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Discovery and integration: A framework of spiritual formation for the leadership team of via faith community, Winston-Salem, NC

Linda Marie Jones
Gardner-Webb University

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DISCOVERY AND INTEGRATION: A FRAMEWORK OF SPIRITUAL FORMATION
FOR THE LEADERSHIP TEAM OF VIA FAITH COMMUNITY,
WINSTON-SALEM, NC

A PROJECT
SUBMITTED TO THE FACULTY
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IN FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY
LINDA MARIE JONES

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APPROVAL FORM

DISCOVERY AND INTEGRATION: A FRAMEWORK OF SPIRITUAL FORMATION
FOR THE LEADERSHIP TEAM OF VIA FAITH COMMUNITY,
WINSTON-SALEM, NC

LINDA MARIE JONES

Approved by:

_____ (Faculty Advisor)

_____ (Faculty Supervisor)

_____ (D. Min Director)

Date: _____

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ABSTRACT

For the Lord is the Spirit, and wherever the Spirit of the Lord is, there is freedom. So all of us who have had that veil removed can see and reflect the glory of the Lord. And the Lord—who is the Spirit—makes us more and more like him as we are changed into his glorious image.

(2 Corinth, 3:17-18, *NLT*)

The process of spiritual formation can be seen throughout all of scripture; men and women, growing in faith, learning to truly love God, themselves and God's people. There is something so special to be on this journey of faith with a loving, laughing, growing group of Christians as we learn to be mature, committed, faith-filled people of God. This project endeavored to take the leaders of Via Faith Community through a five week spiritual formation process, hoping to create a higher functioning, more spiritually mature leadership team. Utilizing prayer, *Lectio Divina*, sermons, Bible studies, and assessments of personality, spiritual gifts, leadership and conflict style in a weekly workshop session and worship service, the hearts and minds of the leadership team were awakened, as they discovered and integrated the biblical and theological principles of humanity, created in God's image and given unique personalities, abilities, experiences, and spiritual gifts through the work of the Holy Spirit, in order to effectively join God in the work of the Kingdom of God.

CHAPTER 1

INTRODUCTION

As God's people, the incarnate Jesus calls the church to live his life of love and ministry. The body of Christ becomes his hands and feet ministering to the poor, the helpless, those needing hope, and especially those needing the love of God. This is a challenging endeavor. It requires an intentional spiritual transformation process of each believer; loving God, loving each other, and empowered for ministry. A healthy church needs spiritually mature and effective leaders who comprehend the implications of being made in God's image and understand that they were created to be in relationship with God and each other, and subsequently are motivated to operate out of their spiritual gifts collaboratively in order to equip the church to minister in Jesus' name as shepherd leaders (Ephesians 4: 7-16). Dallas Willard states, "Spiritual formation in a Christian tradition answers a specific human question: What kind of person am I going to be? It is the process of establishing the character of Christ in the person. ... You are taking on the character of Christ in a process of discipleship to him under the direction of the Holy Spirit and the Word of God."¹

Via Faith Community leadership team participated in a spiritual formation process discovering and integrating their God-given image through a five-week series of sermons

¹ Agnieszka Tennant, "The Making of the Christian," *Christianity Today* (October 2005), accessed October 5, 2013, <http://www.christianitytoday.com/ct/2005/october/9.42.html>.

engagement, culminating in a better understanding and functioning as shepherd leaders. They discovered and integrated their personality, spiritual gifts, and leadership and conflict style through a series of discussions and assessments. This project produced an intentional process of formation designed to produce a spiritually mature, collaborative, and effective leadership team.

Project Setting

Via Faith Community is a collection of learners: “on a journey towards the heart of God by practicing the way of Jesus.” Led by two co-pastors, Via Faith Community’s mission is articulated as: “seeking together real love, justice, and healing and desiring to live and express the kingdom of God on earth as it is in heaven, beginning in Winston-Salem.” In reality, we are a diverse group of twenty people of different ethnicities (Caucasian, Hispanic, African-American), young and old, 25 - 64 years, divinity students and those with secular jobs, lower- and middle-class, high school graduates or master’s degrees, who do not live up to that statement. A few of the members live in downtown Winston-Salem, but most of the congregation travels in from the suburbs. Via Faith Community is four years old and still believes it is a new church plant. Each member struggles with many different concerns, including the ability to incarnate the life of Jesus.

Winston-Salem is named the “City of the Arts.” It has a population of 235,000 and is spread out in the suburbs with just a small amount of people living downtown. The art galleries, coffee shops, music venues, ball games, and restaurants, however, draw people to the downtown events. Via Faith Community began out of a shared experience of camaraderie through a cohort group, meeting monthly in a downtown coffee shop. The cohort group consisted of various ministers in the Tri-State area who served on local

church staffs but were personally looking for discussion with like-minded people. A young pastor from the cohort group attempted to plant a church and failed. Three bi-vocational pastors who attended this cohort group continued the dream of becoming a church. For a year, the core group of three, including this writer, met monthly to pray and plan. In March of 2009, weekly worship services began in a large, empty building along the edge of downtown Winston-Salem. Less than a year later, Via Faith Community moved to its current location in the middle of downtown Winston-Salem at the Community Arts Café. The Community Arts Café (coffee shop/restaurant/art gallery/music venue) sponsors many concerts, poetry readings, music instruction and allows us to meet in a beautiful room with a stage, soft lighting, and unusual art on the walls.

Via Faith Community is a Baptist church with foundational beliefs consisting of the centrality and truth of scripture, the priesthood of all believers, soul competency, separation of church and state, and autonomy of the local church. Via Faith Community engages in meditative liturgy with communion each week. Living our lives simply, worshipfully, caring for the earth and sharing life's journey together are important to the congregation. Participating with God in God's redemptive work in the world is our calling as Via Faith Community, with a specific commitment to justice and the poor. Working for immigration reform, chaplain to the police force, farming in which the produce is given to the local food banks are just a few of our endeavors. The church's theology upholds participatory leadership and believes that everyone is able to contribute to the group's understanding of God. Each week, one of the co-pastors or an occasional second- or third-year divinity school student presents the sermon. Believing that more

understanding and wisdom from the Holy Spirit is acquired from many voices, everyone is encouraged to contribute to a discussion after the sermon is presented. This has produced new insights and new ministry endeavors for Via Faith Community.

Statement of the Problem

As God's people, can we, the church, produce a mature, collaborative, and discerning leadership team, functioning as shepherd leaders, to help build up the body of Christ into full maturity? Via's core team of leaders are gifted, somewhat committed, and very busy. All the leaders have outside jobs or attend Divinity School. There are two different generations represented on Via Faith Community's leadership team, which produces different perspectives about God and interaction with the world. There seems to be a lack of identity as the leadership team of Via Faith Community who are called to shepherd the congregation, guiding, healing, sustaining, and reconciling, so that all are equipped, motivated, and empowered to engage with those outside our walls.

The pastors and team "thought" they knew each other well, but were not able to recognize and appreciate each other's spiritual giftedness, experiences and abilities, and especially our own leadership styles. The two co-pastors and leadership core team share varying responsibilities and roles. People were serving in leadership roles that might not be suited for them. The leaders were often working at cross-purposes with each other. The result was a leadership team without cohesion, which often resulted in confusion.

It was my conjecture that the members of the leadership team did not understand their identity as God's people, gifted and empowered by the Holy Spirit to shepherd-lead the church, nor did they know their individual personality types, leadership and conflict styles or their spiritual gifts. Via Faith Community leadership team needed to discover

their uniqueness: created, called, empowered, and sent. Each leader needed to function in a role suited for his or her personality, ability and spiritual giftedness. If someone was functioning in a mismatched role, a new one would be created. I believe this spiritual formation project and process did affect the functioning, motivation, and commitment of the leadership team as they explored the qualitative and quantitative impact of shepherd leadership.

Project Goal

Via Faith Community is a church that loves God and loves each other. A cohesive, collaborative leadership team that understood its role as shepherd leaders, however, was needed to build up Via Faith Community, healthy and empowered to incarnate fully Jesus' love in the world. It was conjectured that the spiritual formation process would develop a higher functioning and more spiritually mature leadership team. A sermon and workshop series concerning the biblical and theological principles of humanity created in the image of God would confer identity as the people of God who are given unique personalities, abilities, experiences, and spiritual gifts through the Holy Spirit, enhancing their understanding of God's love and purpose as Christians. The biblical examples of shepherd leaders would broaden their understanding of guiding, sustaining, healing and reconciling the congregation. Discovering and identifying the leadership team's unique personalities would help them understand their limitations and strengths. Integrating the assessment results of personality, leadership approach, conflict style, and spiritual gift with the other leaders on the leadership team would bring about greater understanding and collaboration in order to blend their strengths into the various roles needed for the church. It was my intent that the individual narratives from the interviews, the data from the

sermon and workshop pre- and post-questionnaires, summaries from the journals, the evaluations from the workshop sessions, sermons, and overall project would reveal how much this experience had brought about transformative change in the leaders of Via Faith Community.

The core leadership team of Via Faith Community had a need to understand themselves and each other as the people of God uniquely created to lead Via Faith Community as shepherd leaders. This would contribute to a better collaboration, purpose, and direction. Individually, people can accomplish much; however, a highly functioning, committed, and focused team could accomplish much more for the Kingdom of God. Guiding, healing, sustaining, and reconciling the leadership team as they journeyed through this spiritual formation process, would grow them into a team that could shepherd and equip the congregation of Via Faith Community to fulfill its mission statement of “seeking together real love, justice, and healing and desiring to live and express the kingdom of God on earth as it is in heaven, beginning in Winston-Salem.” James William McClendon Jr. states, “We become one great peoplehood, a rich plurality of the people of God.... The Christian community, the church, has a three-stranded life together as we live out the future of God’s promises, the creation God provides, and the social pattern displayed in the cross of Jesus. We live to become the bread of life for others.”²

Means of Evaluation

Convening the core leadership of Via Faith Community and explaining the meaning and purpose of what the process entails, was the first step of this research project. A confidentiality agreement was signed covering all personal interviews and

² James William McClendon Jr., *Systematic Theology*, Volume 2 (Nashville: Abingdon Press, 1994), 363, 369.

group exercises. The participants selected a random number to maintain the confidentiality of the process. A qualitative initial interview occurred with each leader. The interviews of the leadership team were evaluated and collated, to form a baseline of their initial understanding of shepherd leaders, the vision and mission of Via Faith Community, the roles needed for leadership, and their spiritual gifts, personality, passion, and abilities.

A five-week series of sermons at Via Faith Community focused on a spiritual formation process for leadership in the Kingdom of God. Each week, a quantitative pre-test questionnaire, with ten instruments utilizing Likert scale responses, was administered before the sermon. The ten instruments scored each leader's understanding of the sermon subject matter. The same questionnaire was given each week after the sermon. The post-test questionnaire, with ten instruments, scored their understanding of the sermon. Subsequently, a Likert-style pre- and post-test was administered before and after each workshop. The leadership team participated in prayer and *Lectio Divina* at each workshop session and journaled their responses to the experience, in addition to the Likert-style post-test. A combination Likert-style and qualitative journal survey provided evaluation after the workshop session.

Similar to Bonnie Niswanders' "Initiating Congregational Building through the House Church" in *Research in Ministry*, I was looking for the Likert-style data to show a positive shift of mean scores, leading towards understanding themselves in relation to God and each other on the team.³ Generating data using the Likert-style scale of a 1

³ William R. Myers, *Research in Ministry* (Chicago: Exploration Press, 2002), 56.

through 5 continuum was used to achieve truthful results.⁴ A Quantitative and pro-active research method was utilized to reach a defined evaluation. The fifth week of this research project focused on integration. The leadership team discussed their personalities, spiritual gifts, ministry passions and compared them with the results of each other. A qualitative evaluation sheet was employed to analyze and assess for affective and cognitive comprehension.

As a co-pastor on the leadership team, I was involved in the team process even if I did not quantify my data results of the questionnaire. Therefore, the pro-active research method was also relevant to the evaluation of this project. I was looking for the leadership team's spiritual illumination received from the sermon, workshop teaching, assessment, and *Lectio Divina*. Each leader evaluated the instructor, teaching methods, sermon content and the project overall. It was hoped that each leadership team member would discover his or her remarkable personality, abilities and spiritual gift, made in God's image, to impact Via Faith Community and the world beyond.

⁴ Myers, 58.

CHAPTER 2

DETAILED PROJECT DESCRIPTION

This ministry project took the leadership team of Via Faith Community team through a spiritual formation process, in order to create a core leadership team that is collaborative, cohesive, and empowered to lead the church effectively as shepherd leaders; guiding, sustaining, healing and reconciling the congregation. The five-week research process focused on a spiritual formation process, consisting of a workshop and a focused sermon in the worship service each week. The leaders heard a series of five sermons consisting of (1) Our Identity: A Child of God - A Community of Faith (Gen. 1: 26-27, 1 Cor. 12: 12 - 13: 13); (2) The Promises of Psalm 23; (3) Gifted and Empowered through the Holy Spirit (Acts 1: 4, 5, Rom. 12: 3-11); (4) Calling: Growing in Love (Acts 6: 1-7), and (5) Engagement: A Community of Faith; Mission and Vision (1 Cor. 13, 1 Pet. 4: 10, 11).

The core leadership team met five times as a group in a workshop format. Each workshop session included prayer, *Lectio Divina*, a Bible study, an information session, and an assessment. The workshop topics coincided with the sermon that week comprising of 1) The Value and Purpose of Spiritual Formation (Eph. 4: 17- 5:2); (2) Shepherd Leadership Resembling Jesus, Peter (John 1: 35-39, 21: 15-19); (3) Identify and Integrate Spiritual Gifts (1Cor. 12: 1-11, Eph. 4:11); (4) Shepherd Leadership through Moses' Example (Ex. 18: 13-27), and (5) Devoted to One Another and Desiring to be Agents of God's Love in the World: Integration of sermons, workshops, assessments with leadership roles and mission. In order to ascertain a foundational level of understanding of the assessment theme and the sermon topic heard that week, a Likert-style pre-test was

administered before each sermon, a post-test, an evaluation, and a journaled response to the message after the sermon. Each workshop session included a pre-test, post-test, evaluation, and a journaled response of the impact of the lesson and *Lectio Divina*.

Before the official five week research project began, interviews were obtained which provided an in-depth, personal perspective of each leader. The interview consisted of questions concerning their previous church engagement, as well as the length of time and participation at Via Faith Community. Each leader was forth-coming and seemed comfortable sharing their thoughts and feelings about their involvement at Via Faith Community and what they are most looking for at Via Faith Community, including their personal goals. The two categories that were chosen by all consisted of, “looking for a closer walk with Jesus” and “finding more meaning in my life.” “Looking for relationship” was also selected by a few as a secondary choice. They were encouraged to describe their personalities and what energizes them. Most had a good understanding of the mission and vision of Via Faith Community and could easily state three characteristics of a leader they respected, yet had difficulty stating what segment of the community they were uniquely gifted to reach.

An information session was held at our regular meeting space at the Community Arts Café in order to provide motivation and encouragement to participate throughout the study. My goals for that afternoon were as follows: to apprise them of the format and objectives of the study, my aspirations, and to provide a fun assessment to get them inspired and involved. I shared why this project was desirable for the leadership team. Understanding our identity as followers of Jesus Christ and functioning as a collaborative, healthy, and empowered leadership team, would help guide Via Faith Community to love

the world and each other more fully. The leadership team was enthused with much laughter and discussion. Several participants stated they looked forward to learning more about themselves, and each other, through the assessments. Covenant agreements were signed. The session ended with the leaders taking the Temperament Assessment, which explains their personalities as turtles, bears, cats, and puppies. The participants felt that the descriptions of the various animals actually correlated to their personalities.

Week One: Workshop and Worship (January 12, 2014)

The official first week of the project began with a workshop, discussing the value and purpose of spiritual formation, using Ephesians 4:17 - 5:2 as the biblical foundation of discipleship. The session got off to a late start, due to the owner of the Community Arts Café forgetting our early starting time. However, everyone had made an effort to be there and was motivated to begin. The session officially started with administering the pre-test. Prayer began the meeting, followed by *Lectio Divina* of John 1: 35-59, which immersed the participants in the Word as they reflected on a specific word or phrase. Each leader shared the word or phrase that was meaningful to them. The phrase, “fragrant odor – willing to sacrifice” and words, “imitation” and “love,” were expressed by some of the leaders. The Ephesians 4: 17-5:2 brought about good discussion concerning throwing off your old life and finding “spiritual renewal of your thoughts and attitudes.” Afterwards, the personality assessment was explained and given to each person. The assessment took longer than expected, resulting in unfinished assessments, which limited our discussion. However, there was lively discussion about each person’s personality, regardless of the assessment being completely finished. I shared that a deeper, reflective discussion of all the assessments will occur on the fifth week. The meeting ended with a post-test and

evaluation. All the participants seemed happy to be there and committed to the task at hand. Meeting at our usual place at the Community Arts Café was familiar and comforting.

Via Faith Community met for worship at 5:00 pm, ready to encounter God in a meaningful way. The leaders took the pre-test before worship began. There were hugs, laughter, and discussion, as more of the congregation gathered. It was a “normal” worship service with a liturgical reading, prayer, songs, video clip, a sermon specifically focused on Genesis 1:26-27 and 1 Cor. 12: 12-13 – 13:13, conversation after the sermon, and the Lord’s Supper. The theme of the service was being made in God’s image and what that meant for followers of Jesus. First, Jesus illuminates our understanding of being made in God’s image; for he is the embodiment of God, the Father. The author of Hebrews 1: 1-3 stated that Jesus was the exact imprint of God’s very being. Second, relationships are at the core of God’s creation. Connection and interrelatedness can be seen in the earliest of scripture. Genesis says man is not meant to be alone, so God fashioned a woman out of man’s rib. Adam and Eve had an intimate relationship with God in the garden. Throughout scripture, humankind is in relationship with each other and intimately in relationship with God, especially as believers in Jesus Christ. Third, as Via Faith Community, we are entrusted to be the embodiment of God’s image: God’s love to the world and especially to each other as the body of Christ. Exhibiting God’s image to the world requires a lifelong journey of dying to our self-centered nature and allowing ourselves to be filled with the Spirit and be led by God. The conversation following the sermon revealed that this topic of identity in Christ and having been made in God’s image, touched the heart and mind of several of the leaders, who struggle with past hurts and

confused identities of “am I worthy of God’s love.” One leader shared, “It is a continuous struggle to remind myself who God is and who I am in Christ.” The Lord’s Supper became a time of receiving the elements of bread and grape juice, symbolizing Jesus’ life-giving love in his sacrifice of body and blood. Post-tests and evaluations were given to all participants.

Week Two: Workshop & Worship (January 19, 2014)

The second week, the workshop focused on shepherd leadership. As the leaders entered, a pre-test was given to them. After all arrived, we began with prayer and *Lectio Divina* of Phil. 1: 1-8. The group was more hesitant to share the one word or phrase that stood out for them because of a guest present. The guest was gracious and participated in the discussion; however, he chose to not fill out the assessment with the group. Good conversation resulted from the story of Jesus in John 1: 35 asking the disciples, “What are you searching for?” The concept of finding truth as we journey in faith, struck a chord with two of the leaders. This style of leadership was exemplified by Jesus and Peter. (John 1: 35-39, 21: 15-19). First, Jesus asks, “What do you seek?” Second, all twelve apostles were called out to follow Jesus and “come and see.” They listened to his teachings and asked many questions as they accompanied Jesus town to town, growing in what it meant to live out the life that Jesus lived. Third, Jesus’ farewell discourses at the Last Supper explained his unity with the Father, the promise of the Holy Spirit, and he washed their feet. Fourth, Scripture calls for believers in Christ to love as Jesus loved, laying our lives down, sacrificing time, energy, money, giving our lives away. Last, as Via Faith Community, we live out this life in Christ together, a family of God, being called by God to reach people with God’s love beyond these church walls, together.

The story of Peter is a powerful one for leadership, showing the necessity of leaders to care for the people of God. Peter did deny Jesus three times, yet in John 21, Jesus appears to Peter after the resurrection asking Peter, “Do you love me?” “Then feed my sheep.” Peter grew spiritually from an impetuous man, a scared man, into a tremendous leader. As leaders growing in faith, we are called to care for our leadership teams, our congregation, and those outside the church needing our love and help. A leader commented on our responsibility as Christians to care for all of God’s people of the world, not just those attending church. The leadership style assessment was taken in silence without outside distractions; however, different reading and comprehension abilities affected the process. Finishing the leadership assessment in a timely fashion continued to be a challenge for many of the leaders. In addition, the introverts of the group needed more time to think about the questions. Most of the leaders shared that they had never considered their leadership style. Post-tests and evaluations were filled out by all the leaders present.

The worship service of the second week was planned around the theme of Psalm 23. The usual worship format of prayer, scripture, video clip, music, sermon, and conversation occurred, with the Lord’s Supper closing the service. After the pre-tests and prayer, the worship service began with a short video, containing visual scenes that focused on the scripture, “Follow me and I’ll make you fishers of men.” The scripture reading centered on John 1: 35-39; Jesus saying “come and see” and John 21: 15-19; Jesus asking Peter to “feed my lambs.” First, the shepherd cares for the sheep: guiding, healing, sustaining and reconciling. Second, the pastor’s role of guiding in the present day church would include giving advice and listening, especially in reference to the importance of

decision-making. Third, preaching and guiding the process of spiritual formation, provides direction and leads to transformation. Teaching right living through biblical truths, gives spiritual food and leads away from poor decision making. Last, a shepherd leader provides healing to the congregation, preserving people from destructive choices, loving them in times of bereavement and depressive states, and caring for their wounds. The group discussed that this guidance, direction, and love would apply to all leaders of the church as they cared for one another. One member said that God is always willing to care for us; we need to care for each other.

A lively time of conversation centered around the sermon's example of shepherds placing oil on the head of sheep, keeping the flies out of their ears and eyes, allowing them to have a peaceful existence. The discussion revealed the impact of the idea of God's *hesed*, pursuing us as beloved children, enabling us to find the pathway of reconciliation to God, and to others, and thus peace. One leader shared the profundity of the shepherd's example of placing oil on the sheep's head and compared it to God's peace; while another wrote about it on their post-test reflection. A third person stated, "the importance of agape/phileo is important when truly understanding our roles as shepherds; 'feeding' the sheep." The Lord's Supper provided a time of contemplation of God's goodness with a focus on John 14: 27 (NLV), "I am leaving you with a gift-peace of mind and heart. And the peace I give isn't like the peace the world gives, so don't be troubled or afraid." We each had a time of response, as we partook of the bread and grape juice. Post-tests and evaluations were given to all the leaders to be filled out before they left.

Week Three: Workshop and Worship (January 26, 2014)

People gathered for the workshop excited about the topic of spiritual gifts. Several of the leaders had taken spiritual gifts inventory, but the rest had not taken this assessment. After the pre-tests and the opening prayer, the *Lectio Divina* of 2 Cor. 3: 17,18 provided an experience, which allowed the leaders to focus on the Holy Spirit; who gives freedom and enables each of us to reflect God's glory, as we allow the Spirit to work within us. We went around the table, with each individual reading a verse of 1 Cor. 12: 1-11 and Eph. 4:11. Together, we discussed the various gifts, including: administration, apostleship, craftsmanship, creative communication, discernment, encouragement, evangelism, faith, giving, healing, helps, hospitality, intercession, interpretation, knowledge, leadership, mercy, miracles, prophesy, shepherding, teaching, tongues, and wisdom. The group filled out the spiritual gifts inventory and shared the results with the entire leadership team. One leader reflected, "The more of the role of a servant you take, the more of the Spirit you receive." Another leader expressed, "I realize that the need I have to be around other people and make them happy, isn't a bad habit that I picked up along the way." It was discovered by one of the younger leaders, "we may have spiritual gifts that we we're not aware of." This was an energized workshop for the whole leadership team. A key point understood by the leadership team was the scripture passage of 1 Cor. 12: 1-11. Each person's spiritual gift is valued and needed by the community of faith and given for the common good. Secondly, love is the greater gift. Lastly, our spiritual gifts are empowered by the indwelling of the Holy Spirit.

The Sunday sermon, "Gifted and Empowered through the Holy Spirit", set the tone for worship. A powerful, touching video was shown of a man lying in bed, dying of

cancer, yet talking about his relationship with the Lord and being sustained by the Spirit. *Lectio Divina* of 1 Cor. 12: 1-3 focused on the one Spirit of all, who gives spiritual gifts for the common good. The worship leader played two songs with her guitar and we all sang. The sermon, based on 1 Cor. 12: 1-11, encouraged Christians to use the gifts of the Spirit well. First, there is an amazing paradox; as the Christian takes the form of a servant, they are filled more and more with the Holy Spirit, enabling the believer to incarnate the life of Christ. Second, this fullness of the Spirit allows more wisdom and power to be used for God's glory. Third, the indwelling of the Spirit fills the Christian's natural abilities, skills, and experiences with God's power and endows the believer with a spiritual gift to be used for the building up of the body of Christ. We discussed what building up our Via Faith Community might look like, if all the members were using their spiritual gifts more fully. It was an encouraging time; members shared what spiritual gift they saw in each other and how valued it was. During the introduction to the Lord's Supper, one of the leaders' shared their testimony of using their spiritual gift and then read Matt. 26: 26 – 30, focusing on the covenant. People were encouraged to think of their spiritual gift and thank the Lord, as they partook of the bread and grape juice. It was a sweet time of communion with God, as our worship leader played guitar softly. Post-tests and evaluations were handed out to all the leaders, at the end of the service.

Week Four: Workshop and Worship (February 2, 2014)

This was Superbowl Sunday. We gathered extra early at the Community Arts Café and started promptly, knowing that some of the group wanted to get home for the game after worship. After the pre-test, the opening prayer and *Lectio Divina* of John 21: 11-19 helped the participants to center on the theme of shepherd leadership in the

community of faith. Moses' example in Exod. 18: 13- 27 pointed to Moses' long spiritual process of becoming a leader of his people. First, Moses is instructed to go to Pharaoh and demand the release of the Israelites, yet Moses responds with his own inadequacy and fears. Second, Moses learns to trust God and experiences God's power. Third, Moses growth process continues when he returns home to his father-in-law and family and is overwhelmed with the needs of the people. Finally, Moses appoints capable men and trains them as leaders. One Via Faith Community leader shared their lack of awareness that growing spiritually could be a long process. There was discussion around this point and it resonated positively with the group. Another leader pointed out that Jethro, the father-in-law saw a need and gave advice. One person stated that people can't be all things to all people, so it is important to find others who can help carry the load. There also ensued some conversation around the difficulties of loving our relatives. A conflict style assessment was given to them and I noticed that taking this assessment seemed to be easier for all. They were more accustomed to the process. Afterwards, a short discussion ensued about how each leader deals with conflict. Several shared that avoidance was their primary method! Subsequently, post-tests and evaluations were filled out.

We gathered for the worship service and as the leaders filled out the pre-tests, we were joined by other members of Via Faith Community. The room was already set up for worship; with the candles lit and the Lord's Supper table placed in the middle of the tables and chairs. A welcome and opening prayer began the service. Matt. 5: 1-12 was read as the opening scripture. Prayers of the people consisted of a candle being passed person to person as they shared their praises and prayer petitions, with a closing prayer

said for all the requests. We invited two street musicians that we know well, to play two love songs and this was well received. A video clip featured two men discussing the Buta Seminary martyrs, who were confronted by rebels wanting to kill the seminary students, who were their enemies. The seminary students all stood together as brothers in Christ, in spite of their differing ethnic backgrounds, knowing that they would all be killed. The sermon, “The Early Church”, was based on Acts 6: 1-7 which reveals the spiritual growth of the disciples ministering to the believers in Jerusalem. First, the church members took care of each other – there was not a needy person among them. Second, the church was growing, causing the Hellenistic widows to be forgotten. Third, the disciples needed time for prayer and study, so they developed a shared leadership process to address everyone’s needs. Finally, the well-being of the community was the result, as evidenced by the offering collected by the Corinthians for the church in Jerusalem (1 Cor.8: 3-5.) The conversation, following the sermon, centered around the martyrs of the Buta Seminary. It was a short discussion, but the overwhelming feeling of those present at worship was the need to be deep friends with each other and stand together. The Lord’s Supper and benediction closed the service as everyone scattered to their homes for the Superbowl. The leaders, however, stayed a few minutes longer in order to take the post-test and evaluate the workshop and worship service.

Week Five: Workshop and Worship (February 9, 2014)

This was the last week and we met in my home for an extended workshop, worship service, and celebratory dinner. Via Faith Community thoroughly enjoys meeting for a meal. The pre-test for the leaders was handed out as people came in slowly, yet enthusiastically with hugs, discussion, and laughter as everyone shared their

activities from the previous week. Candles were lit around my living room. The worship service's theme was growing in love and service from 1 Cor. 13 and 1 Pet. 4: 10-11.

After the opening prayer and welcome, prayer requests and praises ensued. A 1 Cor. 13 responsive reading, usually included in the weddings I officiate, was read. The service focused on living differently as the body of Christ. First, created in the image of God, with the Holy Spirit empowering us to incarnate Jesus to this world, brings transformation in our personal lives and helps us to be transformational, shepherd leaders. Second, Christians are to love God with all our heart, mind, soul and strength, and love our neighbor as ourselves (Luke 10:27). Scripture calls for believers in Christ to love as Jesus loved; so we need to lay our lives down, sacrifice time, energy, money, and give our lives away. Third, The Holy Spirit gives spiritual gifts to empower our efforts. Fourth, we should set our minds on the things of the Spirit. The Spirit helps us in our weakness, intercedes for us, and enables us to conquerors through Christ, who loved us. (Rom 8: 1-30.) Finally, Christians are to embrace their identity as the people of God, spiritually formed in the image of God, and embody more of God's love for humanity. The body of Christ is sent out into the world with God's love, bringing peace and wholeness (John 15: 12, 13.) In the conversation afterwards, a leader shared that we must "be firm in our call, speak as if God is speaking through us." Another shared that they needed to "learn to manage my gifts well." More discussion was elicited when a third participant stated, "God's mission is the church." The Lord's Supper was casual, passing the bread and then the juice, as Luke 22: 17-20 was read. "This covenant is sealed with the blood of Jesus," profoundly expressing that we have a deep covenantal relationship

with Christ. The benediction closed worship and we took a break before starting the workshop time, as the leaders filled out the post-test and evaluation forms.

The workshop began with each participant sharing the results of their assessments: personality, leadership style, spiritual gifts, and conflict style. This process took a long time since each person shared details about themselves. There was a great deal of energy in the room, given that everyone liked to talk about themselves! The sermon series and workshop series were reviewed briefly. When asked about their impressions concerning the five weeks; one leader shared, “the best part of the project was the sharing of our gifts with one another.” Another enjoyed the discussions after the sermons and the emphasis on shepherd leadership. A third leader stated it enhanced their understanding of themselves and how to serve. Time ran out before we could discuss the roles needed at Via Faith Community. It was late and dinner was waiting. The role discussion would have to happen at a later leadership meeting.

CHAPTER 3

THEOLOGICAL REFLECTION

Spiritual formation as a shaper of leadership is a matter of importance biblically, historically, and theologically. God’s plan is for believers in Christ to spiritually grow in the knowledge and grace of Jesus Christ (2 Pet. 3:18). This is essential for Via Faith Community in order to thrive. Spiritual formation is a life-long movement or journey to transform a person’s life into the image of Christ through the power of the Holy Spirit. Scripture reveals spiritual formation in 2 Cor. 3: 17-18, “Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit.” The spiritual formation of the leaders of Via Faith Community is vital to the task of guiding, healing, sustaining, and reconciling the congregation as shepherd leaders. Understanding their identity in God’s image, understanding themselves as leaders, living into their spiritual giftedness and the empowerment provided by the Holy Spirit to engage the world with God’s love, are essential as leaders of Via Faith Community, equipped to lead the church. This chapter discusses the rationale of the ministry project through biblical, historical, and theological perspectives.

Biblical Examples of Spiritual Formation

Richard E. Averbeck argues that “the Bible, and everything in it, is designed to contribute in some way to our individual and communal spiritual formation.”⁵ Both Old

⁵ Richard E. Averbeck, *The Kingdom Life: A Practical Theology of Discipleship and Spiritual Formation* (Colorado Springs: NavPress, 2010), 277.

and New Testaments present specific examples of how spiritual formation shapes one's leadership. Using biblical images of shepherding explored in the 23rd Psalm, this chapter grounds and supports a rationale for the spiritual formation of Christian leadership, such as the implementation of this project with the leadership team of Via Faith Community. The spiritual formation of the people of God can be seen throughout the Bible. This section will only discuss selected biblical examples of spiritual formation. Psalm 23 reveals the characteristics of a shepherd-leader. The stories of Moses, Jesus and the Apostles, Peter, and the early church illuminate their spiritual development to become mature, empowered leaders of the faith. The reader observes their journey, as they grow spiritually and transform into people of great faith and remarkable shepherd leaders, through discovering their true identity and the empowerment of the Holy Spirit, enabling them to shepherd others and engage with the world.

Psalm 23

The LORD is my shepherd, I shall not be in want. He makes me lie down in green pastures, he leads me beside quiet waters, he restores my soul. He guides me in paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows. Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the LORD forever. (NRSV)

Psalm 23 is a poem about Yahweh, Lord God of Israel.⁶ J. Clinton McCann Jr. states it was a time when kings were viewed as shepherds to their people and the people

⁶ Psalm 23 is most likely dedicated to David and written post-exilic. "Wellhausen once wrote: 'It is no longer a question of how many psalms are pre-exilic, but whether any psalm is preexilic.' R. Pfeiffer also maintained that the psalms were only postexilic and used only late in Judaism" (Reidar B. Bjornard, "Book of Psalms," *Mercer Dictionary of the Bible*, ed. Watson E. Mills and Richard F. Wilson [Macon: University Press, 1995], 723.) A differing view is held by Hans Joachim Kraus who contends Psalm 23 is

professed loyalty to the kings' reign with the oath of "the lord is my shepherd."⁷ This text depicts the Lord (Yahweh) as David's personal shepherd; one who guides, heals, sustains and reconciles.⁸ The shepherd cares for the sheep, guiding them to green grass, and sustains them, providing fresh water, shade and shelter from the storm.⁹ The rod and the staff guide the movement of the flock, leading them in right direction.¹⁰ The structural and theological center of this poem is God's provision of care, sustenance and guidance.¹¹ The pastor's role of guiding in the present day church would include giving advice and listening, especially in reference to the importance of decision-making.¹² Preaching and guiding the process of spiritual formation provides direction and leads to transformation.¹³ Teaching right living through biblical truths gives spiritual food and leads away from poor decision-making.

a prayer song that was sung at mealtime during pre-exilic times (Hans Joachim Kraus, Psalms 1-59, *A Continental Commentary*, Hilton C. Oswald, transl. [Minneapolis: Fortress Press, 1993], 306.)

⁷J. Clinton McCann Jr., "Psalms," *The New Interpreter's Bible*, Vol. IV, ed. Leander E. Keck (Nashville: Abingdon Press, 1996), 767.

⁸ William Clebsch and Charles R. Jaekle, *Pastoral Care in Historical Perspective* (Oxford: Rowan & Littlefield Publishers, Inc., 1994), 33.

⁹ Mitchell Dahood states, "I shall not be in want implies neither in this life or the afterlife. The verb tense in both verses 2 and 3 are future tense i.e. 'he will make me lie down'" ("Psalms I, 1-50" *The Anchor Bible* [Garden City, NY: Doubleday & Company, Inc., 1965], 146.)

¹⁰ Gerald H. Wilson, "Psalms," *The NIV Application Commentary from Biblical Text to Contemporary Life*, ed. Terry Muck (Grand Rapids: Zondervan Publishing House, 2002), 436.

¹¹ J. Clinton McCann, Jr, 768.

¹² Clebsch and Jaekle, 50.

¹³ Harry Shields, "Preaching and Spiritual Formation," *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ*, ed. Paul Pettit (Grand Rapids: Kregel Publications, 2008), 254.

A shepherd leader provides healing to the congregation. In Psalm 23, a good shepherd is always watchful, protecting the sheep from evil, which makes it a demanding role. Healing includes preserving people from destructive choices and behavior patterns, loving them in times of bereavement and depressive states, caring for their wounds.¹⁴ Physical healing is the spiritual gift of a few Christians, however, all can offer prayers for healing in the midst of health issues.¹⁵ Providing hope through sharing the promises of God in Scripture heals and rebuilds the inner person.

A shepherd leader provides sustenance through being attentive to the needs of the people of the congregation. Psalm 23 shows that the shepherd leaders give agape love, support, and encouragement, as they live life together. Imparting new hope for living after going through the shadow of death or modeling a healthy identity as shepherd leaders, enables the congregation to discover their own identity as beloved children of God. Andrew Seidel states, “Our view of our identity affects how we live our life.”¹⁶ Discussing our feelings to one another, brings about a healthy emotional life sustaining the individual as deep relationships are formed.¹⁷

Above all, shepherd leaders can provide a pathway of reconciliation to God and also to each other. The shepherd leads the sheep home from exile.¹⁸ Psalm 23: 5b states, “you anoint my head with oil, my cup overflows.” Oil placed on a sheep’s head kept the

¹⁴ Clebsch and Jaekle, 45.

¹⁵ Ibid, 36.

¹⁶ Andrew Seidel, “Leadership and Spiritual Formation,” *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ*, ed. Paul Pettit (Grand Rapids: Kregel Publications, 2008), 187.

¹⁷ Kaus Issler, “The Soul and Spiritual Formation,” *Foundations of Spiritual Formation*, ed. Paul Pettit (Grand Rapids: Kregel Publications, 2008), 129.

¹⁸ McCann, Jr., 768.

flies out of his ears and nose, allowing him peace. “Our Shepherd loves to apply the precious ointment of the presence of His gracious Spirit to our lives.”¹⁹ Mercy and goodness follow us as we dwell in God’s kingdom with the gift of the Spirit (Ps. 23: 6). God’s goodness is paired with *hesed* throughout the Psalms (Ps. 100:5, 106:1, 107:1, 118:1). In Psalm 23, goodness follows the psalmist but in the other psalms, goodness and *hesed* actively pursue the psalmist.²⁰ A shepherd loves the sheep. God’s character is love and mercy, providing for God’s people. Shepherd leaders in contemporary churches can provide that special “oil” of peace through modeling a lifestyle of trusting God, offering words of encouragement and support, and through good counsel, help the parishioner find peace.

Blaine McCormick and David Davenport state that Psalm 23 provides “King David’s psalm empowerment for leaders.”²¹ As the good shepherd gives his life for the sheep, so must the pastor as shepherd leader love and equips the leaders to love, guide, and sustain the congregation, enabling them to heal, reconcile, and grow in faith. This becomes a spiritual formation process for all involved; the pastors, the leaders, and the congregation, for all are to grow in spiritual maturity and love. “All the care, all the work, all the alert watchfulness, all the skill, all the concern, all the self-sacrifice are born of His love - the love of one who loves His sheep, loves His work, loves his role as a shepherd.”²²

¹⁹ Phillip Keller, *A Shepherd Looks at Psalm 23* (Grand Rapids: Zondervan, 1970), 113.

²⁰ McCann Jr. states, “The Hebrew verb, *Radap*, has the active tense of ‘pursue. God is in active pursuit of the psalmist” (768).

²¹ Blaine McCormick and David Davenport, *Shepherd Leadership: Wisdom for Leaders* (San Francisco: Jossey-Bass, 2003), 2.

²² McCormick and Davenport, 128.

The leader as shepherd is a good image for the caring for and equipping of the leaders of the church and the congregation. Via Faith Community states it is a community of learners on a journey towards the heart of God by practicing the way of Jesus. From the beginning, churches have projected the role of minister to be shepherd leaders. Ministers, as shepherd leaders, are called to guide them on the journey, sharing the truth of scripture and encouraging spiritual disciplines. Walking alongside them helps sustain them and directs them in right paths. Listening to their hurts, hopes and dreams, traveling with them through the valleys, and helping them find the path of forgiveness are aspects of healing and reconciliation on their journey of faith spiritually growing in Christ-likeness. As the ultimate shepherd leader, God loves his people, guiding, healing, sustaining, and reconciling them. The pastors and leaders of the church are called to guide, heal, sustain, and reconcile all of God's children.

Moses

The Lord is my strength and my might, and he has become my salvation;
 this is my God, and I will praise him, my father's God, and I will exalt
 him. (Exodus 15:2, *NRSV*)

In support of my rationale, the book of Exodus reveals the story of Moses discovering his identity and his calling as a leader, yet experiencing a long spiritual process of becoming an admirable shepherd leader. Moses was from the house of Levi and was raised by Pharaoh's daughter as her son, with all the opulence and privilege that came with that household. Moses, aware of his identity as an Israelite, kills an Egyptian for abusing a fellow Hebrew, and flees to Midian. Years later, the Hebrew slaves cry out to God for help and Moses, shepherding in the fields, finds a burning bush. God speaks

and instructs Moses through the burning bush to go to Pharaoh and demand to let the Hebrews leave. Moses replies, “Who am I to go against Pharaoh?” (Exod. 3:11). “What if they (the Hebrews) do not believe me?” (Exod. 4:1). “I am not eloquent” (Exod. 4:10).²³ Each narrative reveals that God gave Moses the power and the help he needed to lead: a staff that turns into a snake, a hand that has leprosy and becomes whole again, and moreover, commissions Moses’ brother Aaron to speak for Moses. Each time Moses learned to trust and obey God in this spiritual formation process.

Moses’ growth process continued when he returned home to his father-in-law and family. It is probable that this narrative of Moses and Jethro has been added in, since Israel is at the oasis of Rephidim in Chapter 17:8-15 and Chapter 19:2.²⁴ The specific verses in 13-27 are similar to the high court judicial system found in Deut. 17: 8-13. It is suggested that this narrative might be “in fact a retrospect from the narrative of Jehoshaphat.”²⁵ Wm H. C Propp believes Exod. 17 is Elohist. “An inconsistency is present since the name Yahweh was not known in Joshua’s generation. It is a continuous account of Israel’s experiences in the vicinity of Mt. Horeb prior to the covenant.”²⁶

In Exod. 17:12, Moses learned he could not do it all, he had to depend on God, and it was beneficial to ask for help from skillful and gifted people in order to accomplish

²³ Exod. 4:11 “Who has made Man’s mouth?” Cyprian in *EXORTATION TO MARTYRDOM 10* states, “It is not difficult for God to open the mouth of a man devoted to him and to inspire constancy and confidence in speaking in one who confesses him, who in the book of Numbers made even a female ass speak against Balaam the prophet.” (Cyprian, “Exhortation to Martyrdom,” *Ancient Christian Commentary on Scripture: Exodus, Leviticus, Numbers, Deuteronomy*, ed. Joseph T. Lienhard [Downers Grove: Intervarsity Press, 2001], 27.)

²⁴ Walter Brueggemann, “Exodus,” *The New Interpreters Bible*, Vol. 1, ed. Leander E. Keck (Nashville: Abingdon Press, 1995), 824.

²⁵ Brueggemann, 828.

²⁶ William H. C. Propp, *The Anchor Bible*, Exodus 1-18 (New York: Doubleday, 1999), 615.

God's plan. Israel is fighting the Amalekites. As long as Moses keeps his arms raised, Israel succeeds in battle; however, Moses' arms get weary, he lowers them, and Israel starts losing the battle. Aaron and Hur hold up Moses' arms and Israel wins the war.²⁷ Raising up capable leaders and sharing the heavy workload accomplished more for God's purposes.²⁸

Exod. 18:13-27 discloses Moses continuing to go before God on behalf of the people and teaching the people God's laws and ways, yet being overwhelmed with their problems. Jethro, Moses' father-in-law, suggests choosing "capable, honest men who fear God and hate bribes" to serve as judges, leaving Moses the difficult ones. Moses, having been guided, sustained, healed, and reconciled by God, and having discovered his identity as a child of God called to lead, shares the responsibility of guiding, sustaining, healing and reconciling his people. Moses appointed capable men and made them leaders. "This saved Moses from burnout but more important, it will let the community go home in harmony and wholeness, free of conflict, enjoying a stable, shared welfare."²⁹

Foundational to Moses' spiritual growth was claiming his identity as an Israelite and a follower of God. This enabled Moses to follow God and lead the Israelites using the power of God to accomplish God's plan. Moses found strength and salvation in God and continued to guide, heal, sustain, and reconcile the people under his care, sharing the responsibilities of leading with capable leaders. The leadership of Via Faith Community needs to experience a spiritual formation journey, discovering identity, giftedness,

²⁷ "Moses' raising his arms is iconographically comparable to the old Canaanite storm deity. The image of Moses lifting up the Divine rod atop Mt. Horeb is probably mythical in origin." (Ibid., 621.)

²⁸ See Exod. 16:6, 9, 33-35; Exod. 18:26. Aaron helped Moses in leadership. Capable men from all over Israel were chosen as judges to help Moses lead.

²⁹ Brueggemann, 828.

empowerment and engagement as they guide, heal, sustain and reconcile the congregation as shepherd leaders.

Jesus and the Apostles

Again the next day John was standing with two of his disciples, and he looked at Jesus as He walked, and said, ‘Behold, the Lamb of God!’ The two disciples heard him speak, and they followed Jesus. And Jesus turned and saw them following, and said to them, ‘What do you seek?’ They said to Him, “Rabbi (which translated means Teacher), where are you staying?” He said to them, ‘Come, and you will see.’

(John 1:35-39, *NRSV*)

Jesus calls for each Christian to discover living life “in Christ,” viewing people through the eyes of God, transforming our relationships and interactions. Jesus calls forth the disciples to “follow me.” Jesus asks, “What do you seek?” “What are you searching for?” Jesus tells them to “Come and perceive.” Journey with me and find truth. They listened to his teachings and asked many questions as they accompanied Jesus town to town, for they were growing in what it meant to live out the life that Jesus lived. At times Jesus spoke to them directly as in John 6:63b, “...the words I have spoken to you are spirit and life.” Other narratives reveal the disciples observing all that Jesus said and did (Matt.12; 10:1-4; 4:24-5:2; 13:36-43; 14:13-24). Jesus’ farewell discourses at the Last Supper explained his unity with the Father, the promise of the Holy Spirit, and told them to have peace and abide in his love. He would be going to prepare a place for them. Jesus washed their feet and instructed them to wash one another’s feet (John 13:4-17). I support N. T. Wright’s declaration that “Jesus’ short sayings, parables were using common aphorisms and parables, shared insights that invited those hearers to see God, their world, themselves differently. It was a ‘new way of seeing’.³⁰

³⁰ Marcus Borg and N. T. Wright, *The Meaning of Jesus: Two Visions* (New York: Harper Collins Publishers Inc, 1999), 70.

Jesus states “I am the good shepherd.” (John 10:14). It is Jesus who guides us into peace and right living, sustains us by his grace and provides for our needs, binds our wounds and heals the result of sin, restoring our fellowship with God. Jesus echoes the characteristics of the divine shepherd in Psalm 23 as he guides, heals, sustains, and reconciles the disciples as a shepherd leader, enabling them to gradually understand who he was and who they were as followers of Jesus. They listened to his parables and observed his miracles. Jesus spent time mentoring the disciples, teaching them about the kingdom of God. Their understanding found revelation after the death and resurrection of Jesus. This spurred on their spiritual formation! Their identity in Christ was grasped and the power of the Holy Spirit unleashed, enabling them to share the gospel message and establish the church.

Jesus Christ illuminates the understanding of being made in the image of God, for he is the embodiment of God, the Father. The author of Heb. 1: 1-3 stated that Jesus was the “exact imprint of God’s very being.” Jesus’ life reveals the indwelling of the Holy Spirit as shown by his understanding and wisdom as a boy in the temple. Jesus was filled with the Spirit at his baptism, as he enters the wilderness, as he proclaims the gospel, as he performs miracles, and especially at his death and resurrection.

As created beings, humanity has personality, memory, intelligence, freedom of choice and function that places human beings in God’s image when born.³¹ Jurgen Moltmann states, “God puts himself in a relationship to these created beings of such a

³¹ Claudia Welz, “Imago Dei: References to the Invisible,” *Studia Theologica –Nordic Journal of Theology*, 65, no. 1 (2011); accessed October 15, 2013, <http://www.tandfonline.com/doi/full/10.1080/0039338X.2011.578372>.

kind that they become the mirror, the reflection and the resonance of God Himself.”³²

When Christians in faith actively accept Jesus’ life, death, and resurrection for the forgiveness of our sins, Christians are more fully incarnated in the likeness of God, as the people of God, as they make room for the infilling of the Holy Spirit.³³

Peter

When they had finished breakfast, Jesus said to Simon Peter, ‘Simon, son of John, do you love me more than these?’” He said to him, ‘Yes, Lord; you know that I love you.’ He said to him, ‘Feed my lambs.’ A second time he said to him, ‘Simon, son of John, do you love me?’” He said to him, ‘Yes Lord; you know that I love you.’ He said to him, ‘Tend my sheep.’ He said to him the third time, ‘Simon, son of John, do you love me?’ Peter was grieved because he said to him the third time, ‘Do you love me?’ And he said to him, ‘Lord, you know everything; you know that I love you.’ ‘Truly, truly I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go.’ (This he said to show by what death he was to glorify God). And after this he said to him, ‘Follow me.’

(John 21: 15-19, *NRSV*)

The story of Peter is a powerful one for leadership, showing the necessity of leaders to care for the people of God. Peter was the first apostle to acknowledge Jesus as the Messiah, the Son of the living God (Matt. 16:16). Peter declares in Matt. 26:33 that he will never desert Jesus and Jesus replies that, before the cock crows three times, Peter will deny Jesus three times. Peter again states he will not deny Jesus and all the disciples agreed as well. Peter did deny Jesus three times, however, after the resurrection Jesus

³² Jurgen Moltmann, *In the End-The Beginning: the Life of Hope*, trans. Margaret Kohl (Minneapolis: Fortress Press, 2001), 106.

³³ James Dunn holds a different view: “The crux of conversion is the gift and reception of the Holy Spirit...The indwelling of the Spirit of Christ after his death is what marks a person as being adopted as a son.” (“Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today,” *Studies in Biblical Theology*, Second Series 15 [London: SCM Press Ltd, 1970], 149.)

appears to Peter (John 21). In the previous scene, the resurrected Jesus has helped the disciples catch a huge boat load of fish after calling them ‘children’ and he sits down to eat with them on the shore.

John 21 is considered by some scholars as an addendum to the book of John. The writer uses “after these things” or “later on” to connect this chapter with the previous one. At the same time, textually it matches Johannine writings.³⁴ Gail O’Day “proposes that John 21 be read as an integral part of the Gospel narrative.”³⁵ In this scene with Peter, the disciples are missing. The Greek words used in this passage are under debate as to their various meanings. Jesus asks three times, “do you *agapas* (love me) me more than they, Peter”, “do you *agapas* me”, “do you *phileo* (being fond of) me?” Each time Peter replies, “you know I *phileo* you.”³⁶ Jesus responds, “then feed my lambs,” “tend my sheep” and “feed my little sheep.” There is disagreement concerning whether there are shades of meaning concerning the different versions of “love” and “feed.” Chrysostom, Cyril of Alexandria, Erasmus, and Grotius during the Reformation all believed that there are no shades of meaning, while Origen and British scholars, Trench, Westcott, and Evans all believed that shades of meaning are present.³⁷ The difference between tending the sheep and feeding the lambs was one of governing and nourishment.³⁸ In addition to the

³⁴ Russel I. Grayson, “Moses,” *Mercer Bible Commentary*, eds. Watson E. Mills and Richard F. Wilson (Macon: University Press, 1995), 1080.

³⁵ Gail R. O’Day, “John,” *The New Interpreter’s Bible*, Volume IX, ed. Leander E. Keck (Nashville: Abingdon Press, 1995), 509.

³⁶ *Scripture4All* - Greek/Hebrew interlinear Bible software, accessed September 22, 2013, <http://www.scripture4all.org/onlineInterlinear/Greek-Index.htm>.

³⁷ Raymond E. Brown, trans. *The Anchor Bible: The Gospel according to John XIII-XXI* (New York: Doubleday, 1970), 1103.

³⁸ *Ibid.*

presentation of all the statements coming in threes, a perfect number in scripture, v. 17 presents Peter as being hurt. Regardless of word usage or why Peter was hurt, sorrowful or felt guilty, the point remains that Jesus is stating, if you love me, then feed and care for people as a shepherd cares for his sheep.³⁹ Peter grew spiritually from an impetuous man, a scared man, into a tremendous leader. As leaders growing in faith, we are called to shepherd our leadership teams, our congregations, and those outside the church walls needing our love and help.

The Early Church

The author of the book of Acts shares the story of the early church, in which the number of believers increased but the needs of the Greek widows were being ignored. The culmination of shepherd leaders in the early church can be seen in the narrative of the Greek widows

Now during those days, when the disciples were increasing in number, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food. And the twelve called together the whole community of the disciples and said, “It is not right that we should neglect the word of God in order to wait on tables. Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task, while we, for our part, will devote ourselves to prayer and to serving the word.” What they said pleased the whole community, and they chose Stephen, a man full of faith and the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. They had these men stand before the apostles, who prayed and laid their hands on them.
(Acts 6: 1-7, *NRSV*)

This narrative reveals the spiritual growth of the disciples, ministering to the believers in Jerusalem. Acts 4:32 states: “the whole group of those who believed was of

³⁹ Ibid.

one heart and soul and no one claimed private ownership of any possessions, but everything they owned was held in common.” There was not a needy person among them. It seemed to be the culmination of shepherd leading in the early church, however, this church was growing in size and the needs of the Hellenistic widows were forgotten.

The Prophets had taught that Israel would be prosperous if they took care of the most vulnerable (Isa. 58). The disciples needed time for prayer and study of God’s word and therefore employed a shared leadership process to address the economic disparity in the congregation. The people of the church selected the leaders who were capable, spiritually mature, wise men of good reputation to help lead the people, making sure that the conflict was addressed and everyone’s needs were met. Seven men full of the Holy Spirit and wisdom were chosen to administer the food program, in order that the apostles could preach and teach. Paul incorporated “a diverse group of people into leadership; socially, economically and gender” including Phoebe, Sntyche, and Timothy.⁴⁰ In addition to sharing the good news of the Gospel, the church leadership cared for the well-being of the community,, as evidenced by the offering collected by the Corinthians for the church in Jerusalem (1 Cor. 8:3-5).

This example of the early church is still pertinent today for Via Faith Community. The church cared for the congregation (“there was not a needy person among them”). Yet with growth, some people were forgotten. Relationships are at the core of God’s creation and at the core of this kind of care. Humankind is made in the image of God the Father, God the Son, and God the Holy Spirit. The earliest of scripture reveals connection and interrelatedness. All of humanity, along with Adam and Eve, “were made to bear the

⁴⁰ Efrain Agosto, *Servant Leadership: Jesus and Paul* (St. Louis, MI: Chalice Press, 2005), 205.

image of God - loving, generous, harmonious, beautiful, hospitable, creative, and good.”⁴¹

A system of leadership is necessary for the church to provide care for all. The task of pastors and leaders is to model Jesus Christ as the loving shepherd; providing guidance for right living, wisdom for the journey, walking alongside - sustaining the people of God with support, encouragement, and hope and in the process aiding them to reconcile to God and each other and thus find healing, secure in their identity and able to engage the world.⁴²

Under his (Christ's) direction, the whole body is fitted together perfectly, and each part in its own special way helps the other parts, so that the whole body is healthy and growing and full of love.

(Ephesians 4:16, *Living Bible*)

Historical Expressions of Spiritual Formation

Throughout the ages, Christian men and women have pursued a life “in Christ.” Spiritual formation can be found in the lives of great leaders, which have resulted in large spiritual formation movements throughout history. This section discusses selected expressions of spiritual formation through the Monastic Movement, the Reformation, Pietism, Puritanism, and the first Baptists. The lives of early Christians: Augustine, Philipp Jakob Spener, Smyth, Helwys, and Dallas Willard were atypical and exemplary in charting a course of spiritual formation, which still motivates Christians to partake a journey of living “in Christ” today.

⁴¹ Brian D. McLaren, *Why Did Jesus, Moses, the Buddha, and Mohammed Cross the Road: Christian Identity in a Multi-faith World* (New York: Jericho Books, 2012), 104.

⁴² The Bible records many women who went through a spiritual formation process. Deborah was a prophetess and a judge in the 12th Century B.C.E. (Judges 4-5). Ruth, a widow in the Book of Ruth, joined her widowed mother-in-law, Naomi, and took a journey of faith stating, “Where you go I will go, your people will be my people.” The narrative of Mary and Martha in Luke 10:38 reveals Mary sitting at Jesus’ feet. Addie Davis, (1917- 2005), a faithful, follower of Christ, was the first woman to be ordained in a Southern Baptist Church and subsequently pastored three churches.

In the first three centuries, Christian leaders could be martyred; for their faith, prayer, and corporate worship.⁴³ The Monastic Movement took root by the 4th century and promoted a close walk with God through solitude, prayer, celibacy, and an ascetic lifestyle. Monasticism began in the Egyptian desert and continued outward, flourishing along the coasts of Britain, and extended to Ireland, with monasteries being established by 500 AD.⁴⁴ The Monastic lifestyle is re-emerging today with the emphasis on simple living and communal communities of faith.

Genuine, authentic faith living out scriptural truth was espoused by Augustine of Hippo (354-430). Augustine was born in coastal North Africa under Roman rule, where sexuality was worshipped in the many temples. Augustine authored many theological books, of which *Confessions* is well-known with the story of his conversion, a major influence on Western Christianity. In his book, *Confessions*, Augustine writes, “for you have made us for yourself, and our heart is restless until it rests in you” and recounts struggling with his “decadent proclivities” yet longing for God.⁴⁵ He believed that one can find an awareness of God in one’s own heart.⁴⁶ Themes of being a wise servant, having a clean heart, and waiting for Jesus’ second coming can be found in his books.⁴⁷

⁴³ Justo L. Gonzalez, *The Story of Christianity The Early Church to the Dawn of the Reformation*, vol. 1 (New York: Harper Collins, 2010), 57.

⁴⁴ *Ibid.*, 157.

⁴⁵ Augustine, *Confessions and Enchiridion*, Albert C. Outler, trans. and ed., accessed December 14, 2013, <http://www.ccel.org/ccel/augustine/confessions.i.html>.

⁴⁶ Gordon Mursell, *The Story of Christian Spirituality: Two Thousand Years, from East to West* (Minneapolis: Fortress Press, 2001), 57.

⁴⁷ Augustine, *Early Will I Seek You: A 40 Day Journey in the Company of Augustine*, ed. David Hazard, (Minneapolis: Bethany House Publishers, 1991), 15-68.

The Reformation was a time of great spiritual renewal in reaction to the abuses of power by the church.⁴⁸ The church issued indulgences, in essence selling forgiveness, as they extorted money for financial and political gain. Martin Luther, a monk and a professor, placed Ninety-five Theses on the door of Castle Church in Wittenberg, Germany. He believed that Christians are justified by faith in Christ, not our merit but by the mercy of God.⁴⁹ Luther believed that justification by faith was a gift of God and not a reward. Luther writes, “I felt that I had been born anew and that the gates of heaven had been opened. The whole of Scripture gained a new meaning. And from that point on the phrase, ‘the justice of God’ no longer filled me with hatred, but rather became unspeakably sweet by virtue of great love.”⁵⁰

Philipp Jakob Spener founded Pietism (17th century - middle of 18th century) as a reaction to Lutheran orthodoxy. Spener believed that action must accompany knowledge and that devotional life should be emphasized in seminary. He also espoused personal Bible study, “the need to return constantly to scripture,” laity participation, and preaching that transforms.⁵¹

⁴⁸ Further sources for the issue of the church issuing indulgences can be found in Justo L. Gonzalez, *The Story of Christianity*, Vol. 2 (New York: HarperCollins, 1985) and William R. Estep, *Renaissance Reformation*, (Grand Rapids: William B. Eerdmans Publishing, 1986).

⁴⁹ Hans J. Hillerbrand, “Martin Luther’s letter to Arch Bishop Albert of Hohenzollern concerning 95 theses,” in *The Reformation: A Narrative History Related by Contemporary Observers and Participants* (Grand Rapids: Baker Book House, 1982), 49-52.

⁵⁰ Justo L. Gonzalez, *The Story of Christianity, The Reformation to the Present Day*, Volume 2 (New York: HarperCollins, 1985), 20.

⁵¹ *Ibid.*, 206.

The English Protestants in the 16th and 17th centuries established Puritanism desiring greater reforms in the Church of England.⁵² Humanity existed for the glory of God; celebrations and secular entertainment were banned, while moral purity and personal Bible interpretation advocated. The Puritans immigrated to the New England Plymouth Colony in America. They faced several theological controversies, one of which was whether to baptize children or wait for a conversion experience. They also participated in the Salem witch trials in Massachusetts.⁵³ The Puritans did, however, believe that true spirituality could be found in ordinary living of work, worship, and home.⁵⁴

John Smyth, originally an ordained Anglican priest, and Thomas Helwys, led a group of followers to Amsterdam in 1607, escaping persecution. Smyth believed that worship should come from the heart and thus preaching, singing and prayer should be spontaneous and not read from a book. In 1609, John Smyth founded the first Baptist church in Holland. Smyth claimed that baptism was only for true Christians and not infants, as practiced in the Church of England. Secondly, he claimed that baptism should be the foundation of the church. John Smyth baptized himself, Thomas Helwys and forty others. In 1611, Helwys broke with Smyth and took his followers back to England, establishing a church in Spitalfield.⁵⁵

⁵² Ibid., 218.

⁵³ Ibid., 223.

⁵⁴ Mursell, 278.

⁵⁵ H. Leon McBeth, *The Baptist Heritage: Four Centuries of Baptist Witness* (Nashville, TN: Broadman Press, 1967), 38.

Roger Williams, an Anglican born in England, became a Separatist, believing that the Church of England was a false church. Upon imminent imprisonment in England, he immigrated to Boston, Massachusetts, where he served as a minister at Salem, Plymouth, and subsequently, later established Providence Plantation. Believing that all should have the freedom to express their religious convictions without censure or persecution, Roger Williams and several others created the first Baptist Church in America at Providence, Rhode Island in 1639.⁵⁶

The Pilgrim's Progress, a 17th Century book, authored by John Bunyon, is a spiritual allegory of a Christian's journeying to the Celestial City. Christian (the pilgrim), aware of his sin after reading "the book in his hand (the Bible)," embarks on a spiritual quest to find Paradise, encountering evangelist, pliable, help, goodwill, worldly wiseman, hypocrisy, piety, and charity; human personality traits in the form of people. This was written while John Bunyon was imprisoned and presents the difficult journey of everyday life, encountering many obstacles, yet finding victory in faith. *The Pilgrim's Progress* has been a significant, influential spiritual formation book having never been out of print.⁵⁷

In contemporary times, Dallas Willard emerges as a leader of a spiritual formation movement, that calls individuals and the church to experience an inner lifestyle of connecting with God through the discipline of abstinence, solitude, silence, fasting, frugality, chastity, secrecy, and sacrifice. The discipline of engagement through study,

⁵⁶ Ibid, 126. Over time, Roger Williams embarked on a spiritual journey believing that matters of faith should be separate from the government; subsequently the three principles of separatism, freedom of religion and the separation of church and state were primary to his convictions.

⁵⁷ John Bunyan, *The Pilgrim's Progress* (Mineola, NY: Dover Publications, Inc., 2003), 5-328.

worship, celebration, service, prayer, fellowship, confession and submission were also part of the spiritual formation process.⁵⁸ Dallas Willard (1932-2013) has been a respected and esteemed leader in the spiritual formation movement. Willard lectured and wrote about epistemology; the study of knowing in relationship to belief and justification. He is considered an authority on Edmund Husserl (1859-1938), the founder of phenomenology. Willard wrote *In Search of Guidance* and proposed that the transformation of one's life, in addition to salvation, was essential as a Christ follower⁵⁹. The disciplines of abstinence and engagement would provide a lifestyle of spiritual formation. Dallas states that "simply asking, 'What would Jesus do?' when suddenly in the face of an important situation, simply is not an adequate discipline or preparation to enable one to live as he lived."⁶⁰

Spiritual Formation has been an important, foundational aspect of the life of the Christian throughout history and remains relevant today in the life of the church and especially in the life of the individual. Incarnating Jesus' life has always been a challenging endeavor in every time and place. Yet, scripture compels us to be "in Christ," living out God's love to the world, which can only be somewhat achieved by a process of intimately connecting with God, in order to transform ourselves into the love of God.

⁵⁸ Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (San Francisco: Harper & Row, 1988), 158.

⁵⁹ Dallas Willard, *In Search of Guidance: Developing a Conversational Relationship with God* (Portland: Regal Books, 1984).

⁶⁰ Willard, *Spirit of the Disciplines*, 9.

Theological Components of Spiritual Formation

On the basis of biblical examples and historical precedents of spiritual formation, the following major theological components can be established: *Imago Dei*, identity, giftedness, empowerment, and engagement. These five features intersect with each other. As each element informs the other, every component can be integrated into the spiritual formation grid as applied to the leadership in the church. *Imago Dei*, giftedness, empowerment, and engagement, are grounded in Christian identity. Baptism expresses our Christian identity.⁶¹

Imago Dei

God said, ‘Let us make man in our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.’ God created man in His own image, in the image of God He created him; male and female He created them.

(Genesis 1:26-27 NRSV)

The book of Genesis has three interwoven sources: Yahwist, Elohist and Priestly, conveying the theological premise that there is a divine creator of the cosmos and all living creatures.⁶² God is a relational God, expressed in the dimensions of Father, Son, and Holy Spirit.⁶³ Genesis 1, the very first book

⁶¹ Ephesians 1 indicates that believers share the identity of Jesus as established by Jesus’ baptism.

⁶² Terence E. Fretheim, “Genesis,” *The New Interpreters Bible*, Vol. 1, 322. E.A. Speiser writes, “This creation story follows the Enuma Elish account of creation and is closely related to Mesopotamian beliefs with the exception of monotheism in the Bible” (transl., “Genesis,” *The Anchor Bible*, Vol. 1 [New York: Double Day, 1982]. 10.)

⁶³ The plural expression of Trinity is shared by Karl Barth, Karl Rahner and Eberhard Jungel. (http://www.ttgst.ac.kr/upload/ttgst_resources13/20124-197.pdf [accessed 3-5-2014]. Differing viewpoints are shared by Terence E. Fretheim, “Plural may refer to the divine council or heavenly court” (“Genesis” *The New Interpreters* Vol. 1, ed. Leander E. Keck [Nashville: Abingdon Press, 1995], 345) and Claus Westermann, stating, “let us” language refers to an image of God as a consultant of other divine beings sharing the creative power with them” (“Genesis 1-11,” *A Continental Comment*, John J. Scullion trans. [Minneapolis: Fortress Press, 1974],144), and G. Von Rad, stating, “the plural is used to avoid any

placed in the canon, is an account of plural God creating the entire world, which culminates with the creation of human beings who are entrusted to care for the world as co-partners with God.⁶⁴ All of humanity is created in God's image as relational beings as we connect to God, to each other and to the earth in expected *koinonia*.⁶⁵ This ideal *koinonia*, however, was thwarted due to the "Fall of Humanity."⁶⁶ Thus, a spiritual formation process: "the process of believer's actions and habits being continually transformed (morphed) into the image of Jesus Christ" becomes necessary (2 Cor. 3:18).⁶⁷ Our identity as people created and called by God compels us to incarnate Jesus.

The very being of God is found in relationship as seen in the Trinity of Father, Son, and Holy Spirit: three revelations of one God. All three, Father, Son, and Holy Spirit existed at the beginning. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Jesus spoke about Father and Son's mutual indwelling in John 14: 10, 11. All three revelations are needed fully to bear and understand God's image.

immediate resemblances of humans to God." (*Theology of the Old Testament*, Vol. 11 [San Francisco: Harper & Row, 1966], 120ff.)

⁶⁴ Fretheim, 346.

⁶⁵ Greek word *κοινωνία*, "fellowship, association, community, communion, joint participation, the share which one has in anything, participation, intercourse, fellowship, intimacy," accessed October 15, 2013, <http://www.biblestudytools.com/lexicons/greek/kjv/koinonia.html>.

⁶⁶ Romans 5:12 expounds on the Fall of Humanity: "Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned—sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come. But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many."

⁶⁷ Paul Pettit, *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ* (Grand Rapids: Kregel Publications, 2008), 21.

Jesus Christ illuminates the understanding of being made in the image of God for he is the embodiment of God, the Father. The author of Heb. 1: 1-3 stated that Jesus was the “exact imprint of God’s very being.” Jesus’ life reveals the indwelling of the Holy Spirit as shown by his understanding and wisdom as a boy in the temple. Jesus was filled with the Spirit at his baptism, as he enters the wilderness, as he proclaims the gospel, as he performs miracles, and especially at his death and resurrection.

As created beings, humanity has personality, memory, intelligence, freedom of choice and function that places human beings in God’s image when born.⁶⁸ Jurgen Moltmann states, “God puts himself in a relationship to these created beings of such a kind that they become the mirror, the reflection and the resonance of God Himself.”⁶⁹ When Christians in faith actively accept Jesus’ life, death, and resurrection for the forgiveness of our sins, Christians are more fully incarnated in the likeness of God as they make room for the infilling of the Holy Spirit.⁷⁰

Identity

As noted in the story of Moses in the book of Exodus, Moses awakened to his identity as an Israelite, a follower of God, and ultimately became a shepherd leader to his community. Jesus, the exact embodiment of God, the Father, mentors the disciples as a shepherd leader. The disciples are transformed into Christ-like people of God, spreading

⁶⁸ Claudia Welz, “Imago Dei: References to the Invisible,” *Studia Theologica –Nordic Journal of Theology*, Volume 65, Issue 1, (2011), accessed October 15, 2013, <http://www.tandfonline.com/doi/full/10.1080/0039338X.2011.578372>.

⁶⁹ Moltmann, 106.

⁷⁰ Dunn holds a different view. “The crux of conversion is the gift and reception of the Holy Spirit...The indwelling of the Spirit of Christ after his death is what marks a person as being adopted as a son” (“Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today,” *Studies in Biblical Theology*, Second Series 15 [London: SCM Press Ltd, 1970], 149.)

the gospel message of God's love, and establishing the church. The early church models this same Christ-like lifestyle of love in deep relationship.

Relationships are at the core of God's creation. Throughout the Scripture, humankind is intimately in relationship with God and in relationship with each other, especially as believers in Christ. Humankind is made in the image of God the Father, God the Son, and God the Holy Spirit. The earliest of scripture reveals connection and interrelatedness. Genesis says man is not meant to be alone, and God fashioned a woman out of man's rib. Adam and Eve had an intimate relationship with God in the garden. All of humanity, along with Adam and Eve, "were made to bear the image of God - loving, generous, harmonious, beautiful, hospitable, creative, and good."⁷¹ Exhibiting God's image to the world requires a lifelong spiritual journey of dying to a Christian's self-centered nature and allowing ourselves to be filled with the Spirit and be led by God.

The word "image" in verse 26 is defined as a tangible, actual resemblance, similar to a word denoting a physical resemblance to an idol.⁷² Gen. 5:1 uses the same words where Seth is called the son of Adam and made in Adam's image and likeness.⁷³ The word "likeness" found in Gen. 1:27, is the same word in Col. 3:10 and 1 Pet. 1:15. Augustine believed that our human minds' memory, understanding and will were the basis

⁷¹ McLaren, 104.

⁷² Roy L. Honeycutt, "Exodus," *Broadman Bible Commentary*, Vol. 1, ed. Clifton J. Allen. (Nashville: Broadman Press, 1969), 130.

⁷³ Carly L. Crouch, "Genesis 1:26-7 As a Statement of Humanities Divine Parentage," *Journal of Theological Studies*, (April 1, 2010), accessed October 11, 2013, http://www.academia.edu/1939386/Genesis_1_26-7_as_a_Statement_of_Humanitys_Divine_Parentage_JTS_61_2010_1-15, 11.

of how we are made in God's image.⁷⁴ This view uncovers only a meager portion of our image.⁷⁵ I concur with the priestly writer who declares that "man in his total being corresponds to the likeness and image of God."⁷⁶

Giftedness

As noted in stories of Moses, the Apostles, Peter, and the early church, those whom God calls, God gives the resources needed to accomplish God's plan. In the Kingdom of God, all Believers are part of God's kingdom and given the Holy Spirit to accomplish God's will. The writer of 1 Cor. 12:13 explains, "by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit." The Holy Spirit's main work is to take Believers through a formative process of spiritual transformation. The New Testament reveals the Holy Spirit bringing people to Jesus, with Jesus bringing the Christian to God. The Holy Spirit indwells us, fills us, and provides the fruit of the Spirit.

1 Cor. 12 states that the Holy Spirit gives each believer a spiritual gift for the common good and instructs Christians not to remain ignorant about their spiritual gift. We are to be good stewards of that gift and serve one another (1 Cor. 12:1-30). During the time of this narrative, Corinth was a Greek city, a wealthy Roman colony at the crossroads of commerce. This 1 Cor. 12 letter to the church was chastising the congregation for not serving one another. Some members were eating and drinking too

⁷⁴ Paige E. Hochschild, "Memory in Augustine's Theological Anthropology," *Oxford Early Christian Studies* (Oxford, UK: Oxford University Press, 2012), 1.

⁷⁵ For further discussion on *Imago Dei* from substantive, relational, and functional views, see Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids: Baker Books, 1998), 520-536.

⁷⁶ Honeycutt, 26.

much before the others arrived, taking communion unworthily. The less affluent arrived and the communion food and drink were gone.⁷⁷

There are diverse gifts given to the congregation and each gift is needed and as important as the rest in the body of Christ (1 Cor. 12:5; Eph. 4:12-13). Scripture denotes equipping gifts of apostle, prophet, evangelist, and pastor-teacher (Eph.4:11; 1 Cor.12:28), speaking gifts of prophecy, teaching, exhortation, knowledge, and wisdom (Eph. 4:11; Rom. 12:7; 1 Cor. 12:8; 1 Peter 4:11), serving gifts of service, helps, leadership, administration, giving, showing mercy, discernment of spirits, faith, and hospitality (Rom. 12:7-8; 12:13; 1 Cor. 12:9-10, 28; 1 Pet. 4:9-11), and sign gifts of speaking of tongues, interpretation of tongues, miracles/operations of powers, and healing (1 Cor. 12:10, 28, 39; 14: 27-28). In spite of the myriad of gifts, the writer of 1 Cor. 12:31 said to focus on the greater gift. The greatest gift is love, found in the next chapter, 1 Cor. 13. In the body of Christ, all members are valued, each role is needed, and therefore, we should be serving one another in humility. Each person's spiritual gift is desirable for the body to be healthy (1Tim. 4:14; 1Pet. 4:10).⁷⁸

The indwelling of the Holy Spirit fills the Christian's natural abilities, skills, and experiences with God's power and endows the believer with a spiritual gift to be used for the building up of the body Christ. There is an amazing paradox; as a Christian takes the form of a servant, they are filled more and more with the Holy Spirit, enabling the believer to incarnate the life of Christ. This fullness of the Spirit allows more wisdom and

⁷⁷ J. Paul Sampley, "1 Corinthians," *The New Interpreter's Bible*, Volume X, Edited by Leander E. Keck (Nashville: Abingdon Press, 1995), 733.

⁷⁸ Bruce Bugbee states, "Spiritual gifts are divine abilities distributed by the Holy Spirit to every believer according to God's design and grace for the common good of the body of Christ" (*What You Do Best in the Body of Christ: Discover Your Spiritual Gifts, Personal Style, and God-given Passion* [Grand Rapids: Zondervan Publishing House, 2005], 52.)

power to be used for God's glory. As Christians are filled with the Spirit of God, they discover a passion for living a lifestyle of love in the world, both inside the church walls and outside the church walls, exhibiting identity in God's image.

Empowerment

Moses, the Apostles, Peter, and the Christians in the early church all exhibited the power of the Holy Spirit. All throughout the stories of the Gospel, being filled with the Holy Spirit brought boldness, wisdom, prophesy and spiritual gifts. In John 14:26, Jesus assures the disciples that they will have the Spirit, "But the Helper, the Holy Spirit, whom the Father will send in my name, He will teach you all things, and bring to your remembrance all that I said to you." However in John 20:22, "receive the Spirit" is preceded by an isolated and distinctive act: "he breathed in them." The verb used in John 20:22 is the exact same verb used in Gen. 2:7 when God formed Adam from the dust of the ground, and "breathed into his nostrils the breath of life: Adam became a living being."⁷⁹ Averbeck states, "The words for 'Spirit' in the Old Testament and New Testament can and do often mean "breathe" or "wind."⁸⁰ "The Holy Spirit is like the wind in the sails of a boat...that catches the sails of a boat to drive it along." The Holy Spirit gives us inspiration; which shapes us and enables us to conform to the image of Jesus Christ. This spiritual formation is empowered by the Holy Spirit as the Christian cooperates with it and is transformed by it.⁸¹

⁷⁹ John Levison, *Filled With the Spirit* (Grand Rapids: William B. Eerdmans Publishing Company, 2009), 61.

⁸⁰ Averbeck, 280.

⁸¹ *Ibid.*, 282.

The Holy Spirit indwells us; giving wisdom, discernment, and power for a ‘new’ robust life in Christ that enables each of us to be empowered for ministry. Subsequently, the indwelling of the Holy Spirit enables us to incarnate the life of Jesus here on this earth. The writer of Phil. 2:5-11 instructs us to have the same mind as Jesus Christ, who emptied himself as a slave and humbled himself to the point of death. As we live out this life, we are to offer our lives to the world in humble service (John 13: 14, 15).

Engagement

As the body of Christ, we must live differently. Made in the image of God with the Holy Spirit empowering us to incarnate Jesus to this world brings transformation in our personal lives and helps us to be transformational leaders. Moses led his people out of Egypt, through the wilderness and into the promised land. After Jesus’ death and resurrection, the Apostles and Peter went into the world teaching, preaching, performing miracles, and establishing the church. The early church continued this model of living “in Christ,” caring for each other as shepherd leaders and sharing the gospel message with the power of the Holy Spirit. Christians are to love God with all our heart, mind, soul and strength, and love our neighbor as ourselves (Luke 10:27). Scripture calls for believers in Christ to love as Jesus loved; laying our lives down, sacrificing time, energy, money, giving our lives away. The Holy Spirit gives spiritual gifts to empower our efforts. As the people of God work in their spiritual giftedness and serve in leadership positions with humility, Jesus commissions each of us to mentor, teach, inspire and motivate believers to live as he lived. “After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again,

‘Peace be with you. As the Father has sent me, so I send you.’ When he had said this, he breathed on them and said to them, “Receive the Holy Spirit” (John 20:22).

Romans 8 describes life in the Spirit as children of God; those who live according to the Spirit “set their minds on the things of the Spirit.” The Spirit helps us in our weakness, intercedes for us, and enables us to be conquerors through Christ who loved us.⁸² Averbeck states it so well in saying, “As Romans 8 puts it, the whole creation groans –and we groan right in the middle of it all—but the Holy Spirit meets us in that very place to groan with us and for us to the Father; whose plan is to work things out according to His own goodness in our lives, which is to conform us to the image of Jesus Christ (Rom. 8:28-29)...When we walk with Jesus according to His likeness, being transformed into His image, nothing else makes any sense or means anything to us except to go love God and people.”⁸³

The spiritual life consists of loving the world rather than just loving self. Believers are to embrace their identity as the people of God, spiritually formed in the image of God, and embody more of God’s love for humanity. The body of Christ is sent out into the world with God’s love bringing peace and wholeness (John 15:12, 13). Tim Dearborn states, “It is not the church of God that has a mission in the world, but the God of mission who has a church in the world.”⁸⁴

In summary, the theological rationale, taught in the workshops and sermons, provided a relevant foundation for the spiritual formation process. All of humanity is

⁸² The entire passage of Romans 8: 1-30 discusses the breadth of life in the Spirit.

⁸³ Averbeck, 299.

⁸⁴ Tim Dearborn, *Beyond Duty: A Passion for Christ, A Heart for Mission* (Seattle: World Vision Dynamis Resources, 2013), 85.

created in God's image. God is a relational God as revealed in the relationship of the Father, Son, and Holy Spirit. Humanity's identity in God's image places us in relationship with God. Jesus, as the exact embodiment of the Father, illuminates our understanding of being in God's image. Jesus called himself, "the good shepherd" and calls each of the leadership team of Via Faith Community to be shepherd leaders - guiding, healing, sustaining and reconciling the congregation and extending that to the people beyond the church walls. The indwelling Holy Spirit's main work is to take Christians through an intentional, formative process of spiritual formation. The Holy Spirit empowers God's people with spiritual gifts for the common good and commissions every Christian to engage with the world incarnating Jesus' love, through the power of the Holy Spirit. Moses, the Apostles, Jesus, Peter, and the Christians of the early church were shepherd leaders and serve as a model for us today. Their lives reveal their spiritual formation as they grew in obedience to God, faith in God, love of God, and love for each other. The early church serves as an example to the church today. The church leaders must exemplify God's love, providing care for the congregation, as it engages with the world.

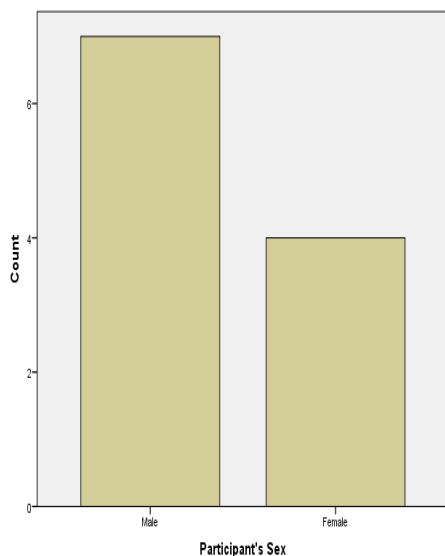
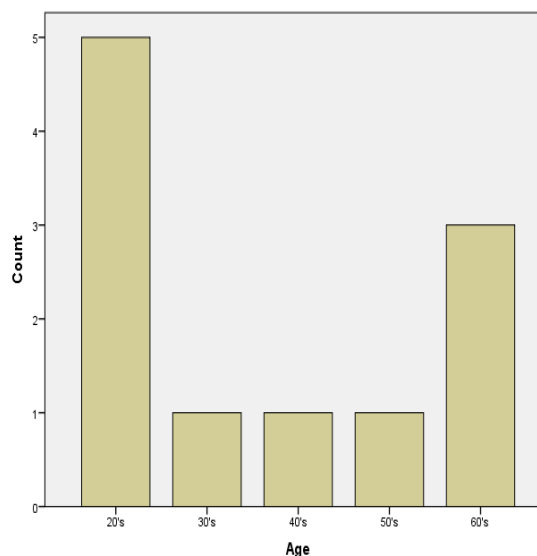
CHAPTER 4

CRITICAL EVALUATION

This Doctor of Ministry project was evaluated for success, using quantitative and qualitative diagnostic instruments. Quantitative data was collected through the use of pre-tests, post-tests, evaluation forms, and analyzed using SPSS. Qualitative data included initial interviews, journaled responses to the sermon and workshop, and a fifth week, interactive workshop session. The intent of the research data was to gauge the leadership team's understanding and practice of foundational principles of leadership; using a spiritual formation process in order to produce a cohesive, collaborative, mature leadership team.

Report and Analysis of the Quantitative Data

There were eleven participants in this research process (Figure 1-A Bar graph). There were more male leaders (seven) than female leaders (four) participating in this project. Figure 1-B bar graph for age groups showed that the predominance of participants (five) were in their 20's with three leaders in their 60's, and one leader each in the 30's, 40's, and 50's.

Figure 1 A: Respondents' Sex**Figure 1 B: Respondents' Age**

A pre-test and post-test (Appendix B-K) was administered to the leaders participating in this project before and after each workshop and worship service for five weeks. The quantitative pre- and post-tests provided statistical information revealing minor positive changes of understanding in the leaders' responses to questions. The leaders' responses were indicative of their opinions, since the surveys were taken anonymously and there were no right or wrong answers. The following report will show the results of the quantitative analysis and my interpretation of the analysis.

Week one's workshop focused on the process of spiritual formation with the following emphases: what it consists of (practices of prayer, worship, solitude, study and service), how long does it take (life-long), and why it is needed. This session's survey addressed an understanding of spiritual formation as an ongoing relationship with God, which helps the leaders comprehend their identity in God's image; leading the leaders to maturity in Christ and manifesting their spiritual gifts, as they journey inward and outward "in Christ." The survey questions were differentiated by categories of cognitive,

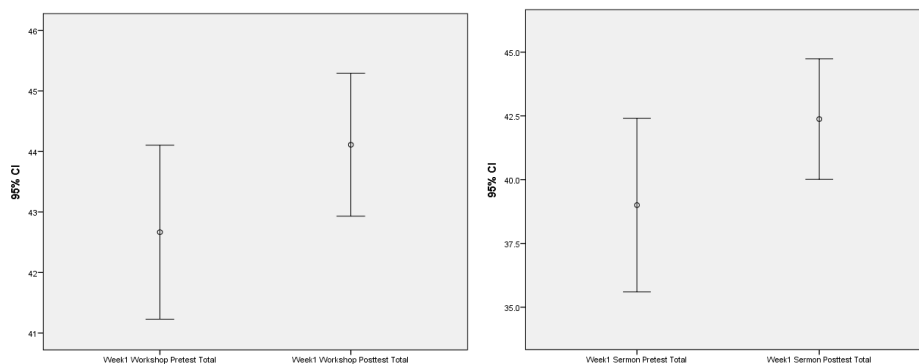
behavioral, and emotive responses (See Appendix B). Half of the questions were cognitive, thirty percent behavioral, and twenty percent emotive. There were positive increases in all three categories as seen in the following Table 1.

Table 1: Week One Workshop – The Value and Purpose of Spiritual Formation

% of Questions		Increase pre- to post-test	
20%	Emotive	3%	
30%	Behavioral	4%	
50%	Cognitive	6%	

Cronback's Alpha test showed that the questions were highly-correlated (.737). The accuracy between the two measurements of pre- to post- workshop can be seen through the following error bar graph (Figure 2 A-B) which showed a 95% confidence interval of the difference of the standard error mean.

Figure 2 A-B Error Bar Graph



The SPSS Paired Samples t Test (Table 2 A-B) revealed a significant increase in mean scores from the workshop pre-test to the workshop post-test (42.6667 to 44.1111) with an entire t-test of -2.490. In addition, the pre-test total compared to the post-test total shows an increase mean score of 42.67 rising to 43.40. This was a significant

difference favoring the post test. Therefore, the evidence shows the leaders' increased understanding of the practices of spiritual formation (i.e., prayer, worship, solitude, study and service) as well as the importance of this inward and outward, life-long process, which helps them in their relationship with God and results in the manifestation of spiritual gifts.

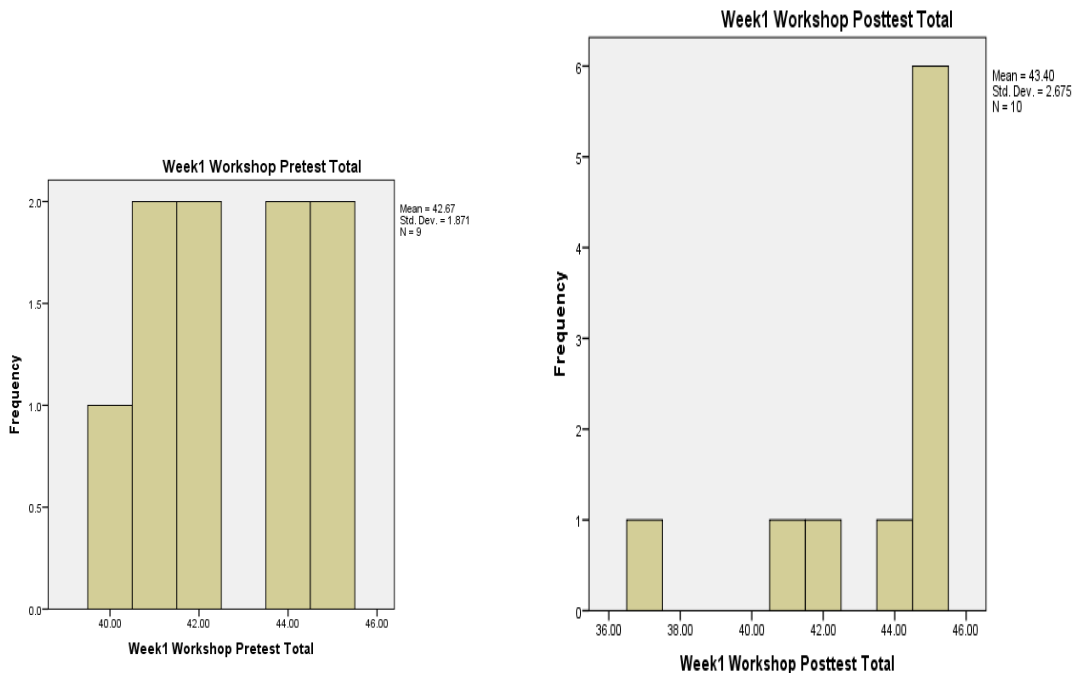
Table 2 A-B SPSS Paired Samples t Test: Pre v. Post Workshop Week 1

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Week1 Workshop Pretest Total	42.6667	9	1.87083	.62361
	Week1 Workshop Posttest Total	44.1111	9	1.53659	.51220

Paired Samples Test							
		Paired Differences		t	df	Sig. (2-tailed)	
		Std. Error Mean	95% Confidence Interval of the Difference				
			Lower	Upper			
Pair 1	Week1 Workshop Pretest Total - Week1 Workshop Posttest Total	.58002	-2.78197	-.10692	-2.490	8	.038

Figure 3 A-B bar graphs reveal an increase from pre-to post- understanding of the value and purpose of spiritual formation. The mean increased from 42.27 to 43.40.

Figure 3 A-B: Frequency Pre- to Post- test Week 1 workshop



The first week’s pre- and post-test of the sermon surveyed the leaders’ understanding of their identity as a child of God in a community of faith (Appendix C). Week one’s survey of the sermon was comprised of twenty percent emotive, thirty percent behavioral, and fifty percent cognitive questions. Positive increases can be seen in Table 3 graph.

Table 3: Week One Sermon – Our Identity: a Child of God, a Community of Faith

% of Questions	Increase pre- to post-test	
20%	Emotive	6%
30%	Behavioral	10%
50%	Cognitive	11%

There was a 95% confidence interval of the difference in standard error mean with the Cronback's Alpha score of .906 showing the strong correlation of questions. The SPSS Paired Samples t Test of the pre- to post- tests indicated a positive increase, shown in Table 4 A-B. The pre-test score of 39.0000 was followed by a post-test score of 42.3750 with an entire t-test score of -3.576, which is a significant increase in the post-test.

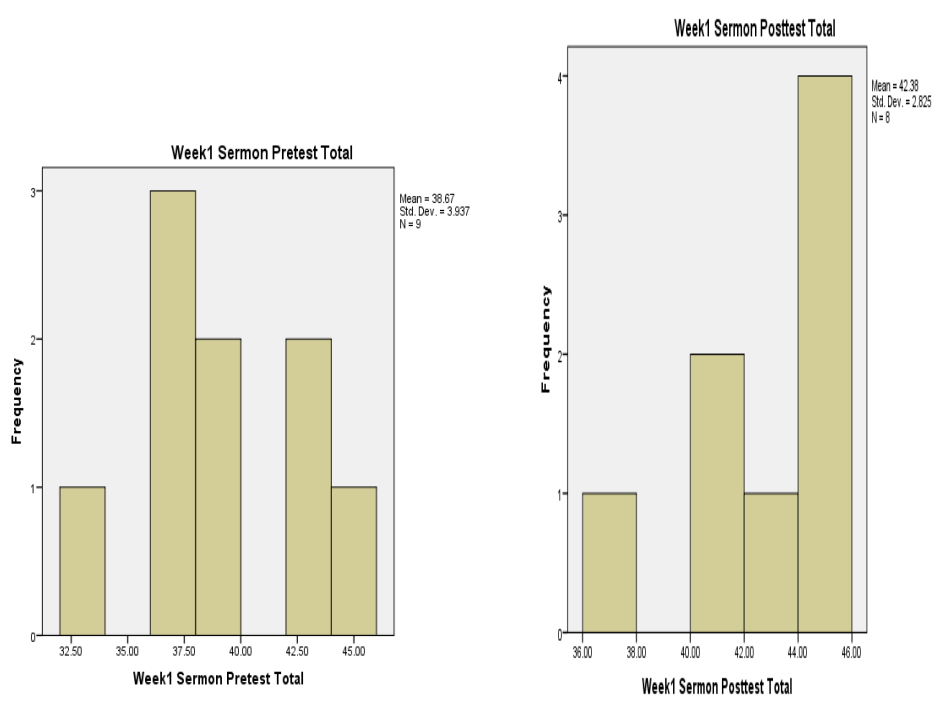
Table 4 A-B:SPSS Paired Samples t Test: Pre v. Post Sermon Week 1

Paired Samples Statistics						
		Mean	N	Std. Deviation	Std. Error Mean	
Pair 1	Week1 Sermon Pretest Total	39.0000	8	4.07080	1.43925	
	Week1 Sermon Posttest Total	42.3750	8	2.82527	.99888	

Paired Samples Test							
		Paired Differences		t	df	Sig. (2-tailed)	
		Std. Error Mean	95% Confidence Interval of the Difference				
			Lower				Upper
Pair 1	Week1 Sermon Pretest Total - Week1 Sermon Posttest Total	.94373	-5.60657	-1.14343	-3.576	7	.009

The bar graphs of pre- and post- tests disclose an increase mean score from 38.67 to 42.38. This data reveals that the participants comprehended the concept that humanity, male and female, were created in God's image with resulting identifiable qualities. In addition, they discovered that relationships are at the core of God's creation, which should cause the leaders' to pursue compassionate *koinonia* as a distinction of our God-given image and our faith. This foundational understanding was essential for the Via Faith Community leaders being spiritually formed as a mature, collaborative leadership team. The following bar graph (Figure 4 A-B) reveals a positive increase post-test, in understanding identity as a child of God, a community of faith.

Figure 4 A-B: Frequency Pre- to Post- test Week 1 sermon



Week two’s workshop pre- and post- test reflected the theme of shepherd leading, modeled in the lives of Jesus and Paul. Each question resulted in a small positive increase in understanding.

Table 5: Week Two Workshop – Shepherd Leadership Resembling Jesus, Peter.

% of Questions		Increase pre- to post-test	
30%	Emotive		4.5%
50%	Behavioral		3.7%
20%	Cognitive		.9%

The SPSS Paired Samples t Test from pre – to post- survey (scores 44.4444 increasing to 46.889 with total t Test of -1.994) approaches significance but the aggregate number is non-significant. There continues to be a 95% confidence interval of the

difference of standard error mean illustrates the accuracy of the test. Survey (Appendix D) shows that the leaders on the pre-test had a mature understanding of the significance of loving God (Jesus) in response to God’s love for us, which in turn, should motivate Christians to provide care for God’s people.

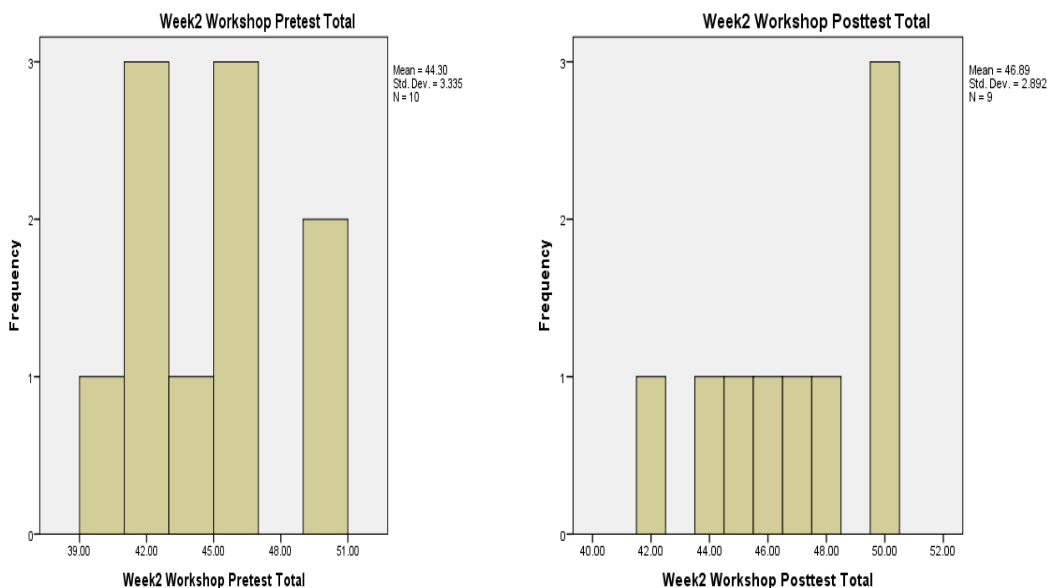
Table 6 A-B: SPSS Paired Samples t Test: Pre v. Post Workshop Week 2

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Week2 Workshop Pretest Total	44.4444	9	3.50397	1.16799
	Week2 Workshop Posttest Total	46.8889	9	2.89156	.96385

Paired Samples Test							
		Paired Differences			t	df	Sig. (2-tailed)
		Std. Error Mean	95% Confidence Interval of the Difference				
			Lower	Upper			
Pair 1	Week2 Workshop Pretest Total - Week2 Workshop Posttest Total	1.22600	-5.27162	.38273	-1.994	8	.081

The theme of this week’s workshop centered on shepherd leadership, revealed by the lives of Jesus and Peter. Figure 5 A-B bar graph reveals scores increasing and decreasing, which exposes the participant’s ambiguous responses to the specific questions of “people are able to love unconditionally” and “God requires shepherd leaders to provide the guidance, healing, sustenance, and reconciliation that we have received from God.”

Figure 5 A-B: Frequency Pre- to Post- test Week 2 workshop



The sermon for week two focused on the promises of Psalm 23. Table 7 displays the categories and percentages of the emotive, behavioral, and cognitive survey questions. There were substantial increases in the behavioral survey questions of eight percent and five and a half percent positive increases in the cognitive survey questions concerning humanity's identity as a child of God.

Table 7: Week Two Sermon--Promises of Psalm 23

% of Questions		Increase pre- to post-test
20%	Emotive	1.8%
30%	Behavioral	8.1%
50%	Cognitive	5.5%

The SPSS Paired Samples t Test revealed a negligible, positive response from 40.7000 to 42.9000 with a total t mean of -2.113, indicating that this was an insignificant aggregate number. Simply put, the pre- to post-test (Table 8 A-B) disclosed that the

slight, positive increase was non-significant in determining any improvement in their understanding of God's promises of provision, rest, guidance in right living, carrying God's people through dark times, protection from enemies, and boundaries for their good.

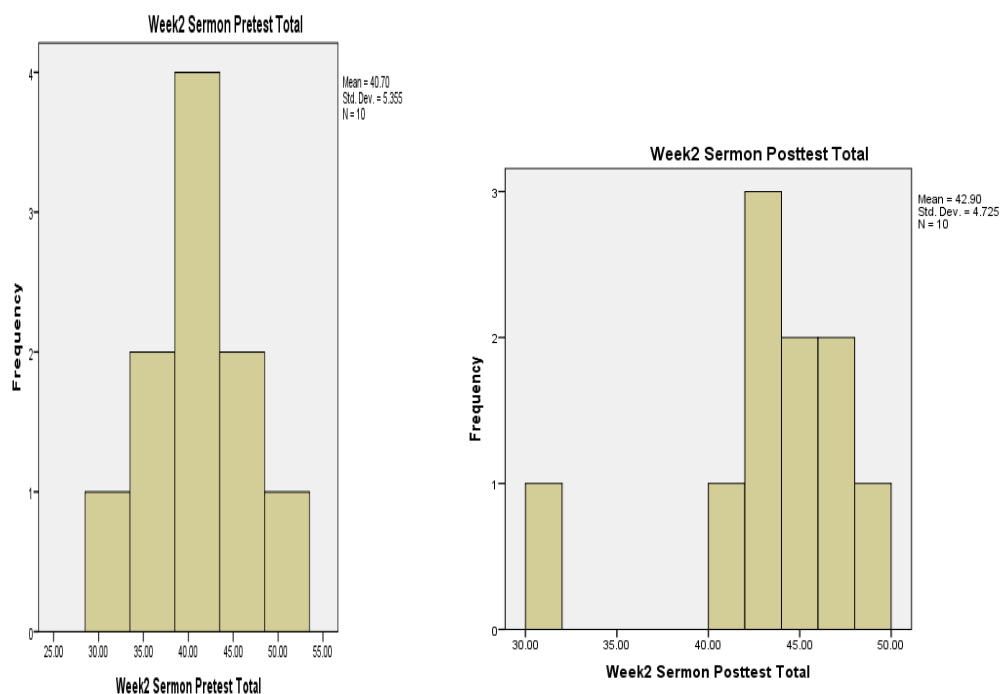
Table 8 A-B: Paired Samples t Test: Sermon Pre v. Post Week 2

Paired Samples Statistics						
		Mean	N	Std. Deviation	Std. Error Mean	
Pair 1	Week2 Sermon Pretest Total	40.7000	10	5.35516	1.69345	
	Week2 Sermon Posttest Total	42.9000	10	4.72464	1.49406	

Paired Samples Test							
		Paired Differences		t	df	Sig. (2-tailed)	
		Std. Error Mean	95% Confidence Interval of the Difference				
			Lower				Upper
Pair 1	Week2 Sermon Pretest Total - Week2 Sermon Posttest Total	1.04137	-4.55573	.15573	-2.113	9	.064

A different pre- to post- response to week three's sermon can be viewed in the Figure 6 A-B bar graph. There were thirty one positive increases in the statements from the pre-test to the post-test with the mean increasing from 40.70 – 42.90 with high standard deviations (Appendix E).

Figure 6 A-B: Frequency Pre- to Post- test Week 2 sermon



The third week workshop focused on the theme of spiritual gifts. The pre- and post- test surveyed the participant's knowledge and understanding of their spiritual gifts and those of the leadership team. Three of the leaders had previously taken a spiritual inventory. This week, there were more cognitive survey questions (fifty percent) which elicited the highest positive increase of ten percent (Appendix F).

Table 9: Week Three Workshop--Identify and Integrate Spiritual Gifts

% of Questions		Increase pre- to post-test
20%	Emotive	3.7%
30%	Behavioral	4.5%
50%	Cognitive	10%

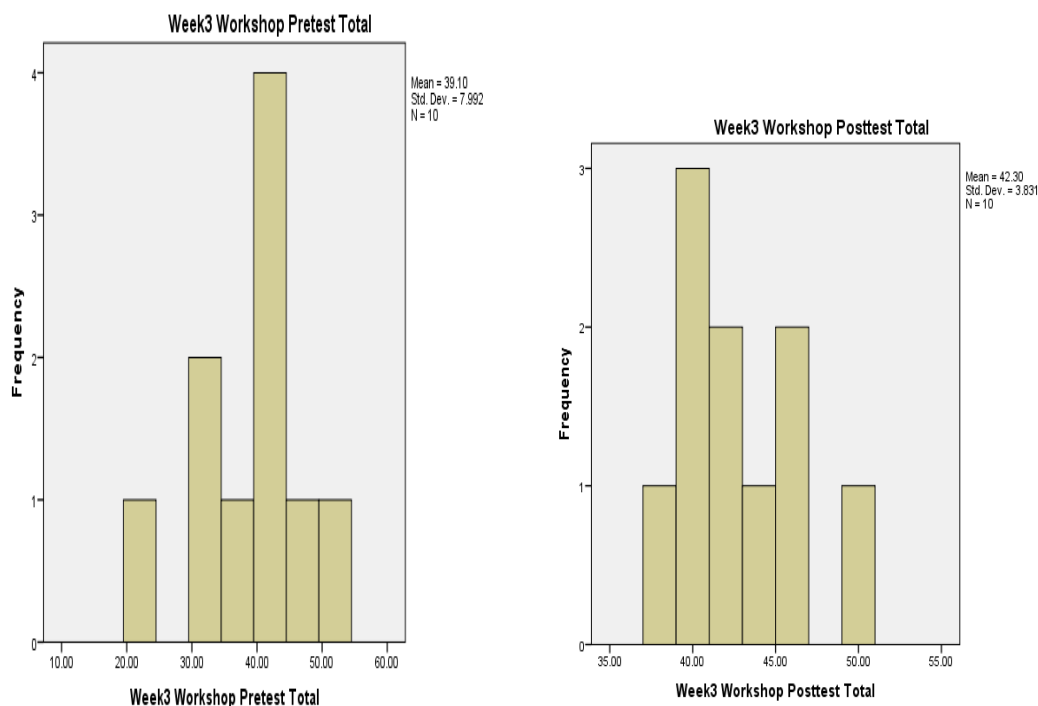
The SPSS Paired Samples t Test from pre- to post workshop showed a non-significant increase, 39.6667 - 42.4444 with a total t mean of -1.366. (See Table 10 A-B).

Table 10 A-B: SPSS Paired Samples T-Test: Pre v. Post Workshop Week 3

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Week3 Workshop Pretest Total	39.6667	9	8.26136	2.75379
	Week3 Workshop Posttest Total	42.4444	9	4.03457	1.34486

Paired Samples Test							
	Paired Differences	t	df	Sig. (2-tailed)	Std. Error Mean		
						95% Confidence Interval of the Difference	
						Lower	Upper
Pair 1	Week3 Workshop Posttest Total - Week3 Workshop Pretest Total	-1.366	8	.209	2.03291	-7.46567	1.91012

The bar graph mean from pre-test to post-test revealed a mean upswing from 39.10 to 42.30 (Figure 7 A-B). In the statement, “I know my spiritual gift,” six out of ten participants had a positive increase in knowing their spiritual gift. In addition, four out of ten leaders had a positive increase in knowing the spiritual gifts of the other leaders.

Figure 7 A-B: Frequency Pre- to Post- test Week 3 workshop

The sermon of week three centered on the Holy Spirit, the provider of spiritual gifts and on the Holy Spirit's purpose for giving spiritual gifts. (Appendix G). The emotive, behavioral, and cognitive survey questions had minimal increases as indicated in the following Table 11.

Table 11: Week Three Sermon--Gifted and Empowered through the Holy Spirit

% of Questions		Increase pre- to post-test
30%	Emotive	5.5%
40%	Behavioral	7.2%
30%	Cognitive	.9%

The SPSS Paired Samples t Test from pre-to post survey (41.0000 – 42.8333 with a total t mean score of -768) showed an insignificant aggregate number. There continued to be a 95% confidence interval of the difference of the standard error mean. The t Test graph did show a slight gain with the mean showing a slight positive increase from 41.44 – 42.57. I attribute this to the pre- and post-test statements concerning spiritual power and personal strength in which twenty three scores increased slightly in their understanding regarding spiritual giftedness and power being used for God's purposes. Two participants moved in the opposite direction from "agree" to "undecided" on number 4 and 5 statements concerning "spiritual gifts are given for the good of Via Faith Community" and "I have a biblical understanding of spiritual gifts." (See Appendix G).

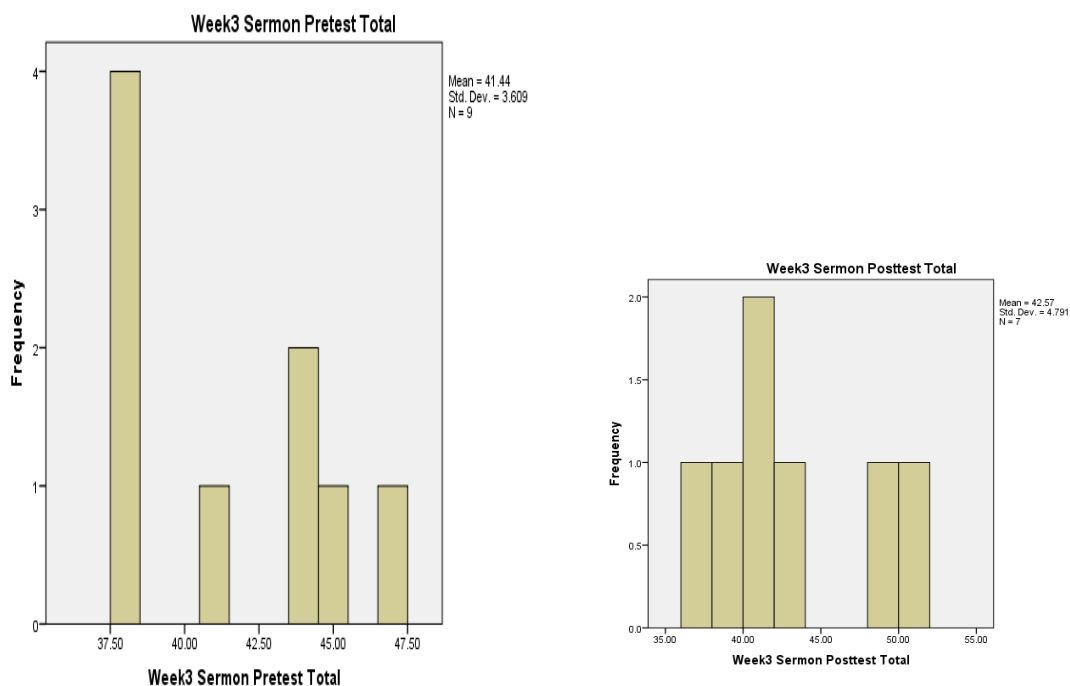
Table 12 A-B: SPSS Paired Samples t-Test: Week 3 Sermon Pre v. Post

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Week3 Sermon Pretest Total	41.0000	6	3.79473	1.54919
	Week3 Sermon Posttest Total	42.8333	6	5.19294	2.12001

		Paired Differences			t	df	Sig. (2-tailed)
		Std. Error Mean	95% Confidence Interval of the Difference				
			Lower	Upper			
Week3 Sermon Pretest							
Pair 1	Total - Week3 Sermon Posttest Total	2.38630	-7.96752	4.30086	-.768	5	.477

The following Figure 8 A-B bar graph illustrates an increase in the mean, however, there is a decrease from 4 to 2 and 2 to 1 displaying the leader's responses in which they "agreed" on the pre-test and responded, "not sure" on the post-test. They had preconceived ideas of spiritual gifts and the Holy Spirit before the worship service, which were changed in reaction to the sermon.

Figure 8 A-B: Frequency Pre- to Post- test Week 3 sermon



The focus of week four centered on Moses' example of shepherd leadership and the leadership model of the early church. Table 13 displays non-significant or no positive increases in every category of emotive, behavioral, and cognitive questions.

Table 13: Week Four Workshop--Shepherd Leadership through Moses' Example

% of Questions		Increase pre- to post-test	
30%	Emotive	3%	
40%	Behavioral	1.2%	
30%	Cognitive	0%	

The workshop's pre-and post-test also reveals non-significant results in the SPSS Paired Samples t Test (Table 7 A-B). The score of 35.2857 increased to 36.2857 with a total t mean score of -.786. There was a 95% confidence interval of the difference of the standard error mean showing the accuracy of the pre- to post-test scoring although there was no significant aggregate increase (See Table 14 A-B).

Table 14 A-B: SPSS Paired Samples t Test: Week 4 Pre v. Post Workshop

Paired Samples Statistics							
		Mean	N	Std. Deviation	Std. Error Mean		
Pair 1	Week4 Workshop Pretest Total	35.2857	7	4.15188	1.56926		
	Week4 Workshop Posttest Total	36.2857	7	6.42169	2.42717		
Paired Samples Test							
		Paired Differences		t	df	Sig. (2-tailed)	
		Std. Error Mean	95% Confidence Interval of the Difference				
			Lower	Upper			
Pair 1	Week4 Workshop Pretest Total - Week4 Workshop Posttest Total	1.27242	-4.11349	2.11349	-.786	6	.462

The bar graph (Figure 9 A-B) showed some positive increase with the mean slightly increasing from 35.29 – 36.63. While the entire nine leaders believed that conflict can bring about positive change, three leaders were “undecided” about the statement, “shepherd leader is not fearful or afraid” and one leader “strongly agreed” with the statement (Appendix H).

Figure 9 A-B: Frequency Pre- to Post- test Week 4 workshop

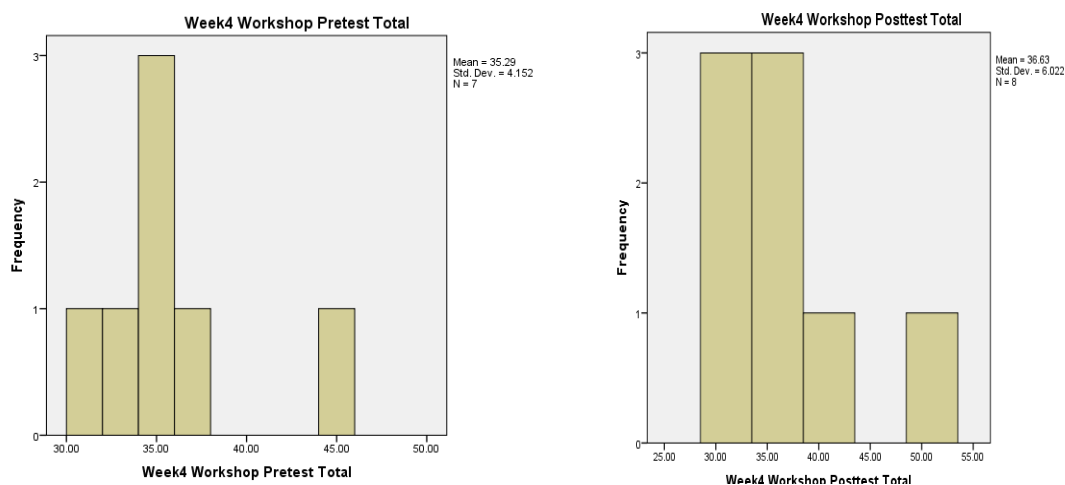


Table 15 indicates that the emotive survey questions had a non-significant increase. The cognitive questions had a minor increase with the behavioral survey questions producing the most increase of eleven percent. The survey questions of: finding joy in serving together, sharing with one another, using spiritual gifts, and giving care to the community all received increase scores. (See Appendix I).

Table 15: Week Four Sermon--Calling: Growing in Love

% of Questions		Increase pre- to post-test
20%	Emotive	1.2%
40%	Behavioral	11%
30%	Cognitive	7%

The SPSS Paired Samples t Test of the sermon on week four revealed the mean score increasing from 36.5714 to 38.2857. The slightly higher number shows an insignificant increase with an entire sample t-test of -1.008. The 95% confidence interval of the difference of the standard error mean revealed the accuracy of the two measurements. In the past, Via Faith Community leaders have spent time on Acts 5: 1-7, therefore, this was familiar information, leading to no significant increase in score. The leaders already had a good working knowledge and understanding of the early church model. Growing in faith and love, caring for others beyond the church walls, sharing our goods, and using one's giftedness are all concepts taught regularly in sermons and Bible studies. Looking after the "widows and orphans" in our community elicited the lowest scores on the pre-test and highest increase in scores on the post-test (Appendix H).

Table 16 A-B: SPSS Paired Samples t Test: Week 4 Pre v. Post Sermon

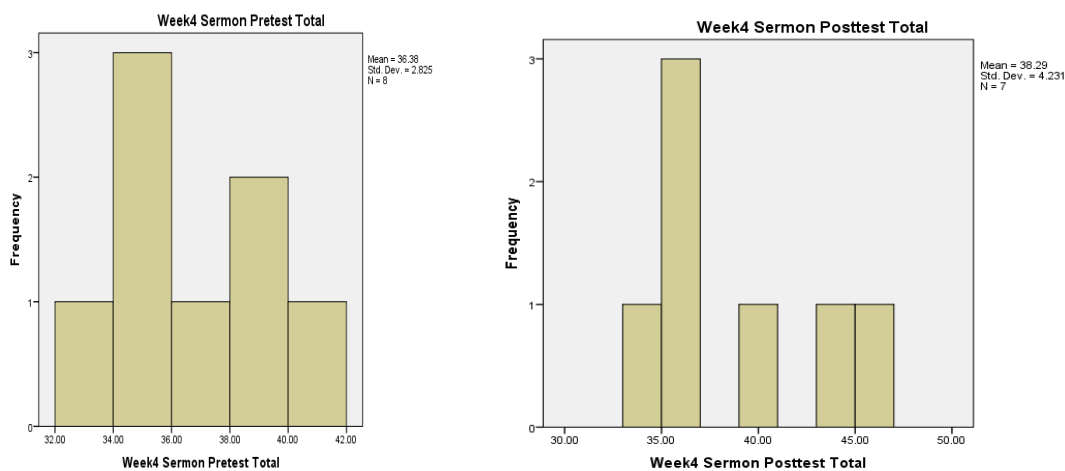
Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Week4 Sermon Pretest Total	36.5714	7	2.99205	1.13089
	Week4 Sermon Posttest Total	38.2857	7	4.23140	1.59932

Paired Samples Test							
		Paired Differences			t	df	Sig. (2-tailed)
		Std. Error Mean	95% Confidence Interval of the Difference				
			Lower	Upper			
Pair 1	Week4 Sermon Pretest Total - Week4 Sermon Posttest Total	1.70034	-5.87487	2.44630	-1.008	6	.352

The Figure 10 A-B graph, regarding the sermon of week four concerning the early church, reveals a non-significant, slight increase with the mean showing a score of 36.38

with a standard deviation of 2.825 which increased to 38.29 with a standard deviation of 4.231.

Figure 10 A-B: Frequency Pre- to Post- test Week 4 sermon



The final week five sermon focused on the engagement with the world as a community of faith, mission, and vision. The survey questions indicated their understanding of God's calling, and their responsibility to respond to that call (See Appendix J). As indicated in Table 17, minimal positive increase can be viewed in the following chart. There was no appreciative increase in response to the emotive, behavioral, cognitive questions concerning God's calling for the individual and the local church.

Table 17: Week Five Sermon--Engagement: A Community of Faith, Mission, and Vision

% of Questions		Increase pre- to post-test	
20%	Emotive	4%	
40%	Behavioral	3%	
40%	Cognitive	4%	

The survey indicates that there was non-significant change on the pre-and post-test survey for the sermon of week five. The mean on the SPSS Paired Samples t Test had a negligible increase from 40.0000 to 40.6250 with a total mean score of -.407. This score depicts almost no difference from pre- to post-test. Upon review, the frequency scores on the pre-and post-test show complete ambiguity with some scores increasing slightly and some scores decreasing slightly! There were five “undecided” respondents on the pre-test changing to “agree” and “disagree” on the post-test depending on the statement. The items, “I have a meaningful place of service” and “a persistent nagging is indicative of God’s call” elicited the most change in scores, however slight. Interestingly, two young leaders disagreed with the statement, “there is a relationship between attending church and worshipping God,” while the older leaders agreed with the statement. The statements on the pre- and post-tests were specific to understanding mission and vision. Other participants indicated that focused teaching on these concepts is needed at Via Faith Community.

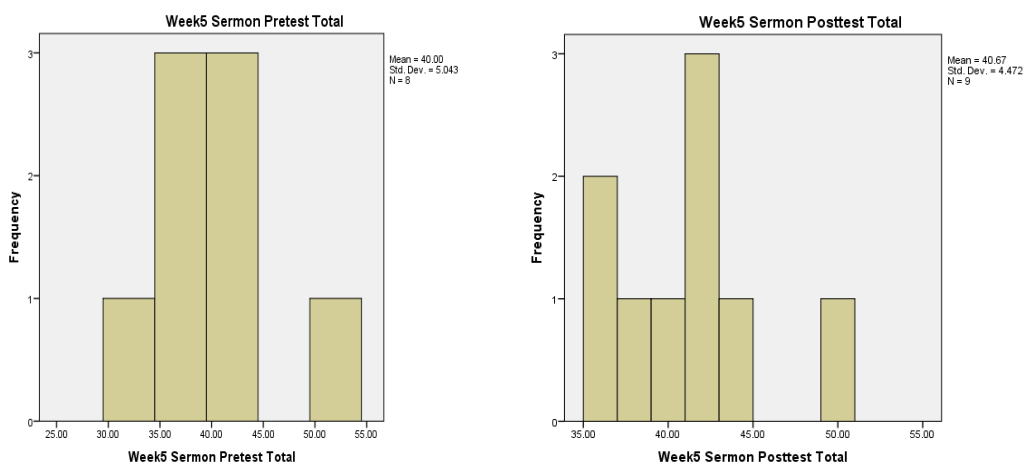
Table 18 A-B: SPSS Paired Samples t-Test Pre v. Post Week 5 Sermon

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Week5 Sermon Pretest Total	40.0000	8	5.04268	1.78285
	Week5 Sermon Posttest Total	40.6250	8	4.77905	1.68965

Paired Samples Test						
		Mean	Std. Error Mean	t	df	Sig. (2-tailed)
Pair 1	Week5 Sermon Pretest Total					
	- Week5 Sermon Posttest Total	-.62500	1.53457	-.407	7	.696

The following Bar graph pre-test total showed a mean score of 40.00 with a standard deviation of 5.043 (Figure 11 A-B). The post-test total mean revealed a mean score of 40.67 with a standard deviation of 4.472. This bar graph also depicts no percentage difference from pre- to post-test.

Figure 11 A-B: Frequency Pre- to Post- test Week 5 sermon



Concluding Analysis of the Quantitative Data

In summary, there were quantitative, positive increases in the emotive, behavioral, cognitive survey questions, with the average positive increase for all five weeks equaling five percent. Thirty two percent of the questions were emotive, fifty two percent were behavioral, and thirty six percent were cognitive questions. The behavioral questions received the most increase in score. However, there were no significant differences overall, between the scores pre- to post- test from the emotive, behavioral, and cognitive questions.

The bar graphs showed some positive but limited increase of growth. Week one's theme--The value and Purpose of Spiritual formation; Our Identity as Children of God Made in God's Image--contained new information and understanding for the leadership

team. This produced the most significant increase in score. The survey questions for the subsequent weeks illustrated minimal increases in the bar graphs.

The SPSS Paired Sample t Test results were non-significant on all four weeks for both workshops and sermons, except for week one. The non-significant change in the mean of week two through five was disappointing; however, not unexpected. The leaders are a highly educated group: five leaders have master's degrees, two are working on masters, and one has a bachelor's degree. All but one of the leaders, have attended church for 20 plus years. Although the information in weeks two through five was well-known to the participants and showed minimal increases, the subject matter was foundational to understanding the biblical and theological concepts for spiritual growth of the Christian and a good reinforcement of previously obtained knowledge and wisdom. Moreover, responding to them was valuable and needed by the individuals and together as a leadership team.

The participants evaluated the workshop and sermon each week. The evaluation results were all in the same statistical range of "agree" or "strongly agree" every week. They stated that the subject matter was not difficult to comprehend. They "agreed" that the information was relevant to their spiritual growth and they understood themselves better by participating. They also "agreed" that the overall quality of the learning sessions was positive. The presenter was organized, knowledgeable, expressed ideas clearly and maintained a good pace. They also found the atmosphere conducive to learning: not distracted by others, not awkward during the sessions, and were comfortable sharing their thoughts. Overall, they "agreed" that the environment enhanced their learning experience. Following the week three spiritual gifts workshop, one female

participant was “undecided” regarding spiritual gifts enhancing her spiritual growth, having an interest in learning more, and whether she understood herself any better after the session. This was surprising considering the positive responses of the rest of the leaders. Week four’s workshop topic of shepherd leadership was the only area that elicited four “undecided” scores concerning whether the subject stimulated their interest to learn more. Sixteen statements, in the three categories, received the highest marks of “agree” and “strongly agree.” in the five workshop evaluations and the five sermon evaluations from the eleven participants (See Appendix L-M).

A Report and Analysis of the Qualitative Data

The qualitative data for this research included an interview, recording the respondents’ reflections from *Lectio Divina*, reflections from the sermon, writing down the one thing they learned each week, and the journal summary after the fifth week workshop. In addition, my observational field notes of the leadership team, also contributed to the qualitative data; as I looked for reoccurring themes, points of agreement or disagreement with the information, and connection with the subject matter. The following consists of my report and analysis of the qualitative data:

The initial interview process was enlightening as each individual shared his or her church background, their involvement at Via Faith Community, and their thoughts about themselves. They were asked the number of years active in the life of a church and the number of years active at Via Faith Community. Nine of the eleven leaders had been active in church for 20 plus years and active at Via Faith Community for over 2 years. When asked what were they looking for most at Via, two responded “more meaning in their life,” four were looking for “a closer walk with Jesus,” one wanted more

“relationships,” one chose, “finding peace in my life,” and two responded, “finding God’s will for the future.”

Personal goals for the leadership team were in the categories of discipleship, daily devotions, hearing God’s direction, understanding God, humanity and their relationship, and developing a future, long-term model for Via. Their personality descriptions were very varied: introverted, extroverted, creative, artist, open-minded, funny, hard-working, overbearing, loving, and helpful. There was a gamut of answers stating what energized them such as health, community, gardening, theatre, hiking, and three leaders responding, “helping others.” They believed that they were uniquely called to minister to youth, young adults, the homeless, those needing access to health care and the men at work. As a whole, they understood the mission and vision of Via Faith Community, although different words were used. Answers consisted of: “sharing the teachings of Jesus,” “journeying together,” “ministering to others in the community,” “a focus on justice and the poor,” “doing life differently,” “embracing all of humanity,” and “reaching people who normally do not go to church.” The characteristics of a respected leader included: honesty, respect, integrity, hard-worker, intelligence, openness, willing to go out of their way for those that need them, a learner, a servant. The artists and crafts-persons on the leadership team with their “out-of-the-box” progressive outlook, assert that they are looking for connection with God, deep friendship with other Christians, and a genuine, authentic experience of worship. The younger leaders in their twenties are searching for a faith of their own apart from their family’s expression of faith. All of these insights and themes are reflected in their interview responses.

Lectio Divina provided a time at the beginning of each workshop, to separate from the cares and concerns of the day, and focus on God, hoping to receive spiritual enlightenment from the meditation. Each leader was encouraged to center on a phrase or a word as they listened to the scripture and journal their responses at the end of the exercise. John 1: 35-39, the focus of the first week, elicited the responses of “love,” “fragrant odor becoming a willing sacrifice,” and “imitation.” The leaders responded to the second week’s scripture, Phil. 2: 1-8, writing down “Jesus says, ‘Come...see,’” “behold and seek,” “come and see invites us into the journey.” There was only one response, “a flavorful gift to the Lord; a giving heart,” to the *Lectio Divina* of 2 Cor. 3:17-18 on the third week. The fourth week’s scripture, John 21: 11-19 and the fifth week’s scripture, 2 Cor. 5: 14-15 elicited no written responses.

Lectio Divina has been employed many times in worship at Via Faith Community, therefore, meditating through *Lectio Divina* was not innovative to the leadership team. Sharing their personal, intimate, and vulnerable reflections, however, was a new endeavor. As a result, many of the leaders did not journal their responses to the *Lectio Divina* each week. Each week, I observed that the leaders came in to the workshop lively and animated. After the meditation, the leaders were focused, quieter, and ready to address the task at hand; listening to the workshop session and taking the assessment.

The assessments were approached with enthusiasm by the participants. Each person, with a little coaching each week, embarked on answering the assessment questions in order to understand themselves. Personality, leadership, spiritual gifts, and conflict style assessments, each had their own format, which was readily understood and

easily addressed by the leaders. It is my observation that human beings enjoy learning about themselves; as did the leadership team. I also observed that everyone relished sharing the results with each other at the end of each session.

Each week of the five week research process, a complete worship service was planned, with all the aspects of the service focused on the scriptural theme of the sermon. At the end of the service, the participants journaled their reflections from the sermon, writing down, “This is what I learned that I did not know before.” Both of these exercises were willingly answered by the leaders each week. Week one’s sermon discussed our identity as a child of God and a community of faith. Reflections from the sermon consisted of “confidence,” “love of God equals love of others,” and “the heart is God’s work.” In response to what was learned, participants identified the following insights: “I learned that God’s identity is in everything,” “the importance of community in helping us to realize our identity in Christ,” “Spiritual formation is directly related to the Imago Dei dimension of a person,” and “Identity – the truest form of oneself can be found within spiritual connections and discipline in God.” In summary, the quantitative graphs and their qualitative comments reveal that the leaders experienced significant, new knowledge and understanding, concerning the topics of humanity being created in God’s image and our identity as a Christian. There was energetic discussion and positive comments around this week’s worship “conversation,” which takes place after the sermon.

The promises of Psalm 23, with an emphasis on shepherd leaders, educed the following sermon responses on week two: “God is forever with us,” “To shepherd believers to know,” Other comments included, “I loved the new insights I received from

learning about the history behind anointing oil,” “God is always willing to care for us,” and “It is a continuous struggle to remind myself who God is and who I am in Christ.” There were tremendous insights from the leaders as they wrote, “There will be a sense of peace and purpose when you find yourself being jeered by your enemies,” “I learned that anointing with oil came from the anointing of sheep; it was a way of giving the sheep ‘peace’ from annoying insects,” “Enemy and neighbor are one - not a new word, but a now word.” Two leaders wrote, “The enemies discussion was very beneficial to me – I love the two types of people thought process,” and “The importance of *agape/phileo* is important when truly understanding our roles as shepherds ‘feeding’ the sheep.” All the responses showed evidence that the leaders grasped the concepts of peace, caring for the congregation, and loving your enemies.

Week three’s worship service and sermon focused on being gifted and empowered by the Holy Spirit. One leader’s reflection from the sermon stated, “Power is relational.” This week, the participants placed more emphasis on the section of; “This is what I learned that I did not know before.” In this category, a second leader repeated a similar comment writing, “Power can be relational.” There were copious comments concerning spiritual gifts such as: “I gained a better understanding of my spiritual gifts,” “I learned about my personality and how I best relate to others as ESFP,” and “I realize that the need I have to be around other people and make them happy isn’t a bad habit that I’ve picked up along the way.” Three leaders commented: “I am utilizing my spiritual gifts at work,” “The more of the role of a servant you take, the more of the spirit you receive,” and “People can possess spiritual gifts that others may not be aware of.” Comments from what “I learned that I did not know before” included: “Gifts and areas of

weakness,” “Faith is a spiritual gift,” and “Apostleship is still a thing!” Although many of the leaders had taken spiritual gift inventories in the past and were fairly well-versed on the topic of the Holy Spirit, this week’s emphasis in the workshop and worship service on spiritual gifting by the Holy Spirit brought new energy and motivation concerning functioning in their spiritual giftedness. The leaders relished sharing their spiritual gifts with each other. A few were surprised with some spiritual gifts that were previously unknown to them. This was a significant week of clarification for the leaders.

There was poor response to the emphasis of week four regarding shepherd leading through Moses’ example. Although the evaluation showed consistent high marks for the learning session, the environment, and the presenter, this week’s cultural emphasis on the Superbowl derailed enthusiasm for this week’s topic about conflict, meeting everyone’s needs, and raising up leaders to organize care to the congregation. One reflection from the sermon commented, “Jethro saw a need and gave advice.” Two leaders responded to “one thing I learned” with, “I had taken this conflict assessment tool before” revealing their lack of zeal and “the kingdom of heaven is not a place but in the heart and soul of the believer,” which was not relevant to what was being shared. Another participant simply wrote “avoidance,” which must have been their conflict style. As a whole, the leader’s comments were without fervor and rather routine. There were no negative anecdotal comments, but they were distracted by the upcoming evening’s events that were planned.

Week five was completely different from week four’s lack of enthusiasm. The subject matter focused on engaging in the mission and vision of Via Faith Community as a community of faith. The sermon discussed the real meaning of love found in 1 Cor. 13

and Jesus asking Peter, “Do you love me?” “Then feed my sheep,” in 1 Pet. 4: 10-11. “God’s mission is the church,” was the response of one leader. The illustration of “the monastery experience” was the reflection comment from another leader. A third noted, “Love is blindness,” which I believe is in response to loving God but being blind to God’s calling. Two insightful reflections stated, “Be firm in your call, your sermon. Speak as if God is speaking through you” and “Learn to manage my gifts well.” This was a relaxed week, the final week, which focused on the integration of all the assessments and discoveries of the leaders. People entered the room with eagerness and energy. Their sermon responses reflected this: “I learned more about others in the community,” “I learned my gifts and talents and the gifts and talents of others,” and “My purpose is to use my gifts and talents for the betterment to myself and others.” One leader reflected that, “My spiritual gifts clearly are connected with my passion in life and my conflict style” while another stated, “Verbally sharing my different types (assessment results) was helpful.” As each leader shared the results of their personality assessment, leadership style, spiritual gifts, and conflict style, comments such as, “I see that in you” and “that makes sense” ensued. It was a heart-warming session as the leaders discussed and shared together their new insights about themselves and each other.

Summarizing the data from week one to week five, the quantitative data showed significant positive response only in week one with insignificant positive responses on the Paired Samples t Test of weeks two through five. The bar graphs and emotive, behavioral, and cognitive graphs revealed minimal positive increases (five percent) as a whole. The qualitative data of anecdotal comments, however, revealed a positive, significant response to the spiritual formation sessions in four out of the five weeks with

the exception of week four (Super Bowl Sunday) lacking energy and response in regards to the workshop and sermon. Each week, positive comments of new discoveries were noted in their reflections. Moreover, the journal summary of the leaders provided positive responses. The best parts of the project were the discussions, fellowship, and sermons. Leaders also listed the assessments and the sharing of our gifts was considered “best.” The areas that needed to be improved or removed included the clarity of test questions, too much paperwork, wanting more interactive activities, and information sheets to take home. One respondent stated it was all perfect and would not change a thing.

There were many responses concerning the parts of the project they would like to learn more about. These included leadership skills, personality types, implementing their spiritual gifts, and the relationship between *koinonia* and Trinitarian theology. Their reflections concerning whether their experience with this project enhanced or impaired their understanding of shepherd leadership was encouraging. This was the week of Super Bowl and lackluster energy. Answers consisted of the following: “It has enhanced my understanding of myself and how to serve;” “It helped me learn about my gifts;” “Showed me where there is needed room for improvement;” and “The project enhanced my understanding.” It seems they did receive new wisdom and understanding, in spite of the quantitative results.

A final question was asked, “How has your experience with this project enhanced or impaired your understanding of spiritual formation?” Their answers reveal the positive benefit of the five week process of spiritual formation for the leadership team: “It was good to see how all works together;” “We can be involved in spiritual and not

grow in any way;” and “However, with a desire for growth, yearning for the things of God, I can experience transformation.” Other answers included: “It should all be done in community;” “It encapsulated some of my leadership experiences;” and “It has enhanced my understanding of spiritual formation.” These answers reflect spiritual growth of the respondents.

Concluding Analysis of Qualitative Data

Each participant’s interview was enlightening and helpful to the process, creating a baseline in which to observe each leader and assess their subsequent weekly responses. The leaders were faithful to the research process, attending the workshop sessions and worship services, filling out the assessments, and journaling their reflections. Each of the leaders brought energy, enthusiasm, and commitment to the process, sharing their responses. There were few *Lectio Divina* reflections shared by the leaders. This could be attributed to the intimate, vulnerable “work of the heart,” responding to God, which is not easily shared, yet is powerful for spiritual formation. The anecdotal responses of the participants concerning the workshop and sermon each week, were illuminating and beneficial in determining that a positive change of understanding and knowledge had occurred. The journal summary revealed their perspectives and opinions concerning the project and was extremely helpful in determining that a process of spiritual formation had occurred, although it is difficult to determine the extent of the change.

The discussion piece of the spiritual formation process was instrumental in achieving the desired result of discovery; it also increased understanding and integration of the leader’s personalities, spiritual gifts, passions and leadership styles in order to create a collaborative, mature team. The week-to-week meeting together, the meditation

practices of prayer and *Lectio Divina*, the process of sharing information and taking assessments, the sermons and discussions connected to the workshop theme, journaling their thoughts, all coalesced into a spiritual growth process that impacted the leadership team in a positive way. All the pieces of the process contributed to each other and fit together in a cohesive way, that the whole became greater than the individual pieces and was the strength of the project. In addition, discussing and journaling their thoughts and opinions was an added strength.

A major weakness of the project was the lack of time needed to accomplish one significant piece of the research process; the integration of the personalities, passions, spiritual gifts, and the abilities of each leader with the roles needed at Via Faith Community. Subsequent meetings will be needed to accomplish this task. Avoiding Superbowl Sunday and scheduling an additional week would have provided more time. In addition, the amount of paperwork to fill out was a weakness of the project. The participants had a difficult time keeping their papers in order, due to the copious amount of data required. It would have been a better process to have twenty statements on one weekly pre- and post- test, rather than ten on each of the workshop and sermon pre- and post-tests. A third weakness was the difficulty understanding the assessment directions and questions. Created by various organizations, each assessment was arranged differently leading to confusion.

CHAPTER 5

CONCLUSION

Spiritually mature, collaborative, and effective leadership is needed for a local body of Christ to be a healthy church; loving God, loving each other, and loving God's people beyond the walls of the church. This Doctor of Ministry project, *Discovering and Integration: A Framework of Spiritual Formation for the Leadership Team of Via Faith Community, Winston-Salem, NC*, is an account and analysis of the five week spiritual formation process to generate a higher functioning, committed, and focused team working within their spiritual giftedness, passion, and ability. The first four chapters provide a description and analysis of the project. Chapter five will include a summary of the chapters, missteps and new insights concerning the spiritual formation of the team, project results, and plans for the future.

Chapter one introduced Via Faith Community as a five year-old new church start; a community of learners on a journey towards the heart of God by practicing the way of Jesus." The leaders of the church were diverse, committed, loving, independent, non-collaborative, and potentially not working within their spiritual giftedness and passion. The ministry question was, "Can a spiritual formation process, undergirded with biblical and theological foundational teaching, motivate and elicit a more spiritually mature, collaborative leadership team that functions within their God-given personality, spiritual gifts, passion, and ability?" A five week series of workshops and sermons concerning Imago Dei, identity, giftedness, empowerment and engagement was planned to help them discover and integrate their personality, spiritual gifts, leadership and conflict style

through a series of lessons and assessments. The prayer, *Lectio Divina*, sermons, and discussions would lead to a more spiritually mature team.

Chapter two discussed the details of the five-week research process, which focused on a spiritual formation process consisting of a workshop and a focused sermon in the worship service each week. Interviews were obtained before the official five week research project began, which provided an in-depth, personal perspective of each leader. The leaders heard a series of five sermons consisting of: (1) Our Identity: A Child of God - A Community of Faith, (3) Gifted and Empowered through the Holy Spirit, (4) Calling: Growing in Love, and (5) Engagement: A Community of Faith; Mission and Vision. A series of workshops accompanied and coincided with the sermon of the week. Each workshop session included prayer, *Lectio Divina*, a Bible study, an information session, and an assessment. The workshops embraced the following topics: (1) The Value and Purpose of Spiritual Formation, (2) Shepherd Leadership Resembling Jesus, Peter, (3) Identify and Integrate Spiritual Gifts, (4) Shepherd Leadership through Moses' Example, and (5) Devoted to One Another and Desiring to be Agents of God's Love in the World; Integration of Personality, Spiritual Gifts, and Leadership style with the roles needed at Via Faith Community. Quantitative data was obtained through Likert-style pre- and post-tests, administered before and after each sermon and workshop. Moreover, qualitative data was elicited through evaluations, journaled responses to *Lectio Divina* and the sermons, with simple observations and discussions providing additional insight.

This spiritual formation process was embraced with enthusiasm by the leadership team. The quantitative data from the Paired Samples t Test of week one showed significant change for both workshop and sermon topics concerning image of God and our

identity in Christ. The Paired Samples t Test data showed insignificant results on weeks two through five. The qualitative data did reveal a positive increase in knowledge and understanding through the evaluations, journal entries, and especially the journal summaries. Time ran out before a discussion of the various roles needed for Via Faith Community could happen, therefore, there was no integration of personality, spiritual gifts, abilities and passion with the roles needed. Integration will be addressed at subsequent leadership meetings.

God's plan is for believers in Christ to spiritually grow in the knowledge and grace of Jesus Christ (2 Pet. 3:18). Chapter three expounded on the biblical and theological foundation for spiritual growth found in the narratives of Psalm 23, Moses, Jesus, Peter, and the early church, as well as the theological principles of Imago Dei, our identity as God's people, giftedness, empowerment and engagement. The spiritual formation of the leaders of Via Faith Community is vital to the task of guiding, healing, sustaining and reconciling the congregation as shepherd leaders. Understanding their identity in God's image, understanding themselves as leaders, living into their spiritual giftedness and the empowerment provided by the Holy Spirit to engage the world with God's love, are essential as leaders equipped to lead the church.

The biblical images found in Psalm 23 illustrated shepherd-leading; guiding, sustaining, healing, and reconciling the body of Christ. Leadership narratives provided new understanding as the participants discussed Moses' example of needing Aaron and Hur to hold his arms up and choosing competent people to help lead the people, Jesus calling the disciples to "come and see" and subsequently mentoring them, and Jesus challenging Peter to truly love God's people as he asked, "Do you love me? Then feed my

sheep.” The early church caring for their congregation and sharing all their goods provided a great model for the church today. As the early church grew, leaders were needed to help meet the needs of the congregation. These biblical examples and theological motifs provided a strong rationale to support and ground this project.

Chapter four’s critical evaluation revealed a qualitative positive change for the leadership of Via Faith Community; while the quantitative results were non-significant in four out of the five weeks. The quantitative data was collected through the use of pre-tests, post-tests, and evaluation forms and was analyzed using SPSS. Qualitative data included initial interviews, journaled responses to the sermon and workshop, and a fifth week interactive workshop session. The intent of the research data was to gauge the leadership team’s understanding and practice of foundational principles of leadership using a spiritual formation process. A cohesive, collaborative, spiritually mature leadership team functioning within their spiritual gifts, abilities and passion for ministry and leading the church as shepherd leaders was the desired result.

Week one’s workshop focused on the process of spiritual formation: what it consists of (practices of prayer, worship, solitude, study and service), how long does it take (life-long), and why it is needed. The Paired Samples t Test revealed a significant increase in mean scores from the workshop pre-test to the workshop post-test. The first week’s pre- and post-test of the sermon surveyed the leader’s understanding of their identity as a child of God in a community of faith. The Paired Samples t Test of the pre- to post- test indicated a positive increase. This data revealed that the participants learned that all of humanity, male and female, is created in God’s image, which gives us identifiable qualities. They discovered that relationships are at the core of God’s creation

which should cause us to pursue compassionate *koinonia* as a distinction of our God-given image and our faith.

Week two's workshop pre- and post- test reflected the theme of shepherd leading resembling Jesus and Paul. The Paired Samples t Test from pre – to post- survey approached significance, however, the aggregate number was non-significant. The frequency graph showed scores increasing and decreasing which exposed the participant's ambiguous responses to the question of whether people are able to love unconditionally and whether God requires shepherd leaders to provide the guidance, healing, sustenance, and reconciliation that we have received from God. The sermon for Week two focused on the promises of Psalm 23. The pre- to post-test disclosed that the slight, positive increase was non-significant in determining any improvement in their understanding of God's promises of provision, rest, guidance in right living, carrying us through dark times, protection from enemies and boundaries for our good.

The third week focused on the theme of spiritual gifts. The pre- and post- test surveyed the participant's knowledge and understanding of their spiritual gifts and those of the leadership team. The Paired Samples t Test from pre- to post workshop showed a non-significant increase, however, in the statement on the pre- and post- test, "I know my spiritual gift," six out of ten participants had a positive increase in knowing their spiritual gift and four out of ten knew the spiritual gift of the other leaders. The sermon of week three centered on the Holy Spirit, the provider of spiritual gifts and on the Holy Spirit's purpose for giving spiritual gifts. The Paired Samples t Test from pre-to post survey again showed an insignificant aggregate number.

The focus of the week four workshop centered on Moses' example of shepherd leadership and the leadership model of the early church. The workshop's pre-and post-test revealed non-significant results in the Paired Samples t Test. The slightly higher number of the Paired Samples t Test of the sermon on week four was insignificant. The concepts of growing in faith and love, caring for others beyond the church walls, sharing our goods, and using your giftedness are all taught regularly in worship services at Via Faith Community. The workshop and sermon of week five focused on becoming a church that engages the world with God's love. The focus of week five presented the principle that truly loving God results in truly loving God's people, both inside the church and outside its walls. The Paired Samples t Test had non-significant results pre- to post-tests with the workshop and sermon, however, the integration workshop of the fifth week was full of stories, insights, and wisdom as the leadership team shared their personal assessment results of personality, spiritual giftedness, leadership style and conflict style.

Qualitative results, from four out of the five weeks of the project, revealed significant results. The initial interview process was enlightening as each individual shared their thoughts and opinions concerning their personality, why they attend Via Faith Community, and the ministry in which they feel uniquely called to serve. At the beginning of each workshop, *Lectio Divina* provided a time to center on God, hoping to receive a message or spiritual illumination. Furthermore, each leader journaled their reflections from *Lectio Divina* and also journaled in response to the sermon after the worship service. "This is what I learned that I did not know before" was completed each week on the evaluation sheet and revealed new knowledge and understanding. The personality, leadership, spiritual gifts, and conflict style assessments provided insight to

each participant concerning their own unique selves. There was enthusiasm and motivation to learn the other leader's assessments. The discussion time during the workshop and the sermon "conversation" each week brought forth perceptive comments concerning the scripture narrative and the application to themselves and the other leaders. The journal summaries written at the final workshop illuminated the value of the project as it revealed their thoughts concerning the spiritual formation process. In summary, while the quantitative results showed non-significant increases from weeks two through five, the qualitative anecdotes and journal entries revealed that the leaders experienced significant, new knowledge and understanding, leading to their spiritual growth as a leadership team.

Personal and Professional Growth

An intentional spiritual formation process is essential to create a collaborative, cohesive leadership, which is spiritually forming into shepherd leaders, who care for the congregation, and lead the congregation to minister in the world with God's love. Sporadic meetings with no strategy or objectives for mentoring the leadership, results in an inconsistent leadership team, which is not able to effectively shepherd-lead the congregation. Via Faith Community leaders had not been given an opportunity to learn their unique identity, nor each other's identities. Although the leaders resist weekly leadership meeting, gathering together regularly with a planned spiritual growth focus is essential to the health of the church and to the individual leader.

This project engaged the leadership team of Via Faith Community in a five week, intentional, spiritual formation process, in order to create an effective leadership team that understood their identity, functioned effectively in ways that produced a healthy church

caring for each other, and were empowered for ministry. I learned that the simple act of meeting regularly as a leadership team made a difference through ,creating a feeling of cohesiveness; a “we are in this together and God has plans for us.” The theological motifs and the biblical narratives awakened the leaders to new models of mentoring and delegating responsibility as leaders, as well as God’s intention and heart for leaders. The narrative of Jesus asking Peter, “Do you love me,” “Feed my sheep,” brought new awareness that a leader has an important responsibility given to them by God.

Participating in prayer, *Lectio Divina*, and worship and subsequently reflecting on each of them, brought about connection with God, listening to that still small voice. All of this provided spiritual growth for the leadership team and specifically, spiritual growth for myself. This could not be quantified with the data, yet it could be heard through the leaders’ anecdotes and seen through observation and the written journal accounts.

A series of missteps occurred during this five week process of spiritual formation. A misstep and a new insight attained, included the new knowledge that five weeks is not enough time to accomplish a spiritual formation process. Spiritual growth requires time and is hard to quantify unless there is an extensive period to assess new behaviors. Spiritual growth is the work of the Holy Spirit which means it is nebulous; difficult to define by pre- and post-tests. The most that could be qualified concerned new understandings shared each week through their anecdotes and journaling. Another issue, in regard to this spiritual formation process was attempting to accomplish more than the time allowed. The five weeks felt rushed. The subject matter was deep and the leaders would have liked to have more time to dig deeper. Moreover, there was not enough time to discuss the future of Via Faith Community, its mission and vision, the strategy needed,

and the roles necessary to accomplish the strategy, mission, and vision. A third misstep was the copious amount of paperwork that the participants were required to fill out. Instead of pre- and post-tests before and after each workshop and sermon, perhaps they could have been combined. I originally thought that the workshop would take place during the week, apart from the Sunday worship service, which would have lessened the feeling of “too much paperwork.” Additionally, in the beginning of the five weeks, all the pre- and post-tests and evaluations were put on white paper, which resulted in much confusion regarding what paper belonged to what session. The leaders requested that the workshop take place on Sunday, which led to all the paper work being filled out on one day. One of the leaders suggested that the pre- and post-tests for the workshops, sermons, and evaluations be printed on different colors. This was truly helpful to the process.

Personally, the spiritual formation process assisted in my growth as a committed, disciple of Christ and a co-pastor of Via Faith Community. As the presenter, praying for the worship service and the leaders, presenting the sermons, workshops, *Lectio Divina*, assessments, and leading the discussions, formed Christ in me as I guided and sustained the leaders of Via Faith Community through this process. A greater understanding of my own personality, spiritual gifts, leadership and conflict style, in relation to those on the team, helped me understand their individual personalities, spiritual gifts, experiences and abilities. Consequently, I believe I will be able to inspire, motivate, and lead them more effectively. The discussion and integration sessions clarified my own dreams for Via Faith Community, which is necessary for the church to go forward as I lead the church. Coming to a common vision together while nurturing the leadership team, is essential for a healthy leadership process and one which will continue long into the future.

Understanding each person's leadership skills, conflict style, unique experiences and abilities will contribute to effectively placing each person in the appropriate leadership role and equipping them for ministry.

My goal was that this spiritual formation process would assist the entire team to function in a healthier, interconnected way. We were partaking a spiritual formation journey with each other, discovering our own and each others' personalities, spiritual giftedness, leadership and conflict styles. My desire for the leadership team was that in addition to knowing themselves, knowing each other would lead to team collaboration and cohesion and would foster a spiritual maturity of shepherd leadership. The leadership team continues to seek and discern God's plan for Via Faith Community as shepherd leaders; guiding, sustaining, healing, and reconciling the congregation. This, in turn, leads the congregation to reach out beyond the church walls; guiding, sustaining, healing and reconciling God's people, the people of the world. It is my hope that I will continue to keep spiritually growing as a committed, faithful follower of Jesus as I lead Via Faith Community and particularly the leadership team. As a follower of Christ, I gained a new understanding of the spiritual formation process; specifically how difficult it is to assess spiritual growth in another person's life or one's own life. The question could be asked, "Am I more loving today than I was two, five, or ten years ago." Perhaps the greatest understanding gained was the need for consistent mentoring of the leadership team to fulfill the calling that God has presented to us.

Future plans include regular leader meetings; to discuss further the new insights concerning our assessments of personality, spiritual giftedness, abilities, and ministry passion. The mission and vision of Via Faith Community will be undergirded with

relevant strategy for ministering in our community. God's call on each leader's life and connecting them to the appropriate role as a leader in the congregation will be explored. We are looking forward to digging deeper in the biblical lessons and theological motifs that were shared in the workshops and sermons.

Finally, a continued, intentional process of spiritual formation will be put in place in order to continue the growth of the leadership team; as they shepherd-lead the church and reach out to the community with the love of God. This spiritual formation process will include attending conferences and retreats, as well as picking specific spiritual topics to discuss during leader meetings. The sermon "conversation" time, during the worship service, continues to be a time of lively discussion and new insights, as we encounter the living Lord together. Spiritually growing together as a community is a value shared by the leaders of Via Faith Community.

Summary

The purpose of the project was to create a mature, collaborative, and cohesive leadership team functioning in correct roles according to their personality, abilities, ministry passion and spiritual giftedness and leading the church as shepherd-leaders, guiding, sustaining, healing and reconciling. The results of the quantitative data were non-significant except for week one. The qualitative results are difficult to judge. I do believe the leadership team gained new understanding and insight through the scripture narratives concerning God's model for leadership, which was reflected in their journals and anecdotes. I now observe a new confidence on the part of the leaders and a new awareness of each other. Rather than relating only to the co-pastors, the leaders are interacting with each other and getting together during the week. Week to week, there is

new commitment and enthusiasm to help out with the worship service as well as provide care for each other. One of our leaders was seriously injured by a homeless person. The leaders have rallied around him, bringing food, taking his place of ministry at the homeless shelter, providing transportation and especially prayer. Another leader, a Wake Divinity School student graduating in May, is getting ordained by Via Faith Community. All the leaders are encouraging and supporting this fellow leader in this endeavor.

Furthermore, I have a hunch that there will be more motivation and less apathy towards future leader meetings. The leaders came to believe that they were important to the health of Via Faith Community and took ownership of being called to leadership. The leaders of Via Faith Community are more knowledgeable about their own unique identity and the identities of the others on the team. They are more invested in being a leader and more motivated to lead. Via Faith Community leaders are more committed than ever to be a “Community of learners on a journey towards the heart of God by practicing the way of Jesus. Seeking together real love, justice, and healing, desiring to live and express the kingdom of God on earth, beginning in Winston-Salem.”

APPENDIX A

Interview

Number of years active in the life of a church?

Number of years active in the life of Via Faith Community?

To what extent are you involved in:

Leadership core team
Set up for worship
Participation in Worship
Take down after worship
Other _____

What I am looking for most at Via:

Relationships
Peace in my life
More meaning for my life
Finding God's will for the future
Help in my daily life – closer “walk with Jesus”
Other _____

Personal goals for the core leadership team.

Describe your personality.

What do you like to participate in that energizes you?

What segment of the Winston-Salem community are you uniquely gifted and called to reach?

What is your understanding of the mission and vision of Via Faith Community?

What are three characteristics of a leader you respect?

APPENDIX B

Sermon Pre-test & Post-test:

Week 1 – Our Identity: A Child of God - A Community of Faith.

(Genesis 1: 26-27, 1 Cor. 12: 12 - 13:13)

Please circle the appropriate choice.

20's	30's	40's	50's	60's	Male	Female
1		2		3	4	5
<i>strongly disagree</i>		<i>disagree</i>		<i>undecided</i>	<i>agree</i>	<i>strongly agree</i>

E _____ 1. Relationships are at the core of God's creation.

B _____ 2. I can identify qualities that are God given and make me who I am.

E _____ 3. I am confused about my identity

E _____ 4. Created in God's image means I have dignity.

C _____ 5. Both male and female are created in God's image.

C _____ 6. Jesus illuminates how humanity is made in God's image.

B _____ 7. I see the image of God in others I meet.

C _____ 8. When I see other people in the image of God, I think more compassionately towards them.

B _____ 9. Fellowship is more than just getting together for worship or sharing a meal.

C _____ 10. God's gift of fellowship (*koinonia*) is a distinction of a community of faith.

Reflections from the sermon _____

(C-cognitive, B-behavioral, E-emotional)

Workshop Pre-test & Post-test: Week 1 - Value and Purpose of Spiritual Formation.
(Eph. 4: 17-5:2)

Please circle the appropriate choice.

<i>20's</i>	<i>30's</i>	<i>40's</i>	<i>50's</i>	<i>60's</i>	<i>Male</i>	<i>Female</i>
<i>1</i>		<i>2</i>	<i>3</i>	<i>4</i>		<i>5</i>
<i>strongly disagree</i>		<i>disagree</i>	<i>undecided</i>	<i>agree</i>		<i>strongly agree</i>

B _____ 1. Spiritual formation consists of practices of prayer, worship, solitude, study and service.

C _____ 2. Spiritual formation is important to the growth of the church.

E _____ 3. Growing in faith is a difficult journey.

B _____ 4. Spiritual formation is a life-long process.

E _____ 5. We were created to be in an ongoing relationship with God.

B _____ 6. Spiritual formation is designed to help us become mature Christians.

C _____ 7. Spiritual formation helps me understand my identity in the image of God.

E _____ 8. Engagement through spiritual formation is important to my ongoing relationship with Jesus.

B _____ 9. The manifestation of my spiritual gifts is enhanced by engagement with spiritual formation.

C _____ 10. Spiritual formation concerns itself with both an internal and external understanding of life "in Christ" (inward journey and outward journey).

Reflections from *Lectio Divina* _____

(C-cognitive, B-behavioral, E-emotional)

Sermon Pre-test & Post-test: Week 2 – The Promises of Psalm 23.

Please circle the appropriate choice.

	20's	30's	40's	50's	60's	Male	Female
	1	2	3	4	5		
	<i>strongly disagree</i>	<i>disagree</i>	<i>undecided</i>	<i>agree</i>	<i>strongly agree</i>		

C _____ 1. God's provision for us is sufficient.

C _____ 2. God alone provides our food and shelter.

B _____ 3. Seeking rest is part of God's plan.

B _____ 4. If I ask, God will lead me in right paths .

E _____ 5. God's love will carry me through my darkest times.

E _____ 6. God's boundaries can provide comfort.

C _____ 7. A secure identity in Christ protects us from our enemies.

E _____ 8. I believe God wishes good for me.

B _____ 9. Regardless of life's circumstances, my faith would stay firm.

C _____ 10. I believe there is an eternal component of the Christian faith.

Reflections from the sermon _____

(C-cognitive, B-behavioral, E-emotional)

Workshop Pre-test & Post-test: Week 2- Shepherd Leadership Resembling Jesus, Peter.
(John 1: 35-39, John 21: 15-19)

Please circle the appropriate choice.

20's	30's	40's	50's	60's	Male	Female
1	2	3	4	5		
<i>strongly disagree</i>	<i>disagree</i>	<i>undecided</i>	<i>agree</i>	<i>strongly agree</i>		

C _____ 1. There is significance in Jesus asking Peter 3 times, "Do you love me?"

E _____ 2. I believe Jesus/God loves me fully and completely.

B _____ 3. People are not able to love fully and completely (unconditionally).

E _____ 4. People (like sheep) are vulnerable and need care.

B _____ 5. We have the capacity to love greater through Jesus' unconditional love for us.

C _____ 6. There is hope for broken relationships through Christ's love and Holy Spirit power.

E _____ 7. There is nothing that can ever separate you from God's love.

B _____ 8. God challenges us in life to be more compassionate.

B _____ 9. Following God is a long-term effort of reconciliation.

B _____ 10. God requires us to pass on the guidance, healing, sustaining, reconciling that we have received from God.

Reflections from *Lectio Divina* _____

(C-cognitive, B-behavioral, E-emotional)

Sermon Pre-test & Post-test: Week 3 –Gifted & Empowered through the Holy Spirit.
(Acts 1: 4-5. Rom. 12:3-11)

Please circle the appropriate choice.

<i>20's</i>	<i>30's</i>	<i>40's</i>	<i>50's</i>	<i>60's</i>	<i>Male</i>	<i>Female</i>
<i>1</i>		<i>2</i>	<i>3</i>	<i>4</i>		<i>5</i>
<i>strongly disagree</i>		<i>disagree</i>	<i>undecided</i>	<i>agree</i>		<i>strongly agree</i>

- E _____ 1. The Holy Spirit gives us wisdom for living.
- B _____ 2. Spiritual gifts are affirmed by the individual and the community.
- B _____ 3. The Holy Spirit gives power for sharing Jesus' love with the world.
- C _____ 4. Christ centered power is different than a secular perspective on power.
- C _____ 5. God gifted spiritual power is not for personal gain.
- B _____ 6. Living out of our own personal strength does not accomplish the fullness of God's plan.
- E _____ 7. Living into God's power and strength enables us to live without fear (i.e. occult).
- E _____ 8. I believe that the Holy Spirit is alive and working in the world today
- C _____ 9. The Holy Spirit is the least understood aspect of the Trinity.
- B _____ 10. I feel empowered to share the Christian gospel.

Reflections from the sermon _____

(C-cognitive, B-behavioral, E-emotional)

Workshop Pre-test & Post-test: Week 3 –Spiritual Gifts: Identify & Integrate.
(1 Cor. 12: 1-11. Eph. 4:11)

Please circle the appropriate choice.

20's	30's	40's	50's	60's	Male	Female
1	2	3	4	5		
<i>strongly disagree</i>	<i>disagree</i>	<i>undecided</i>	<i>agree</i>	<i>strongly agree</i>		

E _____ 1. Living into your spiritual gift enhances th health and mission of Via Faith Community.

C _____ 2. I know my spiritual gift(s).

B _____ 3. You can discover your spiritual gift through prayer, study, and other people.

C _____ 4. My spiritual gifts are given for the good of Via Faith Community.

C _____ 5. I have a biblical understanding of spiritual gifts.

C _____ 6. Every believer has at least one or more spiritual gift.

B _____ 7. I am able to identify the spiritual gift of the leaders of Via Faith Community

C _____ 8. Spiritual gift and natural talent is the same thing.

E _____ 9. There is no right or wrong spiritual gift.

B _____ 10. The spiritual gift is given to serve others.

Reflections from *Lectio Divina* _____

(C-cognitive, B-behavioral, E-emotional)

Sermon Pre-test & Post-test: Week 4 – Calling: Growing in Love.
 (Acts 6: 1-7) The Early Church

Please circle the appropriate choice.

<i>20's</i>	<i>30's</i>	<i>40's</i>	<i>50's</i>	<i>60's</i>	<i>Male</i>	<i>Female</i>
<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>		
<i>strongly disagree</i>	<i>disagree</i>	<i>undecided</i>	<i>agree</i>	<i>strongly agree</i>		

B _____ 1. Christians are to grow in faith and love.

C _____ 2. The Bible instructs us to care for each other and beyond the walls of the church.

E _____ 3. There is joy and fulfillment sharing the journey together.

B _____ 4. We are to share our goods with one another.

E _____ 5. I feel empowered to minister using my abilities, experiences and spiritual gifts.

C _____ 6. The Early Church is a good model for being church today.

B _____ 7. We look after the “widows and orphans” in our community.

C _____ 8. The leadership at Via reflects the leader’s giftedness.

C _____ 9. My voice has weight in a discussion that impacts Via Faith Community.

B _____ 10. Via Faith Community is recognized as a church that gives care to their community.

Reflections from the sermon _____

(C-cognitive, B-behavioral, E-emotional)

Workshop Pre-test & Post-test: Week four – Shepherd Leadership through Moses?
 Example. (Exod. 18: 13-27)

Please circle the appropriate choice.

<i>20's</i>	<i>30's</i>	<i>40's</i>	<i>50's</i>	<i>60's</i>	<i>Male</i>	<i>Female</i>
<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>		
<i>strongly disagree</i>	<i>disagree</i>	<i>undecided</i>	<i>agree</i>	<i>strongly agree</i>		

E _____ 1. God gives shepherd leadership responsibility to people who doubt their ability to lead.

B _____ 2. Doing leadership as a team lightens the load.

E _____ 3. A shepherd leader is not fearful or afraid.

B _____ 4. There are helpful ways to be accountable to one another.

B _____ 5. Keeping the peace at all times is biblical.

E _____ 6. Controlling anger is possible with God's help.

C _____ 7. It is possible as a church to be of one accord.

C _____ 8. Conflict can bring about positive change.

B _____ 9. Disagreements and conflict are to be avoided.

C _____ 10. Shepherd leaders are called to do difficult tasks or ministries.

Reflections from *Lectio Divina* _____

(C-cognitive, B-behavioral, E-emotional)

Sermon Pre-test & Post-test: Week 5 – Engagement: A Community of Faith;
Mission and Vision. (1 Cor. 13, 1 Pet. 4: 10-11)

Please circle the appropriate choice.

	<i>20's</i>	<i>30's</i>	<i>40's</i>	<i>50's</i>	<i>60's</i>	<i>Male</i>	<i>Female</i>
	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>		
	<i>strongly disagree</i>	<i>disagree</i>	<i>undecided</i>	<i>agree</i>	<i>strongly agree</i>		

E _____ 1. I feel called to be a part of the family at Via Faith Community.

C _____ 2. I have a meaningful place of service.

B _____ 3. I believe a commitment to gather for worship and service is important.

C _____ 4. An understanding of my treasure would impact my support of Via and my engagement.

B _____ 5. I support Via Faith Community with my treasure.

E _____ 6. A persistent nagging is indicative of God's call.

C _____ 7. God's calling entails a clear understanding of the mission.

C _____ 8. God's calling is an endeavor larger than you can do alone.

B _____ 9. Participating in God's mission is not motivation to receive accolades.

B _____ 10. There is a relationship between attending church and worshipping God.

Reflections from the sermon _____

(C-cognitive, B-behavioral, E-emotional)

APPENDIX C

Workshop – Week 5 Integration: Devoted to One Another and Desiring to be Agents of God’s Love in the World. Integration of sermons, workshops, assessments with leadership roles and mission.

Discussion Questions:

Reflections on *Lectio Divina* each week.

Reflections on the Sermons each week.

Describe your personality.

Describe your spiritual gift(s).

Describe your leadership style.

Describe your conflict style.

What are the roles needed at Via Faith Community?

What role are you uniquely gifted and called to fulfill?

APPENDIX D

Evaluation - Workshops

Week 1 Workshop: The Value and Purpose of Spiritual Formation

Week 2 Workshop: Shepherd Leading Resembling Jesus, Peter.

Week 3 Workshop: Spiritual Gifts; Identify and Integrate.

Week 4 Workshop: Shepherd Leading through Moses' Example.

Please circle the appropriate choice.

<i>20's</i>	<i>30's</i>	<i>40's</i>	<i>50's</i>	<i>60's</i>	<i>Male</i>	<i>Female</i>
<i>1</i>		<i>2</i>	<i>3</i>	<i>4</i>		<i>5</i>
<i>strongly disagree</i>		<i>disagree</i>	<i>undecided</i>	<i>agree</i>		<i>strongly agree</i>

Evaluation of the Learning Sessions

_____The subject matter was difficult to comprehend.

_____The subject stimulated my interest to learn more.

_____The information was relevant to my spiritual growth.

_____Understanding myself was enhanced by participating in the project.

_____The overall quality of the learning sessions was positive.

_____Discussions helped me understand the concepts more fully.

_____Discussions were essential to the learning process.

Evaluation of Presenter

_____The presenter was knowledgeable on the session topics.

_____The presenter was organized.

_____The presenter expressed ideas clearly.

_____Maintained a good pace.

Evaluation of the Environment

_____The atmosphere was conducive to learning.

_____I was comfortable sharing my thoughts.

_____It was awkward during the session discussion.

_____I was distracted by others in the room.

_____Overall, the environment enhanced my learning experience

This is what I learned that I did not know before:

Evaluation Sermons

Week 1 Sermon: Our Identity; a Child of God, a Community of Faith

Week 2 Sermon: The Promises of Psalm 23

Week 3 Sermon: Gifted and Empowered through the Holy Spirit.

Week 4 Sermon: Calling - Growing in Love.

Week 5 Sermon: Engagement: A Community of Faith; Mission and Vision

Please circle the appropriate choice.

20's	30's	40's	50's	60's	Male	Female
1	2	3	4	5		
<i>strongly disagree</i>	<i>disagree</i>	<i>undecided</i>	<i>agree</i>	<i>strongly agree</i>		

Evaluation of the Learning Sessions

_____The subject matter was difficult to comprehend.

_____The subject stimulated my interest to learn more.

_____The information was relevant to my spiritual growth.

_____Understanding myself was enhanced by participating in the project.

_____The overall quality of the learning sessions was positive.

_____Discussions helped me understand the concepts more fully.

_____Discussions were essential to the learning process.

Evaluation of Presenter

_____The presenter was knowledgeable on the session topics.

_____The presenter was organized.

_____The presenter expressed ideas clearly.

_____Maintained a good pace.

Evaluation of the Environment

_____The atmosphere was conducive to learning.

_____I was comfortable sharing my thoughts.

_____It was awkward during the session discussion.

_____I was distracted by others in the room.

_____Overall, the environment enhanced my learning experience.

This is what I learned that I did not know before:

APPENDIX E

JOURNAL SUMMARY

What were the best parts of the project?

What part(s) of the project would you like to see improved or removed?

What part(s) of the project would you like to learn more about?

How has your experience with this project enhanced or impaired your understanding of shepherd leadership?

How has your experience with this project enhanced or impaired your understanding of spiritual formation?

Other comments:

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