writer noticed that some of the less vocal members of the congregation entered into this process quite freely and often spoke on behalf of an idea that their group had generated. At the conclusion of the consensus mandate, there seemed to be a feeling of satisfaction and pride in what had been accomplished. The members were unanimous in their approval of their own mandate and openly decried another mandate that had been

¹See appendix 11.

²See appendix 10.
written on their behalf some days before the retreat by a group of
doctor of ministry students. "Too theological and not practical" was
the general opinion.

After lunch, the group as a whole decided upon two time periods
for setting their goals. The first period focused upon a five-year
plan; the second upon the last six months of 1976.

Members broke up into small groups once more and went to work
on five-year goals. This process continued to refine some ideas about
long-range goals that had been brought up in a discussion which began
before the church service. A similar procedure was followed for
writing a set of consensus five-year goals as had been used for final-
izing the church mandate.

The process of selecting goals for the rest of 1976 was
changed from the small-group setting to a combined meeting. This was
done to enable church members to attend a wedding the next day. Goals
were set in relation to the mandate and the five-year goals. Members
gathered round in a large group and made suggestions which were written
and projected on the overhead screen. Discussion about the value and
feasibility of the goals suggested followed. After general discussion,
a straw vote indicated the general feeling of the members, and goals
were adopted or rejected according to the vote. Twelve goals were
formulated for 1976.¹

Regular breaks were taken throughout the goal-setting process.
Time was given for walking, resting, and community singing around the
piano in the chapel where the meetings were held. Members were very

¹See appendix 10.
enthusiastic about the retreat and felt satisfied about the planning process. During a break in the afternoon session, several members expressed the thought that the retreat should become a biannual event in the life of the church. Before the next session, one of the ladies called the members together and suggested that the church vote to hold two retreats each year. There was a unanimous acceptance of her proposal, and the members settled down to the last session, eager to complete the goals for 1976. Several people told the writer that they felt the retreat had helped members to get to know one another better. The time spent worshipping, fellowshipping, and working together brought a bond of unity to the church which was not as apparent before the retreat. This process was probably aided by the selection of common goals by the members, and purpose was given to the church as a result of having established written and explicit goals for its future.

Two weeks after the retreat the church held its first business meeting. This meeting followed a Sabbath fellowship dinner and was convened in the basement of the Methodist church. It was called at the suggestion of the writer to incorporate into the church records the goals that had been set two weeks previously. Discussion was held as to how the goals should be implemented, and various officers were assigned responsibility to stimulate the church to fulfil its goals.

A second retreat was held October 1-3. This retreat focused upon goals for 1977. More than double the number attended this retreat--many of whom were not members of the Coloma church. A

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1 See appendix 1.
2 See appendix 16.
similar process was followed as described in the earlier retreat, except that the mandate was considered satisfactory and left to stand as written. The five-year goals were also considered satisfactory, and time was taken on Sabbath afternoon to work in small groups to formulate the goals for 1977. Though this process was not completed that day, the members decided to go ahead with the planned social program around a campfire that evening. Members voted to conclude the goal-setting process at a Sabbath afternoon seminar session later in the month since they felt that there was plenty of time to conclude the goal-setting process before the beginning of the new year. They also thought that the delay might prove beneficial because more time would be given to observe the progress of current goals before finalizing goals for 1977.

At the goal-setting seminar, goals were refocused for the following year and certain committees (for example, the lay activities committee or the board of elders) were asked to be responsible for planning for the implementation of various goals. "Ownership" was assigned to each goal, and the role expected of the various committees and their chairmen was to coordinate the implementation of the goal rather than to carry it out themselves. It was expected that each committee would make plans to involve various church members in the realization of its goal, and that the leader of the committee would give a report to the church at a quarterly business meeting of the

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1 See appendix 17.
2 See appendix 22.
progress that had been made towards realizing its objectives.

This process of planning now moves into the next step in church revitalization—implementation.

**Step 4: Implementation**

In working to implement any program of church revitalization the consultant or minister needs to understand two factors that will have a vital effect on its success. The first is the introduction and management of change; the second is leadership style. Larry Richards says that studies in the fields of business management and sociology have uncovered three distinct personality types in relation to change in any organization:

There is the **innovator**; the person willing and ready to try any change that seems logically to offer any progress. . . . There is the **conservative**, who is cautious about any change, and wants to be shown before he sets his foot on uncertain ground. . . . And there are the **inhibitors**; persons who fight change, who will not change, and who vocally resist [change].

Richards goes on to say that 10 percent of people in an organization tend to be innovators; 80 percent are usually conservatives; and 10 percent are inhibitors. When the minister or the consultant has an understanding of this phenomenon, he is better prepared to manage

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1Further help may be found in the annual planning of church goals in Kilinski and Wofford's book on church management entitled *Organization and Leadership in the Local Church* (Grand Rapids, Michigan: Zondervan Publishing House, 1973), pp. 192-96. The authors examine who establishes goals, when to set goals, and how to write goals; and they provide a form in the appendices outlining steps to achieving personal-growth goals.

2Richards, p. 43.

3Ibid.
the implementation of church revitalization. It will tend to make him more patient and give him some sort of empathy for those who are threatened by the changes in church-life that the goals set by the church might entail. It is one thing to set goals and plan for change; it is another to find oneself in the middle of change which may alter the habits of years.¹ If Richards is correct, then 90 percent of church members will not welcome change. This means that a consultant or minister must move with discretion in his management of the methods used to alter church life and practices. He needs to be aware of the danger signals which appear when people are beginning to feel threatened by change and to provide "consultation and psychological support during the transitional phase of the change."² Open communication and good relationships between the minister or consultant and the congregation are essential for the successful implementation of any new program in the church—whether it has been designed by the people themselves or not. In summary, the minister or consultant needs to view himself in a particular way. He needs to see himself as a manager who involves the congregation in a self-motivated and self-directed change effort and to accept the task of reducing the tensions which the change will cause.³


According to Arthur X. Deegan leadership style "is simply the pattern of initiating interactions you have with others in your congregation."¹ No minister operates in one style of leadership alone, but each has a predominant pattern. It is very helpful for him to understand how he will tend to interact with people under given situations, and time is well spent when a minister evaluates his style in relation to five management patterns isolated by Deegan:

1. **The autocratic**—this pattern is based upon authority. It assumes that people will not do anything unless they are told to do it, and that they expect the minister to make all the decisions based upon his superior knowledge and experience. This man is a commander of a squad.

2. **The bureaucratic**—this style is characterized by a constant reference to rules and regulations. The minister usually believes that all difficulties can be settled if everyone will follow the rules and regulations. Decisions are made by parliamentary procedure and compromise is highly valued as a way to make things work.

3. **The permissive**—this style attempts to keep everyone in the church happy and satisfied. The minister carefully avoids upsetting anybody and is more concerned with being liked than doing his duty.

4. **The laissez-faire**—this pattern of leadership comes as close as possible to abandoning any leadership at all. Things are allowed to run their own course. Programs are a problem to the minis-

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ter who functions predominantly in this style.

5. The participative--this pattern is used by those who believe that the way to motivate others is to involve them in the decision-making process. This gains "ownership" of the decision and stimulates the necessary action to carry out a self-imposed obligation.

Deegan comments that there are many other styles (the pluriocratic, the democratic, the inspirational, the human relator, etc.) but states that the five above patterns of leadership "are based upon the possible combination or choices between two values: meeting standards or pleasing people." Oversimplified--putting people first makes a minister permissive; placing standards first makes a minister autocratic. If a minister wishes to avoid both of these, then he will utilize a laisse-faire style of management. Compromise between the two extremes makes a bureaucrat; the desire to utilize the best of both worlds leads to a participative style of leadership.

Implementation at Coloma

The writer had been sensitized to introducing and implementing change by a paper he wrote for his doctor of ministry class on "The Church and Society." Church-growth theory, as expounded in chapter II, also aided in overseeing the implementation of the goals and objectives set by the church at the retreats. But most crucial was the

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1Deegan, p. 11.

2Ibid.
selection of a predominant leadership style to manage and coordinate the whole program.

The writer emphasized a participative style in his leadership for the following reasons:

1. As a consultant to the church, the autocratic style was not available to him. (Nor does he feel comfortable in that pattern of management in any situation.)

2. The bureaucratic style was used occasionally because of the existant church structures—but the writer felt that it was not the most helpful in motivating people in church revitalization. Several low-keyed attempts were made through the year to introduce consensus decision making in the church board and business meetings, but it was obvious that the church was not yet ready for such a move. After a forthright explanation of the principles of consensus, the elders did accept consensus as a method of coming to decisions in their meetings, and there was a freedom of discussion which was seldom realized in the other official boards and groups.

3. The permissive style was used very little during the project by the writer. He considered that there must be a cohesive influence provided by the consultant to help manage the over-all program of the church. People were kept happy by communication, rather than by allowing them to go their own way in the face of the church's plans. An exception here was the way the writer related to the alienated youth-leader and his "hard-core" followers.

4. The laissez-faire style was used frequently in relation to the way the church worked out its goals. However, when some stimu-
lation was required to keep the program on course consultation was employed. Laissez-faire leadership was not considered an option for the dominant leadership style to be used for this program because it demanded firm leadership rather than no leadership at all.

Thus, the writer did not adopt one style of leadership to the exclusion of all others. Instead he utilized the participative pattern as his predominant style because he felt that it was philosophically consistent with church revitalization theory. (He also feels that the participative pattern of relating to others in leadership roles is probably his most natural style).

**Key elements in implementation**

After the church retreat the most pressing concern for the writer was to institute some form of church-growth committee to oversee and manage the implementation of the church program. He therefore called an *elders meeting* to discuss the matter with them. This meeting turned into a "brainstorm" session on the functions for a board of elders.¹ It was agreed to hold regular monthly meetings to help plan and monitor the church revitalization program.²

The church *nominating committee* was meeting at this time (July-August) and it found the church profile very useful when selecting nominees for the various offices. The chairman of the committee, Brother LeRoy Botten, commented, that, "The profile made the task of selecting nominees for each office both efficient and effec-

¹See appendix 1 (July 29) and appendix 13.

²See appendix 1. Further details are given in appendix 14 about the function and responsibilities of the board of deacons.
There were very few refusals and there were fewer non-functioning officers than would have been expected. Several nominations were made that might have been overlooked had it not been for the profile summaries.¹

During one of the elders meetings someone suggested that an efficient way of communicating with all the church members would be a monthly church newsletter. It was decided that this letter would carry a church calendar, reports of significant business conducted on behalf of the church by the church board, an occasional resume of the progress in meeting the goals of the church, and any special items that the pastor or elders thought would be helpful to the members.² The church board accepted this recommendation from the elders, and Brother LeRoy Botten was asked to write and send out the letter each month.

Bulletin reports on the progress towards meeting the church goals were also published at regular intervals. These reports were eagerly scanned by the members, and there was much interest in the advancement towards realizing church goals.³

A combined elders/deacons meeting was requested by the church's head deacon Brother Stramen. Since this meeting was very helpful in coordinating the church program, the elders and deacons decided to hold a regular combined meeting every three months to

¹Conversation with the writer, April 3, 1977.
²See appendices 18, 23, 27, 31 33, 36.
³See appendices 16, 22, 24, 29, 30, 34.
assess the progress made towards the church goals during the past quarter. The meeting was scheduled for the Monday night before the quarterly business meeting. Reports were taken at this meeting about the health of the church, and goals were evaluated and recommendations formulated to present to the business meeting of the church one week later.¹

The deacons decided that the time spent together was valuable in planning their work. They therefore scheduled a regular monthly deacon's meeting which was held before the monthly fellowship dinner and after the morning church services.

A quarterly business meeting became a regular part of the church program. This meeting was instituted to provide the church with a formal forum to obtain "feedback" on its performance and to assess the relevance of its goals. As circumstances demanded, goals were modified or revised, and the new goals were published in the church bulletin the following Sabbath.²

As the year-end approached the elders began to plan for the appeal for missions campaign. This public appeal for money is held annually throughout the world by the Seventh-day Adventist Church. Monetary goals are set by area conferences, and churches are "encouraged" through their pastors to reach the particular goal that has been set for them. Coloma had not reached its goal in past years. This year the elders (in consultation with the Lay Activities Committee)³

¹See figure 1 for the frequency and pattern of these meetings.
²See for example appendix 30.
³See appendix 1.
decided to attempt to make the appeal more than simply asking for money. A letter was composed and sent to Coloma householders wishing them the season's greetings and offering each home a gift Bible and a set of reading guides. The purpose of the appeal for missions campaign was also explained. The letters were mailed to each home listed in the Coloma telephone directory.\(^1\) As a result of the letter and the follow-up visitation, the church reached the financial goal set by the conference, and five people expressed interest in receiving the gift Bibles.

Because the church was having difficulty finding a time when members could attend social activities, the elders organized a social poll.\(^2\) This poll revealed that Saturday evening would be the best time to conduct social activities, but not enough people indicated regular free time to institute a social program apart from the already functioning monthly fellowship meal. As a result of this poll, however, the church decided to hold a church Christmas party in early December. Most of the members attended this social held at one of the elder's homes and expressed their enjoyment of the occasion.

The success of the goals

At the end of the year only two of the goals which the church planned in May had not been realized.\(^3\) The monthly elders meeting instituted to coordinate the revitalization program was functioning

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\(^1\) See appendix 23.

\(^2\) See appendix 21.

\(^3\) See appendix 29.
very satisfactorily. The church had held its projected retreat in the Fall (October 1-3). Two of the three spiritual enrichment seminars had been held (on spiritual gifts and the role of the pastor), and the third had been cancelled in favor of a seminar designed to complete the goal-setting process begun at the October retreat. The goal to add ten members to the church had been surpassed by three. It is true that twelve of these members were added through transfer of membership and only one had been added by baptism, but this was the emphasis placed upon the gaining-new-members goal in the early stages of the revitalization program. At the close of the year, emphasis of the program was turning more toward reaching the unchurched members of the community, as well as encouraging people who were members of larger Seventh-day Adventist churches to transfer their church membership and to fellowship with the Coloma church.

Another goal was realized when land was secured by December, 1976 for the building of a church. This land, within the city limits, was purchased at a surprisingly low price. Members felt that the securement of this land was providential, and payment for the entire block was made in February, 1977. The initial deposit was made in 1976, however, and the final payment was made after an official survey and contractual arrangements had been completed. Several members expressed the thought that the church would probably not have secured the land as quickly as it did had they not set this objective. The goal stimulated members to look for suitable land. Several properties were considered before members agreed to purchase the land within the city limits.
One of the goals that was modified during the year was the completion of a community survey. The writer believes that this goal was incorporated into the objectives of the church because members felt a loyalty to the conference which had promoted this program. It became clear that there was not much feeling of local "ownership" for this task; therefore the elders suggested that the community survey be united with the yearly appeal for missions campaign. Members would not only solicit for money when they visited homes in the community, they would also look for people who were interested in studying the Bible, and for people who were in need. This suggestion was accepted by the church, and the goal was completed as planned.

One goal which was not met during the year concerned the youth program. The goal simply stated, "[The church should] encourage a youth program." This failed because of a general spirit of alienation between some of the youth and the church. Other factors working against the realization of this goal were the scattered membership of the church, the small numbers of youth in a given age-bracket, and an attractive social program at Andrews University. The young people expressed some interest in going roller-skating together, but nothing came of this venture because the older members of the church could not agree that this activity was appropriate for a church-group. The attempt to sponsor a youth-activities night then lapsed in the face of opposition by some of the adults; and, consequently, there was little interest in working towards further programs.

The Bible-study training program was held in which members learned how to mark their Bibles and to chain-reference them for
giving Bible studies. Even though members were gaining the tools necessary for this work, the training program broke down in actual field experience. One of the goals called for the church to be "conducting ten Bible studies by December 31." Seven members were involved in giving Bible studies during the latter part of 1976, and three more began this work after the year expired.

The church did investigate cooperating in welfare work with another Coloma church. The members decided, however, that due to the unique Seventh-day Adventist philosophy and theology, it would not be wise to engage in this work with another church.

The church felt that the establishment of an annual Christmas party fulfilled the goal to institute a regular social program and was satisfied to continue the monthly fellowship dinner.

Thus, nine of the twelve goals set by the church were realized completely. Two others were partially fulfilled and one of these could be considered met if the goal-setting seminar is taken as a suitable replacement for the enrichment seminar. Only the encouragement of a youth program was not a success, and this aspect of the church program continues to be a problem to Coloma Seventh-day Adventist church.

**Step 5: Review**

The review process differs from the self-evaluation in that it puts the focus on purpose, goals, program, and performance in relation to these, rather than the complete church situation. It focuses on performance rather than on institutional maintenance. Having defined the purpose of the church and its goals and objectives
the church is then in a position to formulate questions with which to evaluate the program. Associated with this is evaluation of quality rather than quantity, of effectiveness rather than efficiency and economy.\(^1\) Schaller in his book on Parish Planning says that this process reduces "the ravages of institutional blight."\(^2\)

By reviewing the program in relation to the set goals of the church and assessing its effectiveness, the church is then prepared to enter into the self-study process once more with a look at the overall health of the church. Two instruments which are helpful in beginning this self-study once more are the church-growth survey and the confidential family profile.\(^3\) Thus the entire process outlined in figure 2 is to be repeated with the exception of the entry step.

**Review at Coloma**

In harmony with the principle of the church designing its own program the writer asked the church board to formulate questions appropriate for evaluating the church revitalization program. This was done at a church board meeting and the writer had the questions duplicated for an afternoon seminar to be held March 12.\(^4\)

The review process began with a goal-review at the end of December.\(^5\) Between that time and the formal conclusion of the

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\(^2\) Ibid.

\(^3\) See appendices 2 and 5.

\(^4\) See appendix 37.

\(^5\) See appendix 29.
project there was some informal discussion among members and the writer about the worth of the revitalization process to the church. One week after the final church-growth survey, the church began its formal review of the program. Members enjoyed a fellowship dinner together and remained to answer the questions that the church board had formulated February 28. Pastor Westfall was present, but the writer chaired the assessment meeting.

The format was a round-table discussion group. Members first wrote their responses to the questions and then time was given for discussing each question. The written results of this evaluation or review are recorded in chapter IV.

During the assessment and review of the program consensus was reached as to the over-all value of the process to the church. This consensus was then translated into an official church action by means of a unanimous vote to continue the church revitalization process as a permanent program in the church.

**Step 6: Withdrawal**

The process of withdrawal will differ depending upon whether the leader of the program concerned is a consultant or the church minister. If the leader is a consultant, his involvement with the church should be reduced gradually. The decision to do this should be mutually acceptable to the church, its minister, and the consultant. The involvement of the consultant need not drop to zero. It would probably be wiser to continue the relationship at a very low

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1 See Schein, p. 129 for the principles here.
level and to leave the door open for further work with the church should it so desire.¹

When a minister leaves a church to go to another parish or position, it is expected that he will be replaced by another man. Professional ethics usually demand that he will not be involved with the church in a ministry relationship without special arrangements being made with the new pastor. Thus his involvement should drop to zero and it is unlikely that he will be requested to return to the same church again.

The minister needs to give some thought to his withdrawal. He needs to prepare both the church and himself for the forthcoming break in their relationship. This should be worked through with an understanding of the grieving process and some formal occasion should be scheduled to complete the "farewells."² This process will also help ease the entry of his successor.

Perhaps the most important element of a minister or consultant's withdrawal, as far as the program of the church is concerned, is to see that the gains made under his ministry are retained. It is important that the changes which have taken place and are of value to the church should be institutionalized. This may be effected by regular scheduling of events or by creating new offices in the church governing body.

¹Schein, p. 129.

²A valuable book for ministers has been written by David K. Switzer, The Minister as Crisis Counselor (Nashville, Tennessee: Abingdon Press, 1974). This book has an excellent chapter on the grieving process, and its principles apply to a minister's withdrawal from a church.
Withdrawal at Coloma

The writer was in a unique position as his withdrawal from the Coloma church took place. He had been acting in the capacity of a consultant but was compelled by his move to Australia to drop his involvement with the church to zero. He observed that the grieving process between the church and himself and his family began in April. He expected that this process would probably climax at a planned retreat in late May, which was his last personal contact with the Coloma church and its members.

At the March elders meeting the writer raised the subject of his departure from the church and the elders agreed that he should continue in fellowship but take a less active part in the church program. Because of his concern that the revitalization process be retained in Coloma church in harmony with the decision of the members at the program review-seminar, the writer asked the elders to consider appointing a church-growth secretary to continue to coordinate the church program. The elders accepted this recommendation, and Pastor Westfall expressed the thought that it would help him in his administration of the church.

At the next church board meeting, a church-growth secretary was elected and the board decided to nominate an assistant to insure continuity in the program should one officer move to another church. It was voted that these positions be regularly elected officers of the church and that the church nominating committee be responsible for supplying the church with nominations for the new offices in future years.
Other features of the revitalization program were institution­alized by scheduling them into the yearly calendar of the church. Retreats, seminars, deacons and elders meetings, and quarterly business meetings were all scheduled into the yearly program of the church and their function was tied directly to the revitalization process as modelled during the year 1976-1977.

Discussion was also devoted to familiarizing a new pastor with the church program after Pastor Westfall accepts a call to another church. It was thought wise for the church to obtain some form of a report from the writer's project for continuing reference.

* * * *

The fact that the Coloma church voted to retain the revitalization process on a permanent basis for the years to come is some indication of the value of the program as perceived by the church members.

The writer recognizes that there were weaknesses as well as strengths in the program. It is with this thought in mind that he turns to an evaluation of the project in relation to church growth. It should be recognized that this evaluation is largely subjective in nature—both as evaluated by the writer and the church members—and that this evaluation is not "scientific" in the strictest meaning of the term. It is, however, some attempt to assess both the revitalization process and the consequent church program with a view to making some value judgments as to the future worth of the project in the life of the Seventh-day Adventist Church and in the writer's future ministry.
CHAPTER IV

EVALUATION OF THE PROJECT

Introduction

This evaluation will use information supplied by the Coloma church members at a program review seminar, data compiled from the church-growth surveys, an assessment by the pastor of the church, Elder J.D. Westfall, and observations from the writer.

Assessment by Church Members

This church assessment took place at an afternoon seminar.\(^1\) Members first wrote answers to the questions compiled by the church board as to the worth of the project and the program it generated in the church.\(^2\) The seminar was then opened up for a general discussion of the various questions before the members addressed themselves to the question of whether they wished the program to continue in the church through the years to come.

At the conclusion of the seminar the church members did decide to continue the revitalization process which this project brought to the church. The writer believes that this decision is a significant value judgment as to the worth of the program to the Coloma church members. Their decision was based upon the information in table 1.

\(^1\)See appendix 1.

\(^2\)See appendix 37.
### CHURCH PROGRAM EVALUATION

1. **What were some of the greatest strengths of the program?**

   a. United the church (6)
   b. Sound educational basis—seminars (6)
   c. Total church and church leadership involvement (5)
   d. Weekend retreats (5)
   e. Goal setting (4)
   f. Knowledge of spiritual gifts and the practical application (3)
   g. Organization of the program (2)
   h. Sound theological basis (2)
   i. Church profile (2)
   j. Expanding evangelistic outreach (2)
   k. Put into action the plans set (2)
   l. Fellowship (2)
   m. See our potential (1)
   n. Leadership of Elder Giller (1)
   o. Group planning sessions (1)
   p. Helped to set priorities straight (1)
   q. Sound managerial basis—program review and revision on a routine basis (1)
   r. Concern to be non-threatening (1)

2. **What aspect has been a personal help?**

   a. Spiritual gifts seminar (5)
   b. Seminars (3)
   c. Bible study training (2)
   d. Identifying spiritual gifts (2)
   e. Retreats (2)
   f. To see the church working together (1)
   g. Encouragement (1)
   h. Every part of the program has helped my life (1)
   i. Awareness for self-fulfilment (1)
   j. Provided a stimulus to seek a deeper spiritual life (1)
   k. Practical application of spiritual gifts (1)
   l. Better understanding of personal goals (1)
   m. Getting better acquainted with fellow members (1)
   n. Pastor's role (1)

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**Note:** Answers supplied by twenty-one church members. Number of members responding is recorded in parentheses.
TABLE 1--Continued

3. Were the seminars valuable?
   a. Yes (19)
   b. Should be made a regular habit (1)
   c. Wish all members could have attended them (1)

4. Should there have been more or less seminars?
   (Church-growth, spiritual-gifts I & II, Pastor's Role)
   a. More (8)
   b. Just the right number (8)

Which seminar was the most helpful?
   a. Spiritual-gifts seminar II (13)
   b. Spiritual-gifts seminar I (11)
   c. Church-growth seminar (3)
   d. Role of the Pastor (1)
   e. Each phase helped to approach the next seminar with more understanding (1)
   f. Don't know (1)

5. What other topics would you have liked to have been included?
   a. Sabbath activities (4)
   b. Child rearing and discipline (2)
   c. Organization of a program for example, cooking school, Sabbath school class, public meetings (1)
   d. Self-worth (1)
   e. Theology of church growth and operation (1)
   f. Sabbath school teaching (1)
   g. Setting priorities (1)
   h. Reverence (1)
   i. Human potential (1)
   j. Family life (1)
   k. Devotional life (1)
   l. Recreation (1)
   m. Diet (1)
   n. Marriage (1)
   o. Finance--church and personal (1)
6. Has this program made the role of the pastor more effective in the church? (Comment)
   a. Yes (14)
   b. Members have a clearer concept of their role (3)
   c. Church members are much more aware of the need of assuming more of the responsibility of the entire church program (3)
   d. Because members are more aware of their role the pastor has more time to attend to more important things (2)
   e. Yes—because the pastor knows what the laity expect of him (2)
   f. Brought the church closer to the model of the early church (1)
   g. Not yet—pastor not directly involved in leading out (1)
   h. The pastor is more aware of the potential of his congregation and can plan accordingly (1)

7. What changes have you experienced in your own life as a result of the church growth program?
   a. An awareness of my potential and the possibilities of what I should be able to do as a worker in my church (4)
   b. Increased awareness of practicality of Scriptures to daily life. Helped in understanding forgiveness, guilt and perfection. Focusing on particular spiritual gift (1)
   c. Greater confidence that what I am doing is what God expects (1)
   d. A closer bond to the pastor and other members of the church family (1)
   e. I have become more tolerant and understanding (1)
   f. Setting goals (1)
   g. Set my priorities straight (1)
   h. Everyone can be a worker for Christ (1)
   i. More aware of the role of the laity (1)
   j. Able to apply spiritual gifts—not everyone has all gifts (1)

8. Has your perception of the church changed over the past year?
   a. Yes (13)
   b. No (3)
9. Has your perception of your role as a laymember changed over the past 12 months? (If so, how?)
   a. Yes (11)
   b. Can now see new ways of witnessing and God has a special work for each member (3)
   c. No (2)
   d. Feel more qualified to give Bible studies (1)
   e. Can see more clearly the responsibilities of the lay person (1)
   f. Can see many more areas in which I need to develop (1)
   g. I don't need to have all gifts to be useful in God's work (1)

10. Was the goal-setting process valuable to the church?
    a. Yes (17)

11. Has setting goals in the church helped you to set goals in your own life?
    a. Yes (12)
    b. No (3)
    c. Had already been setting goals (1)

12. Has the program had any effect upon the unity of your family?
    a. Yes (7)
    b. No (4)
    c. Hard to say, with two teenagers family unity is usually a matter of interpretation (1)

13. Do you wish to see this program continued in the church?
    a. Yes (15)
    b. If it could be carried on all right (1)
14. Why do you desire to see the program continued?
   a. It is a unifying force and stimulates us to reach out to others (4)
   b. It will continue to add strength to the church as it grows (3)
   c. The program has elements which are essential to the completion of the S.D.A. mission on earth. It seems that we have been drawn closer to the Scriptural and Spirit of Prophecy model. We must proceed even further (1)
   d. It has gotten us involved and kept us moving (1)
   e. It has real value in helping us become better prepared for community outreach and personal achievement (1)
   f. It has great value to the church and individuals (1)
   g. The retreats were a great spiritual and social help (1)

15. What part or parts of the program would you like to see changed?
   a. None (6)
   b. More members involved (3)
   c. Meetings not so long (1)
   d. More youth activities (1)
   e. One completely social retreat (1)

16. Would you recommend that this program be used in a larger church?
   a. Yes (15)
   b. It may be beneficial (1)

17. How could the youth have been more involved in the program?
   a. There must be a willingness on their part to get involved (5)
   b. Hold special youth seminars (4)
   c. I don't know (3)

18. Do you think that the effects of this program will be felt in the church a year from now?
   a. Yes (16)
19. Do you think that its effects will be felt in the community a year from now?
   a. Yes (16)

20. Are you convinced as a church that you see enough value in the methodology and results of this revitalization program that you wish to continue it indefinitely?
   a. Yes (16)

21. Are there any suggestions for a minister in planning and implementing a similar program in another church?
   a. Consult with church using this method (2)
   b. Try to contain the program in the time allotted. Don't encroach on Sabbath school time for general or sectional meetings (1)
   c. Use other seminars as well as those used this year (1)
   d. Examine how last years goals have been met and modify goals and plans to suit the church (1)
   e. The great sensitivity and tact displayed by Elder Giller and Pastor Westfall have been the foundation on which all was built. If this had not existed from the beginning the other strengths of the program would never have had an opportunity to develop (1)
   f. Keep the program informal and close to the members (1)
   g. The retreats are vital (1)
   h. Let each member have a part (1)

In addition to the reactions in table 1 to the revitalization program the writer received a personal letter from one of the elders of the church who visited California during the winter months. In commenting on the program he wrote:

I believe that the Coloma church revitalization program was great. It brought something positive to work and look forward to as a church. It came also at the right time because there was a lag [in] . . . church affairs. So I believe that the program has helped enormously.¹

Reflection upon the church assessment

Table 1 contains the written observations made by the twenty-one members present at the assessment seminar. The writer has some observations to make upon this material based on his own insights and the discussion at the seminar.

According to the members the two greatest strengths of the revitalization program were that it united the church and that it was conducted upon a sound educational basis. (It is interesting to note that five members of the congregation were teaching at Andrews University). Two other areas which formed a basis for the project were both mentioned by members. One was that there was a sound theological basis—the other concerned a sound managerial basis.

There was much discussion about the leadership of the program and the observation was made that it involved the "total church and church leadership." It was felt that the revitalization process was instituted in a non-threatening manner, and that the program "helped to set priorities straight."

The elements of the program which were seen to be of greatest personal help were the seminars, the retreats, and the Bible-study training. One person commented that the program had helped him gain a better understanding of his personal life goals. Several remarked on the encouragement they had received as a result of seeing the church working together to achieve its goals.

The most appreciated seminars were on spiritual gifts. It was interesting to observe how the members caught the over-all
design of the seminars. One person wrote, "Each phase helped to approach the next seminar with more understanding."

In assessing the project in relation to the role of the pastor, most people thought that it had made the pastor's role more effective in the church. Several members commented that because the members had a clearer concept of their roles and were aware of the need for assuming more responsibility for the entire church program, the pastor was freed to attend to more important matters. Someone said that "the pastor is more aware of the potential of his congregation and can plan accordingly." Members also thought that the project made the pastor more aware of what the laity expect of him. One person commented that the program had not made the role of the pastor more effective in the church because the pastor was not yet leading out in the revitalization program.

In answer to the question, "What changes have you experienced in your own life as a result of the church-growth program?" four people mentioned that they were more aware of their own potential and the possibilities open to them as workers in the church. One member said that his life had changed in "an increased awareness of [the] practicality of [the] Scriptures to daily life. [It] helped in understanding forgiveness, guilt and perfection. [It also helped me focus on a] particular spiritual gift." Another said that he/she had changed in experiencing a closer bond to the pastor and to other members of the church family. Other comments were, "I have become more tolerant and understanding." "I set my priorities straight." Someone found that, "Everyone can be a worker for Christ."
Most people present at the assessment thought that their perception of the church and their own role as a lay member had changed over the past year. Several remarked that they could now see new ways of witnessing and that God had a special work for each member to do.

The goal-setting process was seen as valuable to the church and most felt that it had helped them think about and establish priorities in their own lives.

It appeared that the program did not have a clear effect upon the unity of the families in the church. Some thought that they had been brought closer together; others, that there had been no change.

When members answered the question about what they would like to have seen changed in the program, three members commented that they would have liked to have seen more members involved. One felt that the meetings were too long. Another thought that there should have been more youth activities.

A consensus was reached about the usefulness of the program in a larger church. Fifteen people recommended that it should be used in larger churches. Others thought that it would be useful but that it would be harder to organize because greater numbers of people are harder to motivate. It was generally agreed that the principles of the revitalization process would be of value to any church, but that the person initiating the program would need to give some thought to possible problems in the areas of motivation and communication.

A specific question was asked about how the youth could have been motivated to have become more involved in the program. The
majority thought that there must be a basic willingness on the part of young people to become involved in church programs before they could be involved in a particular program. Four people suggested that it would have been helpful to have held special youth seminars. The writer believes that the program failed to reach the young people at the point when they were asked to become involved in designing their own program in relation to the rest of the church. Their Sabbath-school leader made it very clear to the writer that he could see no value in the project and refused to spend any time discussing the principles involved or in making any suggestions to the writer as to how the project could be made useful to the church or its young people.

The members thought that the effects of the program would be felt in both the church and the community of Coloma a year from now. This reflected the belief that the church was now more able to plan and to execute the goals that it had set, and that it was beginning to institute several community-outreach programs.

There were several suggestions made by the members for a minister who might like to implement a similar program in another church. Two people thought that he should consult with a church which was already using the revitalization process to plan its own program. The church Sabbath-school teacher suggested that the revitalization part of the program be kept within the time allotted. This was because several of the survey sessions took more than the twenty minutes allocated to the lay activities period between the Church service and Sabbath school. One person mentioned that the program was built upon the sensitivity and tact of the ministers involved.
Another member emphasized that the success of the program depended upon keeping it informal and close to the members. Retreats were considered a vital part of the program. It was also emphasized that each member of the church should have a part to play.

Members decided that they saw enough value in the revitalization program to continue it indefinitely. Reasons given for desiring to see the program continue were: "It is a unifying force and stimulates us to reach out to others." One person declared: "The program has elements which are essential to the completion of the SDA mission on earth. It seems that we have been drawn closer to the Scriptural . . . model. We must proceed even further."

Others focused upon the success of the program in involving and moving the church members towards community outreach and personal achievement.

The assessment concluded with the writer asking what were the weaknesses in the program. At this point discussion turned once more to the failure of the youth (as a group) to become involved in the total program of the church as well as the project.

One effect produced by the program was quite a surprise to the writer. There were several remarks that the program had brought a reduction of guilt and a greater understanding of the practical nature of Scripture as well as an increase of self-acceptance.

The writer believes that this took place because of the content of the seminars, a series of "How to . . ." sermons, and the attention given to interpersonal relationships throughout the program. One learning that this has produced for the writer is that people's
attitudes and self-perception are more easily changed when the day-to-day business of the church is conducted in direct relation to Scriptural principles. Christ-centered preaching is more effective when people sense that the church is moving forward in both its practical goals and its spiritual life. This means that the writer is going to ask himself this question about his sermon every time he preaches in his church: "What are the practical implications of this sermon/seminar for the administrative life of this church?" The project has convinced the writer that people grow more quickly when they not only hear the Gospel but see it at work in church management.

The Church-growth Survey

This survey was administered three times during the year that the project was being implemented in the church. The data from the survey were compiled by the computer at Andrews University. Because of the volume of the data the writer, in consultation with Dr. Kurtz—the director of the Doctor of Ministry program at Andrews, Dr. McNitt—a statistician and member of the Coloma church, and Mr. Botten—the director of Andrews University computing center and also a member of Coloma church, decided to limit this evaluation to significant changes which had taken place in the experience of the members over the twelve-month period. The data are commented upon in relation to a total sample of all those present at the church when the surveys were administered. The participants are members who were involved in all but one

1 See appendix 2.
2 See appendix 1.
or two of the church activities related to the project (that is, retreats, seminars, business meetings, training sessions, etc.); the partial participants are members who attended the project programs spasmodically or who left or joined the church part way through the year; and the non-participants are members of the church who did not attend the seminars, retreats, or business meetings, but who were present at church for the programs conducted during the church lay activities period. This last group (of nine people) was aware of what was happening in the church and of the goals that were set. They also received feedback for all the various events that took place along with the rest of the church members. It cannot be said, therefore, that the project had no effect upon any changes that took place in their perceptions of the church during the year.

In the same way it cannot be concluded that the changes in people, or their attitudes to the church and its ministry, took place only because of the revitalization project. The writer is aware that there may be factors beyond his knowledge which have also affected the results of the survey—some will have acted positively, others negatively.

Over-all trends

The majority of the participants were in the thirty- to fifty-year-old age bracket. Their scores rated consistently higher in almost all the categories measured by the survey than those of other groups. The non-participants rated lowest in scores. It appeared that some of the youth were antagonistic to the church and its programs. This was indicated not only by the scores which some gave the various
questions asked in the survey but also by the patterns of their answers.\(^1\)

**General trends**

The church thought that the *most important activity for a Christian* is to witness for Christ.\(^2\) Church attendance was second. Welfare work was considered to be the least significant activity. No one rated soul-winning as the most important activity on the first survey, but seven people made it their chief priority on the concluding test. There was an interesting change in the pattern of response as the year progressed. By the third survey there was a more uniform spread over the various activities listed. It would appear that there is now a broader interest in a variety of Christian activities than in early 1976. It is hoped that this will strengthen the life of the church. Although witnessing for Christ ranked first on all the tests, it scored more highly at the end of the project than at the beginning.

As can be seen from the graphs in appendix 40, the members' understanding of the role of the pastor did not change significantly during the year. Their ranking of the *importance of the pastor's roles*\(^3\) also varied little. All the tests revealed that the most important role a pastor could occupy for the members of the church was that of a Bible student and man of prayer. His least important role

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1. This observation was made at a meeting with Dr. McNitt and Mr. Botten when the data were analysed.
2. See questions 4-9 on the survey in appendix 2.
3. Ibid., questions 13-20.
was that of visitor. There was a greater emphasis on the pastor's role as an enabler in the church on the last survey. The writer believes that this change came about largely because of the two spiritual-gifts seminars—where members found that they could use their gift in ministering to the church—and the seminar on the pastor's role.

The only comment which needs to be made about the question on spiritual gifts is that many changed in their perception of which gift was their chief gift. There was also a wider spread over the gifts selected on the third test.

Five people were engaged in giving Bible studies at the conclusion of the project as against three at the beginning. (It should be noted that there were seven people doing this work earlier in the year, but some were absent when this survey was taken. This explains the difference between these figures and those realized by the goals of the church.) Eight other people felt that they should be giving Bible studies as the program concluded but said that there was some other factor—for example, work schedule—that was presently hindering them from engaging in this missionary activity.

In answer to the question about actively witnessing for Christ, the general pattern showed an increase in desire to witness, but not in active witnessing. There was an increase of seven people who felt no need to witness—most of these folk were youth or new members.

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1 See appendix 2, questions 13-20.
2 Ibid., question 26.
3 Ibid., question 27.
In response to the question concerning the hours a week spent in personal devotions,\(^1\) there was an increase during the year of those who spent one to two hours a week—from six to fifteen people. Two more people were spending three to four hours a week in personal Bible study, but four people fewer were spending five or more hours a week in personal devotions. There was an increase among church members from fifteen to twenty-two people reporting regular family worship.\(^2\)

**Significant trends**

Dr. McNitt and Mr. Botten considered that '4 of a unit on the scale of one to seven on the graphs in appendix 40 was of significance. An increase or decrease of one whole unit (or more) was considered to be very significant.

The most significant change that took place in the perceptions of the church members during the year was in their understanding of what God requires of a layman or laywoman in Christian service.\(^3\) The largest gain made in this area was experienced by the participants. The partial participants lost ground between the second and the third surveys, and the writer speculates that this was because some of the members leaving the church (who up to that time had been fully involved in the program) were replaced by others who participated very well, but who did not have the background of the earlier seminars to help them in their growth. It is interesting to note that

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\(^1\)See appendix 2, question 30.

\(^2\)Ibid., question 31.

\(^3\)Ibid., question 24. Note also appendix 40 for results.
there was a significant loss in the adequacy of understanding the layperson's role by the non-participants. One of the members in this group suggested that the reason for this was that their feelings towards the church and its activities had deteriorated during the year. She further commented that Christianity did not comprise of church attendance and missionary work but had no definition of what Christianity really was to her. The conversation concluded with her commenting, "I don't know—I'm all confused." The writer believes that some of the answers supplied by a limited number of the young people expressed their indifference not only to the project that was conducted in the church but towards the church in general.

The next area of church life that showed a significant gain in the perceptions of the members was the activity of the church in soul-winning work. The gain made by the total sample was considered significant, but the gains made by the participants and partial participants were considered very significant. Even the non-participants registered a significant gain in this area and the writer speculates that this was because the church was moving from talking about their mission to actually becoming involved in missionary activity. The non-participants lost satisfaction with the church's evangelism in the period between the second and the third surveys.

Question 10 in the survey focused upon the over-all church program for community outreach. It differed from the former question

1See appendix 2, question 21. Note also appendix 40.
2Ibid., question 10. Note also appendix 40.
in directing attention to the church program rather than the actual activity of the members. This area showed a significant gain in adequacy also. The participants judged that the program the church had planned for outreach was much more adequate than at the beginning of the project. The non-participants showed the highest gain in this area made by any group upon any aspect of the church's life. One interpretation of what the non-participants were saying could be, "The church has a far better program for community outreach but has not carried out its plans as well as might be expected."

On the other hand, the participants seem to be saying, "Our program is better, and we are participating in a more effective way than early last year."

The next most significant growth in church members' attitudes lay in the area of adequacy for ministry to the church and the community.¹ Those members who participated fully in the revitalization program showed a significant gain, but less so than the partial participants. One factor which might have influenced this result may have been the fact that a good proportion of the partial participants joined the church at the time the training program was under way. It should also be noted that many of the individuals in this group left the church part way through the year and that there were a number of different people involved in survey one, survey two, and survey three. This could account for the large increase in this area also.

¹See appendix 2, question 11. Note also appendix 40.
The last area of church life which showed a significant over-all growth was the satisfaction registered by participants and partial participants in their active participation in the missionary work of the church. Non-participants made a small gain here. It must not be thought that this means that the members were satisfied with the level of their involvement—only that they were more satisfied than they had been a year previously.

It is interesting that the members of the church who were very much involved in the revitalization program registered a significant growth in their satisfaction with life priorities. In contrast to this there was a large drop in the level of satisfaction registered by the non-participants. The partial participants registered a small gain. The writer believes that the project did influence those people who participated in the various activities organized. Twelve people said that the project had helped them set personal goals for life, and one person noted that the chief personal change that he had made in his own life as a result of the program was that "it set my priorities straight." The writer also recognizes that the revitalization project was not the only factor influencing people's life priorities during this time. He does, however, believe that it played an important part in helping people examine their personal life-goals and, some, to adjust their life.

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1 See appendix 2, question 32. Note also appendix 40.

2 Ibid., question 23. Note also appendix 40.

3 See table 1.
priorities.

The partial participants showed a significant gain in their understanding of the role of the pastor. One reason for this could have been that many in this category attended the seminar on the role of the pastor after they joined the church. They did not have the opportunity to attend the earlier seminars on spiritual gifts and church growth, and they may have given greater weight to their experience gained from the single seminar than the other people who attended all the seminars or who did not attend any.

A significant loss of satisfaction in their experience of church fellowship was registered by the participants. Both the partial-participants and the non-participants showed small gains in this area. The graphs reveal a history of the feelings of the church in relation to the conflicts it experienced through the year, and the writer feels that the church was beginning to regain its former satisfaction with the fellowship experienced with each other at the conclusion of the project.

The partial-participants felt that the church was not as adequate in meeting their family needs at the end of the project. The writer suggests that this may have been because of different families being involved at the beginning and the end of the project. Another reason could have been that as a result of discussion in the church over the youth program the newcomers became concerned over

1 See appendix 2, questions 13-20. Note also appendix 40.
2 Ibid., question 22. Note also appendix 40.
3 Ibid., question 2. Note also appendix 40.
the way the church was meeting the needs of the young people. Other people had lived with the youth problem for over a year, and although they were concerned about the situation they may have been less affected by it than the newer members when the last survey was administered.

Perhaps the most significant loss registered during the year was noted by the non-participants. There was a very significant drop in their feelings of adequacy of their understanding the peculiar mission of the Seventh-day Adventist Church.\(^1\) The writer believes that this came about because the bulk of this group was made up by young people. Their former Sabbath-school teacher has continued to have a marked influence in their lives and several of the youth appear to reflect his attitudes towards the church. "Don" has openly declared that the Seventh-day Adventist Church is not relevant to the twentieth century, and that he is enjoying a deeper fellowship with Christ while engaged in a "worldly" life-style. The participants registered a gain in their understanding of the mission of the Adventist Church even though the project did not focus explicitly upon this area.

A comparison between the answers given to, \textit{How many hours a week could you devote to missionary work, taking a realistic assessment of your family and work responsibilities?} and, \textit{How many hours a week do you devote to some form of outreach for Christ?} is quite significant. The "average" person in the church was spending a little

\(^1\)See appendix 2, question 3. Note results in appendix 40.

\(^2\)See appendix 2, questions 34 and 33.
over twenty minutes more a week involved in missionary work than he or she had been doing at the beginning of the project. At the same time, the "average" member had more than twenty minutes a week less time available to spend on missionary activity at the conclusion of the project than at the beginning. The significance of this is that at the beginning of the project the "average" member was realizing 51 percent of the time he or she had available for missionary service, but at the conclusion of the project the "average" member was using 75 percent of the time which he or she considered available for missionary work. The participants moved from using 70 percent of their available time to 77 percent.

It was computed that during the course of this project an increase of 819 man-hours was realized in active outreach for Christ. The 819 man-hours is equivalent to a little over 40 percent of the time a full-time Bible worker would spend working a forty-hour week.\(^1\)

**Assessment by the Pastor**

The following assessment of the Coloma Seventh-day Adventist church revitalization program was written by its pastor, Elder J.D. Westfall:

Every church congregation needs a sense of direction. If a group of believers can be united in the process of establishing for itself realistic obtainable objectives in pursuit of sharing Christ with the community, it will help to ensure its own survival and steady growth of members, as well as personal commitment.

When Eoin Giller approached me with the suggestion that the Coloma church might be benefited by participation in a pilot program of church revitalization, through the process of self-

\(^1\)This information was computed by Mr. Botten and Dr. McNitt.
analysis, my interest was stimulated. Here was a congregation that had a strong sense of mission but lacked the cohesiveness to marshall talents and energies into a productive effort. I was a minister who had been out of direct pastoral responsibility for a period of ten years. It seemed that Eoin Giller's proposal offered both congregation and pastor an opportunity to grow by taking an honest, inward, look at self.

The great strength of this program as seen from the viewpoint of this pastor is that it brings pastor and laymen together in planning and implementing a total church program. It allows for meeting the needs and using the talents of the entire church family, both for personal growth and for reaching out to the community.

Church revitalization may not be needed in every Seventh-day Adventist church to inspire community relations and outreach but it does seem to be a valid process of helping individual members discover how they fit into God's plan for finishing the work.

Some pastors could be threatened by the possibility of too much lay influence. If the pastor is the sort who wishes to be in total control of the entire church operation he might become uneasy when faced with the possibility of having to share goal-setting with various groups of lay people within the congregation.

Sociologically speaking, one author has said, "Revitalization is distinguished by its potential to recombine ... familiar elements into creative new patterns." I feel that the Coloma church revitalization has had a positive influence, has tended to promote unity, has instilled confidence, and has served to reaffirm the members of the church in their objective of making Christ known in the community.1

It should be noted that Pastor Westfall wrote the above assessment before he had opportunity to examine the results of the church-growth surveys. His critique is, therefore, a reaction to the program as he was involved in the life of the church.

A close study of the pastor's report reveals the following key elements of the project: self-study; the union of laity and ministry in planning a church's program; the use of all members in various aspects of the program; the emphasis on helping members to discover how they fit into God's plan for finishing the work; and

the fact that the essence of revitalization is its potential to recombine familiar elements [of church life] into creative new patterns. It is evident that the church pastor has clearly recognized the nature and value of the project.

It should also be recognized that Pastor Westfall was not merely an observer of the revitalization program at Coloma. As pastor of the congregation he was vitally involved in every step along the way, and much credit for the success of the program should be given to him.

Conclusion

The real test of the value of a church program is not whether the members or ministers enjoyed it, but whether they desire it to be continued. The vote of the Coloma church members to continue the program, therefore, appears to be a strong point in favor of the revitalization process brought to the church by the writer. Further, Pastor Westfall has stated that he intends to use the revitalization process in his other church at Eau Claire. Both these decisions are helpful indicators in assessing the worth of the revitalization process and the consequent program generated by the church.

* * * * *

It is now time to turn to a formal conclusion of this report.
CHAPTER V

CONCLUSION

Summary

This project was an attempt to revitalize a local church by helping it design and implement its own program. It was not a packaged and pre-planned program, but rather a facilitating process which helped the church to set its own objectives and to manage the implementation of the church's program.

During the twelve months the revitalization project was conducted in the Coloma Seventh-day Adventist church some significant growth took place in the members' lives. The church-growth surveys revealed a general pattern of growth: the members of the church who participated fully in the program grew more than did those who were partial participants; the non-participants showed no significant growth in any personal way on the tests. In many areas they showed a loss in their feelings of adequacy or their understanding of the church and its mission.

The writer recognizes that other factors besides the project had an effect upon the lives of Coloma church members during the year. There was the conflict in the church, various pressures that individuals suffered related to their work or profession, and family difficulties; and there may have been other factors, unknown to the
writer, which affected the survey results.

It is safe to conclude, however, that the revitalization program did play a significant part in the church growth that took place in the Coloma Seventh-day Adventist church.

During the period of the project the church took some positive steps in establishing its identity in the community. Land was purchased inside the city boundaries and plans were begun to build a Seventh-day Adventist church.

Members felt that the church had progressed in both its corporate life and in its relationship to the community. There was a general increase in understanding of the role of a layman or laywoman in the church. Members also felt more satisfied with the church's evangelistic and community outreach program. Another area of growth was in the members' feelings of adequacy for ministry to each other and to the community. This is confirmed by the gift Bibles being placed in the community and the planning of a cooking school.

Critique

The writer has learned much from the design and implementation of the church revitalization process which he initiated in the Coloma Seventh-day Adventist church. He found the theology and revitalization theory, as expounded in chapters I and II, a valuable framework to guide him in the initiation and management of the program. He regrets that not all the theory was able to be realized in the project itself. An example of this is that the church was not ready to accept consensus decision making in its official boards.

The writer feels that the members were more open and willing
to experiment at the conclusion of the project than at the beginning.

There is evidence that the project helped manage conflict in the church. Two members suggested to the writer that they had considered moving to another congregation, but they felt they were too involved in the church revitalization program and too interested in seeing the goals realized to actually move to another church. These families were not directly involved in the church conflict but felt they would rather fellowship in a church where feelings were not running so high. It should also be mentioned that a minority of the membership was not aware of the problems which existed.

The writer believes that the revitalization by objective process was one of the strongest parts of the program. The church achieved most of its goals and the members were eager to plan their program for another year when it came time for the October retreat.

The calling together of the board of elders was a very helpful step in managing the revitalization program. These meetings were used to plan the spiritual life of the church (something that is seldom done at board meetings), to discuss some of the problems facing the church and to seek solutions to those problems, to make recommendations to the church board, and to monitor the revitalization program.

The "feedback" process managed at the business meeting was beneficial not only in modifying goals but in involving the whole church in the process. There was a majority of the church present at these meetings, and the meetings kept members informed in a dialogue setting about the successes and failures of the church program.
Perhaps the most important insight gained by the writer as a result of this project is the realization that people and churches move more slowly in making changes than he had expected. There was a period of about two months when the feelings in the church were such that very little could be done in the way of revitalization. The writer believes that the period of the formal implementation of the project—one year—was too short to reveal the full potential of the program. He estimates (depending upon the church) that this program would have a more radical effect in achieving church growth over a two-year period. Although thirteen members were added to the church during the time the project was being implemented, there were no "converts" baptized into the Coloma church. (Two were baptized as a result of the missionary work of Coloma members, but they chose to join other churches.)

The church-growth surveys reveal a significant change in the perceptions of members regarding the church and their own lives. It is hoped that this will be followed in the year to come by a determined effort by the church and its pastor to transfer these changes in perception into action.

Another insight gained by the writer was that the preached Gospel has more effect in the lives of people when there is progress or change taking place in the church towards its goals. A feeling of progress based in the principles of the Gospel does much to remove the frustration many people experience in their spiritual lives. Where the theology of a church is worked out in its administrative life it would appear that satisfaction levels rise in that church.
One observation, or suggestion, the writer would like to make as a result of his experience in Coloma church is that the Seventh-day Adventist Church should give some consideration to having some ministers (perhaps ministerial secretaries) trained in the arts of consulting and church revitalization. The writer believes that a consultant who is well versed in church-revitalization theory and who has the ability to work with fellow ministers in a non-threatening manner would make a very significant contribution to the health and ministry of various churches in his conference.

Suggestions for Further Study

It would probably help the Adventist Church develop more expertise in the field of church revitalization leading to church growth if one or more doctor-of-ministry students would take the same (or slightly modified) process--entry, self-study, goal-setting, implementation, review, and withdrawal--to other churches and with larger memberships in different conferences. Further field-studies in this area would probably produce a modification of, or verification of, the principles set forth in this project.

There is also much further work that could be done on this project. The statistical data generated by the church-growth surveys have by no means been exhausted. It might be appropriate for some other student to work on this data and write up his conclusions as a follow-up to this study.

Another area of future study could also be fruitfully followed if someone were to monitor the progress of the Coloma church to find out what long-term effects this program has had on the life of the
church and its ministry to the community.

Suggestions for Re-implementation of the Project

These suggestions are made in the light of the writer's experience at Coloma. He intends to use them in his future ministry and some other person may find them helpful if he were to institute revitalization in his own church.

1. The writer would plan for a period of two and a half years minimum time to expect radical results from the revitalization process. This means that some negotiation would need to take place with the conference committee regarding the time he would be expected to remain at the church.

2. In a church of his own, the writer would plan his preaching year to mesh with certain vital elements of the revitalization process. His preaching would emphasize the Gospel in the life of the church. The writer feels that a planned use of the pulpit would add much to the education phase of the project.

3. Prayer meetings using small-group techniques would probably add strength to the program in developing interpersonal relationships among members.

4. It would probably be helpful if the seminar on the role of the pastor were brought forward in the program to the "entry" phase. This could be used to negotiate a covenant or contract between the church members and the pastor.

5. The writer would also institute the elders meeting during the "entry" phase of the program. This meeting and the elders have proven so helpful in planning the spiritual life of the church that
the writer can see that it would be helpful in getting to know the church—its strengths, weaknesses, and potential.

6. The writer would like to give some thought to using small groups in the church to function as sub-congregational units. Each group would be under the care of an elder who would function as its spokesman at elders and board meetings. This procedure would probably help the church in its pastoral-care program as well as in people's "ownership" of the revitalization process.

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The writer realizes that this particular process of church revitalization leading to church growth will generate a different program in different churches. He expects to use this process in his future ministry with churches as a stepping-stone to building up an evangelistic effort utilizing the talents and the gifts of a local congregation in winning souls for Christ. As such, this study serves as a developmental model for the first phase of a program of complete ministry.
APPENDIX 1

A CHRONOLOGY OF EVENTS
APPENDIX 1

A CHRONOLOGY OF EVENTS

1976

January 8: Initial contact with Pastor Westfall by telephone. This was a short conversation to identify myself and my need of a church for conducting a Doctor of Ministry Project. An appointment was made to meet at the Seminary and discuss the matter further.

13: Exploratory meeting with Pastor Westfall. This meeting took place in Dr. Vitrano's office. First, we gave each other an outline of our ministerial experience; then I outlined to Pastor Westfall the nature of the revitalization program that I hoped to work out in association with a local church and its minister. Pastor Westfall stated that he liked the ideas presented and suggested that he would be happy to see me work with the Coloma Church. He informed me that Coloma was about thirty miles from Berrien Springs, and that the church had about 36 members.

We then discussed our relationship as Pastor and Doctor of Ministry student. I stated that I did not wish to "take over" his church. I wished this to be a learning experience for me and felt that it would be necessary to receive permission to at least attend board meetings. I also expressed the desire to have associate status with him in connection with the congregation, but that another role I could occupy would be that of a consultant. Pastor Westfall suggested that the church board may desire to elect me as a local church elder because of my ordination to the ministry. He thought that this would give me more than an observer or consultant status and said that he felt comfortable about my being an associate with him in ministry to Coloma SDA Church. Pastor Westfall gave me directions to Coloma and we arranged that he would introduce me to the church in two weeks. We closed our meeting with prayer.
January 31: Introduction to Coloma SDA Church.
The Coloma SDA Church meets in the Methodist church Sabbath mornings at 9:30 a.m. The Divine Service concludes at 10:30, and a half hour is devoted to "Lay Activities." During this time the visitor’s book is read and guests welcomed; a short time is devoted to testimonies; and a time of prayer is held in behalf of those expressing needs. Sabbath School is from 11 a.m. until 12 a.m.

Pastor Westfall introduced me during the Lay Activities time as a Doctor of Ministry student who was working in the area of church growth, and he invited me to speak a few words. I took the opportunity to outline the scope of my intended project and emphasized that this was not just another program for a church, but that the model I would like to bring to them was designed as a facilitator to help the church design its own program.

After Sabbath School, several of the members expressed interest in the project. One lady said that the church had been praying in prayer meeting for help in reaching the local community. She was hopeful that the project I had outlined might be a help in answering their prayers.

February 4: Church Board Meeting--7:30 p.m.
This meeting was held at Brother Botten’s home. At an appropriate point during the discussion of the business of the church, Pastor Westfall introduced me and suggested that I outline my project in greater detail. I did this with the aid of my project proposal and asked for comment or questions from the ten members present. Each made a short statement commending the ideas expressed in the project, and it was clear that a consensus was achieved to the effect that the project would be a help in their church. Pastor Westfall stated that having adopted the project, the board would understand that they now owed it their full support and cooperation, especially in reference to the church setting its own goals.

Later in the meeting, I was nominated as a local elder, subject to the transfer of my membership to Coloma SDA Church.
February 16: Meeting with Pastor Westfall.
We discussed the intended project more fully. Pastor Westfall desired to clarify my role further. He considered that it would be best if I were to occupy the role of a consultant to the church and himself. He felt that the title of "Associate Pastor" would be inappropriate as this usually implied that the person concerned was on the conference pay-roll. We also considered the title "assistant" but decided that since I was not his assistant this title would not be appropriate. Pastor Westfall also commented that my election as a local elder in the congregation would also give me additional validation within the congregation. We also agreed to have some regular meeting to help implement the project and draw up some instruments which could be used in assessing revitalization.

28: Church-growth Survey administered.
This survey was administered during the Lay Activities period. Forty-two of the forty-three people present participated. Secondary school children also took part in answering questions.

Later in the day, a short meeting was held with one of the elders, LeRoy Botten, to arrange for a brainstorming meeting to obtain ideas for compiling a church profile.

March 2:
Church-profile brainstorm meeting—6:45 p.m.
Members present at this meeting were Pastor Westfall and his wife, LeRoy Botten, Carl Ferguson, Minerva Straman, and myself. Ideas were gathered for building up a church-profile survey, and those ideas were structured into an outline the following night by LeRoy Botten and myself.

4:
Church Board Meeting—7:30—Pastor Westfall's home.
I gave a short report on the Church-growth Survey. We agreed to schedule the following events:
March 11: Church board to complete profile.
April 17: Church-growth Seminar.
April 30-May 2: Church Retreat.

6:
Report to the church on the Church-growth Survey.
This aroused quite a lot of discussion and interest.

1 See appendix 2.
2 See appendix 3.
Several people who had not been present the previous week expressed their desire to be involved in the project and took the survey that day.

March 11: Church Board Meeting—7:30 p.m.
This meeting was held at the McNitt’s home. The ideas formerly gathered were worked into various areas and questions were formulated using the outline structured March 3.

17: Profile finalized.
Questions were typed and printed for handing out to the church members.

27: Profile handed out in church.
Twenty-three profiles were collected after the fellowship meal, and the rest were gathered up over the next two weeks.

April 1: Church Board Meeting—7:30 p.m.
The board selected Crystal Springs Camp for the church retreat to be held May 29. It was voted that any family who would have to pay more than $10 for the weekend should be subsidized by the church.

17: Profile report to the church.
A partial report was given of the confidential profile. Aspects reported on were in the areas of potential missionary and community service activities.

24: Church-growth Seminar.
During the Lay Activities period, a short outline of the forthcoming goal-setting process was given. A sample mandate and church goals were also shown to give the people an idea of the kind of work we desired to accomplish at the church retreat.

The Church-growth Seminar was held after a fellowship dinner, between 2 p.m. and 5 p.m. in the Methodist church basement. Twenty-seven of the thirty-five active members were present, and twenty-two responded to an appeal to help the church increase its membership. My wife ran a children's program

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1See appendix 4 for details of the report.

2See appendix 5

3See appendix 6.
to enable parents of small children to attend the program. The presentation utilized an overhead projector and fill-in sheets. A 27-minute film on the growth of the SDA Church in Inter-America was shown. The material used in this seminar is recorded in appendix 7.

May 8:
A short circular letter was distributed to each family. This letter outlined a brief program and explained charges for the weekend. It also requested that members who planned to stay overnight at the camp bring their own bedding.

15:
Community Survey. ¹
Pastor Westfall conducted a training session in the church, and about ten members spent an hour on the survey work before the work was stopped because of the heavy rain.

22:
A map and plan of the weekend activities were handed out to every family. Five maps were mailed to absent members. Expectations of an enjoyable time were running high among the members. The youth and youth leader indicated little interest in the program.²

28-29: Church Retreat.³
After a short vespers meeting on Friday evening, the twenty-eight church members present broke up into three small groups and began work on writing a mandate. This activity took from 8:45 until 10:30 p.m. A final mandate was put together the next morning before Sabbath-school, and work began in individual groups again on five-year goals for the church. This was completed after lunch. Goals for 1976 were completed in one large group because the church felt compelled to cancel the Sunday morning program to enable its members to attend a wedding of one of its members. The young people and their Sabbath School leader did not attend the weekend retreat. Twenty-seven adults attended the Sabbath activities, and twelve children were cared for in a special children's program organized by my wife who was aided by two other ladies. The members entered into the experience

¹See appendix 8.
²See appendix 9.
³See appendix 10.
with much enthusiasm, and mid-Sabbath afternoon
during a break they took an informal vote to repeat
the retreat in fall. The retreat cost the church
$63.00 for the camp facilities. Thirty-nine people
attended at various times during the weekend (includ­
ing six pre-school age children).

June 12: Church Business Meeting--7:30 p.m.
This was the first formally held business meeting
in the history of the church. It was called at my
suggestion to incorporate the mandate and goals into
the church records.

The meeting was held after a fellowship dinner on
Sabbath afternoon. The first item which arose
concerned changing the times of the Sabbath School
and Church Services to Sabbath School at 9:30 a.m.
and Church at 11:00 a.m. This discussion arose from
the profile report which indicated that a significant
proportion of the members would like a change.
The majority present were in favor of maintaining the
status quo.

The goals set two weeks ago were adopted formally
by the church and time was spent in discussion of
how the plans should be implemented. It was decided
that various goals should be delegated to responsible
members in harmony with their offices; for example,
the youth leader should be in charge of establishing
some kind of youth program. It was felt desirable
that a church-growth committee should work further
to implement the goals already drawn up and that
the members of this committee should work with
various responsible officers.

It was decided to hold the next church retreat to set
goals for the year of 1977 on October 1-3, and it was
requested that Sunday morning be taken as part of the
retreat time.

A committee of four persons (including the pastor)
was appointed to investigate the advisability of
working with another Coloma denomination in welfare
and community services.

July 2: Community Survey.
About eight members participated in this attempt to
conduct a religious opinion poll in the community.

1 See appendix 11.
It was cancelled after half an hour because of rain.

July 5: Community Survey.
This was cancelled because members thought that a public holiday was not a good time to visit homes in the town. It became clear that few wished to participate in "door knocking" and those who did were reluctant to engage in this sort of work. This program was not planned by the church; it was carried out because of conference expectations.

10: Training session for giving Bible studies.
This meeting was held on Sabbath afternoon at a member's home. About 10 people were present and it was held on an informal basis.

11: Nominating Committee Meeting.
This meeting was held 7:30 p.m. Sunday at McNitt's home. It was found that the church profile\(^1\) was of great help in selecting officers.

17: Training session for giving Bible studies.
This meeting was similar to the previous week. It was decided to cancel further meeting until after the summer holidays and conference camp meetings and then to institute the training sessions on a more formal basis.

18: Nominating Committee Meeting.
This was a similar meeting to the above-mentioned nominating committee meeting. Most of the members had accepted the positions which they were offered. Many members expressed the wish that we had already held our spiritual-gifts seminar before selecting church officers. The seminar was delayed because of arrangements which had to be made with the Methodist church for the use of their facilities.

24: Spiritual-gifts Seminar.
This seminar was held after a fellowship dinner in the basement of the Methodist Church. An overhead projector was used with fill-in sheets for the participants. Thirty-eight people attended, and my wife ran a program for the children. The youth began to take part in the project. Five members of the youth class were present at this seminar.

\(^1\)See appendix 11.

\(^2\)See appendix 12.
July 29: Elders Meeting--7:30-9:30 p.m.
This meeting was called to begin to coordinate the church program. A brainstorming session was held to explore proposed functions for the board of elders. It was agreed to hold regular monthly meetings to help plan and monitor the church's revitalization program.

August 5: Elders Meeting--7:30-9:30 p.m.
This meeting sifted the various suggestions that were made at the last meeting concerning the role of the board of elders in the church life. Each elder was assigned two areas of responsibility in the life of the church. Each was to monitor a particular church goal and help see that it was implemented.

The meeting format established was: (1) worship, (2) sharing of spiritual experience, (3) reports on church-life and church goals, and (4) planning for the spiritual life of the church.

August 28: Nominating Committee Report.
The report was given to the church and was complete except for three offices. The major offices were filled, and the church voted these people into office one week later.

September 2: Elders Meeting--7:30-9:30 p.m.
After our spiritual enrichment session, reports were given by the various elders on the areas of church life that they were monitoring and the progress towards achieving the church goals. It was decided to hold an extra meeting this month to plan the next retreat program.

5: Elders Meeting--7:30-9:30 p.m.
Discussion was held about the youth program and ways the elders could help the church's relationships with the youth. Reports were concluded from the previous meeting and the next retreat was planned.

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1 See appendix 13.
2 See appendix 14.
3 See appendix 15.
September 20: Elders Meeting—7:30-9:30 p.m.
After a time of sharing, the rest of the time was spent on planning how to carry out church goals.

23: Church Board Meeting—7:30-9:30 p.m.
Plans were formalized for the retreat.
A decision was taken to mail out a monthly newsletter and coming-events calendar to every family.

25: Church Business Meeting.
A report was heard from the chairman of the nominating committee. This was followed by an assessment of the church goals. Two goals were modified to make them more effective. Pastor Westfall reported that the church-building committee was negotiating to buy some land. A circular letter informing the members of the retreat program was distributed to each family.¹

October 1-3: Church Retreat.²
Seventy-nine people attended this retreat. Pastor Westfall conducted a vespers service in the evening, I conducted the church service the next morning, and the 1977 goals were set in the afternoon. On Sunday morning many of the members spent the time on a canoe trip. All of the young people attended this retreat.

The first monthly church newsletter was passed out at the retreat.

Each church officer was given a copy of his duties as outlined in the Church Manual.³

The members requested that a Bible study training class to help prepare them for giving Bible studies to interested people in the community be started next Sabbath.

8: Bible study group—1:30-2:30 p.m.
This group met at a member's home for a fellowship meal and for instruction in how to prepare a Bible for giving Bible studies to people. There were 22 present.

¹See appendix 16.
²See appendix 17.
³See appendix 18.
⁴See appendix 19 for samples given to an elder and teacher.
October 15: Bible study group--1:30-2:30 p.m.
This meeting took place after a fellowship meal at a member's home. There were 22 present, and we demonstrated how to mark studies in a Bible, how to enter a home, and how to introduce a gift Bible program. Written instructions to aid members in marking their Bibles were handed out. These guides contained a color plan for analysing Scripture and some basic Bible study outlines.

Discussion was held about how the church could find interested people in the community to whom they could give Bible studies. One member suggested that the forthcoming public Appeal for Missions would be an ideal opportunity to find people who were interested in studying the Bible. We decided to refer this idea to the board of elders for further discussion.

Further Bible-marking groups were held on an informal basis until after the Appeal for Missions campaign.

17: Elders Meeting--7:30-9:30 p.m.
This meeting concentrated upon organizing the Appeal for Missions campaign and discussing various problems in the church. It was felt that the youth of the church were responding favorably in spite of a valued youth leader's apostasy. A social poll was organized.

23: Church Seminar--assessment and finalization of goals. A formal seminar was cancelled in favor of completing the goal-setting business held over from the last retreat. We decided to assign ownership to the various goals.

November 8: Lay Activities Council--6:30-7:30 p.m.
This meeting focused upon the Appeal for Missions campaign. We finalized a letter which was to be sent to each home in the community telling them of our forthcoming visit and offering residents of Coloma a gift Bible.

Church Business Meeting--7:30-9:30 p.m.
It was agreed to go ahead and plan to purchase land

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1 See appendix 20.
2 See appendix 21.
3 See appendix 22.
in Coloma next to the cemetery. The price had been lowered in negotiations from $4,100 an acre to $3,000 an acre. Members thought that we should purchase five acres, and it was generally agreed that this opportunity was an answer to prayer—especially since other attempts to purchase land in the area over the past year had been unfruitful.

A decision was made to purchase film-strips to help members give Bible studies to interested people.

It was voted to adopt the Lay Activities Council's suggestion to send out a letter to every home in Coloma before the Appeal for Missions began and to offer residents a gift Bible.1

An assessment was made of the goals for 1976. It was reported that the questionnaire indicated that most members would desire a monthly Saturday night social program. It was decided to hold a Christmas social as part of this program.

November 13: Goal Report to the Church. 2
This was tendered via the Sabbath bulletin.

15: Combined Elders and Deacons Meeting—7:30-9:30 p.m.
This meeting was held at the head deacon's house. After a time of prayer and fellowship, we spent some time "brainstorming" upon the role a board of deacons could play in the life of the church.

Reports were rendered by elders on the life and goals of the church.

A survey of the results of the church profile provided the deacons with some agenda for their next meeting. They decided to hold a monthly meeting after Sabbath-school on the day the church held a fellowship dinner.

20: Church-growth Survey. 3
This survey was conducted to see if there was any general movement in the members' perceptions about the life and witness of their church.

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1 See appendix 23.
2 See appendix 24.
3 See appendix 2.
November 27: Pastor's-role Seminar.\(^1\)

This seminar was held after a fellowship dinner in the basement of the Methodist church. Small groups were used and an attempt was made to reach some sort of consensus as to the priorities the church had for its pastor. No formal covenant was entered into between the pastor and people.

December 4: Report on the results of the Church-growth Survey.\(^2\)

This report was given during the Lay Activities period. Members were encouraged to see movement in their attitude towards the church.

Beginning of the annual Appeal for Missions Campaign.

The Lay Activities leader divided the church into bands to visit different areas. There was a marked lack of enthusiasm for this work, but some members expressed a desire to go out and try to find people who were interested in accepting Bible studies. A church newsletter was handed out.\(^3\)

Christmas party.

This gathering was held at one of the elder's homes. Most members attended, and about half the youth were involved. Small gifts were made for some of the elderly invited guests.

5: Letter to the Seminary concerning the church project.\(^4\)

This letter was sent by the pastor to Dr. Arnold Kurtz at the request of the church board.

13: Elders Meeting—7:30-9:30 p.m.

The main item of business was an assessment of the church program and goals in the light of the end of the year. It was expected that most goals would be accomplished.

25: Church-goals Report.\(^5\)

This report was given as an insert in the church Sabbath bulletin.

\(^1\)See appendix 25.

\(^2\)See appendix 26.

\(^3\)See appendix 27.

\(^4\)See appendix 28.

\(^5\)See appendix 29.
January 1: Church-goals Report.

This was in the form of an insert in the Sabbath bulletin and focused attention on the goals set by the church for this year. A newsletter was distributed.

2: Combined Elders and Deacons Meeting—7:30-9:30 p.m.

Discussion was held about ways to finance the payment of the church land. We agreed to make an appeal for funds from the church in a special pledge and offering subject to the church board.

It was reported that our Appeal for Missions goal of $950.00 (set by the conference) was only $55.00 short. The deacons and elders were pleased that the church would apparently achieve its goal. Four applications had been received so far for gift Bibles.

It was decided to recommend to the church board that Monday evening be designated "Church Meeting Night" and that as far as possible all committee meetings should be held that night. Elders' meetings were to be held on the third Monday of every month. The regular board meeting was to be held on the fourth Monday of every month, except when it was combined with a tri-monthly business meeting. This meeting was to take place on the fourth Monday of January, April, July, and October. In preparation for the business meetings there would be a combined elders and deacons meeting on the Monday evening preceding the business meeting.

Decisions were reached by consensus at this meeting and members assented to use this method in further elders and deacons meetings.

January 3: Church Board Meeting—7:30-9:30 p.m.

A budget was adopted to be recommended to the church in business session.

Church goals were examined prior to the business meeting to be held January 24.

---

1 See appendix 30.
2 See appendix 31.
3 See appendix 32.
January 6: Special edition of the church newsletter.\(^1\)
This letter which contained a letter from the pastor about church finance was distributed to the church family. It contained a record of board meetings, the elders meetings, and presented the goals for 1977. The church budget was distributed to every family in this letter.

17: Combined Elders and Deacons Meeting--7:30-9:30 p.m.
Reports were given by various members of concerns that they had about the church. Special attention was given to problems in the youth Sabbath-school class.

Church goals were adjusted. Ownership of the goals was updated subject to church consent at the business meeting.

24: Church Business Meeting--7:30-9:30 p.m.
The goal changes recommended by the elders and deacons were accepted subject to two alterations.

The January Spiritual-gifts Seminar was postponed until February 5.

Preliminary moves were taken to discipline several church members who were no longer attending church.

It was recommended to the board of elders that they look at ways to revitalize prayer meeting.

29: Report on the church goals.\(^2\)
This was included in the Sabbath bulletin to formalize the modifications made at the business meeting.

February 5: Spiritual-gifts Seminar II.\(^3\)
This seminar was held in the basement of the Methodist church. It was divided into small groups and utilized hand-outs. It was an attempt to follow-up the seminar held on July 24 and to help members integrate their spiritual gifts into their life of ministry and service. The meeting was held between 2:30 and 4:30 p.m.

The church newsletter was distributed.\(^4\)

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\(^1\) See appendix 33.

\(^2\) See appendix 34.

\(^3\) See appendix 35.

\(^4\) See appendix 36.
February 12: Gift-Bible training session—12:00-12:30 p.m.
This time was spent instructing members how to help people who had requested the gift Bibles to begin their course of study. Ten attended.

The results of the church poll concerning a possible change of time for Sabbath-school and Church were announced.

19: Gift-Bible training session—2:30-3:30 p.m.
This session was held at a member's home after a fellowship dinner. Fifteen attended. A demonstration was given of how to give a Bible study.

21: Elders Meeting—7:30-10:00 p.m.
Two hours were spent discussing righteousness by faith. This revealed one of the elder's concerns about the Sabbath School.

28: Church Board Meeting—7:30-10:00 p.m.
After the business session, I asked the board to spend a little time giving me suggestions about questions that should be asked when evaluating this project on March 12. There was an enthusiastic response and over 20 questions were supplied.

March 5: Church-growth Survey.
This was taken up during the Lay Activities period and was the formal conclusion to the revitalization program of the church.

12: Church Assessment of the over-all effects of the project.
This seminar was run after a fellowship dinner in the Methodist church. In order to obtain feedback, I used a combined meeting as well as small-group sessions and hand-out sheets.

Report of Church-growth Survey to the church.
DIRECTIONS:
This is not a test with any right or wrong answers. It is a questionnaire which permits you to describe your orientation to various aspects of church life and church growth.

Please place your number in the space at the top of page one. Remember your number, so that you may use the same number when you complete this survey later in the year.

Please take your time in filling out the questionnaire, making sure that you place a number in every box.

There are three basic methods of asking the questions. Note below three samples, and how they should be filled in.

1. Most of the time I am:
   (1) Good natured, and easy-going.
   (2) Hardworking and full of cares.
   (3) Charming and popular.

   In this question, place the number of the item which you feel is the best answer in the box on the right side of the paper.

2-4. What do you like best? Please rank the activities in order of your preference, using 3 for the most important, and 1 for the least important.

   Icecream.
   Steak.
   Vegetarian food.

   If 4 is your first choice put 3 in the box beside it. If icecream comes next, then 2 would go in box no. 2. Then 1 would go in the box beside steak, because you give it the least value in points.

5. How do you feel about the weather at the moment?

   disputed 1 2 3 4 5 6 7 pleased

   Mark how you feel, putting a cross on the line. Then transfer that cross's number-value to the box. If you were feeling that the day was quite good, you might put your cross at 5. 5 would then be placed in the box on the right.

   If you have any further questions, please ask.
1. How close do you live to Coloma?
(1) Less than 5 miles.
(2) 5 miles and less than 10 miles.
(3) 10 miles and less than 20 miles.
(4) 20 miles and less than 30 miles.
(5) 30 miles or more.

2. Does the church adequately meet the needs of your family?

3. How adequately do you feel that you understand the peculiar mission of the SDA Church?

4-9. Which activity is most important to you as a Christian? (Please rank the activities in order of importance using 6 for the most important and 1 for the least important).

Welfare work
Prayer Meeting
Good deeds
Church attendance
Witnessing for Christ
Soul-winning through Bible studies

10. How adequate is the present over-all church program for community outreach?

11. How well equipped do you feel to engage in ministry to the church and community?
12. Do you feel that you understand the work of a pastor?

[ ] 1 2 3 4 5 6 7
not at all very well

20. Which of the pastor's roles is most important? (Please rank the roles in order of importance using 8 for the most important and 1 for the least important).

Administrator of church affairs
Bible student and man of prayer
Preacher and leader of worship
Visitor
Teacher
Soul winner
Church enabler - equips and helps members to minister to the community.

Some other, such as ________________________

21. Do you think that the church is active enough in soul-winning work?

[ ] 1 2 3 4 5 6 7
inactive very active

22. Are you happy with the church fellowship you experience?

[ ] 1 2 3 4 5 6 7
Unhappy very happy

23. Do you feel that your priorities in life need adjusting?

[ ] 1 2 3 4 5 6 7
yes - major changes, no changes

24. Do you feel that you have an adequate understanding of what God requires of a layman or lay-woman in Christian service?

[ ] 1 2 3 4 5 6 7
inadequate very adequate
25. Which one of the following Spiritual Gifts do you believe God has given you for Christian service? (You may consider that God has given you more than one gift - please choose the one which is most significant).

1) Teacher
2) Pastor
3) Evangelist - personal or public
4) Exhortation - stimulating or encouraging others.
5) Administration - good organizer
6) Help - good at support
7) Stewardship - giving
8) Faith - prayer
9) Not sure

26. Do you feel that you should be giving Bible Studies? (Remember, not all are called to this work).

1) No.
2) Yes, but family responsibilities hinder.
3) Yes, but my work load is too heavy.
4) Yes, but I feel that I lack adequate training.
5) Yes, but some other reason hinders e.g. ___________
6) Yes, and I am giving Bible Studies at present.

27. What is your present position regarding regular, active witnessing for Christ? e.g. Sunshine bands, Jail-bands, Welfare work, etc.

1) Not actively witnessing and feel no call to this work.
2) I have a desire to do this kind of work, but am not active at present.
3) I desire to be active in this work, but some factor hinders me - please specify ___________
4) I am taking part in this work at present.

28. To how many families (or individuals) have you given a series of Bible studies in the past twelve months?

1) None.
2) One.
3) Two.
4) Three.
5) Four.
6) Five.
7) More than five.

29. How adequately prepared do you feel to give Bible studies?

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<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
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</tbody>
</table>
30. How many hours a week do you spend in personal devotions?

(1) None.
(2) Less than one.
(3) One, and less than two.
(4) Two, and less than three.
(5) Three, and less than four.
(6) Four, and less than five.
(7) Five, and less than six.
(8) Six, and less than seven.
(9) Seven or above.

31. Do you have regular morning and evening family worship?

(1) No.
(2) Yes.

32. How satisfied are you with your active participation in the missionary work of the church?

1 2 3 4 5 6 7
dissatisfied very satisfied

33. How many hours a week do you devote to some form of outreach for Christ?

(1) None at present.
(2) Up to one hour.
(3) One, and up to two hours.
(4) Two, and up to three hours.
(5) Three, and up to four hours.
(6) Four and up to five hours.
(7) Five hours or more.

34. How many hours a week could you devote to missionary work, taking a realistic assessment of your family and work responsibilities?

(1) None at present.
(2) Up to one hour.
(3) One hour, and up to two.
(4) Two hours, and up to three.
(5) Three hours, and up to four.
(6) Four hours, and up to five.
(7) Five hours or more.

35. Which sex are you? (1) Female (2) Male

36. Please mark your age bracket. (1) Under 30 (2) 30 and up to 50 (3) 50 and above
APPENDIX 3

CHURCH-PROFILE "BRAINSTORM" OUTLINE
I. PERSONAL SPIRITUAL HEALTH

A. Priorities in life
   1. 
   2. 

B. 
   1. 
   2. 

II. SPIRITUAL GIFTS

A. 
   1. 
   2. 

B. 
   1. 
   2. 

III. MISSION OF CHURCH - OUTREACH

A. Willingness to Participate
   1. Available time
   2. How can we find time
      a. Priorities
      b. 

B. Missionary Activities
   1. Outlets
      a. Vacation Bible School
      b. Bible Studies
      c. 
      d. 
      e. 
      f. 
      g. 
      h. 
      i. 
      j. 
   2. Scriptural Knowledge
      a. 
      b. 
   3. Confidence
      a. 
      b. 
   4. Need for training
      a. Teams (Composition?)
      b. 

C. Training Programs
   1. Willingness to Participate
      a. 
      b. 
   2. 
      a. 
      b. 
D. Resources (Stewardship)
   1. Financial
      a. Church Composite
         1)  
         2)  
      b. Individual
         1)  
         2)  
   2. Time Commitment
      a.  
         1)  
         2)  
      b.  
         1)  
         2)  
   3. Offices
      a. held
      b. would like to hold
      c. occupational experience
      d. hobbies
      e.  
      f.  
E. Avenues of Service
   1. Church to:
      a. Community
         1)  
         2)  
      b. World Missions
         1)  
         2)  
      c. Persons in church
         1)  
         2)  
   2. Individual Contributions
      a. Babysitting
      b. Letters of sympathy
      c. Story Hour and Branch Sabbath School
      d. Bible Studies and Helps
      e. Musical Ability
      f.  
      g.  
   3. To Former Adventists
      a. Methods of approach?
      b.  
      c.  
      d.  

IV. CHURCH PROGRAM

   A. Profile and Desire for Change
      1.  
      2.  
   B. Family Profile (and Children)
      1. Composite
      2. Individual
         a. as resource
         b. to identify needs
         c.  
         d.  
3. Social Aspects
   a. Peer Group Analysis
   b.
   c.
   d.

C. Programs
1. Social Program Suggestions
   a. Young People
   b.
   c.
   d.
2. Effectiveness of existing programs
   a.
   b.
3. Cottage Meetings
   a.
   b.

D. Problems
1. Geographic
   a. Sabbath: Fellowship Dinner → Outreach → Vespers → Social
      1)
      2)
      3)
      4)
   b. Evenings: Car pools and Sack lunches with prayer before
      start of outreach activities
      1)
      2)
      3)
      4)
   c. Babysitting a help?
      1)
      2)
   d. Provision for car pooling
      1)
      2)
APPENDIX 4

RESULTS OF FEBRUARY CHURCH-GROWTH SURVEY
RESOURCES

Which activity is most important to you as a Christian?

1. Soulwinning
2. Prayer meeting
3. Church attendance
4. Bible studies
5. Good deeds
6. Welfare

Which of the pastor's roles is most important?

1. Bible student and man of prayer
2. Preacher and leader of worship
3. Soul winner
4. Teacher
5. Church enabler—equips and helps members to minister to the community
6. Administrator of church affairs
7. Visitor
8. Other

Which one of the following Spiritual Gifts do you believe God has given you for Christian service? (You may consider that God has given you more than one gift—please choose the one which is most significant).

1. Not sure (12)
2. Exhortation (9)
3. Administrators (6)
4. Faith—prayer (4)
5. Teachers (3)
6. Helps (3)
7. Pastor (2)
8. Steward (1)

Do you feel that you should be giving Bible studies?

1. 7 percent giving Bible studies at present.
2. 47 percent feel called but are hindered by some other reason.

To how many families (or individuals) have you given a series of Bible studies in the past twelve months?

1. Nine
How many hours a week do you spend in personal devotions?

1. Less than 3 hours (mean)

Do you have regular morning and evening family worship?

1. Regular 36 percent.

How many hours a week do you devote to some form of outreach for Christ?

1. Up to 1 hour.

How many hours a week could you devote to missionary work, taking a realistic assessment of your family and work responsibilities?

1. Over 2 hours.
APPENDIX 5

CONFIDENTIAL CHURCH FAMILY PROFILE
CONFIDENTIAL CHURCH FAMILY PROFILE

This profile is designed to gather information and ideas from the members of the church which will help it to plan and organize its yearly program. It is a confidential document and will not be available for general reading. Please fill out as many of the thirty questions as you can, and if you need extra space, jot the number of the question down on the back of the page and continue writing there.

The first page of the profile is designed to be filled out by the head of the home. This is labelled # 1.

The second part of the profile # 2 is to be filled out by every member of the family who can do so, including the head of the home. The information sought here is to uncover skills and resources different people have. Ideas are asked for. Recommendations for change are in order, but their use will be at the discretion of the church and its pastor.

Thank you for your help. If you have any questions about a particular question, please ask for help.
This page should be filled out for each family unit (family living at a given address). It should be filled out, preferably, by the head of household. Use the back of the page to make additional comments as necessary.

Name: 
(Last) (First) (Initial) (Maiden)

Street address: 

City: State: Zip: 

Telephone: Home: ( ) Business: ( )

Birth: Date: (mo/day/year) Place: 

Other family members:

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<thead>
<tr>
<th>Name</th>
<th>Year of Baptism</th>
<th>Age</th>
<th>Birthday (mo/day/yr)</th>
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Do you have close family members not living at the above address?

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<th>Name</th>
<th>Year of Baptism</th>
<th>Age</th>
<th>Relationship</th>
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How far do you live from the local church? (To nearest mile) ________
CONFIDENTIAL MEMBERSHIP PROFILE # 2.

These pages should be filled out by every family member. Use the back of any page to make additional comments as necessary. (Please identify comments with the same number as the question to which they apply.)

Name: __________________________________________________________________________

(First) ________________________ (Last) ________________________ (Initial) __________

Telephone: Home: ( ) ________________________ Business: ( ) ________________________

Age: ☐ Less than 10 years ☐ 40-50 years
☐ 10-20 years ☐ 50-60 years
☐ 20-30 years ☐ 60-70 years
☐ 30-40 years ☐ Over 70 years

How far do you live from the church?
☐ Less than 1 mile ☐ 5-10 miles
☐ 1-2 miles ☐ Over 10 miles
☐ 2-5 miles

Occupational experience:

Present employer: ________________________________________________________________

Present job: ________________________________________________________________

Previous job experience: __________________________________________________________

Education:

High school: ________________________________________________________________

University: ___________________________________________ Degree: ______________________

Postgraduate: _______________________________________ Degree: ______________________

Other: _______________________________________ Degree: ______________________

Technical or trade training: ____________________________________________________________

________________________________________________________________________________________
Hobbies (past & present): ________________________________________________________________

Place & date of baptism: ________________________________________________________________

Former Faith if convert: ________________________________________________________________

What was the chief human agency or influence which led you to baptism: ________________

If you have not been baptized, have you seriously considered being baptized: ________________

Church Offices Held: (Please check boxes on the left. Boxes on the right will be used later.)

- Elder ........................................................ ..................................
- Deacon or deaconess .................................................................
- Clerk ........................................................ ..................................
- Treasurer or assistant ............................................................... 
- Church chorister or songleader ...................................................
- Church organist or pianist ....................................................... 
- Lay activities leader .................................................................
- Lay activities assistant or secretary ...........................................
- Sabbath School Superintendent or assistant .........................
- Sabbath School secretary or assistant ......................................
- Sabbath School extension division secretary ......................
- Sabbath School division leader (Please specify: ______________)
- Sabbath School chorister or song leader .................................
- Sabbath School organist or pianist ........................................
- Leader of Home and School Association or assistant or secretary
- Leader of Dorcas Welfare Society or assistant or secretary ...
- Young People's leader or assistant or secretary ....................
- J.M.V. leader or assistant ....................................................
- Young People's organist or pianist ........................................
- Pathfinder club director or deputy ........................................
- Religious liberty secretary ..................................................
- Temperance secretary .........................................................
Church Offices held (Continued):

1. Press Relations secretary
   Radio and Television secretary
   Member of church board
   Church School board
   Sabbath School teacher
   Other - Please specify:
   Other - Please specify:

What church offices do you think your talents and gifts would also qualify you to hold someday? (Please go through the above list again placing an x in the right boxes beside the appropriate offices).

4. What do you like best about this church group?

5. Have you any specific recommendations for changes in existing church ministry and programs?

6. Are there any areas of church life which you feel should be explored but for which you have no specific recommendations at this time?
7. How could the church better minister to and help your family?


8. How could it better minister to your own spiritual life?


9. In what way could you be of more help to the church and its members?


10. How often should the church have social functions in addition to a monthly fellowship dinner?


11. Do you think a monthly fellowship dinner after church is a good idea? If not, suggest alternative.


12. What is the best time for you to attend church social functions?


13. Have you any suggestions as to how social programs can be used in Christian outreach?


(Please use reverse side for further comment).
4. How can our church best serve the local community? (Please list suggestions).

__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________

5. Please list any ideas you have for furthering the world mission outreach of the church:

__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________

6. Please suggest any ideas you have for mission outreach to former Adventists in the community:

__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________

7. Please list the names (and addresses where possible) of former Adventists who live in this church's territory:

__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________

8. Please list the names of people in the community that you know who you think may have an interest in this church or in receiving Bible Studies:

__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
1. How could the local church ministry to youth be strengthened?


2. Please check the appropriate box to indicate your level of willingness to participate in the following missionary activities:

<table>
<thead>
<tr>
<th>UNABLE</th>
<th>HELP</th>
<th>LEAD</th>
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</thead>
<tbody>
<tr>
<td>Vacation Bible School</td>
<td>Giving Bible Studies</td>
<td>Giving Bible Studies with Pastor or experienced person</td>
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<tr>
<td>Sabbath School Teacher (Specify division: ______________)</td>
<td>Branch Sabbath School work</td>
<td>Visitation of church members</td>
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<tr>
<td>Five day plan</td>
<td>4DX (Alcoholic Abuse) Program</td>
<td>Drug Abuse Program</td>
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<tr>
<td>3Cs Health Program</td>
<td>Sunshine bands</td>
<td>Cooking School</td>
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<tr>
<td>Vegaweight (Weight watchers for vegetarians) program</td>
<td>Church secretarial work</td>
<td>Church administrative work</td>
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<td>Marriage Enrichment Programs</td>
<td>Welfare projects (Specify: ______________)</td>
<td>Adressing envelopes or cards (e.g. Congratulations, sympathy)</td>
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<td>Ingathering</td>
<td>Prayer groups (Cottage meetings)</td>
<td>Men's service club (assists Dorcas in welfare work)</td>
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<td>Welfare Service (Formerly Dorcas)</td>
<td>Evangelistic Series</td>
<td>Story Hour</td>
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<tr>
<td>UNABLE</td>
<td>HELP</td>
<td>LEAD</td>
</tr>
<tr>
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</tr>
</tbody>
</table>

- Literature mailing
- Choir member
- Piano
- Organ
- Other instrument (Please specify: ______________________)
- Camping
- Typing
- Baby sit for church members engaged in church work
- Work on church grounds
- Help maintain buildings
- Provide flowers
- Decorating
- Usher and greeting
- Provide transportation for special church activities
- Writing
- Editing
- Posters and art
- Layout and printing
- Photography
- Woodwork
- Electronics
- Other (Please specify: ______________________)
- Other (Please specify: ______________________)

What methods can you suggest for "building bridges" to the community?
2. Which of the following "serving gifts" do you consider that the Lord has granted to you? Please mark as many as you think you have.

- Teaching
- Evangelism - i.e. Personal as well as public e.g. Studies
- Pastor-teacher
- Exhortation - encourager
- Administration
- Helps - service ministry & helping another with life.
- Cheerful mercy - focuses upon individuals rather than events
- Giving - stewardship
- Faith
- Prayer

3. Would you attend a seminar on how to discover and use your spiritual gift? (Note. This could be a Sabbath Seminar).

4. Would you attend a Bible-marking and field-training class to equip you for giving Bible Studies?

5. Would you be able to participate in witnessing teams?

6. How many hours a week could you realistically devote to the following activities?
   - Missionary outreach in the community: __________
   - Giving Bible Studies: __________
   - Secretarial/administrative work at home: __________
   - Other (Please Specify:__________________) __________

   Total hours per week: __________

7. Please indicate on the schedule (next page) which times would be the most convenient for you to work in the community in some form of missionary outreach:
(Please mark the hours available where known in the appropriate portion of the day).

<table>
<thead>
<tr>
<th></th>
<th>Sunday</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>Sabbath</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morning</td>
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<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Afternoon</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Evening</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

6. When would you usually find it most convenient in your family's schedule for a pastoral visit?

__________________________________________________________________________

7. Do you have any specific matters you would like to discuss with the pastor? (If you desire, you may specify the area of your interest or concern).

__________________________________________________________________________

__________________________________________________________________________

8. Are there any other comments you would like to make or information or ideas that you think should be added to the above questionnaire?

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________
APPENDIX 6

CHURCH REPORT PRESENTED FROM CHURCH PROFILE
SURVEY REPORT

HOW CAN WE BEST SERVE COLOMA:

1. Welfare and social ministry
2. Cooking School
3. Five-day Plan
4. Individual Community Involvement
5. V.B.S.
6. Story Hours
7. Evangelistic Meetings
8. Sympathy/congratulation cards
9. CPR
10. Marriage Enrichment
11. Door to Door work
Bible Study Field Training?
Yes - 17
No - 4

Participate in Witnessing Teams?
Yes - 10
No - 5

Hours per Week?
No Response - 9

Mission Outreach (42) 3.5
Bible Studies (30) 3.3
Sec/Admin (at home) (11) 2.2
Other: "As Needed" (1) 1.0
Total (84)

Hours Available? (Tallies show available time periods, not total hours.)

<table>
<thead>
<tr>
<th></th>
<th>Sunday</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>Sabbath</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morning</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>2</td>
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<tr>
<td>Afternoon</td>
<td>6</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>10</td>
</tr>
<tr>
<td>Evening</td>
<td>5</td>
<td>6</td>
<td>3</td>
<td>7</td>
<td>3</td>
<td>6</td>
<td>3</td>
</tr>
</tbody>
</table>
APPENDIX 7

CHURCH-GROWTH SEMINAR
### PERIODS OF CHURCH GROWTH

<table>
<thead>
<tr>
<th>Period</th>
<th>Times</th>
<th>Phase</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>A.D. 31-500</td>
<td>EARLY CHURCH</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Former Rain</td>
</tr>
<tr>
<td></td>
<td></td>
<td>EXPANSION</td>
</tr>
<tr>
<td>2.</td>
<td>A.D. 950-1300</td>
<td>MIDDLE AGES</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Monastic Orders</td>
</tr>
<tr>
<td>3.</td>
<td>A.D. 1500-1750</td>
<td>ENLIGHTENMENT</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Protestant and R.C. Reformations</td>
</tr>
<tr>
<td>4.</td>
<td>A.D. 1815-1914</td>
<td>MODERN TIMES</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Great Missionary Societies</td>
</tr>
<tr>
<td>5.</td>
<td>? - Close of Probation</td>
<td>REMNANT CHURCH</td>
</tr>
<tr>
<td></td>
<td>Latter Rain</td>
<td>EXPANSION</td>
</tr>
</tbody>
</table>

**Definition of Mission:** An enterprise devoted to proclaiming the good news of Jesus Christ, and to persuading men to become His disciples and dependable members of His Church.

**Factors that Influence Church Growth:**

1. Disintergrating Society.
2. Strong Organizations.
5. Miracles.
6. Unique Messages/Christ.
7. Political Power.
8. Monastic Societies.
10. Evangelical Theol.
11. Use Ev. Literature.
1. **Enter experience with worker.**

2. **Observe harvest / Lack of workers.**

3. **Pray for workers to enter harvest.**

4. **Accept call and authority**

5. **Team up with co-worker**

**CHRIST'S INSTRUCTIONS:**

1. **Work first for backslidden Christians.**

2. **Give message of soon-coming kingdom.**

3. **Do medical-missionary work as you can.**

4. **Do not expect temporal reward (money).**

5. **Look to God for needs.** *(cf. Luke 22:35)*

6. **Don't feel rejected/discouraged - move on.**

**A SURVEY OF WHAT TO EXPECT:**

**A. FROM THE WORLD**

- Persecution
- Court appearances
- Betrayal
- Hatred

**B. FROM CHRIST**

- Salvation
- Second coming

**ENCOURAGEMENT:**

"FEAR NOT!"
APPENDIX 8

COMMUNITY RELIGIOUS SURVEY
## COMMUNITY RELIGIOUS SURVEY

### A. Concerning God and the Bible:

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>No</th>
<th>Opinion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. In your opinion is there a God?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Is there life after death?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Is Christ coming again?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Who is Jesus according to your understanding?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>( ) Son of God</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>( ) Saviour of man</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>( ) Creator</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Do you feel that you understand the Bible?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>( ) Well</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>( ) Partly</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>( ) Not at all</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### B. Concerning religious involvement:

6. What church, if any, did your parents attend? ___________  

7. Do you share the same beliefs?     

8. How often do you attend?  
   ( ) Weekly  ( ) Monthly  ( ) Seldom  ( ) Never

### C. Concerning your opinion:

9. How does one become a Christian:

### D. Concerning Bible study:

10. If you had the opportunity, would you like to study the Bible more?     
    ( ) Yes  ( ) No
APPENDIX 9

RETREAT DIRECTIONS
Welcome to Crystal Springs Camp for a weekend of fellowship, worship, recreation, and an adventure in faith planning our church goals.

The Retreat will begin with supper at 6 p.m. Friday evening.

Our first planning session will begin at 7 p.m., or shortly thereafter.

We aim to follow the following steps through Friday evening and Sabbath:

1. Determine our mission.
2. Establish the target period.
3. Select key Result areas.
4. Complete our situation analysis.
5. Establish overall objectives.
APPENDIX 10

CHURCH RETREAT—MAY '76
CHURCH MANDATE (PURPOSE)

Group 1.

"Our Church family has been called into fellowship with Christ that all may realize His plan.

In fulfilling His will, we desire to help those in need.

We want to share His hope, His faith, and His love."

Group 2.

"The Coloma SDA Church exists to proclaim the good news of the imminent second coming of Jesus Christ and to be a living witness of the joy of Christian fellowship.

We believe in serving the mental, physical and spiritual aspects of the total person. We believe the whole Bible is the Word of God, reveals Him to man, and shows how to live a joyous life."

Group 3.

"The Coloma SDA Church has as its mission the restoration of all mankind to our Heavenly Father. By keeping our eyes on Jesus, we desire to show our love by assisting all who need help physically, mentally, and spiritually, so others may share the peace and contentment that comes from a willing obedience to a loving God."

Consensus.

"Our Church family exists to proclaim the good news of the resurrection and the imminent second coming of Jesus Christ.

Living in the joy of fellowship with Him, we dedicate ourselves to serve the mental, physical and spiritual needs of the whole person.

Accepting the grace of Christ by faith, we desire to share the peace and love that comes from willing obedience to a loving God."
FIVE-YEAR GOALS

Group 1.

1. Purchase land in six months and pay for it in one year.
2. Youth program by January--non-social or Sabbath School.
4. Vacation Bible School and Story Hour each year.
5. Sunshine program once a month.
6. Medical outreach once a year.
7. Church retreats and revival twice a year.
8. Dorcas facility.
9. Cooking school once a year.
10. Church building and/or school within five years.

Group 2.

1. Spiritual enrichment program (quarterly and continuing).
2. Youth leadership program (bi-monthly).
3. Medical/welfare projects (semi-annually).
4. Retreats/socials (quarterly with monthly potlucks).
5. Church building.
6. Community services (continuing).
7. Vacation Bible School (annually).
8. Institutional literature (continuing).
9. Cottage meetings (continuing).

**Group 3.**

1. To develop a unique Christian life style and support group.
2. Systematic stewardship of means and time.
4. Increase membership by 150 in five years.
5. Activate a new church program each year.
6. Local church school within five years.
7. Two church retreats each year with seminars.
8. A monthly social.
9. A regular witnessing and Bible training program.
10. Plan a yearly evangelistic program.

**Consensus Goals—Five-Year.**

1. To develop a unique Christian life style and support group.
2. Establish a Youth leadership program.
3. Build a church and school complex.
4. Semi-annual medical/welfare project.
5. Semi-annual church retreats, seminars and regular socials.
6. Increase membership to 200 in five years.
7. Vacation Bible School and follow-up programs yearly.
8. Plan a yearly evangelistic program.
9. Operate a community literature program.
10. Engage in systematic stewardship of time, talent and means.
1976 Goals.

2. Three Spiritual enrichment seminars.
3. Hold a fall church retreat.
4. Encourage youth program.
5. Investigate welfare program with another church.
6. Add ten new members to the church.
7. Institute training program for giving Bible studies.
8. Conduct a religious survey of Coloma.
9. Be conducting Bible studies in ten homes by December 31.
10. Conduct Christmas program.
11. Monthly elder's meeting to co-ordinate church program.
12. Institute a regular social program.
APPENDIX 11

CHURCH PROFILE REPORT
1. **Age Distribution**

<table>
<thead>
<tr>
<th>Age</th>
<th>Number</th>
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</thead>
<tbody>
<tr>
<td>81-1</td>
<td>45-1</td>
</tr>
<tr>
<td>56-1</td>
<td>44-1</td>
</tr>
<tr>
<td>55-2</td>
<td>43-1</td>
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<td>54-1</td>
<td>42-1</td>
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<td>52-1</td>
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<td>49-2</td>
<td>37-1</td>
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<td>36-1</td>
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<td>55-2</td>
<td>44-1</td>
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<td>52-1</td>
<td>42-1</td>
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<td>49-2</td>
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<td>46-2</td>
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<td>55-2</td>
<td>44-1</td>
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<td>55-2</td>
<td>44-1</td>
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<tr>
<td>49-2</td>
<td>37-1</td>
</tr>
<tr>
<td>46-2</td>
<td>36-1</td>
</tr>
</tbody>
</table>

Mean Age (Adults Only): 40.3 years

2. **Distance Distribution**

<table>
<thead>
<tr>
<th>Distance</th>
<th>Number</th>
</tr>
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<tbody>
<tr>
<td>8-2</td>
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<tr>
<td>4-2</td>
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<td>3-6</td>
<td></td>
</tr>
<tr>
<td>2-2</td>
<td></td>
</tr>
<tr>
<td>1-1</td>
<td></td>
</tr>
</tbody>
</table>

Mean Distance: 14.4 miles
Number over 20 miles: 20
Number under 10 miles: 13

3. **Not Baptized**

   - Children: 9
   - Adults: 8

4. **Educational Experience**

   - Doctorate: 1
   - Masters: 4
   - Bachelors: 12
   - Vocational: 6
   - High School: 24

5. **Occupational Experience**

   - Pastoral: 2
   - Teachers: 8
Nursing: 4
Engineering: 2
Administrative/Supervisory: 10
Sales/Meeting Public: 
Food Services: 2
Construction: 3
Music: 1
Child and Family Services: 1

6. Hobbies

<table>
<thead>
<tr>
<th>Activity</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gardening/yard work</td>
<td>9</td>
</tr>
<tr>
<td>Sewing/knitting, etc.</td>
<td>9</td>
</tr>
<tr>
<td>Camping/hiking</td>
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</tr>
<tr>
<td>Arts and Crafts</td>
<td>5</td>
</tr>
<tr>
<td>Music</td>
<td>3</td>
</tr>
<tr>
<td>Photography</td>
<td>4</td>
</tr>
<tr>
<td>Writing/Letter writing</td>
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<td>Cooking</td>
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<tr>
<td>Electronics</td>
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<td>Nature/Pets</td>
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<td>Reading</td>
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<td>Sports</td>
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<td>Cars</td>
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<td>Collecting</td>
<td>2</td>
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<tr>
<td>Fishing</td>
<td>1</td>
</tr>
<tr>
<td>Travel</td>
<td>1</td>
</tr>
</tbody>
</table>

7. Like Best About Coloma Church Group

Fellowship: 29
Spirit of Members: 12
Small Size: 10
Socials/Fellowship Dinners: 3
Sabbath School: 2
Variety and Quality of Speakers: 1

8. Recommendations for Change

None: 8
Reverse Order of Sabbath School and Church: 4
More Lay Activities: 3
Visitation Program: 2
Home Sabbath School (Tape?): 1
More Youth Activities: 1
More Song Services: 2
More and Wider Layman Participation in Church Services: 2
Special Music in Sabbath School: 1
Sermons Encouraging Decisions: 1

9. Areas of Church Life to be Explored

No suggestions: 1
More Socials: 2
More Youth Activities: 1
Working Policy Book: 1
Divide Adult Sabbath School Class: 1
How to Have Time for Everything: 1
Own Minister/Own Church: 1


More Children's Activities: 1
Seminar on Child Guidance (using E.G.W. books): 1
Reverse Sabbath School and Church: 2
Just Fine: 1

11. How Could Church Better Minister to Your Spiritual Life

More Avenues for Outreach: 2
Set Better Examples: 1
Cottage Meetings: 1
More Practical Sabbath School Lessons: 1
More Youth Activities: 1
Give Good Suggestions for Family Worship: 1
More Seminars: 1


Open to Suggestions: 3
Be More Alert to Needs of Others (and Visit): 2
Be More Active: 3
Learn More About Bible: 1
Be More Dedicated: 1
Help With Church Building: 1
Volunteer Home for Meetings: 1
Be More Regular in Attending Church Meetings: 1

13. Opinion of Fellowship Dinners

Favor: 26
Favor (But Twice a Month): 1
Combine With Sabbath Afternoon Outreach and Evening Socials: 1

14. How Often Should Socials (in Addition to Dinners) be Held

Once a Week: 1
Twice a Month: 2
Once a Month: 11
Six per Year: 3
Once a Quarter: 5
Once or Twice a Quarter: 1
Other comments:
  Picnics: 1
  Too Difficult to Organize: 1
  More for Youth: 3

15. **Best Time for Socials**

Saturday Evening: 17
Sunday: 6
Sunday Afternoon and Evening: 4
Anytime: 4
Friday: 1
Evenings: 1
Cannot say in advance: 1

16. **How Can Socials be Used in Outreach**

No suggestions: 9
Invite Non-SDA's: 3
Hold Programs at Local Theater: 1

17. **How Can We Best Serve Coloma**

Welfare and Medical Ministry: 1
Cooking School: 7
Five-Day Plan: 5
Vacation Bible School: 2
Individual Community Involvement: 3
Cardio-Pulmonary Resuscitation Program: 1
Marriage Enrichment Program: 1
Story Hours: 1
Evangelistic Meetings: 1
Sympathy/Conratulation Cards: 1
Door to Door Work: 1
3 C's Program: 1
Sunshine Bands: 1
Inviting Community to Church Programs: 1

18. **How Can We Further World Mission**

Evangelistic Meetings: 2
Door to Door Work: 2
Write to Missionaries: 1
Keep Missions Program in Sabbath School: 1
Literature Distribution: 1
Witnessing Training: 1
Welfare Center: 1
Constant Personal Witnessing: 1
Note: Continue Church Paper Mailings Overseas

19. What Methods Can Be Used for Outreach to Former SDA's
   One to One: 13
   Survey and "Signs Round": 3
   Social Activities: 3
   Bible Studies: 2
   Letters: 1

20. How Can the Youth Ministry Be Strengthened
   More Outreach Activities by Youth: 5
   Social Program: 4
   More Activities and Involvement: 2

21. How Can We Build Bridges to Community
   Welfare and Medical Ministry: 6
   Bible Studies: 3
   Social Interaction: 3
   Participation in Civic Affairs: 2
   Literature Distribution: 1
   Religious Interest Survey: 1
   Vacation Bible School: 1
   Ingathering: 1
   Ask Pastor Hauserman to Speak at Coloma SDA Church: 1

22. Would You Participate in a Spiritual Gifts Seminar
   Yes: 21
   Maybe: 1
   No: 3

23. Would You Participate as a Member or Leader of a Witnessing Team
   Yes: 12
   Maybe: 1
   No: 6

24. Would You Participate in Bible Study Field Training
   Yes: 31
   No: 4
   Note: See item 24
How Many Hours Per Week Would You Participate in the Following Activities

<table>
<thead>
<tr>
<th>Area</th>
<th>Total Hours</th>
<th>Mean of Non-Zero Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mission Outreach</td>
<td>44</td>
<td>3.5</td>
</tr>
<tr>
<td>Bible Studies</td>
<td>31</td>
<td>3.3</td>
</tr>
<tr>
<td>Secretarial/Administrative (at Home)</td>
<td>11</td>
<td>2.2</td>
</tr>
<tr>
<td>Other (As Needed)</td>
<td>2</td>
<td>1.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>88</strong></td>
<td></td>
</tr>
</tbody>
</table>
Church Offices Held: (Please check boxes on the left. Boxes on the right will be used later).

- Elder
- Deacon or deaconess
- Clerk
- Treasurer or assistant
- Church chorister or songleader
- Church organist or pianist
- Lay activities leader
- Lay activities assistant or secretary
- Sabbath School Superintendent or assistant
- Sabbath School secretary or assistant
- Sabbath School extension division secretary
- Sabbath School division leader (Please specify: __________
- Sabbath School chorister or song leader
- Sabbath School organist or pianist
- Leader of Home and School Association or assistant or secretary
- Leader of Dorcas Welfare Society or assistant or secretary
- Young People's leader or assistant or secretary
- J.M.V. leader or assistant
- Young People's organist or pianist
- Pathfinder club director or deputy
- Religious liberty secretary
- Temperance secretary
- Press Relations secretary
- Radio and Television secretary
- Member of church board
- Church School board
- Sabbath School teacher
- Other - Please specify: Finance Committee, Investment Sec'y, Med. Sec'y

What church offices do you think your talents and gifts would also qualify you to hold someday? (Please go through the above list again placing an x in the right boxes beside the appropriate offices).
Please check the appropriate box to indicate your level of willingness to participate in the following missionary activities:

<table>
<thead>
<tr>
<th>UNABLE</th>
<th>HELP</th>
<th>LEAD</th>
</tr>
</thead>
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</table>

Vacation Bible School
Giving Bible Studies
Giving Bible Studies with Pastor or experienced person
Sabbath School Teacher (Specify division: ___________
Branch Sabbath School work
Visitation of church members
Five day plan
4DK (Alcoholic Abuse) Program
Drug Abuse Program
3Cs Health Program
Sunshine bands
Cooking School
Vegaweight (Weight watchers for vegetarians) program
Church secretarial work
Church administrative work
Marriage Enrichment Programs
Welfare projects (Specify: ___________
Addressing envelopes or cards (e.g. Congratulations, sympathy)
Inagathering
Prayer groups (Cottage meetings)
Men's service club (assists Dorcas in welfare work)
Welfare Service (Formerly Dorcas)
Evangelistic Series
Story Hour
Youth outreach
Literature distribution
Literature mailing
Choir member
Piano
Organ
Other instrument (Please specify: Guitar(2), Tuba(1), Sax(1) *)
Camping

(Continued on Next Page)
Which of the following "serving gifts" do you consider that the Lord has granted to you? Please mark as many as you think you have.

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<tbody>
<tr>
<td>Teaching</td>
<td>Evangelism - i.e. Personal as well as public e.g. Studies</td>
<td>Pastor-teacher</td>
<td>Exhortation - encourager</td>
<td>Administration</td>
<td>Helps - service ministry &amp; helping another with life</td>
<td>Cheerful mercy - focuses upon individuals rather than events</td>
<td>Giving - stewardship</td>
<td>Faith</td>
<td>Prayer</td>
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</table>

Typing
Baby sit for church members engaged in church work
Work on church grounds
Help maintain buildings
Provide flowers
Decorating
Usher and greeting
Provide transportation for special church activities
Writing
Editing
Posters and art
Layout and printing
Photography
Woodwork
Electronics
Other (Please specify: **ELECTRICAL WORK**)
Other (Please specify: ____________________________________________________________)

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APPENDIX 12

SPIRITUAL-GIFTS SEMINAR
EPHESIANS 4:7-12

THE ASCENDED CHRIST gave

APOSTLES;

PROPHETS;

EVANGELISTS;

PASTOR-TEACHERS;

with a view to

GIFTED PERSONS

(to the church)

for

EQUIPPING THE SAINTS!

with a view to

TRAINING INDIVIDUALS

to

SERVE PEOPLE

in

BUILDING UP BODY

with a view to

WINNING & CONFIRMING

SOULS TO THE CHURCH

with a view to

CHRISTIAN MATURITY:

in preparation for

THE SECOND COMING

---

HOW THE PRINCIPLE WORKS IN THE CHURCH

<table>
<thead>
<tr>
<th>Need</th>
<th>Gift</th>
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<tr>
<td>PREACHING THE WORD</td>
<td>PROPHECY</td>
</tr>
<tr>
<td>REACHING THE LOST</td>
<td>EVANGELISM</td>
</tr>
<tr>
<td>INSTRUCTING BELIEVERS</td>
<td>TEACHING</td>
</tr>
<tr>
<td>ENCOURAGEMENT</td>
<td>EXHORTATION</td>
</tr>
<tr>
<td>DOING KINDNESS</td>
<td>SHOWING MERCY</td>
</tr>
<tr>
<td>FINANCIAL SUPPORT</td>
<td>GIVING</td>
</tr>
<tr>
<td>ENABLEMENT/POWER</td>
<td>FAITH</td>
</tr>
<tr>
<td>PROTECTION</td>
<td>DISCERNMENT</td>
</tr>
</tbody>
</table>
EVERY CHRISTIAN IS PROMISED A GIFT

"All men do not receive the same gifts, but to every servant of the master, some gift of the Spirit is promised."

--- C.O.L.327.

HOW GIFTS ARE RECEIVED

"The gifts are already Yours in Christ, but their actual possession depends upon our reception of the Spirit of God."

--- C.O.L.327.

GIFTS RELATED TO SECOND COMING

"God has set in the church different gifts. These are precious in their proper places, and all may act a part in the work of preparing a people for Christ's soon coming."

--- C.W.421.

<p>| SPIRITUAL GIFTS | APOSTLESHIP | An extinct office, now represented by the Spirit-given ability to begin new work and build new churches |
|------------------------------ | ------------------ |
| PROPHECY | The reception of direct revelations from God and ability to communicate them to men. Secondarily - the ability to cause the Bible to shine in preaching that pointedly applies God's will. |
| EVANGELISM | An effective soul winner. |
| SHEPHERDING | To pastor, guide, feed, teach and protect a group of believers. |
| TEACHING | The gift of being able to explain the Bible in a detailed way so that those willing to learn may understand. |</p>
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<thead>
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<th><strong>No. 2</strong></th>
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<tr>
<td><strong>SPECIAL GIFTS</strong></td>
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<tr>
<td><strong>EXHORTATION</strong></td>
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<tr>
<td><strong>KNOWLEDGE</strong></td>
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<tr>
<td><strong>WISDOM</strong></td>
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<td><strong>HELPS</strong></td>
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<td><strong>HOSPITALITY</strong></td>
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<tr>
<td><strong>GIVING</strong></td>
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| **ADMINISTRATION** | Working with and through followers to achieve biblical goals. |
| **LEADING** | Influencing others, or presiding or ruling over others in the body of Christ. |
| **MERCY** | Aiding the suffering or the undeserving. |
| **FAITH** | Unusual trust in the power and presence of God that enables one to visualize divine plans. |
| **DISCERNMENT** | Ability to distinguish between truth and error, or between good and evil. |

**MIRACLES- HEALING- TONGUES- INTERPRETING TONGUES**
Sign gifts given by God at special times.
BENEFITS FROM UNDERSTANDING & USING YOUR SPIRITUAL GIFT

1. IT WILL FUNCTION AS A SIGNPOST DIRECTING YOU IN GOD'S WILL FOR YOUR LIFE.

2. IT WILL BE VALUABLE IN SETTING LIFE PRIORITIES.

3. IT WILL STRENGTHEN YOUR SELF-IMAGE AND ASSIST IN SELF-ACCEPTANCE.

4. IT WILL REMOVE UNNECESSARY GUILT, AND HELP CONTROL FEELINGS OF INADEQUACY.

5. IT WILL IDENTIFY AN AREA FOR CONCENTRATED TRAINING AND SELF-DEVELOPMENT.

6. IT WILL MAKE ROOM FOR YOU IN SOCIETY AND YOU WILL FIND RECOGNITION.
   - See Proverbs 18:16.

THREE PROBLEMS IN DISCOVERING YOUR GIFTS

1. Inadequate time since baptism.

2. Lack of variety in experience.

3. Refusal to experiment and change church responsibilities.
   - Builds up frustration.
GOD ADDS GIFTS

"Those who are thus working upon the plan of addition in obtaining the Christian graces have the assurance that God will work upon the plan of multiplication in granting them the gifts of His Spirit."

-- S.L.95

PROPER USE OF GIFTS

"He uses his gifts best who seeks by earnest endeavor to carry out the Lord's great plan for the uplifting of humanity, remembering always that he must be a learner as well as a teacher."

-- 7T.201,2

"...if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them channels for the outflowing of the highest influence in the world."

-- AT 21,2

SPIRITUAL GIFTS - GIVEN ACCORDING TO EACH PERSON'S NEED

"Not that all the gifts are imparted to each believer. The Spirit divides 'to every man severally as He will.' (1 Cor 12:11). But the gifts of the Spirit are promised to every believer according to his need for the Lord's work. The promise is just as strong and trustworthy now as in the days of the apostles."

-- D.A.823

UNUSED SPIRITUAL GIFTS MAKE US FEEBLE CHRISTIANS

"The members have depended upon pulpit declamations instead of on the Holy Spirit. Uncalled for and unused, the spiritual gifts bestowed on them have dwindled into feebleness."

-- 1 S·M. 127.
BE CONTENT WITH GIFTS

"None need lament that they have not received larger gifts; for He who has apportioned to every man is equally honored by the improvement of each trust, whether it be great or small."

— C.O.L. 328

<table>
<thead>
<tr>
<th>SPIRITUAL GIFTS are SUPERNATURAL TALENTS distributed by the Holy Spirit from Christ to each born again Christian to endow him or her with a special function for ministry in the church.</th>
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<tbody>
<tr>
<td>Each believer has one (Or more).</td>
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<tr>
<th>FRUITS OF THE SPIRIT are QUALITIES OF CHARACTER developed through opening one's life to the indwelling power of the Holy Spirit.</th>
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<tbody>
<tr>
<td>Each believer is meant to develop every fruit.</td>
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**GALATIANS 5:22-23 LISTS FRUIT**

<table>
<thead>
<tr>
<th>The triad of experience: LOVE</th>
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<tbody>
<tr>
<td>JOY</td>
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<td>PEACE</td>
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<th>The triad of conduct: FAITHFULNESS</th>
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<tr>
<td>MEKNES</td>
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<td>SELF CONTROL</td>
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<th>The triad of character: LONGSUFFERING</th>
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<tr>
<td>GENTLENESS</td>
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<td>GOODNESS</td>
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### A Biblical Example of the Recognition and Reception of Spiritual Gifts

#### A. Responsibility of the church:

1. **Leaders to Pick Out Gifted**
2. **Church to Recognize Spiritual Gifts**
3. **Outstanding Ordained to Ministry**

   The two-fold result:
   - Increase of the Word of God
   - Increase in Disciples

#### B. The Experience of Philip:

1. **(A.D. 34) Church Recognizes His Gifts**
   - a. wisdom
   - b. helps

2. **Diligently Occupies His Ministry**

3. **(A.D. 35) Finds He Has Further Gifts**
   - c. evangelism
   - d. miracles
   - e. healing

4. **(Later same year) Receives More Gifts**
   - f. prophecy
   - g. knowledge
   - h. teaching

5. **(By A.D. 60) Known for Outstanding Gift**

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### Similarities and Contrasts Between Natural Talents and Spiritual Gifts

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<th>Talents</th>
<th>Gifts</th>
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<td>Source: From God Through Parents</td>
<td>From God Through H. Spirit</td>
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<tr>
<td>Possessed: From Birth</td>
<td>From New Birth</td>
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<tr>
<td>Purpose: Benefit mankind In the natural level in society</td>
<td>Benefit mankind In the spiritual level in the church</td>
</tr>
<tr>
<td>Process: Must be: recognized developed exercised</td>
<td>Must be: recognized developed exercised</td>
</tr>
<tr>
<td>Function: Ought to be dedicated by believers to God for His use &amp; glory</td>
<td>Ought to be used to God's glory in building up the Church</td>
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</table>
In becoming His disciples, we surrender ourselves to Him with all that we are and have. These gifts (commenting on the parable of the talents) He returns to us purified and ennobled, to be used for His glory in blessing our fellow men.

-- C.O.L 328.
APPENDIX 13

PROPOSED FUNCTIONS FOR BOARD OF ELDERS
The following ideas were generated in a "brainstorm" session and are recorded to help spark discussion:

- Fix duties for areas of responsibilities of elders
- Provide spiritual encouragement to church members
- Act as idea generator for church board
- Assign responsibility and assist in goal follow-up
- Assist in reordering and adjusting goals as necessary
- Regular visitation
- Leading in teaching laymen to give Christ-centered Bible studies
- Help to find contacts for studies
- Soulkeeping; finding "right person" to help in given situations
- Institute a tract system (similar to Larry's description)
- Form prayer group to request interests
- Support seminars
  - Development of spiritual gifts
  - Relationship of Pastor and laity
  - Life priorities
  - Seminar on seminars
- Planning of church program (long term; to be approved by church board)
- "Signs 'Round"
- Advertising
- Find ways to build bridges to the community
APPENDIX 14

ELDERS' RESPONSIBILITIES
ELDERS' RESPONSIBILITIES

Areas of responsibility

1. Sabbath-school: Larry McNitt
2. Youth: LeRoy Botten
3. Visitation: Adrian Roosenberg
4. Mission: Leon Copeland
5. Worship: Eoin Giller
6. Training: Larry McNitt
7. Community Services: Carl Ferguson (Lay Activities Leader)
8. Finance: Pastor Westfall
9. Shepherding: Pastor Westfall

Goals

1. Secure land for building a church: Adrian Roosenberg
2. Hold 3 spiritual-enrichment seminars: Eoin Giller
3. Hold a church retreat in Fall: Eoin Giller
4. Encourage a youth program: LeRoy Botten
5. Investigate co-operating in welfare work with another Coloma church: Carl Ferguson
6. Add 10 new members to the church: Larry McNitt
7. Conduct a religious survey of Coloma: Leon Copeland
8. Operate a Bible-study training program: Larry McNitt
9. Be conducting Bible studies in 10 homes by December 31: Leon Copeland
10. Conduct a Christmas program: Carl Ferguson
11. Institute a regular social program: LeRoy Botten
12. Hold regular monthly elders meetings to co-ordinate the church program: Eoin Giller

Note: Elders are to monitor their areas of responsibility and bring a short report to each elders meeting. Progress in achieving church goals is also reportable, but you are not responsible for implementing the goal beside which your name appears.
Coloma Seventh-Day Adventist Church

Nominating Committee Report

Elders
Eoin Giller-Head Elder
LeRoy Botten
Leon Copeland
Lawrence McNitt
Adrian Roosenberg

Deacons
Russell Stramen-Head Deacon
Dan Bidwell
Emil Constantine
David Meeker
Chris Miller
James Penney
Mark Rorabeck
Robin Willison

Deaconesses
Cora Hearn-Head Deaconess
Mildred Copeland
Shirley Ferguson
Ida Roosenberg
Jackie Rorabeck
Janet Rorabeck
Minerva Stramen

Clerk
Ruth Williams

Treasurer
Renee Copeland

Assistant Treasurer
Ruth Williams

Choristers
Emil Constantine
Minerva Stramen

Church Pianist
Beverly Botten

Lay Activities Leader
Carl Ferguson
Assistant Lay Activities Leader
Adrian Roosenberg

Lay Activities Secretary
Shirley Ferguson

Sabbath School Superintendents
LeRoy Botten-General Superintendent
Lawrence McNitt
Clarence Rorabeck
Heather Willison
Minerva Stramen

Sabbath School Secretary
Ruth Williams

Assistant Sabbath School Secretary
Janet Rorabeck

Sabbath School Extension Division Secretary
David Meeker

Sabbath School Division Leaders
Ella Giller-Primary/Junior
Gloria Palmisano-Cradle Roll/Kindergarten

Sabbath School Pianists
Beverly Botten
Jeannie Rorabeck-Alternate

Sabbath School Vacation Bible School Director
Bette Westfall

Sabbath School Investment Secretary
Regina Penney
Shirley Smith

Leader of Dorcas Welfare Society
Gloria Palmisano

Assistant Leader of Dorcas Welfare Society
Cora Hearn

Pathfinder Club Director
Ida Roosenberg

Pathfinder Club Deputy Director

Religious Liberty Secretary
Lawrence McNitt

Temperance Secretary
Heather Willison
Cliff Eure
Press Relations Secretary
  Carl Ferguson

Radio and Television Secretary
  James Penney

Church Board Member
  Margaret McNitt

Youth Activities Leader

Church Host
  Leon Copeland

Church Hostess
  Cora Hearn

Church Music Director
  Beverly Botten

Church Social Committee
  Shirley Ferguson
  Ella Giller
  Lois Hanson
  Ruby Papke
  Bette Westfall

Building Committee
  Adrian Roosenberg-Chairman
  Renee Copeland
  Carl Ferguson
  Margaret McNitt
  Russell Stramen
  Pastor Westfall

Finance Committee
  LeRoy Botten-Chairman
  Renee Copeland
  Pastor Westfall
  Ruth Williams

Church Board
  LeRoy Botten
  Leon Copeland
  Renee Copeland
  Carl Ferguson
  Shirly Ferguson
  Cora Hearn
  Eoin Giller
  Lawrence McNitt
  Gloria Palmisano
  James Penny
  Adrian Roosenberg
  Ida Roosenberg
  Russel Stramen
  Pastor Westfall
  Ruth Williams
  Robin Willison

[Note: Names listed to the right hand side were later nominations made to replace members who moved away or who resigned from their office.]
APPENDIX 16

SEPTEMBER RETREAT PROGRAM LETTER
September 25, 1976

Dear Church Members,

This letter is to give you more information about our church retreat to be held next weekend (October 1-3).

We expect that the charges for the use of the camp will be the same and that the maximum charge per family will be $10. We hope that as many of you as can plan to stay on the grounds will do that (either in the dormitories or your own campers) and that those unable to stay for the full time will commute each day.

PROGRAM

| FRIDAY     | 6:30  | Informal supper. |
|           | 7:30  | Song Service and Vespers. |
| SABBATH   | 9:30  | Church Service     |
|           | 11:30 | Sabbath School     |
|           |       | LUNCH (Between 1 p.m. and 2:30) |
|           | 2:30  | Church revitalization program. |
|           |       | Small group and planning for 1977. |
|           |       | Informal singing groups and fellowship. |
|           | 7:00  | Vespers |
| SATURDAY  | 8:00  | Church Social.    |
| NIGHT     |       |                   |
| SUNDAY    | 8:00  | Worship            |
|           | 8:30  | Breakfast          |
|           | 9:30  | Recreation—Canoes etc. |
|           | 12:00 | LUNCH              |

Please pray for God's blessing on our fellowship and that we will all be refreshed for the new year of service.

Eoin Giller for the Board of Elders.
APPENDIX 17

SEPTEMBER RETREAT GOALS
1977 CHURCH GOALS

Group 1.

1. Church Weight Watchers' program.
2. Small prayer-study groups.
3. Develop acceptable Sabbath afternoon activities for young people.
4. Have $20,000 in building fund.
5. Add twenty new members.
6. Ten couples attend Marriage Enrichment Seminars.

Group 2.

1. Acquire and develop a temporary location of our own.
2. Involve 60% of the church families in active Bible studies.
3. Continue active youth program now being planned.
4. Add twenty members.
5. Conduct stewardship series.
6. Conduct cooking school/Five-day Plan/CPR program.
7. Conduct a Vacation Bible School.
8. Enlarge Dorcas/welfare program.
9. Continue two retreats a year and at least one enrichment seminar per quarter.
Group 3.

1. To complete 1976 goals.
2. Begin empathy services.
3. To have each family bring one new member.
4. To begin Operation Encouragement (for our own discouraged members).
5. To establish a definite monthly goal for the Coloma SDA Church building fund (in addition to church budget).

Group 4.

1. To develop a dynamic Christian life-style.
   a. Have series in family for our church family.
   b. Have revival series for our church family.
   c. Hold two retreats and seminars
2. To support the youth in their goals.
3. To pay for church property and church and church plans.
4. Have a. Five-day plan to stop smoking.
   b. Cooking school.
5. Have evangelistic campaign.
6. Increase membership by fifteen.
7. Have Vacation Bible School.
8. Place literature in professional offices.
9. Support church lay program through individual stewardship.

Group 5.

1. Friday night meetings.
2. Social gatherings once a month.
3. Outreach activities.
4. Lead out in Sabbath School once a quarter.

1. Church investigate the acquisition of temporary facilities.
2. Establish a monthly financial church building goal.
3. Life-priorities emphasis program.
4. Activate and support youth program.
5. Conduct a medical/welfare program to be co-ordinated by the board of deacons.
6. Increase membership by twenty.
7. Run Vacation Bible School in Coloma (somewhere).
8. Place *Steps to Christ* and other literature in Coloma, Lake Michigan Beach, Riverside, Hagar Township, Watervliet.

(This process was not completed at the retreat--see appendix 23)
Our church family exists to proclaim the Good News of the Resurrection and the imminent Second Coming of Jesus Christ.

Living in the Joy of fellowship with Him, we dedicate ourselves to serve the mental, physical and spiritual needs of the whole person.

Accepting the grace of Christ by faith, we desire to share the peace and love that comes from willing obedience to a loving God.

FIVE YEAR GOALS:

* To develop a unique Christian life-style and support group.
* Establish a youth leadership program.
* Build a Church and School complex.
* Conduct a semi-annual medical/welfare project.
* Hold two church retreats a year, and seminars and socials on a regular basis.
* Increase membership to 200.
* Hold a Vacation Bible School and follow-up program each year.
* Plan a yearly evangelistic program.
* Operate a community literature program.
* Engage in systematic stewardship of time, talent and means.

GOALS FOR 1976: (PROGRESS REPORT)

* Hold a monthly elders meeting to co-ordinate the church program. (Elder Giller, head elder)
* Hold a Church retreat in Fall (Oct. 1-3).
* Hold 3 Spiritual enrichment seminars.
* Add 10 members to the church.
* Secure land for building a church.
* Conduct an Ingathering campaign with an aim to discovering interests in Bible studies.
* Encourage a youth program.
* Operate a Bible study training program.
* Be conducting 10 Bible studies by December 31.
* Investigate co-operating in welfare work with another Coloma church.
* Institute a regular social program.
* Conduct a Christmas program.

*********

Be present at our table, Lord,
Be here and everywhere adored,
These mercies bless and grant that we
May feast in paradise with Thee. Amen.

Tune: Old Hundredth, # 683 in Seventh-day Adventist Church Hymnal
Synopsis of Church Board Meeting of September 23, 1976

Each month following the Church Board Meeting a letter will be sent to each church family containing a summary of board actions of general interest. A summary of the Treasurer's Report will be included as will a calendar of events for the coming month.

The schedule for the Church Retreat to be held at Crystal Springs the weekend of October 1-3 is as follows:

**Friday:**
- 6:30 Informal supper
- 7:30 Song Service and Vespers

**Sabbath:**
- 9:30 Church Service
- 11:00 Sabbath School
- Lunch (Between 1:00 and 2:30 p.m.)
- 2:30 Church Revitalization Program
- Supper (Between 6:00 and 7:00 p.m.)
- 7:00 Vespers

**Saturday:**
- 8:00 Church Social

**Sunday:**
- 8:00 Worship
- Breakfast (Between 8:30 and 9:30)
- 9:30 Recreation
- Lunch (Between 12:00 and 1:00 departure)

As for the last retreat, the maximum charge per family for the weekend will be $10.00. Dan Bidwell will collect all fees.

Church Board meetings for the next six months will be held at 7:30 p.m. on the fourth Monday of each month. Elder's Meetings will be held on the third Monday. Whenever possible other church administrative meetings should be scheduled on Monday evenings other than the third and fourth of each month.

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**Summary of Treasurer's Report for August 1976**

- **Tithe Receipts:** $1,592.53
- **Combined Budget Needed:** $783.35
- **Combined Budget Receipts:** $339.75
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Coloma Seventh-Day Adventist Church

Church Officers (October 1976 - September 1977)

Elders
Eoin Giller-Head Elder
LeRoy Botten
Leon Copeland
Lawrence McNitt
Adrian Roosenberg

Deacons
Russell Stramen-Head Deacon
Dan Bidwell
Emil Constantine
David Meeker
Chris Miller
James Penney
Mark Rorabeck
Robin Willison

Deaconesses
Cora Hearn-Head Deaconess
Mildred Copeland
Shirley Ferguson
Ida Roosenberg
Jackie Rorabeck
Janet Rorabeck
Minerva Stramen

Clerk
Ruth Williams

Treasurer
Renee Copeland

Assistant Treasurer
Ruth Williams

Choristers
Emil Constantine
Minerva Stramen

Church Pianist
Beverly Botten

Lay Activities Leader
Carl Ferguson
Assistant Lay Activities Leader  
Adrian Roosenberg

Lay Activities Secretary  
Shirley Ferguson

Sabbath School Superintendents  
LeRoy Botten—General Superintendent  
Lawrence McNitt  
Clarence Rorabeck  
Heather Willison

Sabbath School Secretary  
Ruth Williams

Assistant Sabbath School Secretary  
Janet Rorabeck

Sabbath School Extension Division Secretary  
David Meeker

Sabbath School Division Leaders  
Ella Giller—Primary/Junior  
Gloria Palmisano—Cradle Roll/Kindergarten

Sabbath School Pianists  
Beverly Botten  
Jeannie Rorabeck—Alternate

Sabbath School Vacation Bible School Director  
Bette Westfall

Sabbath School Investment Secretary  
Regina Penny

Leader of Dorcas Welfare Society  
Gloria Palmisano

Assistant Leader of Dorcas Welfare Society  
Cora Hearn

Pathfinder Club Director  
Ida Roosenberg

Pathfinder Club Deputy Director  
(Vacant)

Religious Liberty Secretary  
Lawrence McNitt

Temperance Secretary  
Robin Willison
Press Relations Secretary
    Carl Ferguson

Radio and Television Secretary
    James Penny

Church Board Member
    Margaret McNitt

Youth Activities Leader
    (Vacant)

Church Host
    Leon Copeland

Church Hostess
    Cora Hearn

Church Music Director
    Beverly Botten

Church Social Committee
    Shirley Ferguson
    Ella Giller
    Lois Hanson
    Ruby Papke
    Bette Westfall

Building Committee
    Adrian Roosenberg-Chairman
    Renee Copeland
    Carl Ferguson
    Margaret McNitt
    Russell Stramen
    Pastor Westfall

Finance Committee
    LeRoy Botten-Chairman
    Renee Copeland
    Pastor Westfall
    Ruth Williams

Church Board
    LeRoy Botten
    Leon Copeland
    Renee Copeland
    Carl Ferguson
    Shirly Ferguson
    Cora Hearn
    Eoin Giller
    Lawrence McNitt
    Margaret McNitt
    Gloria Palmisano
    James Penny
    Adrian Roosenberg
    Ida Roosenberg
    Russel Stramen
    Pastor Westfall
    Ruth Williams
    Robin Williams
### COLOMA SPEAKER AND ELDERS SCHEDULE

**FOURTH QUARTER 1976**

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<td>J. D. Westfall</td>
<td>Larry McNitt</td>
<td>Ed Roosenberg</td>
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<td>Robin Willison</td>
<td>Leon Copeland</td>
<td>LeRoy Botten</td>
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<td>Oct 23</td>
<td>J. D. Westfall</td>
<td>Ed Roosenberg</td>
<td>Larry McNitt</td>
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<td>Oct 30</td>
<td>LeRoy Botten</td>
<td>Larry McNitt</td>
<td>LeRoy Botten</td>
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<td>Nov 6</td>
<td>Eoin Giller</td>
<td>Larry McNitt</td>
<td>Ed Roosenberg</td>
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<td>Nov 13</td>
<td>J. D. Westfall</td>
<td>Leon Copeland</td>
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<td>Nov 20</td>
<td>Larry McNitt</td>
<td>Ed Roosenberg</td>
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<td>Nov 27</td>
<td>J. D. Westfall</td>
<td>LeRoy Botten</td>
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<td>Dec 4</td>
<td>Eoin Giller</td>
<td>Larry McNitt</td>
<td>Ed Roosenberg</td>
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<td>Dec 11</td>
<td>J. D. Westfall</td>
<td>Leon Copeland</td>
<td>LeRoy Botten</td>
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<td>Dec 18</td>
<td>Wayne Sheppard</td>
<td>Ed Roosenberg</td>
<td>Larry McNitt</td>
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<td>Dec 25</td>
<td>J. D. Westfall</td>
<td>LeRoy Botten</td>
<td>Leon Copeland</td>
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</table>

The elder in the left hand column is the presiding elder and is responsible for scripture and prayer and any announcements. The elder in the right hand column is responsible for the offering and benediction. Any speaker who is unable to meet his appointment should contact Elder Westfall (471 7799). Any elder who is unable to serve should arrange with another elder to take his place and should contact Beverly Botten (471 2481) by noon on Wednesday so that the correction may be put in the bulletin.

_Elder J. D. Westfall_
APPENDIX 19

SAMPLES: DUTIES OF A CHURCH OFFICER
The Church Elder

The Office an Important One.—In the work and organization of the church, if a pastor has not been provided by the conference or mission, the office of elder ranks as the highest and most important. In the foregoing paragraphs the moral and religious fitness of elders as well as other church officers has been set forth.

A Religious Leader of the Church.—The local church elder is always a spiritual leader of the church; in the absence of a pastor, he is the religious leader of the church. By precept and example he must continually seek to lead the church into a deeper and fuller Christian experience. He must be a man recognized by the church as a strong religious and spiritual leader, and must also have a good reputation "with them that are without."

Capable of Ministering the Word.—The elder should be capable of conducting the services of the church. It is impossible for the conference to supply ministerial help constantly for all the churches; consequently the elder must be prepared to minister in word and doctrine. However, he should not be chosen primarily because of his position in the world, nor because of his ability as a speaker, but because of his consecrated life and ability as a leader. This should be taken into consideration by the nominating committee in preparing its report at the time of the church election.

Elected for One Year.—Like all other church officers, the elder is elected for one year: this is his term of office. Usually it is not advisable for one man to serve indefinitely, but he may be re-elected to repeated terms of service. The church is under no obligation, however, to re-elect, but may choose another for the eldership whenever a change seems advisable. Upon the election of a new elder, the former elder no longer functions as elder. The former elder, however, may be elected as a deacon, Sabbath school superintendent, or to any other church office.

Ordination of Local Elder.—Election to the office of elder does not in itself qualify a man as elder; he must also be ordained. Until this is done he is not an elder and has no authority to function as such. During the interim between his election and his ordination he may, however, perform the functions of a church leader. Before entering upon the work of administering the ordinances of the church, he must be ordained. The ordination service is not performed by the retiring elder, but by an ordained minister who holds credentials from the conference. It is not customary or advisable for an ordained minister visiting from another conference or local field to ordain local church elders, unless requested to do so by the officers of the conference in which he is visiting. Nor is it customary for a sustentation minister to ordain church elders unless requested to do so by the conference officers. Having been once ordained as a church elder, a man does not need to be ordained again upon re-election, or upon election as elder in some other church, provided that in the meantime he has maintained good and regular standing in the church. One who has been ordained as elder may later function as a deacon without further ordination. His ordination to the higher office qualifies him also for the office of elder.

Work of Church Elder Is Local.—The authority and work of an ordained local elder are confined to the church electing him. It is not permissible for a conference committee by vote to confer on a local church elder the status of an ordained minister by asking him to serve other churches as elder. If there exists the need for such service, the conference committee may recommend to the church or churches requiring his services that they elect him and ask him to serve them also. Thus by election one individual may, when necessary, serve more than one church at a time. When such an arrangement is made it should be in counsel with the conference committee. However, this authority is inherent in the church and not in the conference committee. The only way a man may be qualified for serving the church at large is by ordination to the gospel ministry. (See also p. 83.)

To Foster All Lines of Missionary Work.—Under the pastor and in the absence of a pastor, not only is the local elder a spiritual leader of the church, he is responsible for fostering all branches and departments of the work. The Sabbath school work, the missionary work, the missionary activities of the church, the interests of the church school, and every other line of activity should receive his attention, his advice, and his encouragement. He should sustain a helpful relationship to all other church officers, and they to him.

Relationship to the Ordained Minister.—In a case where the conference committee assigns an ordained minister to labor as a pastor of a church, he should be considered as the ranking officer, and the local elder as his assistant. Their work is closely related; they should therefore work together in harmony and cooperation. The minister should not gather to himself all lines of responsibility, but should share these with the local elder and other officers. The minister serving the church regularly as pastor usually acts as the chairman of the church board. (See also pp. 104, 172, 173.) There may be circumstances, however, when it would be advisable for the elder to act in this capacity. The pastoral work of the church should be shared by both. The elder should, in counsel with the minister, carry much of the pastoral responsibility, visiting the church members, ministering to the sick, and encouraging those who are disheartened. Too much emphasis cannot be placed on this part of an elder's work. As an undershepherd he should exercise a constant vigilance over the flock for which he is responsible. If the appointed pastor is a licensed minister, the local church or churches that he serves should elect him as an elder.

Because the pastor is appointed to the position in the local church by the conference, he serves the church as a conference worker, and is responsible to the conference committee, yet he maintains a sympathetic and cooperative relation to and works in harmony with all the plans and policies of the local church. Because the elder is elected by the local church he is naturally responsible to that body, and also to its board. (See pp. 82, 173.)

Conduct of Church Services.—Under the pastor, or in the absence of a pastor, the elder is responsible for the services of the church. He must either con-
duct them or arrange for someone to do so. The com-
munion services must always be conducted by an or-
dained minister or by the elder himself. Only or-
dained ministers or ordained elders holding office
are qualified to do this.

The pastor shall serve as the chairman of the
business meeting, and in his absence the elder shall
officiate as chairman.

The Baptismal Service.—In the absence of an or-
dained pastor, it is customary for the elder to ar-
range with the president of the conference or local
field before administering the rite of baptism to
those desiring to unite with his church. (See also
pp. 61, 90, 93.)

The Marriage Ceremony.—In the marriage cere-
mony the charge, vows, and declaration of marriage
are given only by the ordained minister. Either the
ordained minister, licensed minister, or the local
elder may officiate in delivering the sermonet, offering
the prayer, or in giving the blessing. It should be
remembered, however, that in some countries or states
a minister must be legally appointed and registered
in order to conduct the marriage service. In many
lands he may, so far as the public is concerned, per-
form the ceremony in the church, but the marriage
contract is legally signed by the district registrar,
who usually sits in the vestry and listens to the ap-
proved form of marriage declaration. In still other
lands, the minister cannot perform the ceremony at
all, for it is recognized as a state responsibility and is
looked upon as a civil contract. In such cases our mem-
ers usually retire to the home or place of worship,
where a special service is conducted by a minister,
to seek the blessing of the Lord upon the couple.

To Cooperate With the Conference.—All church
officers, including the pastor and elder, should coop-
erate fully with the conference officers and depart-
mental secretaries in carrying out all local, union,
and General Conference plans. They should inform
the church of all regular and special offerings, and
see that these are taken on the appointed days. They
should promote all the activities of the church, such
as the Week of Prayer, Missions Extension, Ingath-
ering, Thirteenth Sabbath Offering, etcetera.

The elder should work very closely with the
church treasurer, and see that all conference funds
are remitted to the conference treasurer at the close
of each month. He should give his personal atten-
tion to seeing that the church clerk's report is sent
promptly to the conference secretary at the close of
each quarter.

He should regard all correspondence from the con-
fERENCE office as important. Letters calling for an-
ownouncements to the church should be presented at
the proper time.

The elder should see that delegates to conference
sessions are elected, and that the names of such dele-
gates are sent to the conference office by the clerk.
As a wise counselor he should help every officer in
the church to measure up fully to his responsibility
in cooperating with the conference, in carrying out
all plans and policies, and in seeing that all reports
are accurately and promptly forwarded.

To Foster Worldwide Work.—Another important
feature of the elder's work is to foster our world-
mission work. This he should do by making a care-
ful study of our worldwide work and presenting its
needs to the church. He should talk with and en-
courage the church members to take a personal part
in both supporting and working for the cause of
missions. A kindly, tactful attitude on the part of
the elder will do much to encourage liberality on
the part of the church members both in the regular
church services and in the Sabbath school.

To Foster Tithe Paying.—The elder can do much,
to encourage the church members to pay a faithful
tithe, but only if he himself is a faithful tithepayer.
A man who fails to set an example in this important
matter should not be elected to the position of elder
or to any other church office. Tithe paying can be
fostered by public presentation of the scriptural
obligations of stewardship and by personal labor
with the members. Such labor should be carried on
in a tactful and helpful manner. The elder should
regard all financial matters pertaining to church
members as confidential: he should not place such
information in the hands of unauthorized persons.
(See also p. 56.)

To Distribute Responsibility.—In the distribution
of the duties pertaining to church activities, care
should be taken not to lay too much responsibility
upon willing workers, while others with perhaps
lesser talents may be passed by. Electing one indi-

gual to several offices is to be discouraged unless
circumstances make it necessary to do so. The elder
especially should be left free from other burdens
to perform effectually the many duties of his sacred
office. It may be advisable in some cases to ask the elder
to lead the missionary work of the church, but even
this should be avoided if other talent is available.

First Elder.—In churches with a large membership
it is advisable to choose more than one elder. The
burdens of office may be too great for one man, and
should be shared by as many as are required to do
the work. In such event one of them should be desig-
nated as “first elder.” The work should be divided
among the elders in harmony with their experience
and ability.

Elder Not a Delegate Ex Officio.—In order to serve
as a delegate to the conference session, the elder
must be elected as a delegate by the church. He is
not a delegate ex officio.

Limitation of Authority.—An elder does not have
the authority to receive or dismiss church members
by his own act. This is done only by vote of the
church. The elder and the church board may recom-
mand that the church vote to receive or dismiss
members.
The Sabbath School

"The Sabbath school work is important, and all who are interested in the truth should endeavor to make it prosperous."—Counsels on Sabbath School Work, p. 9.

"The Sabbath school, if rightly conducted, is one of God's great instrumentalities to bring souls to a knowledge of the truth."—Ibid., p. 115.

The officers, teachers, and entire membership should cooperate with the other departments of the church in all missionary work and soul-saving activities, as well as energetically carrying on Sabbath school evangelism by means of the regular Sabbath school classes, Decision Days, pastors' special Bible classes, Visitors' Days, Vacation Bible Schools, and branch Sabbath schools, including Sunday schools. Likewise, all departments of the church should work together with the Sabbath school to build up the Sabbath school and make the entire church work as effective as possible.

The officers of the Sabbath school should be members of the church. They are elected for one year and in the same manner and at the same time as the officers of the church. The list of Sabbath school officers and their assistants is as follows: superintendent, with one or more assistants; secretary, with one or more assistants; music director; organist or pianist; division leaders and assistants as required; an extension division secretary or secretaries; a Vacation Bible School director; and an Investment secretary, or secretaries.

The Sabbath School Council.—The Sabbath School Council is composed of the superintendent (chairman), assistant superintendents, secretary, assistant secretaries, division leaders, and a church elder. A meeting of the council should be held at least once each month. As soon as possible after being elected it should make arrangements for any further helpers needed in the divisions of the Sabbath school. It should also appoint the teachers of the classes of the various divisions. The Sabbath School Council is responsible for the successful operation of the Sabbath school through the leadership of its chairman, the superintendent.

Nothing should be left to chance or to hasty decision at the first session of the Sabbath school in the new year. Each one who is to take part in the Sabbath school exercises should be notified a week or more before, that adequate preparation might be made. In larger schools more than one assistant superintendent may be needed. If more are required and elected, each should be given specific duties in the school. Ushers are usually appointed in large schools. These should be chosen by the council.

The Superintendent.—The Sabbath school superintendent is the leading officer of the Sabbath school. As soon as elected he should begin planning for the smooth and effective operation of the school. The superintendent should acquaint himself with the plans of the Sabbath School Department of the General Conference. He is expected to abide by the decisions of the Sabbath School Council concerning the operation of the Sabbath school.

The superintendent is in charge of all departments of the Sabbath school. Each leader of a division should submit all suggested changes in the operation of his division to the superintendent to be presented to the Sabbath School Council.

Sabbath school teachers are appointed for the calendar year but are subject to change at the discretion of the Sabbath School Council. A number of substitute teachers sufficient for each division should be appointed by the Sabbath School Council when the regular teachers are appointed. These may be called upon by the superintendent to fill such vacancies as may occur from time to time in the division for which they are chosen.

If a vacancy occurs in any appointed office, or if a teacher leaves at any time, it is the superintendent's duty to call the Sabbath School Council together and fill such vacancy.

The superintendent should have general charge of the teachers' meeting. While others may have duties in particular lines, such as the lesson study, he with his assistant should take the lead and seek to make the teachers' meeting a vital part of the Sabbath school work and through it endeavor to build up a strong, spiritual teaching force.

He should take an interest in Sabbath school music, choosing spiritual and uplifting hymns that will fit the study of the day. He should enlist the help of the music director and organist or pianist in making this a spiritual part of the program.

The Sabbath school carries a substantial part of the financial support of the worldwide program of Seventh-day Adventists. The major percentage of the offerings given in some countries for the advancement of the gospel in the world field is given by the Sabbath schools. It is one of the responsibilities of every Sabbath school superintendent to make himself conversant with the promotion plans of the mission program and to learn how to present effectively the needs of the mission fields. He should seek to lead his school in such sacrificial giving as will enlist their wholehearted support of our world mission and thus meet the financial goals of the Sabbath school.

The Assistant Superintendent.—One or more assistant superintendents should be elected to assist the general superintendent or to take charge of the Sabbath school in his absence. Assistant superintendents may be called upon occasionally to lead in Sabbath school sessions. It must be remembered that as a general rule this responsibility rests upon the superintendent. Specific duties in the school may be assigned to the assistants: following up missing members, looking after visitors, providing for the missions exercise, seeing that substitute teachers are provided when vacancies occur in classes, sponsoring branch Sabbath schools, and any other responsibilities in which the superintendent needs assistance in carrying out the Sabbath school program promptly and efficiently.

The Secretary.—There is perhaps no office in the Sabbath school where faithfulness, accuracy, and Christian courtesy are more necessary than in the work of the secretary. Next to that of the superintendent, no position in the Sabbath school offers a greater variety of opportunities for useful service. The secretary becomes one of the superintendent's chief helpers.

By faithfulness and careful attention to details he enables the superintendent to keep his finger on the pulse of the entire school.
The secretary's duties may be summarized as follows:

1. To bring before the Sabbath school appropriate reports of Sabbath school work.
2. To distribute supplies to the teachers and gather their class records and offerings.
3. To mark the officers’ class record card and receive their offerings.
4. To keep a record of the weekly Sabbath school offerings, Thirteenth Sabbath Offerings, Birthday-Thank Offerings, Investment funds, and expense money, if the latter is not included in the budget of church expense.
5. To pass on to the church treasurer all Sabbath school moneys for missions, also all expense money received in the Sabbath school.
6. To order through the lay activities secretary the Sabbath school supplies and special helps agreed upon by the Sabbath school officers.
7. To keep the minutes of meetings of the Sabbath School Council.
8. To keep all records called for by the Sabbath school secretary’s Record Book, making sure that all financial records agree with those of the church treasurer. It is important that the report rendered by the church treasurer to the conference treasurer and the report of the Sabbath school secretary shall agree.

In case of unavoidable absence the secretary shall always place the prepared report and necessary supplies in the hands of an assistant secretary, in order that the exercises of the Sabbath school may proceed as usual in his absence.

Assistant Secretaries. — If the secretary is absent, an assistant secretary acts in his place. The assistant secretaries should be present at each Sabbath school service, ready to assist by doing whatever the superintendent or the secretary may require. An assistant secretary should occasionally be requested to prepare and present the report.

If desired, the assistant may act as secretary of the teachers’ meeting and report to the secretary any business that should be recorded.

The Chorister or Song Leader. — In our larger Sabbath schools a chorister or song leader is usually elected whose duty it is to lead the music of the school. He plans with the superintendent for the presentation of this phase of worship each Sabbath. In some of the larger schools an assistant chorister or song leader is also selected.

Only such special music should be provided as will glorify God. Singers should be as carefully selected as are the workers for other parts of the Sabbath school service, and should be measured by the same standards.

The Organist. — Great care should be exercised in the selection of the Sabbath school organist or pianist, his musical ability, standards of character, dress and deportment being taken into consideration.

Sabbath School Offerings. — All Sabbath school offerings are to be handed to the church treasurer by the secretary. A careful record of all offerings received should be kept by the secretary.

These funds should be passed in to the church treasurer at the earliest moment. This ensures against accidental loss. When the extension division envelopes come in at the end of the quarter, the offerings should be added to those already received from the school. Care should be taken in counting the offerings for the thirteenth Sabbath to see that they are kept separate from the offerings of the twelve Sabaths. Birthday-Thank Offerings and Investment funds should be carefully recorded separate from all other offerings.

Expense Money. — Many schools take offerings at stated periods for Sabbath school expense. All such money should be reported in the minutes, kept separate from the offerings for missions, and used only for paying Sabbath school expense as authorized by the Sabbath School Council. It is passed on to the church treasurer to be kept separately by him. In some churches Sabbath school expenses are included in the church budget, the amount expended for supplies being authorized by the Sabbath School Council.

The Quarterly Report. — This report should be made out immediately after the last Sabbath of the quarter and mailed as soon as possible to the conference Sabbath school secretary. It should be read before the school the first Sabbath of the new quarter; it should also be read at the quarterly business meeting of the church. The secretary should make this report in quadruplicate—the original for the conference Sabbath school secretary, and a copy for the Sabbath school superintendent and the pastor, and one for the secretary’s permanent file. This file should be complete and up to date, ready for comparisons between quarters.
APPENDIX 20

SAMPLES: MATERIALS FOR MARKING BIBLES
COLOR CODE

Theology - dark red
Nature of God
Pre-existence
Trinity
Holy Spirit
Deity of Christ
Angels

Anthropology - black
Nature of Man
Sin - blue, light
State of dead - blue, light
Punishment - purple
Hell - red, light
Resurrection - green, light
Spiritualism - orange
Origin of evil
Satan
Forgiveness - slanted strokes of dark red lightly through the text.

Soteriology - green, light
Plan of Salvation
Righteousness by Faith
Justification
Sanctification - orange
Sanctuary - orange
Atonement - orange
Judgment - light blue

Eschatology - blue, light
Eschatology
Second Coming
Signs of Times
Heaven - red, light
New Earth - red, light
Millennium - red, light

Admonitions to Ministers - purple
Parables

Law of God - red, light
Law
Sabbath - blue, light
First-day texts
Obedience
Ceremonial Law - brown
Problems on Sabbath - purple
Covenants - yellow

Israel - brown
Jew
True Church - yellow
Spiritual Israel - yellow
Covenant

Ordinances - orange
Baptism - green, dark
Humility
Tithing
Offerings
Feast Days - brown

Promises - yellow
Prayer
Faith in God
Guidance

Ethics - green, dark
Health Reform - brown
Marriage
Divorce
Church and State - purple
Personal relations

Inspiration - blue, dark
Prophecy
Archaeology
Science
Creation - red, light
Spirit of Prophecy - brown
### Messianic Prophecies

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Question</th>
</tr>
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<tbody>
<tr>
<td>Colossians 1: 16,17</td>
<td>Who made the world?</td>
</tr>
<tr>
<td>Isaiah 9: 6</td>
<td>How does he know this?</td>
</tr>
<tr>
<td>Isaiah 7:14</td>
<td>His birth?</td>
</tr>
<tr>
<td>Micah 5: 2</td>
<td>Where born?</td>
</tr>
<tr>
<td>Isaiah 40: 3</td>
<td>John the Baptist foretold</td>
</tr>
<tr>
<td>Zechariah 9: 9</td>
<td>Jews should have received him. Why?</td>
</tr>
<tr>
<td>Psalm 41: 9</td>
<td>Even the betrayer.</td>
</tr>
<tr>
<td>Psalm 22: 1 f.</td>
<td>Way killed?</td>
</tr>
<tr>
<td>Daniel 9: 24 f.</td>
<td>Isaiah 53</td>
</tr>
<tr>
<td>Isaiah 53</td>
<td>Why crucify?</td>
</tr>
<tr>
<td>John 1, 11,12</td>
<td>Jews should have received Him</td>
</tr>
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</table>

### Origin of Evil

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>John 8: 44</td>
<td>Is there a real devil?</td>
</tr>
<tr>
<td>2 Peter 2: 4</td>
<td>Who is this devil?</td>
</tr>
<tr>
<td>1 John 1: 12</td>
<td>Name?</td>
</tr>
<tr>
<td>Ezekiel 38: 14 f;</td>
<td>God created?</td>
</tr>
<tr>
<td>Revelation 12: 7-9</td>
<td>What happened?</td>
</tr>
<tr>
<td>Job 1 &amp; 2</td>
<td>(e.g.)</td>
</tr>
<tr>
<td>Job 42: 10</td>
<td>What did God do for Job?</td>
</tr>
<tr>
<td>John 12: 31</td>
<td>When was the devil fully cast out?</td>
</tr>
<tr>
<td>2 Corinthians 4: 4</td>
<td>Why would like this?</td>
</tr>
<tr>
<td>1 Corinthians 4: 9</td>
<td></td>
</tr>
<tr>
<td>1 Peter 3: 8</td>
<td>What is his fate?</td>
</tr>
<tr>
<td>Ezekiel 28: 18</td>
<td>Appeal</td>
</tr>
<tr>
<td>Ephesians 6: 10 f</td>
<td></td>
</tr>
</tbody>
</table>
Find what Bible says.

Gen 2: 1-3
THICKEN 'God blessed seventh day . . . rested . . . sanctified'
Ex 16: 4
THICKEN 'abide ye every man in his place'
Ex 20: 8-11
ISA 58: 13, 14
Ex 20: 12, 20
Luke 4:16
THICKEN 'as his custom was . . . sabbath'
Mark 2:27, 28
THICKEN 'sabbath . . . made for man'
Luke 23: 56
THICKEN 'rested . . sabbath'
Mt 24: 20
(Sabbath still obeyed after cross)
Acts 16: 13
A.D. 70 Sab still binding 40 years after cross.
Isa 66: 22, 23
THICKEN 'new heavens . . sabbath'

John 3: 16
John 8:31-33
Romans 6: 18, 22, 23
I John 3: 4
Ex 20: 1-20
Neh 9: 12-14
I Cor 10: 1-4
Rev 22: 14
John 14: 15
Ps 119: 1-5

How God loved?
After believe, what? (last week)
How does truth make free?
What is sin?
What about Exedous 20?
IN VERSE 20 THICKEN 'prove you . . . that ye sin not'
Who gave?
Who does NT say gave the law?
What does last chapter of Bible say about Law Christ?
Jesus asks . . . 257
Promise to those who keep commandments
End - law
Name (Optional): ____________________________________________

In reviewing the status of church goals for 1976 it appears to the Board of Elders as if some detailed input from the church as a whole would be useful in planning a reasonable social program. Please check the box which best describes your reaction to each of the following questions:

I would like to participate in a more active church-social program.
[  ] Agree
[  ] No opinion
[  ] Disagree

I believe that fellowship dinners and two retreats a year is all the social program I would be able to support since my schedule is already so full.
[  ] Agree
[  ] No opinion
[  ] Disagree

If church-social events were held on Saturday evenings or Sunday evenings I would participate at least half of the time if events were held:
[  ] Every month
[  ] Every 2 months
[  ] Every 3 months
[  ] Every 6 months
[  ] Unable to participate

I prefer social events on:
[  ] Saturday evenings
[  ] Sunday evenings

My age is:
[  ] 12 and under
[  ] 13 through 21
[  ] 22 through 40
[  ] Over 40

I would participate more frequently in social events if held in:
[  ] Coloma area
[  ] Berrien Springs area
[  ] Area not a factor

Please use the space below and on the reverse to make any comments you wish concerning a church-social program.
APPENDIX 22

GOALS FOR 1977
GOALS FOR 1977:

* Investigate temporary facilities.  
  (Building Committee)

* Monthly building fund goal.  
  (Finance Committee)

* Life Priorities Program.  
  (Elders & Pastor)

* Church Supported Youth Program.  
  (Youth Class Teacher & Youth Activities Leader)

* Conduct a Community Service Program.  
  (Deacons & Deaconesses)

* Increase membership by 20. Conduct 15 Bible Studies.  
  (Pastor & Elders)

* Conduct a Vacation Bible School.  
  (Sabbath School Council and Mrs. Westfall)

* Distribute Steps to Christ and other literature.  
  (Lay Activities Leader & Elders)

* "Operation Encouragement"  
  (Deacons)

* Special Bible Study Group.  
  (Elders & Pastor)

Our church family exists to proclaim the Good News of the Resurrection and the imminent Second Coming of Jesus Christ.

Living in the Joy of fellowship with Him, we dedicate ourselves to serve the mental, physical and spiritual needs of the whole person.

Accepting the grace of Christ by faith, we desire to share the peace and love that comes from willing obedience to a loving God.
Dear Neighbor:

Season's Greetings to you and your loved ones. We are a new church in Coloma and we would like you to know of our interest in this community. Because we share with Christian people everywhere the belief that regular reading of the Bible improves the quality of life, we would like to offer your family a free copy of the Bible and self-study reading guides. Upon completion of ten Bible reading guides the Bible is yours to keep with no strings attached.

The Seventh-day Adventist church is well known throughout the world for providing community services to those in need and for disaster relief. Last year Adventist medical institutions treated 13,400 outpatients each day. The 1,773 community service centers helped 9,931,026 persons—more people than live in the state of Michigan.

Once a year a public appeal is made to allow those who desire to assist in these worldwide disaster relief, medical service and other humanitarian programs. Within the next few days a member of our church will stop by to give you a more detailed brochure concerning the scope of this work. We hope you will plan to make a donation to this effort.

Sincerely,

J. D. Westfall
Pastor

P.S. If we should miss you and if you wish to accept the gift Bible or make a donation please return the enclosed card.
Synopsis of Church Board Meeting of October 25, 1976

Elder Westfall was asked by the board to send a letter to the Seminary expressing our appreciation for Elder Giller's work in Coloma.

In order to permit members of the Coloma church to participate in the series of meetings being conducted by Elder Coffman at the Eau Claire church, it was voted to suspend Coloma prayer meetings for the duration. For six weeks, beginning Wednesday, November 3, Coloma and Eau Claire prayer meetings will be combined and held on Wednesday evenings at 7:15 at the Eau Claire church.

As a means of introducing the Coloma church and its programs to the community, it was voted to send a letter to every family in Coloma. A suggested letter was discussed. A copy of the suggested letter is attached.

Summary of Treasurer's Report for September 1976

Tithe Receipts: $2,025.17
Combined Budget Needed: $793.33
Combined Budget Receipts: $405.74
Dear Neighbor:

Season's Greetings to you and your loved ones. We are a new church in Coloma, and we would like you to know of our interest in this community. Because we share with Christian people everywhere the belief that regular reading of the Bible improves the quality of life, we would like to offer your family a free copy of the Bible and self-study reading guides. Upon completion of ten Bible reading guides the Bible is yours to keep with no strings attached.

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Sincerely,

J. D. Westfall,
Pastor

P.S. If we should miss you and if you wish to accept the gift Bible or make a donation please return the enclosed card.

Return to:
Coloma Seventh-day Adventist Church
P.O. Box ###
Coloma, MI ####

( ) I have enclosed a donation to be used for worldwide humanitarian programs.

( ) I would like to accept your offer of a gift Bible and reading guides. My address is:


Telephone: 

NOTE: THIS MATERIAL WILL BE RETYPED TO BE MORE ATTRACTIVELY SPACED. THE MATERIAL WAS COMPRESSED TO REDUCE COPY EXPENSE FOR THIS DISTRIBUTION.
<table>
<thead>
<tr>
<th>Sunday</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
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<tbody>
<tr>
<td>ALL SAINST'S DAY</td>
<td>6:30 Finance Committee</td>
<td>7:15 Prayer Meeting (Eau Claire)</td>
<td>7:15 Prayer Meeting (Eau Claire)</td>
<td>7:00 Pathfinders</td>
<td>7:00 Pathfinders</td>
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<tr>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
<td>12</td>
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<td>22</td>
<td>23</td>
<td>24</td>
<td>25 (THANKSGIVING DAY)</td>
<td>26</td>
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<td>29</td>
<td>30</td>
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</tbody>
</table>
APPENDIX 24

NOVEMBER GOAL PROGRESS REPORT
GOALS FOR 1976:

* Hold a monthly elders meeting to co-ordinate the church program.
* Hold a Church retreat in Fall (Oct. 1-3)
* Hold 3 Spiritual enrichment seminars.
* Add 10 members to the church.
* Secure land for building a church.
* Conduct an Ingathering campaign with an aim to discovering interests in Bible studies.
* Encourage a youth program
* Operate a Bible study training program.
* Be conducting 10 Bible studies by December 31.
* Investigate co-operating in welfare work with another Coloma church.
* Institute a regular social program.
* Conduct a Christmas program.

* * * * * * *

Our church family exists to proclaim the Good News of the Resurrection and the imminent Second Coming of Jesus Christ.

Living in the Joy of fellowship with Him, we dedicate ourselves to serve the mental, physical and spiritual needs of the whole person.

Accepting the grace of Christ by faith, we desire to share the peace and love that comes from willing obedience to a loving God.
APPENDIX 25

PASTOR'S-ROLE SEMINAR
A. The Pastor's Use of His Time

1. Soul and mind stretching thru personal study/prayer/reflection

   Low ___ ___ ___ ___  High

   1  2  3  4  5

2. Fellowship with his family

   Low ___ ___ ___ ___  High

   1  2  3  4  5

3. Within his church

   a. Sermon study and preparation

   Low ___ ___ ___ ___  High

   1  2  3  4  5

   b. Administration

   Low ___ ___ ___ ___  High

   1  2  3  4  5

   c. Teaching/Equipping

   Low ___ ___ ___ ___  High

   1  2  3  4  5

   d. Pastoral care

      i. Building relationships with congregation

      Low ___ ___ ___ ___  High

      1  2  3  4  5

      ii. Counseling

      Low ___ ___ ___ ___  High

      1  2  3  4  5

      iii. Visitation

         (a) Prospective members

         Low ___ ___ ___ ___  High

         1  2  3  4  5

         (b) Sick and shut-in

         Low ___ ___ ___ ___  High

         1  2  3  4  5

         (c) General members

         Low ___ ___ ___ ___  High

         1  2  3  4  5

         (d) Crises situations

         Low ___ ___ ___ ___  High

         1  2  3  4  5
4. Evangelism

| Low | 1 | 2 | 3 | 4 | 5 | High |

5. Fellowship/study/support-building with other ministers

| Low | 1 | 2 | 3 | 4 | 5 | High |

6. Formal continuing education

| Low | 1 | 2 | 3 | 4 | 5 | High |

7. Denominational (Conference)

| Low | 1 | 2 | 3 | 4 | 5 | High |

8. Ecumenical/Community

| Low | 1 | 2 | 3 | 4 | 5 | High |

B. Hours per week expected of the pastor

Please circle your (or the congregation's) expectation; then underline the hours you think he puts in per week

30 - 35  40 - 45  50 - 55  60 - 65
35 - 40  45 - 50  55 - 60  65 - 70

II. THE CHURCH'S SUPPORT OF ITS PASTOR

(To be filled out by all committee members including the pastor)

A. This church clearly defines the competencies it expects of its pastor

| Low | 1 | 2 | 3 | 4 | 5 | High |

B. This church understands and accepts the role of the pastor in a way consistent with the pastor's self-understanding, abilities and strengths

| Low | 1 | 2 | 3 | 4 | 5 | High |
RESULTS OF PASTOR'S-ROLE SEMINAR

Members' priorities (time)
1. Personal study and prayer
2. Building congregational relationships
3. Attending to his family

Evangelism
Ecumenical and community affairs
Visiting sick and shut-ins
Visiting prospective members

Ministers' priorities (time)
1. Personal study and prayer
2. Teaching/equipping
3. Building congregational relationships.
4. Attending to his family

Crisis ministry
Preparing sermons
Visiting prospective members

Note: Where several items are listed under one number, they were assigned equal value on the instrument by the group. It is interesting to see that both ministers and laymen placed conference demands lowest on their lists.
APPENDIX 26

REPORTED RESULTS OF CHURCH-GROWTH SURVEY
APPENDIX 27

DECEMBER CHURCH NEWSLETTER
Synopsis of Church Board Meeting of November 22, 1976

Persons wishing to submit agenda items for church board meetings are asked to submit such items to the Pastor at least three days in advance of Church Board meetings.

At the time of the last church retreat the cost of the retreat was not known. Now that a bill has been rendered, a division will be made among those who attended. (However, in accordance with prior board action no family will be charged more than $10.00.) Within the next couple of weeks each family who attended will be individually contacted.

A report of the bulletin committee was given which included suggested designs for the cover. A design was chosen based on a representation of the three angels. Text for the bulletin was discussed and advice given to the committee. A final design will be prepared and submitted to the board for approval. The approved design will then be submitted to the church in business session for approval before it is actually adopted.

The board met in closed session to nominate persons for various offices which have recently become vacant. If the persons nominated agree to serve their names will be presented to the church in business session for final approval.

The building committee reported that Elder Carle and Elder Hayward had inspected the property the church had agreed to purchase and seemed satisfied with the choice made by the church. A second item concerned choice of location within the available property. The cemetery board has indicated they are not interested in buying property at this time. It seems as if the best option now available to the church is to buy a plot of five acres which extends the full depth of the property (about 800 feet) next to the cemetery with frontage of about 260 feet.

A discussion of the December 4 Christmas Party resulted in allocation of money for small gifts to be presented to the invited elderly guests.

A brief discussion of plans for a youth activities program will be followed by detailed plans at the December board meeting. Due to the many activities already planned for the holiday season it seemed best to plan a combined program for youth and church for January.

Summary of Treasurer's Report for October 1976

Tithe Receipts: $2164.16
Combined Budget Needed: $793.33
Combined Budget Receipts: $730.20

A Note from the Pastor

The church calendar is intended to inform all church members of church activities and also to help prevent scheduling conflicts. Items for the church calendar should be given to the pastor no later than the regularly monthly board meeting. It will also be very helpful in preventing schedule conflicts if each person scheduling meetings or activities would check with the pastor and the calendar before publicizing the event. Thank you very much for your help in making the church program run smoothly.
### COLOMA SEVENTH-DAY ADVENTIST CHURCH CALENDAR

**DECEMBER 1976**

<table>
<thead>
<tr>
<th>SUNDAY</th>
<th>MONDAY</th>
<th>TUESDAY</th>
<th>WEDNESDAY</th>
<th>THURSDAY</th>
<th>FRIDAY</th>
<th>SATURDAY</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td><strong>7:15 PRAYER MEETING (Eau Claire)</strong></td>
<td><strong>6:30 PATHFINDERS</strong></td>
<td></td>
<td><strong>6:30 CHURCH CHRISTMAS PARTY</strong></td>
</tr>
<tr>
<td></td>
<td>6:30 FINANCE COMMITTEE</td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>7:30 ELDER'S MEETING</td>
<td></td>
<td></td>
<td>15</td>
<td>16</td>
<td>17</td>
<td><strong>HANUKKAH</strong></td>
</tr>
<tr>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
</tr>
<tr>
<td>7:00 FINANCE COMMITTEE</td>
<td>7:30 PRAYER MEETING</td>
<td>21 WINTER BEGINS</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25 CHRISTMAS</td>
</tr>
</tbody>
</table>
APPENDIX 28

CHURCH LETTER TO SEMINARY
Dr. Arnold Kurtz,
Chairman, Doctorate of Ministry Program,
Theological Seminary,
Andrews University,
Berrien Springs, Michigan.

Dear Dr. Kurtz:

Some time ago the Coloma church Board voted to ask the pastor to communicate with you to express sincere appreciation for the contributions made by Elder Eoin Giller during the past year. As Elder Giller has worked with our congregation while meeting the requirements for his Doctoral project he, along with his family, has endeared himself to the church family. His wife has shown a marvelous spirit of fellowship and has also made a significant contribution.

The members of the Coloma church are nearly unanimous in standing behind the decision of the committee who accepted Elder Giller as a doctoral candidate.

As pastor of the church I express my confidence in Elder Giller. The spirit in which he has carried out the various aspects of his program is appreciated and value can be seen in the instruments and tools he has devised.

Please inform Elder Giller's committee and the Seminary administration of our high regard for Elder and Mrs. Giller. We wish this family well as they move into the final stages of their training program at Andrews University.

Most sincerely,

J. D. Westfall
Pastor, Coloma Seventh-day Adventist Church

c/c Eoin Giller, Charles Keymer, File
APPENDIX 29

DECEMBER CHURCH-GOALS REPORT
Our church family exists to proclaim the Good News of the Resurrection and the imminent Second Coming of Jesus Christ.

Living in the Joy of fellowship with Him, we dedicate ourselves to serve the mental, physical and spiritual needs of the whole person.

Accepting the grace of Christ by faith, we desire to share the peace and love that comes from willing obedience to a loving God.

FIVE YEAR GOALS:

* To develop an unique Christian life-style and support group.
* Establish a youth leadership program.
* Build a Church and School complex.
* Conduct a semi-annual medical/welfare project.
* Hold two church retreats a year, and seminars and socials on a regular basis.
* Increase membership to 200.
* Hold a Vacation Bible School and follow-up program each year.
* Plan a yearly evangelistic program.
* Operate a community literature program.
* Engage in systematic stewardship of time, talent and means.

GOALS FOR 1976:

* Hold a monthly elders meeting to co-ordinate the church program. (Elder Giller, head elder)
* Hold a Church retreat in Fall (Oct. 1-3).
* Hold 3 Spiritual enrichment seminars.
* Add 10 members to the church.
* Secure land for building a church.
* Conduct an Ingathering campaign with an aim to discovering interests in Bible studies.
* Encourage a youth program.
* Operate a Bible study training program.
* Be conducting 10 Bible studies by December 31.
* Investigate co-operating in welfare work with another Coloma church.
* Institute a regular social program.
* Conduct a Christmas program.

Be present at our table, Lord,
Be here and everywhere adored,
These mercies bless and grant that we
May feast in paradise with Thee. Amen.

Tune: Old Hundredth, # 603 in
Seventh-day Adventist Church Hymnal
APPENDIX 30

JANUARY CHURCH-GOALS REPORT
GOALS FOR 1977:

* Investigate temporary facilities. 
  (Building Committee)

* Monthly building fund goal.  
  (Finance Committee)

* Life Priorities Program.  
  (Elders & Pastor)

* Church Supported Youth Program.  
  (Youth Class Teacher & Youth Activities Leader)

* Conduct a Community Service Program.  
  (Deacons & Deaconesses)

* Increase membership by 20. Conduct 15 Bible Studies.  
  (Pastor & Elders)

* Conduct a Vacation Bible School.  
  (Sabbath School Council and Mrs. Westfall)

* Distribute Steps to Christ and other literature.  
  (Lay Activities Leader & Elders)

* "Operation Encouragement"  
  (Deacons)

* Special Bible Study Group.  
  (Elders & Pastor)

Our church family exists to proclaim the Good News of the Resurrection and the imminent Second Coming of Jesus Christ.

Living in the Joy of fellowship with Him, we dedicate ourselves to serve the mental, physical and spiritual needs of the whole person.

Accepting the grace of Christ by faith, we desire to share the peace and love that comes from willing obedience to a loving God.
Lay Activities Report

Ingathering contacts within the city limits of Coloma have been completed. Cora Hearn and Pastor Westfall have done an excellent job of contacting business places in Coloma. It appears as if the response of our business contacts has improved significantly compared to last year. The hardy souls who braved the early winter weather have found a friendly response in many homes. During the time remaining this season, ingathering bands will begin to contact township areas outside the city limits of Coloma.

At the time this report is being written exact totals are not yet available for funds gathered over the weekend of December 18-19 and for December 20. The following summary is the best data now available:

<table>
<thead>
<tr>
<th>Ingathering from Coloma homes:</th>
<th>$450</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ingathering from Coloma businesses:</td>
<td>200</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$650</strong></td>
</tr>
</tbody>
</table>

Remember our church goal is $950. There is still time to reach the goal!

One of the nicest results of the ingathering campaign to date is the request for gift Bibles received from four Coloma families. Let us pray that the interest shown by these families may mature into deep interest in the Bible and its Author.

(There was no Church Board in December. The summary of the approved Treasurer's Report for November will be supplied after the next meeting.)
APPENDIX 32

1976 AND 1977 CHURCH BUDGETS
**COLOMA SEVENTH-DAY ADVENTIST CHURCH**

**Proposed Church Budget 1975-76**:

<table>
<thead>
<tr>
<th>Church expense</th>
<th>Monthly</th>
<th>Quarterly</th>
<th>Yearly</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rent</td>
<td>$150.00</td>
<td>$450.00</td>
<td>$1800.00</td>
<td>(74.4)</td>
</tr>
<tr>
<td>Bulletins</td>
<td>10.00</td>
<td>30.00</td>
<td>120.00</td>
<td>(5.0)</td>
</tr>
<tr>
<td>Communion Supp.</td>
<td>1.67</td>
<td>5.00</td>
<td>20.00</td>
<td>(0.8)</td>
</tr>
<tr>
<td>Postage</td>
<td>6.67</td>
<td>20.00</td>
<td>80.00</td>
<td>(3.3)</td>
</tr>
<tr>
<td>Office Supplies</td>
<td>20.00</td>
<td>60.00</td>
<td>240.00</td>
<td>(9.9)</td>
</tr>
<tr>
<td>Hospitality Supp.</td>
<td>5.00</td>
<td>15.00</td>
<td>60.00</td>
<td>(2.5)</td>
</tr>
<tr>
<td>Flowers</td>
<td>8.33</td>
<td>25.00</td>
<td>100.00</td>
<td>(4.1)</td>
</tr>
</tbody>
</table>

Church Expense yearly total: $2,420.00

**Sabbath School Expense**:

<table>
<thead>
<tr>
<th>S. S. Supplies</th>
<th>$33.33</th>
<th>250.00</th>
<th>1000.00 (79.4)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Department Allow.</td>
<td>15.00</td>
<td>45.00</td>
<td>180.00 (14.3)</td>
</tr>
<tr>
<td>V. B. S.</td>
<td>20.00</td>
<td>100.00</td>
<td>80.00 (6.3)</td>
</tr>
</tbody>
</table>

Sabbath School Expense yearly total: $1,260.00

**Lay Activities**:

<table>
<thead>
<tr>
<th>Projects</th>
<th>40.00</th>
<th>160.00</th>
<th>1.7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dorcas</td>
<td>50.00</td>
<td>200.00</td>
<td>2.1</td>
</tr>
<tr>
<td>Building Fund</td>
<td>845.00</td>
<td>3380.00</td>
<td>36.0</td>
</tr>
<tr>
<td>Reserve Fund</td>
<td>150.00</td>
<td>600.00</td>
<td>6.4</td>
</tr>
<tr>
<td>Worthy Student Fund</td>
<td>300.00</td>
<td>1200.00</td>
<td>12.8</td>
</tr>
<tr>
<td>Pathfinders</td>
<td>15.00</td>
<td>45.00</td>
<td>1.9</td>
</tr>
</tbody>
</table>

**Academy Development Fund**:

Total Budget Funds, excluding Academy Development Fund: $9,400.00
## Local Budget

**COLOMA SEVENTH-DAY ADVENTIST CHURCH**

**January 1, 1977 — December 31, 1977**

<table>
<thead>
<tr>
<th>ITEM</th>
<th>MONTHLY</th>
<th>QUARTERLY</th>
<th>YEARLY</th>
<th>PERCENTAGES</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Church Expense</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rent</td>
<td>$120.00</td>
<td>$360.00</td>
<td>$1,440.00</td>
<td>73.6</td>
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<tr>
<td>Bulletins</td>
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<td>45.00</td>
<td>180.00</td>
<td>9.2</td>
</tr>
<tr>
<td>Communion Supplies</td>
<td>1.67</td>
<td>5.00</td>
<td>20.00</td>
<td>1.0</td>
</tr>
<tr>
<td>Postage</td>
<td>2.00</td>
<td>6.00</td>
<td>24.00</td>
<td>1.2</td>
</tr>
<tr>
<td>Office Supplies</td>
<td>5.00</td>
<td>15.00</td>
<td>60.00</td>
<td>3.1</td>
</tr>
<tr>
<td>Social Fund</td>
<td>13.33</td>
<td>40.00</td>
<td>160.00</td>
<td>3.2</td>
</tr>
<tr>
<td>Flowers</td>
<td>6.00</td>
<td>18.00</td>
<td>72.00</td>
<td>3.7</td>
</tr>
<tr>
<td><strong>Total Church Expense</strong></td>
<td>$165.00</td>
<td>$489.00</td>
<td>$1,956.00</td>
<td>100.0</td>
</tr>
<tr>
<td><strong>Sabbath School Expense</strong></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sabbath School Supplies</td>
<td>$55.00</td>
<td>$165.00</td>
<td>$660.00</td>
<td>58.4</td>
</tr>
<tr>
<td>Departmental Allowances</td>
<td>15.00</td>
<td>45.00</td>
<td>180.00</td>
<td>16.0</td>
</tr>
<tr>
<td>Vacation Bible School</td>
<td>14.83</td>
<td>44.50</td>
<td>178.00</td>
<td>15.8</td>
</tr>
<tr>
<td>Youth Activities</td>
<td>9.17</td>
<td>27.50</td>
<td>110.00</td>
<td>9.8</td>
</tr>
<tr>
<td><strong>Total Sabbath School Expense</strong></td>
<td>$94.00</td>
<td>$282.00</td>
<td>$1,128.00</td>
<td>100.0</td>
</tr>
<tr>
<td><strong>Lay Activities Expense</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Projects</td>
<td>$13.33</td>
<td>$40.00</td>
<td>$160.00</td>
<td>27.4</td>
</tr>
<tr>
<td>Mail Campaigns</td>
<td>18.75</td>
<td>56.25</td>
<td>225.00</td>
<td>38.4</td>
</tr>
<tr>
<td>Films, Cassettes and Equipment</td>
<td>16.67</td>
<td>50.00</td>
<td>200.00</td>
<td>34.2</td>
</tr>
<tr>
<td><strong>Total Lay Activities Expense</strong></td>
<td>$48.75</td>
<td>$146.25</td>
<td>$535.00</td>
<td>100.0</td>
</tr>
<tr>
<td><strong>Other Expenses</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pathfinders</td>
<td>$5.00</td>
<td>$15.00</td>
<td>$60.00</td>
<td>1.1</td>
</tr>
<tr>
<td>Community Services *</td>
<td>25.00</td>
<td>75.00</td>
<td>300.00</td>
<td>5.3</td>
</tr>
<tr>
<td>Academy Development Fund</td>
<td>85.00</td>
<td>255.00</td>
<td>1,020.00</td>
<td>18.1</td>
</tr>
<tr>
<td>Hospital Chapel Fund</td>
<td>10.00</td>
<td>30.00</td>
<td>120.00</td>
<td>2.1</td>
</tr>
<tr>
<td>Reserve Fund</td>
<td>45.00</td>
<td>135.00</td>
<td>540.00</td>
<td>9.6</td>
</tr>
<tr>
<td>Building Fund</td>
<td>300.00</td>
<td>900.00</td>
<td>3,600.00</td>
<td>63.9</td>
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<tr>
<td><strong>Total Other Expenses</strong></td>
<td>$470.00</td>
<td>$1,410.00</td>
<td>$5,670.00</td>
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</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td>$775.75</td>
<td>$2,327.25</td>
<td>$9,309.00</td>
<td>100.0</td>
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</tbody>
</table>

*Includes Worthy Student Fund
APPENDIX 33

SPECIAL CHURCH NEWSLETTER
January 6, 1977

Dear Coloma church family,

New Year greetings to you. While none of us is able to pull aside the curtain which hides the events of 1977, all can live in expectation of heaven's blessings being measured out in just the proportion needed by each one. If we are willing God can use each of us to implement Divine plans and purposes.

Your pastor and his family join with you in watching with eager anticipation to see what providence has in store for our congregation as we attempt to become more involved in Coloma.

One responsibility which calls for our immediate attention and will require concerted action is the raising of $3,000.00 still needed for purchase of land on which to build a church.

Last November when we voted to purchase a five acre parcel of land we had less than half of the $15,000 needed to purchase this choice building site. Now we have in cash and pledges slightly over $12,000.

The church board has voted to appeal to each family to give immediate prayerful consideration to what you can contribute toward raising the remaining $3,000 which must be in hand by February 15. Time requires that we have your response either in cash or pledges by Sabbath, January 15. Any pledges should be considered payable by January 31 so as to give us a bit of a breathing space before the closing date of February 15.

We realize that some will have to sacrifice to help complete the purchase of land on which to construct our church home. God will bless those who are willing to sacrifice and we urge ALL to have a part no matter how small or great your gift may be.

We can't help but believe that God will impress families and individuals to join together to provide the amount yet needed. Mrs. Westfall and I though heavily committed to the church school building fund in Eau Claire plan to give $200. While we are not yet sure how this will be raised we believe we can do it!

As 1977 unfolds before each of you may your lives be rich in spiritual blessings. May each of us learn to lean on his Saviour. May we learn to claim Bible promises. If we see progress and prosperity either materially or spiritually may we give God the credit and praise His name.

Most sincerely,

J. D. Westfall
Pastor
Synopsis of Church Board Meeting of January 3, 1977

Transfer of membership letters for incoming transfers of Norman Loewe and Janet Rorabeck were approved for reading to the church in business session.

A copy of the 1977 budget as approved by the Church Board is attached. This proposed budget will be brought to the church for approval at the next church business meeting. The Finance Committee is presently working on a brief statement of financial policies for recommendation to the Church Board.

The Pastor read a letter sent to Elder Giller's doctoral committee commending him for the great benefit he and Ella have been to the Coloma church.

The church goals for 1977 were reviewed. Recommended priorities and schedules for meeting these goals will be prepared by the Board of Elders for consideration at the next church business meeting. (See the note below concerning the business meeting scheduled for Monday evening, January 24, at 7:30 p.m.) A summary of the goals for 1977 and the Coloma church mandate is enclosed.

The following seminars are planned for the next three months:
  January: "Applications of Spiritual Gifts"
  February: "Assessment of the Coloma Church Growth Program"
  March: "A Positive Approach to Sabbath Activities"

Elder Giller will provide a summary of results from the seminar on the roles of the pastor and laity in the church. The summary will be mailed with a later church letter.

As of January 3, the Coloma church was only 4,44 short of the ingathering goal. Since the campaign is not over until January 8, it is expected that the goal will be exceeded. The Pastor expressed his appreciation to the church and especially to those who braved the unusually early and severe winter weather.

In order to permit regular church business meetings without adding more meetings to an already busy schedule, it was decided that the Church Board meeting (on the fourth Monday of each month) would be scheduled as a combined church business and board meeting the first month of every quarter. The first combined meeting will be held on January 24. Combined meetings will be noted on the church calendar. (Please make the change on your January calendar which has already been distributed.)

The Board of Elders meeting which precedes the combined church business and board meeting each quarter will be a combined Board of Deacons and Board of Elders meeting. (This will be the third Monday of the first month of each quarter.)

The enclosed letter from Pastor Westfall outlines the status of the building fund, the amount still needed, and the plan of action developed by the Church Board. Please consider the letter carefully and prayerfully.

The question of reversing the order of church services and Sabbath School was raised. The plan proposed by the Church Board is that a single page presentation of arguments "for" and a single page of arguments "against" the change will be prepared and distributed. A written ballot will be included for each member of the church. The votes will be counted, the action will be taken, and the matter will be closed (it is hoped) for two years. The coordinator and vote
counter for the project is Cliff Eure. Those interested in supplying argument "for" the change are invited to contact Carl or Shirley Ferguson who will write the "for" paper. Those interested in bolstering the "let's leave the order as it is" position should contact LeRoy or Bee Botten who will write the "status quo" position paper. (The discussion of this matter was the occasion of much animation, no animosity, and a fair bit of amusement. It does appear as if the matter should be brought to the entire church and settled after due consideration. Speak now or forever hold your peace!)

**Summary of Treasurer's Report for November 1976**

- **Tithe Receipts:** $1431.44
- **Combined Budget Needed:** $793.33
- **Combined Budget Receipts:** $390.34
COLOMA SEVENTH-DAY ADVENTIST CHURCH

Local Budget

January 1, 1977 --- December 31, 1977

<table>
<thead>
<tr>
<th>ITEM</th>
<th>MONTHLY</th>
<th>QUARTERLY</th>
<th>YEARLY</th>
<th>PERCENTAGES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Expense</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rent</td>
<td>$120.00</td>
<td>$360.00</td>
<td>$1,440.00</td>
<td>73.6</td>
</tr>
<tr>
<td>Bulletins</td>
<td>15.00</td>
<td>45.00</td>
<td>180.00</td>
<td>9.2</td>
</tr>
<tr>
<td>Communion Supplies</td>
<td>1.67</td>
<td>5.00</td>
<td>20.00</td>
<td>1.0</td>
</tr>
<tr>
<td>Postage</td>
<td>2.00</td>
<td>6.00</td>
<td>24.00</td>
<td>1.2</td>
</tr>
<tr>
<td>Office Supplies</td>
<td>5.00</td>
<td>15.00</td>
<td>60.00</td>
<td>3.1</td>
</tr>
<tr>
<td>Social Fund</td>
<td>13.33</td>
<td>40.00</td>
<td>160.00</td>
<td>8.2</td>
</tr>
<tr>
<td>Flowers</td>
<td>6.00</td>
<td>18.00</td>
<td>72.00</td>
<td>3.7</td>
</tr>
<tr>
<td><strong>Total Church Expense</strong></td>
<td>$165.00</td>
<td>$489.00</td>
<td>$1,956.00</td>
<td>100.0</td>
</tr>
</tbody>
</table>

| Sabbath School Expense   |         |           |        |             |
| Sabbath School Supplies  | $55.00  | $165.00   | $660.00 | 58.4 | 6.9 |
| Departmental Allowances  | 15.00   | 45.00     | 180.00  | 16.0 | 1.9 |
| Vacation Bible School    | 14.83   | 44.50     | 178.00  | 15.8 | 1.8 |
| Youth Activities         | 9.17    | 27.50     | 110.00  | 9.8  | 1.1 |
| **Total Sabbath School Expense** | $94.00 | $282.00 | $1,128.00 | 100.0 | 11.7 |

| Lay Activities Expense   |         |           |        |             |
| Projects                 | $13.33  | $40.00    | $160.00 | 27.4 | 1.7 |
| Mail Campaigns          | 18.75   | 56.25     | 225.00  | 38.4 | 2.3 |
| Films, Cassettes and Equipment | 16.67   | 50.00    | 200.00  | 34.2 | 2.1 |
| **Total Lay Activities Expense** | $48.75 | $146.25 | $585.00 | 100.0 | 3.1 |

| Other Expenses           |         |           |        |             |
| Pathfinders              | $15.00  | $45.00    | $180.00 | 3.0  | 1.9 |
| Community Services *     | 25.00   | 75.00     | 300.00  | 5.1  | 3.1 |
| Academy Development Fund | 85.00   | 255.00    | 1,020.00 | 17.2 | 10.6 |
| Hospital Chapel Fund     | 10.00   | 30.00     | 120.00  | 2.0  | 1.2 |
| Reserve Fund             | 60.00   | 180.00    | 720.00  | 12.1 | 7.5 |
| Building Fund            | 300.00  | 900.00    | 3,600.00| 60.6 | 37.5 |
| **Total Other Expenses** | $495.00 | $1,485.00 | $5,940.00 | 100.0 | 61.8 |
| **Total Expenses**       | $800.75 | $2,402.25 | $9,609.00 | 100.0 |

*Includes Worthy Student Fund
APPENDIX 34

REPORT ON MODIFICATIONS MADE TO CHURCH GOALS
GOALS FOR 1977:

* The Church Building Committee is to present a preliminary plan for a new church plant to the business meeting to be held on July 25.

* Monthly building fund goal is $300 (Combined Budget).

* Life Priorities program to be organized by the elders and deacons by the end of February.

* Church supported youth program (Youth Class Teacher & Youth Activities Leader).

* Conduct a Community Services Program (plan to be presented to the February Board Meeting by Cliff Eure and David Meeker).

* Increase membership by 20 (gift Bibles to be distributed by the end of January).

* Conduct a Vacation Bible School in Coloma this Summer (Sabbath School Council and Bette Westfall).

* Place Steps to Christ and other literature in community homes (Steps to Christ to be mailed by March 31).

* "Operation Encouragement" (Deacons).

* Special Bible Study Group (Elders & Pastor).
APPENDIX 35

SPIRITUAL-GIFTS SEMINAR II
SPIRITUAL GIFTS SEMINAR II

At our previous seminar, we identified various spiritual gifts that we possess as church members. This was stage one. Now we desire to come to grips with how we could use these gifts in personal ministry in the church and community.

1. My chief gift is______________________________
   
   a. Definition:__________________________________________
   
   b. My understanding of this is:__________________________

2. How could this gift affect my life and the way I relate to other members in the church? How can I specially use this gift to minister to my brothers and sisters in Christ?

   ______________________________________________________
   
   ______________________________________________________
   
   ______________________________________________________
   
   ______________________________________________________

3. Try and set one personal goal for using this gift God has given you amongst our own members.

   ______________________________________________________
   
   ______________________________________________________
   
   ______________________________________________________
   
   ______________________________________________________
   
   Time element:_________________________________________
Spiritual Gifts II

4. Look at the Church goals. Is there any way that you can see that your gift could be used by God to help in accomplishing one or more of these goals?

   a. Name the goals:__________________________________________________________
      ____________________________________________________________
      ____________________________________________________________
      ____________________________________________________________
      ____________________________________________________________

   b. Suggest how you can relate to at least one of the above goals. (We are interested in your ideas to help us accomplish the goals we have set in the best way).
      ____________________________________________________________
      ____________________________________________________________
      ____________________________________________________________
      ____________________________________________________________
      ____________________________________________________________

5. How do you think that the church could best help you in developing your gift for Christ's service?
      ____________________________________________________________
      ____________________________________________________________
      ____________________________________________________________
      ____________________________________________________________
      ____________________________________________________________

6. Please think about how the other gifts God has given to you may also be used in ministry in relation to your chief gift.

7. If God were to offer you ("desire the best gifts") any gift what do you think you would ask for?
APPENDIX 36

FEBRUARY CHURCH NEWSLETTER
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<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
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<th>Saturday</th>
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<tr>
<td></td>
<td></td>
<td>7:30 PRAYER MEETING</td>
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<td>7:00 FINANCE COMMITTEE</td>
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The Pastor will be on vacation until mid-February.

Note: The seminar scheduled for February 26 has been postponed until March 1.
Synopsis of Church Board Meeting of January 24, 1977

Transfer of membership letters for incoming transfer of Mel and Shirley Smith were approved for reading to the church in business session.

Reservations at Crystal Springs Retreat Center have been made for Coloma for the weekend of May 28-29 and the weekend of October 1-2.

The status of raising funds for purchase of the church property is as follows:

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<td>Building fund (on hand)</td>
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<td>Total church funds</td>
<td>$14,168</td>
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<td>Borrow</td>
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| Total required                    | $15,100  | ($100.00 surveying fee)

The bulk of the meeting was devoted to a discussion of 1977 church goals. The following recommendations will be made to the church in business session for modification of the previously distributed 1977 goals:

- Modify "investigate temporary facilities" to prepare preliminary plans for the new church building by July 25. The responsibility is given to the Building Committee. Russell Straman was appointed Vice-chairman so that in Ed Roosenberg's absence plans and ideas could be collected as groundwork for planning after his return. Emil Constantine was added to the Building Committee.
- The goal to set a monthly building fund goal was left unchanged. It is suggested that it be augmented by a statement that the land now being purchased be paid off by the April church business meeting. The Church Board will recommend a special fund raising committee to coordinate all details of building fund growth.
- Goals three through eight were thought to be adequate as stated.
- Goal nine, "Operation Encouragement," should include a plan to ensure all guests are invited to Sabbath dinner at a member's home. If you would care to volunteer to help with this plan contact Russell Straman.

The idea of having several small prayer meeting groups rather than a single combined meeting was discussed and referred to the Board of Elders for further recommendations.

The meeting was closed with special prayer for several members of our church family.

Synopsis of Treasurer's Report for December 1976

Tithe receipts: $1,772.89
Combined budget required: $793.33
Combined budget receipts: $577.77

*PLEASE NOTE FORM ON BOTTOM OF NEXT PAGE...*
Our family has contributed the church in the amount of $[amount contributed] and any

[Check if applicable]

Our family did not participate.

(Write in the amount)

Children (under 12)

Adults and Youth

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<tr>
<td>Night</td>
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Write in numbers:

Members of our family participated in the October 1976 retreat as follows (please provide information on each family member's participation).

I apologize that this problem has not been settled long ago.

If it would be very helpful to have the following information, please accept my full support of the church members. To help us get the correct amount to be reimbursed by each family, please provide additional information. The expenses of the telephone call would be fine if that is more convenient for you. The expenses

to the phone call would be fine.

Please clip this form off and return to the boy's secretary to Feburary 20.

Please:

- Investigate temporary facilities.
- Monthly building fund goal.
- Life Priorities Program.
- Church Supported Youth Program.
- Finance Committee.
- (Building Committee)
- (Elders & Pastor)
- (Youth Activities Leader)
- (Youth Class Teacher & Youth Activities Leader)

Our church family exists to proclaim the Good News of the Resurrection and the imminent Second Coming of Jesus Christ.

Living in the joy of fellowship with Him, we desire to share the peace and love that comes from willing obedience to a loving God.

A copy of the church goals for 1977 is reproduced below just in case your copy has been misplaced.
To: Each Coloma Church Member  
From: Cliff Eure, Temperance Secretary  

Dear Member,

We are faced with a decision to make. I have been chosen by your board to present the problem to you and to solicit your vote to alleviate this problem.

The decision to be made concerns whether or not to change our church worship period to an eleven o'clock service. This, of course, would mean Sabbath school would begin at 9:30 A.M.

Please find enclosed two prepared papers, one ballot, and one envelope with my address on it. One of the papers depicts the view of remaining the way we are. The other solicits change of our existing schedule.

We request you read the papers carefully and make your wishes known on the ballot. Then mail your vote to me by the first week of February. Needless to say, a ballot which has not been received will not be counted to represent either view.

By vote of the church board the results will be binding for a period of two (2) years before any reverse changes would be considered.

The results will be presented to the church by mail.

God bless you in your consideration of this matter.

Maranatha!

Harvey C. Eure Sr.
REASONS FOR CHANGING THE PRESENT ORDER OF CHURCH AND S.S.

1. When a pastor has spent much time preparing a sermon for the service and it is delivered in the first service, by the time Sabbath school is over the topic and impact of the sermon is practically forgotten or at least cannot be freshly recalled. This causes the sacredness of the sermon and service to be lost, especially on communion sabbaths.

2. Speakers, whether our own pastor, guest speakers, or musicians, cannot be greeted after the service as they normally leave after the church service. Not only is a blessing in fellowship lost but it is embarrassing not to get to meet them and express appreciation.

3. With Sabbath school last families are not together when the service ends and children are scattered all over the church and are not under the control of parents thus causing irreverence on the grounds and in the sanctuary.

4. Those involved with children’s departments have to collect their materials before leaving the church. By the time they are done with this the church is empty and they miss fellowshipping with church family. This is especially true for the hostess.

5. Regular or visiting elderly persons able to attend only church have to leave between services as they now are which is awkward and embarrassing for them. We do not greet them or visit with them as we would be able to do if church service was last.

6. The 15 minute song service normally before Sabbath School is omitted because there is not time allotted for it now.

7. Strangers visiting the services would not be expecting the order of the services as they now are as the majority of churches have them opposite of what they are in Coloma.

8. The original need for the reversal of services is no longer here and they have been as they now are for two years and a change to reverse them would be a welcome change for those not preferring church first.
LET'S KEEP CHURCH FIRST!

The most significant reasons for retaining the present order of services concern pastoral schedules and church reverence. In both of these areas a change in the order of services would be damaging.

Any pastor serving two churches must face scheduling problems; however, it is possible for Pastor Westfall (and any visiting speaker or group) to visit both Eau Claire and Coloma on the same Sabbath if the present order of services is retained. Pastor Westfall has also indicated that when Conference or Union officers agree to add a speaking engagement to an already full schedule they appreciate being able to contact as many constituents as possible. (We might also consider savings in travel expense when two churches are contacted on a single trip.)

The question of reverence should be considered from the viewpoint of each individual as well as the viewpoint of the entire church. The most significant help resulting from holding church services first is the help to parents of preschool and elementary school children. Although each child is an individual, most parents contacted were convinced that children were more quiet and less restless when church services were held first. The Sabbath School program is designed to combat boredom, restlessness and hunger pangs by encouraging participation in action songs, etc. This program is effective. Unfortunately, when Sabbath School precedes the church service the accumulated restlessness and hunger are complicated by the requirement to remain quiet after earlier encouragement to participate in an active program. No reasonable person expects a preschooler to remain totally quiet for an hour. (Do you remember how long an hour was when you were that age?) But it is certainly more difficult to quiet a child after activities than to involve a child in those activities in the first place. (It is interesting that all of those who called to add comments to this position paper mentioned their experience with reverence of young children as their principle concern.) Although there are many families in the church who do not face this difficulty, we can be a real help to parents of young children by preserving the present order of services.

Unfortunately, problems with reverence are not confined to just young children. Several persons commented that Coloma seems to have less problems with reverence during church services than churches they have attended in which the order of services is reversed. One concerned church member noted that in churches where Sabbath School precedes the regular church service there is a tendency for older children and adults to straggle into church late to the detriment of their own worship experience and overall decorum. The prior distribution of Sabbath School papers has also been noted as a source of increased paper rattling and inattention on the part of older children. Finally, are not most adults more rested, less hungry and more attentive to a sermon at 9:30 a.m. than at noon?

RESULTS: 24—Let's keep Church first.
13—Let's change.
CHURCH PROGRAM EVALUATION

1. WHAT WERE SOME OF THE GREATEST STRENGTHS OF THE PROGRAM?

2. WHAT ASPECT HAS BEEN A PERSONAL HELP?

3. WERE THE SEMINARS VALUABLE?

4. SHOULD THERE HAVE BEEN MORE OR LESS SEMINARS?
   (Church-growth, Spiritual-gifts I & II, Pastor's role)
   WHICH SEMINAR WAS THE MOST HELPFUL?

5. WHAT OTHER TOPICS WOULD YOU HAVE LIKED TO HAVE BEEN INCLUDED?
6. Has this program made the role of the pastor more effective in the church? (Comment)

7. What changes have you experienced in your own life as a result of the church growth program?

8. Has your perception of the church changed over the past year?

9. Has your perception of your role as a laymember changed over the past 12 months? (If so, how?)

10. Has the goal-setting process valuable to the church?

11. Has setting goals in the church helped you to set goals in your own life?

12. Has the program had any effect upon the unity of your family?

13. Do you wish to see this program continued in the church?
14. Why do you desire to see the program continued?

15. What part or parts of the program would you like to see changed?

16. Would you recommend that this program be used in a larger church?

17. How could the youth have been more involved in the program?

18. Do you think that the effects of this program will be felt in the church a year from now?

19. Do you think that its effects will be felt in the community a year from now?

20. Are you convinced as a church that you see enough value in the methodology and results of this revitalization program that you wish to continue it indefinitely?

21. Are there any suggestions for a minister in planning and implementing a similar program in another church?
APPENDIX 38

REPORTED RESULTS OF CHURCH-GROWTH SURVEY
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<td>Preparation for giving Bible studies</td>
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APPENDIX 39

SYSTEM DIAGRAM OF LOCAL CHURCH
System Diagram of the Local Church

(Adapted from diagram drawn by Rich Hannon --used by permission)
APPENDIX 40

CHURCH-GROWTH SURVEY DATA
Q22: Satisfaction with church fellowship:

Q2: Adequacy of meeting family needs:

Q3: Adequacy of understanding of SDA mission:

Q12: Understanding of the pastor's work:

Q23: Satisfaction with life-priorities:

Q24: Adequacy of understanding of layman's role:

Q32: Adequacy of involvement in mission work:

Q11: Adequacy of preparation for ministry:

Q10: Adequacy of local church outreach program:

Q21: Satisfaction with local church evangelism:

Q29: Adequacy for giving Bible studies:

Feb. 28, 1976 ———
Nov. 20, 1976 ———
Mar. 5, 1977 ——— 1. Total Sample
Q22: Satisfaction with church fellowship:

Q2: Adequacy of meeting family needs:

Q3: Adequacy of understanding of SDA mission:

Q12: Understanding of the pastor's work:

Q23: Satisfaction with life-priorities:

Q24: Adequacy of understanding of layman's role:

Q32: Adequacy of involvement in mission work:

Q11: Adequacy of preparation for ministry:

Q10: Adequacy of local church outreach program:

Q21: Satisfaction with local church evangelism:

Q29: Adequacy for giving Bible studies:

Feb. 28, 1976 ——— 2. Participants
Nov. 20, 1976 ———
Mar. 5, 1977 ———
Q22: Satisfaction with church fellowship:

Q2: Adequacy of meeting family needs:

Q3: Adequacy of understanding of SDA mission:

Q12: Understanding of the pastor's work:

Q23: Satisfaction with life-priorities:

Q24: Adequacy of understanding of layman's role:

Q32: Adequacy of involvement in mission work:

Q11: Adequacy of preparation for ministry:

Q10: Adequacy of local church outreach program:

Q21: Satisfaction with local church evangelism:

Q29: Adequacy for giving Bible studies:

Feb. 28, 1976
Nov. 20, 1976
Mar. 5, 1977

3. Partial Participants.
Q22: Satisfaction with church fellowship:

Q2: Adequacy of meeting family needs:

Q3: Adequacy of understanding of SDA mission:

Q12: Understanding of the pastor's work:

Q23: Satisfaction with life-priorities:

Q24: Adequacy of understanding of layman's role:

Q32: Adequacy of involvement in mission work:

Q11: Adequacy of preparation for ministry:

Q10: Adequacy of local church outreach program:

Q21: Satisfaction with local church evangelism:

Q29: Adequacy for giving Bible studies:

Feb. 28, 1976 ———
Nov. 20, 1976 ———
Mar. 5, 1977 ———

4. Non-participants
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