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# Developing a Process for Missional Formation: A Ministry Project in the Baptist Church of Beaufort, SC

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DEVELOPING A PROCESS FOR MISSIONAL FORMATION:  
A MINISTRY PROJECT IN THE BAPTIST CHURCH OF BEAUFORT, SC

A PROJECT  
SUBMITTED TO THE FACULTY  
OF THE M. CHRISTOPHER WHITE SCHOOL OF DIVINITY  
GARDNER-WEBB UNIVERSITY  
BOILING SPRINGS, NORTH CAROLINA

IN PARTIAL FULFILLMENT  
OF THE REQUIREMENTS FOR THE DEGREE  
DOCTOR OF MINISTRY

BY  
ERIC THOMAS SPIVEY

JANUARY 20, 2010

APPROVAL FORM

DEVELOPING A PROCESS FOR MISSIONAL FORMATION:  
A MINISTRY PROJECT IN THE BAPTIST CHURCH OF BEAUFORT, SC

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I dedicate this project to Jesus, my Lord and Savior, whose call in my life continues to bring much joy and fulfillment.

Thanks to my wife, Marcia, and my two daughters, Sarah and Sydney, for their unconditional love and support of me as husband, father and pastor. I am grateful to live this ministry life with you!

Thanks to the members of The Baptist Church of Beaufort for allowing me to mature and grow as a minister. I am grateful for such a wonderful faith community of friends.

Thanks to my Baptist Church of Beaufort ministry colleagues who walked with me through this Doctor of Ministry program. I am grateful for how you shaped me and this project as we worked, played and contemplated together.

Finally, thanks to the twenty-four project participants. Most of you entered this project out of love for me. My love for each of you has multiplied through this experience. Thank you for trusting me with your lives. “I thank my God every time I remember you” (Philippians 1:3).

## ABSTRACT

Traditionally, Christians and church leaders compartmentalize their lives into growing spiritually and serving other people. One studies the Bible, worships or serves others without much thought for how these spiritual disciplines of formation and missional living impact and influence one another. Through a designed pastoral experiment involving twenty-four individuals in three community groups, this project proves that missional living combined with spiritual practices increases the spiritual growth in the members of The Baptist Church of Beaufort (SC).

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## CHAPTER 1

### INTRODUCTION

*One of the most exciting things about being a Christian is that you can serve Jesus in so many different ways, no matter what's your mission; even our prayers. I pray that when I'm not able to run all around Beaufort like I do now, I can see my purpose as praying.*

Formation Community Interview

One spring day Agnes sat in my office at The Baptist Church of Beaufort (South Carolina) telling me the story of how the death of her daughter had led her into grief ministry with hospice families. The next summer Agnes' ministry evolved into a passion for AIDS patients and their families after she journeyed with me to Miami, Florida, on her first mission trip. In the fall, I invited Agnes to join a new spiritual formation group called *Companions in Christ*. While our group met weekly, we grew as a Christian community practicing the spiritual disciplines together. Through each of these separate experiences in missional living and spiritual formation, I witnessed God transform Agnes' life.

My project began with Agnes and others like her at The Baptist Church of Beaufort. After years of offering separate missional and formational experiences, I began to wonder about the power of these two spiritual disciplines working together. What would happen if we combined spiritual formation practices and missional living into one experience? This thesis tells that story and the conclusions we discovered.

## **Ministry Setting**

The Baptist Church of Beaufort sits on three city blocks surrounding Charles Street in downtown Beaufort, South Carolina. The historic coastal town of Beaufort lies on a high bluff above the Beaufort River on the Atlantic Intercoastal Waterway between Charleston, South Carolina and Savannah, Georgia. The city's three-hundred-year history is filled with tales of early Spanish and English explorers, Native American uprisings, the American Revolution, the extravagant wealth of antebellum, coastal planters, the American Civil War, Reconstruction, and the United States Marine Corps. Today, the City of Beaufort thrives as one of the top ranked small towns in the country because of its art scene, natural beauty and recreational opportunities. With a population of just thirteen thousand, the city still remains a quaint stop for boaters on the Intercoastal Waterway, a great day trip for tourists from the surrounding cities, and a popular weekend vacation for couples from metropolitan cities. While the city remains small, Beaufort County has experienced tremendous growth in the past twenty years with a current population of one hundred fifty thousand.

The City of Beaufort has two main industries: The United States Government with three military bases and the tourism/service industry which includes the construction business. These industries help bring people from around the country and world into the community, but they also create a transient population that impacts all areas of life. These unique features of Beaufort make it a wonderful, unique community for ministry and life.

The history of The Baptist Church of Beaufort begins in the eighteenth century. In 1745 Euhaw Baptist Church, a branch of First Baptist Church, Charleston, South

Carolina, the first Baptist church in the South, declared itself a separate church and moved its congregation to a community near present day Ridgeland, South Carolina. In the 1790's, Euhaw's pastor, Reverend Henry Holcomb, a Revolutionary War veteran, began traveling frequently to Beaufort by horseback to minister to the growing Baptist community. In January 1804, this group of Baptists charted themselves as The Baptist Church of Beaufort.

The Baptist Church of Beaufort influenced early nineteenth century Baptist life. Early pastors from the church went on to establish more churches such as First Baptist Church, Savannah, and shaped the development of the Triennial Convention and the Southern Baptist Convention. The present church sanctuary was completed during this period in 1844. During the Civil War, white members of the church fled the city as Northern troops captured the area and used Beaufort as the southern headquarters of the Union Army. The army used the sanctuary as a hospital for "colored soldiers." A remnant of church members returned several years after the war and reestablished the congregation. Many of these remnant members, along with some new Northerners and their families, became the influential families of the congregation into the twentieth century.

By the middle of the twentieth century, The Baptist Church of Beaufort had become a standard bearer Southern Baptist Church. The church grew exponentially in the 1950's. Many denominational traditions developed during this time period, including support for missions and mission offerings, sacrificial giving to the Cooperative Program, and identity with the denomination. The church also planted seven other congregations within Beaufort County. As the struggles within the Southern Baptist Convention raged

into the early 1990's, the congregation faced a dilemma: "How do we stay true to who we are as our denomination changes?" The church accepted this challenge and added their support to the fledgling Cooperative Baptist Fellowship movement. By the late 1990's, The Baptist Church of Beaufort existed as a dually aligned, "mission-minded" fellowship with a very traditional form of congregational life.

At the beginning of the twenty-first century, The Baptist Church of Beaufort entered into a futuring process called "Thy Kingdom Come." This multi-year process transformed the congregation into a missional body of believers preparing for God's future. A few of the transformations that occurred over these nine years include the following: empowering individuals for ministry, moving from an educational model to a formation model for discipleship, developing two unique worship style experiences, creating congregational formation experience to help members to say "yes" to God's missional call in their lives, developing mission partnerships around the world, and establishing new models for youth and children's ministries. While this process positioned the church for the new century, it also stretched the church's identity and created an undercurrent of disagreement.

Over the last three years the church has gone through a leadership transition. In August 2007, the pastor who led the church through Thy Kingdom Come left and I moved from Associate Pastor to Interim Pastor. In December 2008, the church welcomed a new pastor, and I returned to my role as Associate Pastor. In early 2009, we conducted a couple of diagnostic evaluations to grasp the spiritual vitality of the congregation. These instruments revealed two very interesting conclusions. First, as a missional congregation, The Baptist Church of Beaufort has created a strong service

culture which both equips and frees people for ministry in the church and community. Second, the gaps or priorities for growth in The Baptist Church of Beaufort are in the area of spiritual formation: loving relationships, desire for growth in Bible knowledge, and building prayer practices.<sup>1</sup> The evaluations reveal that over the last ten years of transformational change, the congregation has grown missionally, but it has struggled formationally. These results highlight my sense of urgency for missional formation within The Baptist Church of Beaufort, i.e. the process of being formed into the image of Jesus as one is sent into the world as the presence of Jesus.

### **Ministry Question**

Over my lifetime I have experienced the spiritually transforming nature of missional living from many perspectives. God has transformed my faith through mission trips, through service projects in poverty communities, and through spiritual conversations in my church. My experiences, though, are not unique. While serving as a North American missionary and as a pastor at The Baptist Church of Beaufort, I have witnessed God's Spirit transform mission volunteers' lives as they have ventured out in service to people through local mission projects and mission trips. I have concluded missional living spiritually transforms lives.

The challenge over the last seven years while serving as the Associate Pastor and Minister of Christian Formation and Missions at The Baptist Church of Beaufort has been how to connect the two integral parts of being a follower of Jesus – missional living and

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<sup>1</sup> These are the three leading results from the *Reveal Spiritual Growth and Natural Church Development* Surveys. Greg L. Hawkins, and others, *Reveal: Where Are You?* (Barrington, IL: Willow Creek Resources, 2007), survey conducted January 2009. Christian A. Schwartz, *ABC's of Natural Church Development* (St. Charles, IL: Churchsmart Resources, 1998), survey conducted February, 2009.

spiritual formation. The Baptist Church of Beaufort, like most churches, has traditionally made missions and Bible study two separate programs. Individuals go to Sunday School, and they do mission trips or projects or give to missions, but they do not connect how one impacts the other. How can Sunday School move individuals into the world in ministry, and how can a mission experience grow them spiritually? During the years of our church's transformative change and before, we failed to recognize this dichotomy. We made changes in our education model and in our missional model, but we did not connect them. This missed opportunity revealed itself in the results of these recent congregational diagnostic evaluations.

The challenge of connecting spiritual formation and missional living, however, extends farther than The Baptist Church of Beaufort. Over the last forty years, a growing debate about the meaning of being a Christian has developed in Western Christianity. Spurned by the cultural changes caused by postmodernism and the lingering death of Christendom, Protestant church leaders have sought to return to the deep roots of following Jesus.<sup>2</sup> Two distinct movements have arisen to address these challenges. First, a spiritual formation movement has sought to deepen the individual and congregational experience with Jesus. Writers such as Richard Foster, Dallas Willard, Robert Mulholland and others have attempted to help the Western Protestant church rediscover the ancient spiritual practices of the Christian faith. They argue that by deepening one's spiritual relationship with Jesus, Christians move beyond a church culture measured by attendance at religious functions and toward a faith grounded in love for God and others.

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<sup>2</sup> Darrell Guder ed., *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids: W.B. Eerdmans, 1998), 54.

A second movement of church renewal has been the missional church movement which has sought to rediscover the mission of the church in the culture and world. Responding to the same challenges in the Western Protestant church, this movement has attempted to move beyond mere church renewal to a drastic re-understanding of ecclesiology. Beginning with leaders and writers such as Lessie Newbigin and defined in the now classic book *Missional Church: A Vision for the Sending of the Church in North America*, the missional church movement has broadened from a re-visioning of the North American church to also include mass market popularity in the first decade of the twenty-first century. Leaders in this movement argue that as Christians and churches understand their biblical purpose as missionaries in the world, they move beyond a church culture valued for what one gets, into a movement mobilized to be the presence of Christ in a lost world.

Unfortunately, similar to what we experienced on a congregational level, both of these church renewal movements address these challenges only from their perspective. Both movements – spiritual formation and missional church – recognize the need for the other, but do not attempt to synthesize the other into its world view. Let me share two examples. M. Robert Mulholland, Jr., writing from a formational perspective, defines “spiritual formation as the process of being conformed into the image of Christ” in his 1985 book, *Shaped by the Word: The Power of Scripture in Spiritual Formation*<sup>3</sup>. Not until his 1993 book, *Invitation to a Journey: a Road Map for Spiritual Formation*, does

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<sup>3</sup> M. Robert Mulholland, Jr., *Shaped by the Word: The Power of Scripture in Spiritual Formation* (Nashville, TN: Upper Room, 1985), 27.



he add “for the sake of others” to this definition.<sup>4</sup> While Mulholland finally adds a missional element to his definition, it looks and feels like an afterthought as he fails to connect it to the overall mission and movement of the Christian church. Inagrace T. Dietterich, author of the chapter “Missional Community: Cultivating Communities of the Holy Spirit” in *Missional Church*, declares that the power of the Holy Spirit for a sent people is “cultivated through the practices by which they are formed, trained, equipped, and motivated as missional communities.”<sup>5</sup> She defines these practices as “socially established cooperative human activities carried in traditions that form people in a way of life.”<sup>6</sup> While recognizing the importance of spiritual practices in missional communities, Dietterich fails to relate the spiritually formative role of these practices in individual lives. Both renewal movements speak to the importance of the other, but their difference in language and purpose create two different groups within the church at large which have a hard time communicating with each other. This communication divide creates the categories we see lived out within local congregations.

My Doctor of Ministry project grew out of my congregational experience and this categorical divide between the missional church and spiritual formation movements. I desired to prove through this project the importance of combining both missional living and spiritual practice within a congregation setting and to develop practices to help congregations become “missionally formed.”

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<sup>4</sup> M. Robert Mulholland, Jr., *Invitation to a Journey: A Road Map for Spiritual Formation*, (Downers Grove, Ill: Intervarsity Press, 1993), 26.

<sup>5</sup> Guder, 142.

<sup>6</sup> *Ibid*, 153.



## CHAPTER 2

### DETAILED PROJECT DESCRIPTION

*Service more than any other discipline is the high road to freedom from bondage to other people.*

Blended Community Journal Entry

“Thank you, Lord. Thank you, Lord. This is just beautiful. Just beautiful,” the middle aged African American man prayed under his breath. As we sat on the rough picnic table, eating hot dogs and hamburgers under the spreading arms of the live oak tree beside the Macedonia CME Church in Allendale, South Carolina, he continued to look around and praise God. I looked around as well. At the serving table and grill, members of the church hosted a racially mixed crowd of workday volunteers who were smeared with golden paint. People from many different churches in Allendale, Beaufort and other towns around the state sat under the shade tree talking and laughing about life. It was a normal scene on a hot work day. As the gentleman scanned the crowd and continued to praise God, I began to get it. This gathering was a milestone in his life and in this community. With no paternalism or separation, this diverse crowd of people gathered as God’s people to serve and love each other together. As my project mission team gathered that night to reflect on our day’s work, the joy of this man’s prayer and praise combined with the experience of service shaped our learning and growth.

This snapshot from my project’s mission trip to Allendale, South Carolina, represents the vision that shaped my Doctor of Ministry project development. Not only did I want to research and test a specific thesis concerning missional formation, I also wanted to create an experience where individuals experienced spiritual transformation

through their missional service. This gentleman's prayer, which transformed many of us who heard it, is an example of what I hoped others would experience. This chapter tells the story of how I used this vision to develop specific goals for the thesis, a project to test the thesis and the evaluation methods used to measure the thesis.

### **Project Goals**

The primary, overarching goal which directed the development of my project was to prove or disprove empirically a synergetic connection between spiritual formation and missional living. If the project results could demonstrate this synergetic link, I, along with other congregational leaders, would be released to explore new ministry models synchronizing the Great Commandment, to love God and others, and the Great Commission to go and make disciples. Ultimately, this would allow the church's entire mission and purpose to center around the spiritual transformation of individual lives formed in the image of Jesus while being sent as a redeeming blessing into the world.

Anthony Robinson, in his book *Transforming Congregational Culture*, provides a vision of a congregational structure with a synergetic connection between spiritual formation and missional living. Robinson describes the structure of the church's mission as four key actions in which individuals engage: "*kerygma* (worship and celebration), *didache* (teaching and learning), *koinonia* (community and care) and *diakonia* (service and witness)."<sup>7</sup> According to Robinson the overriding purpose of this missional structure is Christian formation.<sup>8</sup> This vision of church allows mission and formation to build

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<sup>7</sup> Anthony Robinson, *Transforming Congregational Culture*, (Grand Rapids: Eerdmans Publishing Company, 2003), 103.

<sup>8</sup> *Ibid.*

upon each other. One is formed into the image of Jesus as one participates in the life of the congregation. Conversely, as one is formed into the image of Jesus one engages more into the mission of the congregation as a part of God's kingdom. Ultimately, I hoped my project would lead to this type of congregational transformation either in my present congregation or a future congregation.

To achieve this primary goal, I set three secondary goals. First, I needed to develop a process for measuring spiritual growth. Measuring spiritual growth has never been easy. How does one measure something so subjective? Often within the Baptist tradition, congregational leaders have used visible statistics for this measurement. In this method, a congregation measures its spiritual health and growth through baptisms, attendance in corporate worship and small groups, and financial contributions. Randy Frazee in his book *The Connecting Church* says "whatever we measure is really our vision."<sup>9</sup> While these measurement methods based on visible attendance give a picture of religious commitment, they can give a false picture of actual spiritual growth. Willow Creek Church in 2006 attempted to discover the accuracy of measuring spiritual growth through church activity attendance. They wanted to know "Are we making a difference?"<sup>10</sup> Utilizing marketing and statistical principles, the church developed a biblically based survey to measure people's spiritual growth by listening to their beliefs, attitudes and behaviors. The church admits in the book, *Reveal: Where are you?*, that it assumed "there is a migration path for spiritual growth based on church activities."<sup>11</sup> In

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<sup>9</sup> Randy Frazee, *The Connecting Church* (Grand Rapids: Zondervan Pub. House, 2001), 88.

<sup>10</sup> Greg Hawkins, "Are You Really Making a Difference: The Brutal Truth about Spiritual Growth," in Greg Hawkins et al., *Reveal: Where Are You?* (Barrington, IL: Willow Creek Resources, 2007), 11.

<sup>11</sup> Cally Parkinson, "What Did we Discover? Six Provocative Discoveries that Will Change the Way We Think," in Hawkins, *Reveal*, 31.

other words, they assumed the more a person attends church programs, the more a person should be growing spiritually. The results proved otherwise. “Involvement in church activities does not predict nor drive long term spiritual growth.”<sup>12</sup> They found no statistical connection between the number of times a person attended church programs each week and that person’s spiritual growth. However, the survey did reveal “there is a ‘spiritual continuum’ that is very predictive and powerful.”<sup>13</sup> This spiritual continuum determined a person’s place in their spiritual journey based on their beliefs, attitudes and behaviors rather than their involvement in religious programs. In their second book, *Follow Me: What’s next for you?*, the authors took this spiritual growth continuum one step further and examined the spiritual catalysts that “move a person from one stage of spiritual growth to another.”<sup>14</sup> Robert Fowler, writing from a mainline Protestant perspective, notes something similar to this continuum in his book *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*. Like the *Reveal* survey, Fowler shows how people grow spiritually over time although he bases his stages more on Erickson’s view of human development.<sup>15</sup> To measure the spiritual growth among my participants, I developed a spiritual growth measurement instrument based on the *Reveal* survey. This instrument measured individual’s spiritual and missional beliefs, attitudes, commitments, practices and behaviors before the project and after the project.

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<sup>12</sup> *Ibid*, 33.

<sup>13</sup> *Ibid*.

<sup>14</sup> Cally Parkinson, “The Catalysts of Spiritual Growth: Core Beliefs and Actions that Inspire Spiritual Growth,” in Great Hawkins and others, *Follow Me: What’s Next for You?* (Barrington, IL: Willow Creek Resources, 2008), 27.

<sup>15</sup> James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco: Harper & Row, 1981), 38-39, 106-110.

Beyond my project, I hope to use this instrument to measure spiritual growth within a broader congregational context.

As a second goal, I wanted to learn how different spirituality types respond to specific disciplines and missional experiences. To achieve this goal, I needed to administer two spiritual type indicator surveys before the project. These indicators developed by Malcolm Goldsmith and John Ackerman apply two different perspectives on spirituality types. While both assume a person approaches his or her relationship with Jesus based on his or her unique, God given personality, Goldsmith bases his survey and theory of spirituality types on the Myers Briggs Personality Type Indicator. Ackerman bases his survey on the work of Corinne Ware in *Discover Your Spirituality Type*. By discovering each participant's spiritual type through both surveys, I hoped to recognize which types respond better to different spiritual practices and missional experiences. Secondly, to achieve this goal, I selected a spiritual formation curriculum which introduced a variety of spiritual disciplines. By correlating a person's spirituality type with their responses to unique spiritual disciplines, I hoped to discover which disciplines meet the needs of specific types of people. This would provide information for how to best direct individuals in their spiritual journey. Finally, to achieve this goal, I selected four different types of missional experiences. Each mission experience challenged different aspects of a person's comfort zone and giftedness. Correlating how a person with a specific spirituality responded to a unique type of service will help me guide individuals to specific types of service. As a congregational leader, I hope to utilize these insights into individual spirituality types to develop personalized missional formation plans for groups and individuals.

My third goal for my project was to help participants grow in their faith. I did not want this experience to be simply an academic experience for my participants. If individuals were to invest six weeks of their lives to my Doctor of Ministry project, I wanted to do my best within the parameters of the project to guide them in their spiritual growth and transformation. To achieve this, I had to approach this process as a spiritual experience for myself and not just as an academic pursuit. By submitting myself to God's Spirit in prayer and meditation, I hoped to make space for God to transform me. Secondly, I needed to bring my whole self and attention to each small group and missional experience. Each person needed me, as a leader, to be present for his or her spiritual growth. Finally, I needed to challenge all test and control communities in their spiritual journeys. Each community had its own opportunities for growth, and I needed to intentionally work with all participants. As a whole, I hoped to observe personal spiritual transformation in some way with each participant in the project.

### **Project Outline**

To meet these primary and secondary goals, I developed a Doctor of Ministry project to test this thesis: Missional living combined with spiritual practices increases the spiritual growth in the members of The Baptist Church of Beaufort. I tested this thesis through a six week missional formation project. Twenty-four individuals signed covenant agreements to participate in the project. Inclusive of various adult ages, the participants began with an orientation meeting in which they completed a pre-project spiritual and missional growth survey and two spiritual type indicator surveys. They were divided into three separate research communities. The first community of seven



people was the formation community. I led this group through an *Upper Room* developed, six week, curriculum called *Exploring the Way*. The second community of eight people was the missional community. This community participated in three missional events and a short term mission trip. The final community, the blended community, combined the first two communities' tasks and served as my research group. This community of nine people participated in the *Exploring the Way* curriculum, served in three missional events and concluded with short term mission trip. To measure spiritual growth in all three groups, I encouraged participants to keep a journal to record their personal insights, conducted interviews within all three groups during and after the experiment, led a combined debriefing session and provided a post-project survey to measure where growth occurred. At the completion of the project, I hoped to conclude that the blended community experienced the greatest missional formation growth of the three communities.

## **Detailed Project Description**

### **Recruiting**

After the project proposal approval in June 2009, I set to work recruiting a maximum of thirty individuals from The Baptist Church of Beaufort to participate in the project. First, I published a detailed invitation in the church newsletter during the week of June 17, 2009 (Appendix II). The article invited the entire congregation to participate in the project on a first-come basis and educated the congregation on the details of the project. During the same week I published the article, I also sent personal invitations to forty selected individuals within the congregation (Appendix II). This letter had most of

the same information as the newsletter article, but came as a personal invitation from me to the potential participants. I selected the recipients of the letter based on diversity of age, years in the church, known interests in missional formation, and leadership positions in the church. To encourage thirty people to sign up and to give myself a month to prepare for the orientation, I set July 3 as a deadline for contacting me.

By July 3 I had eight confirmed participants, not nearly enough. During the first week of July, I began to call individuals beginning with the ones who received the invitation letter. I soon learned most people were interested in the project, but declined to participate because they could not commit completely to the schedule requirements. In my original project design, I planned for eighteen to thirty people to commit six weeks to the project. I stated the expectations of each participant in the following way:

You need to commit to 1 Orientation meeting (1.5 hours), 6 small group meetings, 3 local mission opportunities, one 2 day (Saturday-Sunday) regional mission trip to Allendale, and 1 Debriefing meeting (1.5 hours) over a 6 ½ week timeframe. This is the maximum amount of time needed for any of the communities (Appendix II).

In order to have a true random sample, I felt I needed this commitment from everyone regardless of the community in which he or she might be placed. By July 8 and several phone calls later, I realized I needed to make an adjustment in this requirement. I stated my concerns this way in my project journal:

The hard part is not getting interested people, but working around people's schedules. I may have to make some changes in allowing people to be in different groups based on their calendars. I may also have to make allowances for people who cannot be at every thing – mission trip, etc. I will have to weigh this as part of my results (Appendix III, July 8, 2009).

On July 12, my family and I set off on a two week family vacation to the Grand Canyon. Originally, I planned to have all participants confirmed by this point. I did not. On July 18 while on vacation, I sent an email to ten individuals thanking them for

participating and asking them to help me recruit others to participate (Appendix II). At the same time, I published a second recruitment article in the church newsletter with one important admission:

I've learned quickly that trying to find a 6 week window where 30 people are all in town is quite impossible. So, I would like to open up the experience to folks who cannot be here the entire time. Maybe you will be out of town for a week or away for a weekend, you can still participate (Appendix II).

When I returned home I had eighteen people who had stated a strong interest in participating under these new requirements. They were “not all solid” I reminded myself, but I felt better about the project (Appendix III: July 28, 2009). I began making more phone calls. By this point, I asked individuals not to commit to the project, but to come to the orientation, listen to the scheduling requirements and make a decision about their involvement. I sent out a reminder card July 30 to over thirty people (Appendix II). Some of these had committed, and some would decide at the orientation. Going into the orientation, I knew at least eighteen people would commit to the project, my proposed lowest number of participants.

### Orientation

The project orientation occurred on Sunday night, August 2, 2009, in the Green Room of The Baptist Church of Beaufort. Twenty-one people attended the meeting. I handed each participant an agenda as he or she arrived and signed the registration (Appendix II). I opened the meeting with a call to worship reading, Matthew 22:33-40. This scripture led into a devotion and explanation on the purpose of the Christian journey and the purpose of the project. I used this moment to tell the story of my Doctor of

Ministry studies and how this project grew out of my passion and interest in missional formation. After this introduction, I led the group in a prayer of thanksgiving and hope.

During the second part of the orientation, I explained the process and requirements of the project itself. I handed everyone a partnership covenant and outlined the commitments the participants and I would make with one another (Appendix II). Next, I handed everyone a copy of each community's calendar (Appendix II). Knowing from the recruiting stage that each person's schedule would determine how the different groups might form, I spent several moments explaining what each community would do and when they would do it. With an understanding of the time commitments, I gave everyone the outlines of both the formational and missional content (Appendix II). This allowed participants to visualize what each community would actually do. Next, I explained both the process and the reasoning behind the various evaluations methods: pre-project survey, two spirituality type surveys, journaling, interviews and post-project survey (Appendix I). Finally, I gave the date and information for the debriefing meeting. After outlining the whole process, I took time for questions. Most questions revolved around the schedules and time commitments of each community. When these questions were answered, I asked people to commit to participate.

To balance people's busy schedules with the need for a random selection of participation in each community, I developed a community lottery process. First, I asked each person to sign the Covenant of Participation (Appendix II). Of the twenty-one attendees, twenty agreed to participate. Second, I distributed a community lottery form (Appendix II). This form stated: "After looking at the calendars for all three communities, the communities to which I can give the most time include." At the bottom

of the page was this disclaimer: “Note: If you would miss one event for a specific community that community would still be possible for you to participate.” After collecting all of these forms, I directed individuals to practice journaling by answering this question, “When in your life were you particularly aware of God’s presence or guidance?” While the participants worked, I took the lottery forms and randomly selected the project communities. Before the orientation I had made the decision to keep couples together because I knew it would increase the number of people who could participate in the project as a whole. I wrote these names down on the Community Lottery spreadsheet (Appendix II).

After the communities were selected, I handed each participant a project journal (Appendix II). The journals were color coded for each community, had specific information about each community (community calendar and outlines of formational and missional events) and contained the pre-project survey and two spirituality surveys. I asked each person to complete the pre-project survey before he or she left and to complete and return the spirituality surveys by August 22, 2009. The participants handed me their surveys as they left.

Besides the twenty participants who attended the orientation, there were five more individuals who expressed an interest in participating, but could not come to the orientation because of various schedule conflicts. I spoke to each of these individuals over the next two days, August 3 and 4, 2009. During these individual meetings, I gave a mini-orientation by outlining all of the details of the project process. I gave each a covenant and community lottery form. Four of the five committed to the project. By the beginning of the first spiritual formation gathering on Tuesday, August 3, twenty-four

people had committed to participate in the missional formation project. The blended community had nine people. The formational community had eight people. The missional community had seven people. The project had begun.

### Weekly Project Description

During the project, each week contained both similar and unique events. On Tuesday evenings, I met at 6:00 p.m. with the blended community. We sat in a circle of chairs in the living room of The Baptist Church of Beaufort's Elisha House, a small missionary house across the street from the church's educational buildings. To create a sacred space, I placed a Christ candle and two crosses on a white, cloth napkin on the coffee table in the middle of the room. I sat at the front of the room and presented each week's *Exploring the Way* material through PowerPoint and projector. I used the same arrangements on Wednesday nights at 6:00 p.m. when I met with the formational community.

While the spiritual formation gatherings met each week in the same place, the missional experiences took place at different times and places each week. This busy schedule forced participants in the missional and blended groups to pay attention to their calendars and their email reminders from me. Both of these elements – similar and unique – created a crazy calendar for me as I tried to keep up with each week's leadership responsibilities.

## **Week 1 (August 2-9, 2009)**

During the first week, the blended and formational communities met for the first time in spiritual formation small groups. I opened the meetings by lighting the Christ candle. I read a scripture from Psalm 139 and then played a song by Michael Card for reflection and mediation (Appendix II). During this first gathering, I made time for community relationship building and the introduction to spiritual formation. All participants introduced themselves by saying a little about their lives, and then completed this statement, “The thing that most excites me about this process is.” We finished the evening with a spiritual exercise called “Above and Below the Line” in which participants placed external events from their life above the line and the spiritual meaning or presence of God they have found through the event below the line.

I planned to complete each spiritual formation gathering by 7:15 p.m. On Tuesday night we exceeded this time because individuals spoke longer introducing themselves. On Wednesday night, I knew several individuals had church meetings beginning at 7:00 p.m. On this night, I decided to limit how much each person shared. I asked the formation community to share their names and to complete the statement about the project and add nothing else. This decision created time awareness within the group and for me as leader. We actually finished before 7:00 p.m.

On Saturday, August 8, 2009, the blended and missional communities gathered for the first missional experience, a workday at The Baptist Church of Beaufort. The purpose of this workday was to provide behind-the-scenes service to the members of the congregation through cleaning and light repair work around the church facilities. Working with the chairperson of the church building committee, we asked the two

communities to work together in washing all of the tables, chairs and walls of the church fellowship hall. At the orientation, I told the communities to arrive at 8:30 a.m. and stay for two hours. However, on Thursday the church experienced the death of a long-time member. The funeral was planned to start at 11:00 a.m. with a meal following the service in the fellowship hall. On Friday morning, August 7, I sent an email to all members of both communities to explain a change in start time from 8:30 am to 7:30 a.m. (Appendix II). On the day of the missional experience some participants arrived at 7:30 a.m. and began working. Others rolled in over the next hour. All of the missional community and six of the blended community participated. At 8:30 a.m. we took a break. I thanked everyone for coming, read 2 Corinthians 9:11-18, spoke briefly about performing service for God and not for others, and prayed for the groups to experience God's presence as they worked together on God's house (Appendix III: August 10). By 10:00 a.m. we finished the project.

## **Week 2 (August 10-16)**

Week 2 included two spiritual formation gatherings and no missional experience. The small group time focused on "Sharing the Adventure." The opening worship included a reading from Jeremiah 6:16 and a song by Taize. Before the informational part of the gathering, I asked each group where they had experienced the presence of Jesus during the week. The lesson introduced three different ways we relate to God and three metaphors for spiritual disciplines. For our spiritual exercise we broke into pairs, and each person shared a portion of his or her spiritual journey with another.



Along with leading the two spiritual formation gatherings, I communicated with the missional community about their upcoming missional experiences (Appendix II). After thanking them for their service, I reminded them of the dates of the next two missional experiences: Serving supper at Washington Street Park and leading worship at Hunting Island State Park campground. Ultimately, in this email I wanted to recruit individuals to take responsibility for coordinating these two missional events for the community. Over the course of the next two weeks and a few other conversations, no one volunteered to coordinate either event.

### **Week 3 (August 17-23)**

The theme during this week's spiritual formation gatherings was "Scripture as Bread for the Journey." After an opening reading of John 8:31-32 I played Amy Grant's "Thy Word" for worship meditation and allowed moments of sharing among the group. I then led a conversation on the difference between the informational and formational approaches to scripture. For the spiritual exercise, I led the group through a *lectio divina*, a guided prayer meditation, on Psalm 127:1-2 (Appendix II).

On Friday, August 21, the missional community gathered at The Baptist Church of Beaufort kitchen to help prepare supper to be served at Washington Street Park. The purpose of this missional experience was to give participants a serving responsibility within a community of low income neighbors. Every Friday night volunteers from surrounding churches gather under the shelter at this community park within the Northwest Quadrant in downtown Beaufort to provide a meal and fellowship. This meal began three years ago through volunteers from The Baptist Church of Beaufort who

desired to grow in relationship with the hurting people in our community. In the past, volunteers had provided services for these neighbors, such as home repairs, backyard Bible clubs, and neighborhood clean-ups. After years of service, though, the church and community realized their relationship and trust had not grown. Out of this realization, volunteers decided to go into the community on a regular basis to share a meal together. Presently, individuals from various downtown churches give leadership and volunteer groups provide the meal, serve it and get to know their homeless and at risk neighbors.

Because no one from the missional community stepped up to coordinate their service at the Friday night supper, I contacted everyone for the missional service. I left phone messages for the community on Friday asking them to bring side dishes for the supper. Worried we would not have enough food, I stopped by the grocery store and purchased extra. When we met at the church, three people from the missional community arrived. We assisted the normal volunteers in preparing the meal and then brought it to the park. At the park I worked with the others to serve the food and gather with the neighbors. By the end of the evening, one other participant arrived for a total of four. The night concluded around 8:00 p.m.

#### **Week 4 (August 24 – 30)**

Prayer as “Drink for the Journey” was week four's theme. I read from Romans 8:26, then played Leeland’s “Carried to the Table” for reflection. After group sharing around the question, “name something that has happened this week related to your learning from the last class or this week’s exercises,” I began teaching on the concept of

prayer. We defined prayer “as the means of grace that opens our minds and hearts to the living God.” A couple of key points were made about prayer:

We cannot mature into the fullness of Christ without prayer.

We live our lives as “functional atheists.” Intellectually, we believe in God, but practically we often act as if God were asleep or disinterested instead of a real, active presence in our lives. (Appendix II)

As a spiritual exercise, each person developed a personal breathe prayer and spent several moments experimenting with it.

A couple of noteworthy events happened during each community’s spiritual formation gathering this week. First, the formation community moved their gathering from Wednesday to Thursday because most participants had Wednesday night church responsibilities that began on Wednesday, August 26. I had planned my work schedule to keep these gatherings on Wednesday nights, but the majority of the formational community would not have been able to participate without this move. Even with this move, though, three people did not make the gathering this week. Second, during the blended community’s gathering, we spent the last moments planning for the next two missional experiences. Individuals volunteered quickly to coordinate both missional events.

On Friday, August 28, the blended community gathered at 5:00 p.m. at The Baptist Church of Beaufort’s kitchen to prepare the meal for Washington Street Park. The night’s coordinators asked each person in the group to provide side dishes which they did. Everyone from the community arrived on time, and some brought their spouses and children to participate. There were so many volunteers that the normal weekly

coordinators began to get frustrated with everyone in the kitchen. The blended community brought the food to the park, served it and spent considerable time with neighbors. Rain that night created some unplanned confusion, but the participants quickly adapted. On this night, I did very few tasks and focused on relationships. The mission experience ended near 7:45 p.m.

On Sunday, August 30, the missional community traveled fifteen miles to Hunting Island State Park to lead worship in the campground. The purpose of this missional experience was to stretch participants with leadership as they planned and led worship and provided ministry to strangers. Since the 1970's the Savannah River Baptist Association has provided worship services and ministry at this South Carolina state park campground. Presently, the association provides volunteer chaplains who live in the campground from April to December. They lead worship services, offer pastoral care, and are the presence of Jesus to the campers and state park employees.

Since no one volunteered as coordinator, I sent an email to the missional community on Monday, August 24, 2009, asking for volunteers to “preach, give a testimony, sing, lead singing, pray, or develop a bulletin.” I received several responses. I developed the order of worship and a worship guide based on these responses. Everyone in the community had a responsibility in the worship event. Most of the group met at the church and made the trip together. A few traveled separately. When we arrived, the campground chaplain had prepared the campground shelter for the worship by providing hymnals, a sound system and other supplies (e.g. bug spray). During the worship service, the participants who gave a testimony and preached were experienced public speakers. The participant who volunteered to sing a solo had throat problems, though. The children

of the participants, including my daughter, quickly came together to sing a special for the worship experience. In the end, all missional community members attended this experience. There were approximately thirty people at the worship service.

### **Week 5 (August 31 – September 6)**

The theme of week 5's spiritual formation gathering was "Companions on the Way." We sang "Bless Be the Tie" and then meditated on I Corinthians 12:12-14, 27. Sharing revolved around the question, "what has happened this week related to your learning from the last class about prayer?" During the teaching time, we focused on the importance of being in community with others as "an essential gift for the Christian Journey" (Appendix II). As a spiritual exercise, we practiced holy listening. Individuals in pairs listened for the presence of God as they spoke to each other about an event in their lives. The blended community ended its gathering with a final planning conversation for their worship service at Hunting Island State Park.

On Sunday, September 6, Labor Day weekend, the blended community gathered at The Baptist Church of Beaufort to travel together to Hunting Island State Park. During the week, the coordinators had pulled together songs, scripture and volunteers for the service. I volunteered by email to put these into an order of worship. When we arrived at the campground, the chaplains had once again prepared the area for the worship service. As the team gathered to pray before the worship service, we realized that one participant had volunteered to read a scripture, but the coordinators had written her name down to pray. The program listed her to pray. She became very nervous. Others offered to pray for her, but she decided to take a step of faith and pray publicly. She did!

Unlike the week before, the two primary speakers (testimony and sermon) at this worship service were not experienced public speakers. In fact, both were women. For the music, one of the participants chose not to lead the music, but to have his teenage son lead. He ran the compact disc player with the music. For the special, one participant danced. At the end, while the community members were speaking to the forty attendees, a teenage girl pulled the preacher aside to speak more directly with her. The preacher spent fifteen minutes listening, counseling and praying with the girl. Seven of nine blended community members participated in this event.

#### **Week 6 (September 7 – 13)**

The final week's theme was "Reaching Out in Love." The spiritual formation gathering began with worship centered on Matthew 28:19-20 and the Taize song "Jesus, Remember me." I prompted the sharing time with this question, "Can you share a holy listening experience from this past week?" After reviewing the five previous spiritual practices experienced during the project, I led a conversation centered on God's calling within an individual's life. A key learning in this lesson about vocation was, each "life has a God-given purpose, and each of us has a personal mission in life" (Appendix II). As a spiritual exercise, I taught the prayer of examen and led the group in a corporate prayer of listening to our lives. The blended community once again ended by discussing and planning for the upcoming missional experience, the Allendale mission trip.

The purpose of the mission trip was to bring the blended and missional communities together for an intense missional, spiritual and communal experience. Over the course of the summer and project period, I worked with the pastor of First Baptist

Church, Allendale, and other leaders of the South Carolina Cooperative Baptist Fellowship to develop a focused ministry for the two days, a detailed schedule, and logistical arrangements (food and housing). I developed a handout that included the planned schedule, information on what to bring and an outline of the different ministries (Appendix II). I gave this to each member of the blended community at the last spiritual formation gathering and emailed this to the missional community (Appendix II). I planned for the two communities to be on the same mission trip, but to serve in separate ministries. The missional community would coordinate and organize the food collection from all of the volunteers who came to the workday. The blended community would prepare and paint the inside of a building.

On Saturday, September 12, twelve individuals met at The Baptist Church of Beaufort parking lot. We met three others when we arrived at Allendale. Three of these fifteen were the teenage children of participants. A total of seven people from the blended and four from the missional communities participated in the mission trip. We arrived in Allendale before most of the other CBF participants arrived. The missional community began collecting the food items. The blended community learned their project of painting the inside of a building turned into painting the outside of a two story cinder block building that was being transformed into an African American community center. We had one contractor in the blended community who directed the preparation and painting process. An hour into the morning, we combined the two communities because of the need for more people to help paint and the overabundance of volunteers at the food pantry. The two teams worked collectively for the rest of the mission trip. After a lunch with other CBF volunteers and local African American church volunteers, the

team worked to complete the painting project. A few participants were sent to help rake yards because the painting work required ladders. Others headed to the hotel because of the heat. By the end of the day, the building was painted and the team felt a lot of pride for the work they had done.

On Saturday afternoon we checked into a hotel. This hotel, one of the only places to stay in the community, provided the most unforgettable part of the mission trip. The hotel was dirty and lacking both in aesthetics and comfort. Staying in this hotel that no one would have ever chosen pushed many of the participants out of their comfort zones. On Saturday night the team went out to eat together. We returned to First Baptist Church for a time of debriefing about the day's events.

The next morning, the communities ate breakfast and then divided into several mission teams. One team traveled to Fairfax, South Carolina, and led a communion worship service for a nursing home. Another team taught a youth Sunday school class. A third team gave the children's sermon in the worship service and then directed the children's church. The teams were divided based on interest and not by communities. After church services everyone ate lunch together and traveled back to Beaufort.

### Debriefing

After the project experiences, all three communities gathered on Thursday, September 17 in the Green Room at The Baptist Church of Beaufort for the debriefing meeting. The participants enjoyed a pot luck meal to celebrate the ending of the project. After supper, I handed out an agenda and led a discerning conversation surrounding the individual and community experiences (Appendix I). Participants from all three groups



shared their experiences in the project as I took notes. At the end of this, I led a teaching time on spirituality types. I passed out individual spirituality reports which stated the results of both surveys for each individual (Appendix II). I used a PowerPoint slideshow to teach the uniqueness of each spirituality report and offered suggestions for ways this information could help individuals in their own spiritual growth. At the end of the meeting, I gathered the members' journals for evaluation and handed out the post-project survey. Participants completed these surveys before leaving (Appendix I). Finally, I gave each participant a personal thank you note for their support of me and the project (Appendix II).

The debriefing was supposed to be the end of the project and evaluation. However, one week later, as I began going through the post-project surveys to input them into the computer, I realized that one page with three questions had been left out in the copying process. I developed these questions into an online survey and sent it to all participants (Appendix II). Nineteen participants completed this survey over the next month.

### **Evaluation Methods**

I used a variety of quantitative and qualitative research methods to evaluate the spiritual growth of the project participants. My quantitative research included pre-project and post-project surveys. Participants took the pre-project survey to provide a benchmark for their spiritual attitudes and behaviors (Appendix I). I modified the test questions from the *Reveal* survey for congregations to provide a view of specific

individuals and small groups which the *Reveal* survey cannot do.<sup>16</sup> The pre-project survey consisted of three parts: basic information, spiritual growth, and missional growth. This format provided a demographic and spiritual health bench mark for each community and examined the formational and missional attitudes and behaviors of each. Participants also took a post-project survey at the debriefing meeting. The post-project survey consisted of four parts: spiritual growth, missional growth, evaluation, and reflection. The spiritual and missional growth sections, the same questions as the pre-project survey, provided a comparative mark for correlating growth in each community.

Also at the orientation meeting, I distributed the two spirituality type questionnaires. The Spirituality Wheel Survey came from Ackerman and is based on the work of Corinne Ware in *Discover Your Spirituality Type*. This test examined a person's spiritual tendency in four areas: doing, being, feeling, and thinking. The Myers Briggs Spiritual Survey, developed by Malcolm Goldsmith in *Knowing Me Knowing God: Exploring Your Spirituality with Myers Briggs*, examined a person's unique spirituality on the eight elements of the MBPI: Extrovert – Introvert, Sensing – Intuitive, Feeling – Thinking, Judging – Perceiving. Both tests acknowledged the unique way individuals approach their relationship with God. The spirituality survey results were included in the post-project survey to seek correlations between spirituality and missional formation. I provided the participants the results from these spirituality type tests at the final debriefing meeting.

Along with these quantitative methods, I also employed several qualitative methods of research. I provided all participants with a spiritual journal. I asked them to journal their thoughts, questions and prayers during the project. With the approval of

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<sup>16</sup> Hawkins.

each participant, I examined these journals, looking for areas of transformation and frustration in correlation with the spirituality types and missional formation growth. Finally, I interviewed four participants from each community (twelve in total). The purpose of these interviews was to compare each person's spiritual journey with what I learned from the surveys, journals and project experience (Appendix IV). Finally, I used the debriefing meeting to allow participants to reflect on their experiences in the project.

After the project was completed, these various research methods provided me with enough data to measure the degree of spiritual growth between the test communities and enough variety to evaluate the reasons individuals responded to specific areas of missional formation.

## CHAPTER 3

### THEOLOGICAL REFLECTION

*The Christian life is like an artichoke. As we peel back the layers throughout our lives there continues to be an infinite amount of grace and love and learning and growth.*

Blended Community Statement in Spiritual Formation Gathering

“I can do whatever I want on Friday nights,” Ricky said over the din of high school lunchroom noise as we both tried to finish our meals before the next bell.

“You see, this is how the whole religion thing works: I can do whatever I want and then simply confess my sins. I believe Jesus is my Savior so I am good to go. God forgives me and I go on to next weekend. It’s that simple.”

“No, no, no,” I tried to argue. “It’s more than that, really. God wants more from us. God desires our hearts and our lives. Being a Christian is more than a set of hoops to jump through and then live however we want.”

I still remember this conversation and the ones that followed. Ricky forced me to go to my Bible, to listen to the ancient stories, to learn what God really wants from God’s children. Since those days I have found Ricky’s argument to be more prevalent in my churches than I ever imagined. Not that anyone comes out as forcefully and transparently as he did in high school. We see it in the ways we live. Churches are full of people who believe in Jesus and follow the religious rules, but who fail to ever grasp their purpose as a child of God.

These experiences raise the question, “What does it mean to be a Christian?” or as Findley Edge states from a congregational perspective, “What really does it mean to be

the People of God?”<sup>17</sup> These questions lie at the theological and biblical heart of my Doctor of Ministry project. Other ways to say this include: What does it mean to be saved? Why are we saved? What does God want from me? Why does the Church exist? How do we grow spiritually? The formational and the missional church renewal movements both attempt to answer these questions for individuals and congregations, but fail to integrate them. To establish a rationale for the need of missional formation, I will first examine how our faith traditions have attempted to answer these questions and then examine the biblical foundations for a theology of missional formation.

### **Congregational Praxis**

Theologically, all faith traditions have established answers to what it means to be a Christian or the People of God. In practice, however, individuals and congregations have moved away from these theological underpinnings to the minimum requirements to still participate in the practices of their traditions. Like my friend, Ricky, we have discovered our religious hoops and sought to control our lives for ourselves.

The Catholic Church has a two-thousand-year history of being the institutional People of God. It clearly defines how a person enters the church and what a person must do to be a faithful Catholic. The sacraments of the church outline theological foundations for being a Christian – baptism, Eucharist, confession, marriage, etc. At the same time, the Church lists the Precepts of the Church, a faithful Catholic’s religious expectations: attend confession once a year, attend Mass every Sunday, etc. To be a Christian can become less about following Jesus as disciple and more about being a practicing Catholic.

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<sup>17</sup> Findley Edge, *The Greening of the Church* (Waco: Word Books, 1971), 31.

In the mainline Protestant world of the twentieth century, being a Christian became less about being a disciple of Jesus and more about being a part of American Christendom. American culture and Church life became so interwoven that to be a good Christian meant the same thing as being a good citizen. “People were showing up in the once established churches out of a sense of obligation, a sense that it was simply what one did as a good citizen and a decent person.”<sup>18</sup> The liberal theology of the nineteenth century shaped these denominations by merging the ethical and the religious. Religion was absorbed into ethics.<sup>19</sup> Being a disciple of Jesus lost the power of transformation as God disappeared as a reality confronting humanity, and the Christian faith approached a one-dimensional humanism.

Evangelical Christians, responding to the ritualism of the Catholic tradition and the lack of emphasis on the individual in the mainline traditions, find their purpose around personal salvation. Traditionally, for evangelicals, God saves individuals from sin and hell so they may join Jesus in Heaven. Our purpose on earth then, is to tell others about Jesus to save them from sin and hell as well. We often view the justification experience as the “totality of the salvation relationship.”<sup>20</sup> The salvation experience becomes our religious life instead of “the daily life we receive from God.”<sup>21</sup> In theological terms, we limit the Christian life to justification and glorification and forget to

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<sup>18</sup> Anthony Robinson, *Transforming Congregational Culture* (Grand Rapids: Eerdmans Publishing Company, 2003), 17.

<sup>19</sup> Ulich Luz, *Matthew 21-28*, Hermeneia Commentary Series, Trans. James Crouch, Ed. Helmut Koester (Minneapolis: Fortress Press, 2005), 79.

<sup>20</sup> Edge, 87.

<sup>21</sup> Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (San Francisco: Harper & Row, 1988), 28

“work out our salvation in fear and trembling” (Philippians 2:12) through sanctification. Sanctification, the process of being made holy through the shaping and work of the Holy Spirit, has become an “optional or extra feature added to salvation.”<sup>22</sup>

These challenges in all three traditions reveal the necessity of a holistic approach to salvation – one that takes evangelism seriously, but also takes seriously the purpose for which we are saved and called. Being a disciple of Jesus is a life spent walking with the master, not a religious life of laws as Ricky advocated. A theology for missional formation begins with the calling and purpose of the People of Israel in the Old Testament and is established in the New Testament with Jesus’ Great Commandment and Great Commission.

### **Old Testament**

The two most defining commandments made to the people of Israel include the call and commissioning of Abram in Genesis 12 and the *Shema* in Deuteronomy 6. These two commandments identify Israel as God’s people, determine their purpose, and outline God’s relationship with them. To understand how these commandments establish a foundation for missional formation, let us examine them separately.

Genesis 12:1-3 bridges the gap between the pre-historical material of Genesis 1-11 and the story of ancestors in the rest of the book. The verses link God’s providential care for the world and God’s electing call to Israel.<sup>23</sup> Genesis 11:27-32 introduces us to Abram’s family, his father Terah, his nephew Lot and his wife Sarai who was “barren;

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<sup>22</sup> Frank Stagg, *New Testament Theology* (Nashville: Broadman Press, 1962), 106.

<sup>23</sup> Walter Brueggemann, *Genesis*, Interpretation Bible Commentary for Teaching and Preaching (Atlanta: John Knox Press, 1982), 114.

she had no child (Gen 11:30).<sup>24</sup> God calls Abram out of this barrenness into a promise.<sup>25</sup> ““Go from your country,”” God tells Abram in Genesis 12:1 “and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse” (Gen 12:1-3a). Yahweh outlines Abram’s and his descendants’ uniqueness and promise. The blessing consists of more, however. More than simply showcasing Abram’s obedience, this speech discloses “God’s daring plan to spread blessing throughout the world.”<sup>26</sup> God’s promise announces a divine program. Genesis 12:3b is the result clause to the blessing that precedes it. As a result of the blessings you will receive from me, “in you all the families of the earth shall be blessed”” (Gen 12:3b). God gives Abram a definitive role as the mediator of blessing in God’s plan of salvation for all the families of the earth.<sup>27</sup> This command reaches out farther than just this moment in one man’s life, though. God proposes “all people everywhere are to come to know God as loving Father.”<sup>28</sup> God establishes a covenant with Abram that eventually extends out to all humanity.

Genesis 12:1-3 reveals what current theologians refer to as *missio Dei*, “the mission of God.” God calls Abram to a task. Brokenness exists between God and creation, so God calls an instrument in whom and through whom he can work to bring

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<sup>24</sup> All scripture will be from the New Revised Standard Version unless otherwise noted.

<sup>25</sup> *Ibid*, 117.

<sup>26</sup> Sibley W. Towner, *Genesis*, Westminster Bible Companion, Eds. Patrick Miller and David Bartlett (Louisville: Westminster John Knox Press, 2001), 134.

<sup>27</sup> Gerhard Von Rad, *Genesis: A Commentary*, Revised Ed., The Old Testament Library, Eds. G. Ernest Wright et al. (Philadelphia: The Westminster Press, 1996), 159.

<sup>28</sup> Edge, 32.



humanity back to himself. This call to mission lies at the center of the covenant into which God entered with Abram.<sup>29</sup> This mission begins with the call of Israel to be a blessing to the nations, unfolds in the history of God's people across the centuries, reaches its fulfillment in the incarnation of God's work of salvation in Jesus and culminates in the return of the Risen Christ.<sup>30</sup> The mission of God's people comes out of the context of the doctrine of the Trinity, not ecclesiology or soteriology. This mission is God's purpose. David Bosch explains, "The classical doctrine of the *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit is expanded to include yet another "movement": Father, Son and Holy Spirit sending the church into the world."<sup>31</sup> Beginning in Genesis 12, the *missio Dei* imbues the whole of scripture with mission and provides us a foundation of what it means to be the people of God.<sup>32</sup>

The second Old Testament commandment which defines the relationship between God and the people of Israel comes as a summary of the Ten Commandments in Deuteronomy 6. After the author details the commandments which Moses brought from God to the people in chapter 5, chapter 6 points the people to an even greater commandment. This commandment brings the people back to God: "Hear, O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might" (Deut 6:4-5). Known as the *Shema* for

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<sup>29</sup> *Ibid.*

<sup>30</sup> Guder, 4.

<sup>31</sup> David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis, 1991), 390.

<sup>32</sup> Martin Sutherland, "The Kingdom Made Visible: A Missional Theology of Church," *Stimulus* 13, no. 1 (February 2005): 3.

the Hebrew word “to hear,” this command becomes the “plumb line of the People of Israel by which their relationship with the God of history is to be measured.”<sup>33</sup> Rather than a rule or a regulation, God gives this command as a way of life. Listen how God commands the people to respond:

Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand, fix them as an emblem on your forehead, and write them on the doorposts of your house and on your gates (Deut 6:6-9).

God calls the people of Israel to meditate and recite, bind and fix this commandment so God may shape their attitudes, daily conduct and interior direction by the most important and primary of words.<sup>34</sup> The *Shema* becomes a confession of faith setting the people of Israel apart from the Canaanite cult of Baal and establishing their identity as a people claimed by Yahweh.<sup>35</sup> The author signifies the importance of this command by its placement within the structure of the book. As Genesis 12 bridges the gap between the pre-historical and the historical, the *Shema* bridges the gap between the Ten Commandments and the rest of the teaching in the book of Deuteronomy. The entire book revolves around this command.<sup>36</sup>

The question remains, though, what does this central and pivotal command reveal to us about our purpose as the people of God? First, the author of Deuteronomy places the love of God at a central place within the book. Love is not hidden within the text, but

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<sup>33</sup> Patrick Miller, *Deuteronomy*, Interpretation Bible Commentary for Teaching and Preaching (Louisville: John Knox Press, 1990), 98.

<sup>34</sup> *Ibid*, 98.

<sup>35</sup> Gerhard Von Rad, *Deuteronomy: A Commentary*, The Old Testament Library. Eds. G. Ernest Wright et al. (Philadelphia: The Westminster Press, 1974), 63.

<sup>36</sup> Miller, 97.

instead is shown to be primary.<sup>37</sup> Second, this love defines our relationship with God, an essential contribution of the deuteronomic theology.<sup>38</sup> Von Rad reminds us: Yahweh's love for Israel precedes his command to love him.<sup>39</sup> Before God asks God's people to love, God loves. Third, this command reveals the love of covenant partners for one another and assumes a personal, intimate, trusting relationship.<sup>40</sup> This love does not have the contemporary notion of feelings, however. Love in the ancient world required "obedience and loyalty to one's overlord."<sup>41</sup> The *Shema* lays claim to the total devotion of God for the people of Israel and the people of Israel for God. The central purpose of what it means to be the People of Israel, the reason one follows all of the commandments, is to love God. Finally, God becomes "the supreme expression of love, motivating, inspiring and making it possible for a deeper understanding of the nature of love in the lives of human beings."<sup>42</sup>

These Old Testament commands reveal God's heart for the world. God blesses the People of Israel and then God sends them to be a blessing to the world. Through this mission God commands his people to love him with their whole selves. God forms the people of Israel into a confessional community who will their selves to Yahweh as they bless the world around them. A theology of missional formation begins with one's identity as a child of God and an understanding of missional calling.

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<sup>37</sup> Ronald Clements, "The Book of Deuteronomy: Introduction, Commentary, and Reflections," 271-538, Vol. 2 of *New Interpreter's Bible*, Ed. Leander Keck (Nashville: Abingdon Press, 1998), 345.

<sup>38</sup> Miller, 101.

<sup>39</sup> Von Rad, *Deuteronomy: A Commentary*, 64.

<sup>40</sup> Miller, 101

<sup>41</sup> Mark Biddle, *Deuteronomy*, Smyth and Helwys Bible Commentary, Ed. Scott Nash (Macon: Smyth and Helwys, 2003), 125.

<sup>42</sup> Clements, 345.

## New Testament

The redemption history of God drawing humanity back into relationship that began in the Old Testament continues in the New Testament. As God drew the people of Israel into community through their committed, whole-life love of God, God sent them into the world as a blessing. The story of Jesus told in the four gospels represents the definitive segment in this redemptive history. The narrative world of the Gospels, much larger than the plotted narrative of any individual book, “stretches from creation to eschaton.”<sup>43</sup> The Gospel of Matthew suggests four periods of this salvation history: “1) the time of the law and the prophets, 2) the time of Jesus’ kingdom proclamation, 3) the time of messianic travail and 4) the time of the consummation of the kingdom.”<sup>44</sup>

Before and after his death, Jesus teaches his disciples the purpose of complete life with him: continuing the mission of this salvation history. Building off the established mission and purpose commandments found in Genesis 12 and Deuteronomy 6, Jesus seeks to form and focus the lives of his disciples. Jesus gives two commandments known as the Great Commandment and the Great Commission found in various forms through the New Testament (Mark 12:28-31, Luke 10:25-28, and Acts 1:8) to establish this purpose. The Gospel of Matthew (Matt 22:34-40; 28:18-20) provides a clear context for us to examine these commandments in their literary and historical settings in order to establish a theology of missional formation.

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<sup>43</sup> Eugene Boring, “The Gospel of Matthew: Introduction, Commentary, and Reflections,” 89-505 in *New Testament Articles*, Matthew, Mark, Vol. 8 of *New Interpreter's Bible*, Ed. Leander Keck (Nashville: Abingdon Press, 1995), 110

<sup>44</sup> John Harvey, “Mission in Matthew,” *Mission in the New Testament: An Evangelical Approach*. American Society of Missiology series, no. 27, ed. William Larkin and Joel F. Williams (Maryknoll, NY: Orbis Books, 1998), 122.

Written in the first century to a community of Jewish Christians, the Gospel of Matthew fights for a middle ground between Gentile Christians seeking too much liberty and Jewish Christians shaped by Pharisaism.<sup>45</sup> The book, developed around six discourses,<sup>46</sup> invites readers to encounter Jesus, who meets the Old Testament expectations of Messiah by creating a new people.<sup>47</sup> Within this structure of teachings and narrative, the author answers a variant of our missional formation question, “How can one know salvation as God’s free gift and at the same time his absolute demand.”<sup>48</sup> Hare says it this way, “the Evangelist sets himself severely over against those who claim that accepting Jesus as Lord and Savior is all that is required of them ... Faith and ethics, Matthew insists, are two sides of the same coin, or the coin is counterfeit.”<sup>49</sup> Matthew’s structure allows us to develop a theology of missional formation, or missional discipleship,<sup>50</sup> around two great passages of scripture.

Church practitioners, especially ones in our two church renewal movements, often compartmentalize the Great Commandment (Matt 22:34-40) and the Great Commission (28:18-20) to speak separately about spiritual formation and missions. Listen to how one church utilizes these passages for their mission statement: “Welcome to First Baptist ... where we are listening, learning and linking to God and neighbor in order to fulfill the

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<sup>45</sup> Frank Stagg, “Matthew,” *The Broadman Bible Commentary*, Vol. 8 General Articles, Matthew – Mark, Clifton Allen, General Editor (Nashville: Broadman Press, 1969), 61.

<sup>46</sup> Ben Witherington, III, *Matthew*, Smyth & Helwys Bible Commentary, Scott Nash General Editor (Macon, GA: Smyth & Helwys Pub, 2006), 15.

<sup>47</sup> Stagg, “Matthew,” 61.

<sup>48</sup> *Ibid.*

<sup>49</sup> Douglas Hare, *Matthew*, Interpretation: A Bible Commentary for Teaching and Preaching (Louisville: John Knox Press, 1993), 1-2.

<sup>50</sup> Darrel Guder, “Biblical Formation and Discipleship,” Lois Barrett, ed., *Treasure in Clay Jars: Patterns in Missional Faithfulness* (Grand Rapids: Eerdmans, 2004), 62.

Great Commission according to the Great Commandment!”<sup>51</sup> This statement suggests the Great Commission speaks only to what we do in the world, and the Great Commandment speaks only to what happens inside the follower of Jesus. A better interpretation of these two passages and the Gospel of Matthew as a whole combines mission and discipleship as the demand God requires for all believers. Beginning with the call of the first disciples in Matthew 4:18-22, discipleship results in mission. Not only will the new disciples have “a passive role as followers, they will have an active role as ‘fishers of men’” (4:19).<sup>52</sup> Let us examine the passages individually to gain a greater view of how they shape missional formation.

All three Synoptic Gospels include the teaching of the Great Commandment in Matthew 22, although each author presents the events surrounding the teaching differently. Matthew organizes this teaching as the third of four temple disputes<sup>53</sup> during which the Sadducees and Pharisees attempt to trip Jesus in Jewish Law. An expert in Jewish law asks Jesus, “Teacher, which commandment in the law is the greatest?” (Matt 22:34). Essentially, the lawyer asks Jesus to determine which of the 613 commandments found in Hebrew Scriptures could be a hermeneutical tool to interpret the rest.<sup>54</sup> Jesus responds with the latter portion of the *Shema* from Deuteronomy 6: “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment” (Matt 22:37-38). Then, Jesus takes an additional step by including the commandment from Leviticus 19:18: “And a second is like it:

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<sup>51</sup> Home page, First Baptist Church, New Bern, NC, <http://www.fbchurch.com> (accessed on May 21, 2009).

<sup>52</sup> Harvey, 130.

<sup>53</sup> Hare, 258.

<sup>54</sup> Witherington, 418.

“You shall love your neighbour as yourself” (Matthew 22:36). With the words “a second is like it,” Jesus bridges our love for God with our love for others. Matthew suggests the love of neighbor stands on level ground with the love of God.<sup>55</sup> Simply, we love God by loving others. Finally, Jesus completes his answer to the lawyer with these words, “On these two commandments hang all the law and the prophets” (Matt 22:40). These two love commandments become the foundation, the hermeneutical key, to interpreting the Old Testament.<sup>56</sup>

In this passage, Jesus connects the central Old Testament commandment of the *Shema* to the essential understanding of what it means to follow Jesus. In the book *Journey Inward, Journey Outward*, Elizabeth O’Connor describes the journey of a unique and creative faith community in Washington D.C. called the Church of the Savior. O’Connor argues that being a Christian involves two journeys. The journey inward involves three engagements based on the Great Commandment: with oneself, with God and with others.<sup>57</sup> Through the spiritual disciplines, we grow in connection with all three. O’Connor argues our inward journey drives us to an outward journey. “The inward and outward [journeys] become related to one another, and one has meaning for the other and helps to make the other possible.”<sup>58</sup> Our spiritual growth and our calling into the world are intricately connected. Unlike the contemporary categories of church renewal, the

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<sup>55</sup> Daniel Harrington, *The Gospel of Matthew*, Vol. 1 in *Sacra Pagina* Series, ed. Daniel Harrington, S.J. (Collegeville, MN: The Liturgical Press, 1991), 315.

<sup>56</sup> John Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, The New International Greek Testament Commentary. Eds. I. Howard Marshall and Donald Hagner (Grand Rapids: Eerdmans, 2005), 912.

<sup>57</sup> Elizabeth O’Conner, *Journey Inward, Journey Outward* (New York: Harper and Row, 1968), 10,16, 24.

<sup>58</sup> *Ibid*, 28.

Great Commandment of Jesus, built on the central teaching of the Old Testament, demonstrates the synergy of the inward and the outward journeys of individual believers and congregations.

At the end of the Gospel of Matthew, in Matt 28:18-20, the author summarizes the whole gospel with one final declarative statement known as the Great Commission.<sup>59</sup>

Post-resurrection, Jesus returns to the Galilee and calls his eleven disciples up onto a mountain. He has their attention and states with clarity, ““All authority in heaven and on earth has been given to me”” (Matt 28:18). As one of the most important Christological statements in the first Gospel,<sup>60</sup> verse 18 gives Jesus the authority to make his commission as “the Lord of Heaven and earth – the cosmic ruler in God’s stead.”<sup>61</sup> With his authority established, Jesus outlines the purpose of his followers: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age” (Matt 28:19-20). In the same voice God told Abram and Moses to “Go,” Jesus commands his followers to “Go” as well.<sup>62</sup> Often, though, our contemporary evangelical interpretations lose sight of what follows the word “go.” In fact, the declarative statement in verse 19 is not “go” but rather “make disciples.”<sup>63</sup> The theme of discipleship found throughout the book of

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<sup>59</sup> Nolland, 416.

<sup>60</sup> Hare 333.

<sup>61</sup> Boring, 503.

<sup>62</sup> Thomas Long, *Matthew*, Westminster Bible Companion, eds. Patrick Miller and David Bartlett (Louisville: Westminster John Knox Press, 1997), 326.

<sup>63</sup> Witherington, 534.



Matthew “reaches maturity in [this] climactic appearance.”<sup>64</sup> Jesus calls his disciples to a vocation of disciple-making. He does not call them to preach the gospel, nor does he demand faith as a precondition of baptism.<sup>65</sup> One is not converted to an ideology but drawn into kinship with God built on learning, observing and obeying all that Jesus has taught.<sup>66</sup> As Jesus commissions his apostles to take this life of discipleship to all of the nations, he reminds his listeners of the promise and calling of Abram in Genesis 12. Now, through Jesus, the son of Abraham, the son of God, all of the nations will be taught the gracious wisdom of the kingdom.<sup>67</sup> Jesus establishes a life of missional living.

Unfortunately, often this missional life does not create disciples of Jesus as much as believers in a religious tradition. Dallas Willard speaks directly to the disparity between “the hope for life expressed in Jesus” and the “actual, day-to-day behavior” of those who profess him in his book *The Great Omission*.<sup>68</sup> The disparity arises in our understanding of “disciple of Jesus.” Willard argues that “the governing assumption today, among professing Christians, is that we can be ‘Christian’ forever and never become disciples.”<sup>69</sup> The Great Omission we often make from the Great Commission is the “task of assisting others with becoming disciples (of Jesus, not us).”<sup>70</sup> We fail to prepare others for a life of spiritual formation! Through the Great Commission, Jesus

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<sup>64</sup> Harrington, 416.

<sup>65</sup> Hare, 333.

<sup>66</sup> Long, 327.

<sup>67</sup> *Ibid*, 326.

<sup>68</sup> Dallas Willard, *The Great Omission: Rediscovering Jesus' Essential Teachings on Discipleship* (San Francisco: HarperSanFrancisco, 2006), x.

<sup>69</sup> *Ibid*, xi.

<sup>70</sup> *Ibid*, xii.

calls his followers to lead others into the process of forming their inner selves to that of Christ himself.<sup>71</sup> We do this through teaching all he commanded and abiding in his presence forever.

The Call of Abram, the *Shema*, the Great Commandment and the Great Commission all speak to an integrated life of spiritual formation and missional living. Missional formation makes no distinction between the various parts of a person's life – the spiritual, emotional, physical, social, professional or private. The way of Jesus leads to a holistic formation of a person into the person God has created him or her to be. The categories are removed, and we exist to serve and love Jesus and others. When viewed holistically, our missional “service is not how we act out our spirituality, but it is how our spirituality gets shaped”<sup>72</sup> In the same way, “any spiritual experience that does not result in a deeper concern for our suffering neighbor can hardly be called Christian.”<sup>73</sup> My project grew out of this holistic understanding of salvation, spirituality and missional service.

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<sup>71</sup> Dallas Willard, “Living a Transformed Life Adequate to Our Calling,” previously unpublished. Prepared for the Augustine group, 2005. <http://www.dwillard.org/articles/artview.asp?artID=119> (accessed on May 21, 2009).

<sup>72</sup> Doug Pagitt, *Reimagining Spiritual Formation: A Week in the Life of an Experimental Church* (El Cajon, CA: emergentYS Books, 2003), 146.

<sup>73</sup> Trevor Hudson, *A Mile in My Shoes: Cultivating Compassion* (Nashville: Upper Room Books, 2005), 71.

## CHAPTER 4

### CRITICAL EVALUATION

*Lord, help me each day to be molded by your Spirit. Let me feel your closeness to me and your direction in my life as I speak to people. Help me, Lord, to read and listen to your disciplines in my life whether it is our prayer life, reading the Bible daily, performing mission endeavors or acts. Let me feel free to be transformed to your likeness, Lord, each day that I live.*

Blended Community Journal Entry

“Hello,” answered the woman on the telephone.

“Hey, ..., this is Pastor Eric from The Baptist Church of Beaufort,” I responded.

It was the week before my project orientation and I still needed participants. After prayerfully walking my way through the church directory, I made a list of several individuals who I thought might benefit from and enjoy participating in my Doctor of Ministry project.

“I’m calling today to see if you will consider participating in my Doctor of Ministry project on missional formation.” I explained how the project works, the different communities, and the time commitments. Soon, she interrupted my litany.

“Thank you for calling, Eric. I’m not sure if you know, but I lost my job in the spring. I’ve been struggling over the summer to find a job. Your call must be a God thing. I’ve been praying for a way to get more involved in the church while I continue to wait for a job. I think your project will be an answer to that prayer. I would love to participate. I look forward to being there on Sunday.”

After giving her the final bits of information, we hung up. I stared at my desk. This project had just changed from an academic pursuit to a spiritual experience. God

was already using my project to impact people's lives. With a spirit of excitement, I looked down my list, picked up the phone and made my next call.

My experience with this out-of-work caller represents my greatest hope for my project experience – transformed lives. Over the course of the six week project I would have many other experiences like this where I witnessed God impact people's lives in ways that were measured both quantitatively and qualitatively. This chapter evaluates all aspects of my project: research communities, project goals, and research process and goals. Through this evaluation I seek to discern the movement of God through the correlation of all the research data.

### **Evaluating Research Communities**

From the beginning, I knew the people of The Baptist Church of Beaufort were the heart and soul of my Doctor of Ministry project. Finding people to participate, dividing them into the three communities, and leading them through the various experiences would be three crucial tasks for the success of the project research. This section evaluates the three research communities by examining how they were gathered, their demographic and spiritual composition and how these communities grew in missional formation over the course of the project.

#### **Gathering the Communities**

##### **Recruitment**

Participant recruitment in my project proposal can be described as optimistic dreaming. “I need to identify these participants [thirty individuals] by July 1,” I confidently wrote.<sup>74</sup> After my project proposal approval in June, 2009, I quickly followed through with my planned recruitment process. I outlined the project and issued invitations in the church newsletter. I sent out forty letters to members of the church whom I considered would both be interested and would make good participants. I assumed an all-come approach along with some specific invitations would produce thirty individuals willing to participate. I failed to recognize the difficulty of the project time commitment for possible participants.

At the beginning of July when I hoped I would have thirty participants, I had only eight. I began to ask why these possible participants were saying “no” to the project. The time commitment soon became the leading indicator. Originally, I had determined I needed at least eighteen participants, six per community, for good small group dynamics and research. I knew I could not recruit this amount of people based on my original time requirements for participation. I made a critical decision which impacted the rest of the project. I decided to allow individuals into the project who could not be at every event. This had a couple of impacts. First, it forced me to change my original random drawing for communities. Second, not every participant in a community would have gone through the exact process. I determined a larger sample of participants in the three communities would produce better measurable results than having every participant at every event or a completely random sample. This decision allowed me to recruit twenty-

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<sup>74</sup> Eric Spivey, “Developing a Process for Missional Formation: A Ministry Project in The Baptist Church of Beaufort, SC,” (Submitted to the Project Proposal Committee, May 28, 2009), 34.

four participants, many of whom were not at every event, but were thankful to participate.

Reflecting on the recruitment process I needed to consider the time commitment crunch from the beginning. In the proposal I assumed everyone would be as excited about this project as I and would clear their calendars. Because of this assumption, I decided all participants must commit to the time requirements of the blended community in order for me to have a random sample within the communities. I thought, if each person could commit to the community with the most time required, then I could place each person's name in a hat, draw it out, and place them in a specific community. This desire for a pure random sample clouded the reality that very few people would be able to make this time commitment, even if they were very interested. At the first of July, I abandoned the desire for a complete random sample in favor of having the largest possible research population. In the end, twenty four individuals moved past these difficulties of the recruitment stage and trusted me in this process.

## **Selection**

The decision to allow participants to miss elements of the project required me to rethink how to select the communities. Out of the need to create as random a selection process as possible I created a lottery system which I outlined in chapter two. Reflecting on this process, I find several limitations.

First, in most cases, participant schedules dictated the composition of the communities as much as an actual lottery. For example, five people said their schedules would allow them to participate only in the missional community. In order for them to be

in the project, they had to be in the community with the least time requirements. I placed these five in that community. Another four individuals selected either the formational or missional communities. They were placed in the formational communities. While these placements were random, the diversification with the communities was not as I had hoped. There were several consequences to this schedule controlled lottery. First, the most task-oriented, busy people ended up in the missional community because of their schedules. Second, individuals with the most time availability, those who selected all three options, ended in the blended community. Schedules played a large part in the division of the communities.

A second limitation of the lottery system was it placed more authority in me as selector than in random chance. For example, I attempted to create numerically balanced communities by placing eight people in the blended, seven in the formational community and five in the missional at the orientation meeting. At that point the initial community assignments seemed equitable since I knew of several people, not at the orientation, whom I still needed to place. After I read the community placements to the orientation gathering one person raised her hand in disagreement. When I had collected her lottery card I misheard her. I thought she told me she did *not* want to be a part of the blended community, even though she had marked it. Hence, I placed her in the formational community. “No,” she said, “I said I wanted to be in the blended community. This is the community that will stretch me the most in my spiritual walk.” With no thought, I agreed. I moved her to the blended community. Over the next several days I completed the community assignments. Because I already had nine in the blended community, I directed individuals to the formational and missional communities. In the end, the

blended community had nine participants, the formational community had eight participants and the missional community had seven.

A third limitation of the lottery was that it gathered participants with similar levels of project commitment into similar communities. For example, because the blended community's composition arose out of individuals totally committed to the project, its members displayed a greater degree of commitment to the project as a whole. Conversely, because the missional community had the busiest of schedules its members had the least degree of commitment to the project. This can be seen in the participation percentages of the three communities. The blended community with ten commitments during the six weeks had a 92% participation rate. The formational community with six commitments had an 83% participation rate. The missional community with only four commitments had the lowest participation rate of 78%. These participation percentages reveal how the commitment levels at the beginning of the project played out proportionally throughout the rest of the project period.

Finally, while the lottery system had its limitations and impacted results to a degree, there was still randomness to each community.

## **Motivation**

The motivation of participants was an unanticipated element that also impacted the composition of the project communities. During the two months of recruiting I did not ask individuals about their motivation when they agreed to participate in the project. Because of the difficulty of recruiting I was just happy to have willing people. As the project began, however, I quickly realized most participants agreed to participate because



of their relationship with me. I discovered this first during the opening spiritual formation meeting. I asked each person to introduce themselves by explaining why they agreed to participate. Most members mentioned their relationship with me as their key motivation. A member of the formational community adequately summed up most of these responses in her journal entry:

“Eric asked me to join this class. I love and respect Eric and wanted to help him. I truly desire to be supportive. It’s like when you have a birthday party and no one comes or only a few people. It makes me feel bad. Maybe I have experienced that feeling so I feel I should be supportive and help people out. (Appendix V)

A member of the blended community wrote something similar, “I was attracted to the class to really help Eric with his doctorate and to grow spiritually along the way” (Appendix V).

While a desire to help me in my doctorate degree was the reason most participants stated for joining the project, others joined for more personal reasons. One blended participant stated in his or her journal: “Started off praying for our community this morning. Reflected on the end of class last night when Eric asked why I joined the class. Feeling God’s leading to be more community directed” (Appendix V). Two other participants stand out in their motivation to participate. These two women had been laid off during the spring of 2009 because of the recession. Both women, though members of the church, did not have a strong relationship with me before the project. I called both of these during the week before the orientation because their names stood out to me as I read through the church directory. I did not know either had been laid off. When I called both women, they immediately said “yes.” I interviewed both ladies during the course of the project. Both said they agreed to participate because they felt my call was an answer to prayer. All three of these individuals ended up on the blended community.

While I cannot empirically link participant commitment with motivation this clearly had an impact on the project data. Intuitively, I can conclude that the gathered blended community members from the beginning were more committed and motivated to participate. This motivation reveals one reason why, even though they had the most events to attend, the blended community had the highest attendance of any of the groups. Based on interviews, journal entries and personal conversations, I conclude many of the formational and missional members participated because of their relationship with me. They loved me enough to not want my project to fail because of lack of participation. Consequently, they worked to fit the project into already busy schedules. Personally, I am very thankful for friends and congregants like these. However, I am afraid this relational motivation, rather than a transformation motivation, kept some from completely committing to the entire process.

Knowing these limitations and challenges within the gathering of the communities, I need to ask this question as I evaluate the project data: “Did the changes in recruitment, the limitations of the lottery system and the motivation and commitment level of community members impact the results of the qualitative and quantitative evaluations?” I definitively say, “No.” First, while I had to change the project requirements during the recruitment stage, I still recruited twenty four individuals, six above my minimum and six below my maximum, to participate. It was exactly in the middle of my target numbers. Second, while I abandoned a completely random selection process, the lottery system did provide a random selection based primarily on individual’s schedules. This randomness allowed me to test and measure each community’s results with confidence. I did not place specific people on each community

in order to achieve specific results or skew the evaluations. While lottery by schedule created communities with similar characteristics based on busyness and commitment level, it also created random communities for research. Finally, while each person's motivation was different, each person did participate in the project process and evaluation methods. Everyone followed through on their commitments, some simply more than others. The project as a whole had an 87% attendance record across all communities. While not everyone could be at every event, most people were. In the end, I am confident the three gathered research communities of twenty four people from The Baptist Church of Beaufort provided a solid foundation upon which to make conclusions regarding the overarching research question.

### Describing the Communities

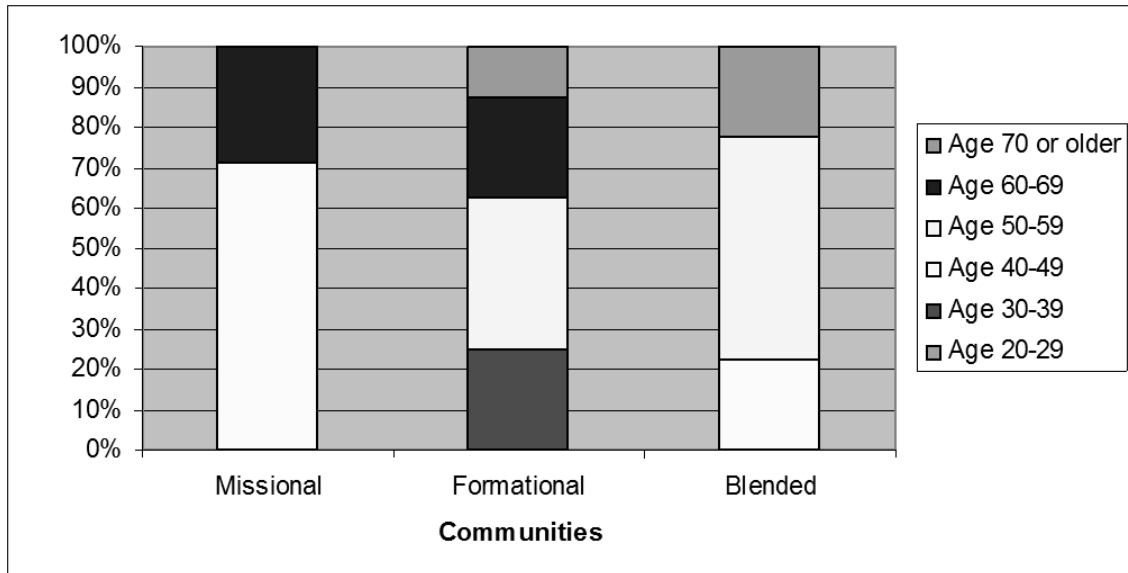
#### **Missional Community**

The youngest of the three communities (71% were 40-49 years old), the seven members of the missional community were busy working and raising their families (85% married with both partners in the project, 57% with children at home, 100% working). The community was actively connected to the life of The Baptist Church of Beaufort (100% attend worship regularly, 85% actively participate in a Bible Study group) while also having the most new members (29% had been members less than 2 years). The community could be described as spiritually mature and committed (100% Christians longer than 11 years, 100% tithe). In spite of the busyness of life, work and church, this community demonstrated their faithfulness by living out the spiritual commitments in their lives.

Going into the project, the busyness of their lives had begun to impact their spiritual health. Eighty-five percent answered they were at least somewhat dissatisfied with their spiritual growth. They know what to believe (5.50 out of 6.0 average score on belief statement score [Appendix IV, Spiritual growth question 5]), what to do (3.95 out of 5.0 average score on spiritual practices [Appendix IV, Spiritual growth question 6]), and are completely committed to their faith (5.41 out of 6.0 average score in spiritual commitments [Appendix IV, Spiritual growth question 10]). These commitments have extended into their missional service (85% serve in ministry within the church monthly). This community is the most evangelistic of the three (72% engaged in over 3 spiritual conversations with non-Christians in the six weeks before the project, averaged 2.83 out of 4.0 in engagement in spiritual activities with non-Christians ). This community's many tasks at home, work, church and community made it impossible for them to commit to any other project community because of the time requirements. They are defined by the many good things that they do. However, at the end of the day, they were not satisfied with their own spiritual growth. They wanted or expected more.

### **Formational Community**

The eight members of the formational community were the most age diverse of the three in addition to having the largest percentage of females (88%).



**Figure 1: Community Age Breakdown**

Most members of the community still worked (75%), but the majority had more time on their hands either because they were retired (25%), not married (25%) or did not have children (62.5%). Its members were long time members of the church (50% members over 25 years), active in worship (100% attend regularly) and Bible Study (75% attended regularly). At the same time there were signs of spiritual immaturity (43% tithe regularly). The community can be described as long term church members who are seeking to grow in spiritual faithfulness.

At the beginning of the project, we found opportunities for spiritual growth. Twenty five percent admitted to being spiritually stalled and dissatisfied with their spiritual growth. Looking at other spiritual markers, the formational community consistently had the lowest average of the three communities. They had the lowest average of spiritual beliefs and attitudes (4.57 out of 6), spiritual practices (3.82 out of 5) and spiritual commitment (5.05 out of 6.0). At the same time, this community was actively involved in church ministry (75% served in a ministry within the church once a

week). The community found spiritual satisfaction in the ministry it performed (75% satisfied or better). The community can be described as church oriented, but not evangelistic (63% had no spiritual conversations with non-Christians in the 6 weeks before the project; averaged 1.78 out of 4 in their engagement with non-Christians). The formational community entered the project desiring to grow spiritually through the process. One person wrote in her journal after the orientation, “After yesterday’s meeting ... and filling out the spiritual assessment, I was more depressed about my current spiritual state. Not at all satisfied... God wants me to be me so I need find out who me is” (Appendix V).

### **Blended Community**

The nine members of the blended community were primarily baby boomers in their 50’s and 60’s (56%) with some younger (22%) and some older (22%). There were two couples in the group, which accounted for the two men (79% women), a few singles (22 %) and a few families with children (44%). The community was diverse in education levels (22% completed only high school and 67% graduated from college or more) and the fewest full time workers (56%). The community members had lived many years as Christians (100% over 11 years), but had the most new members to the church (44% less than 10 years). The group was the least integrated into the life of the congregation (55% tithe, 88% attend worship regularly, and 56% attend Bible Study regularly). The most diverse of the communities, the blended community could be described as church outsiders excited about the opportunity to grow spiritually through this missional formation process.

While more outside the traditional congregational structure, the blended community scored highest in their spiritual satisfaction (100% growing at a steady rate or better, 100% satisfied or better with their spiritual growth). The community had strong spiritual beliefs (5.23 out of 6), practices (4.25 out of 5 – the highest) and commitments (5.48 out of 6 – the highest). They were the least involved in ministry in the church (44% once a week), but were actively involved in evangelism (77% invited non-Christians to church and 78% had spiritual conversation with non-Christians before the project). These preliminary markers describe a community ready to grow in faith, extend themselves in service and develop new relationships within the congregation.

### Comparing the Communities

I used a qualitative pre and post-project survey to examine the changes in spiritual growth (by measuring their spiritual beliefs, practices and commitments), missional living (by measuring their service and evangelical practices and attitudes) and missional formation (examining how their missional living and spiritual formation impact each). I compared the qualitative changes from the pre-project survey to the post-project survey in order to find correlations. I did this by subtracting the pre-project results from the post-project results to show the difference over the course of the six week project. The raw answers for each question on the pre and post-project surveys and the difference between the two can be found in Appendix IV. To see trends, I looked for the greatest differences in the pre and post-project results and then compared these trends with quantitative results from the participant interviews and journal entries. By examining

these differences I can compare how the project impacted the three communities differently in the areas of spiritual formation, missional living and missional formation.

### **Spiritual Formation**

The quantitative and qualitative spiritual growth evaluations reveal all three communities grew spiritually during the six week project. All three communities grew more satisfied in their spiritual growth as a result of the project. The missional community's satisfaction grew by 43%, the formational by 5% and the blended community by 11%. While each community grew, each grew in different ways related to their experiences during the project. For example, question five examined the spiritual beliefs and attitudes of each community. The missional and blended communities which spent time serving other people grew 2.5% and 5.6% respectively on the statement "I have tremendous love for people I know and those I don't know," while the formational community dropped by 10.33%. The formational and blended community which focused intently on listening to the presence of God in their lives grew 6.17% and 7.5% respectively on the statement "my faith is involved in every aspect of my life" while the missional did not grow at all. The results throughout the spiritual growth questions demonstrate that the experiences of each community created quantifiable growth in each community.

The question pertinent to this project, though, remains, "How did the spiritual growth of the blended group differ from the growth of the missional and formational communities?" First, the blended community grew consistently with the other two. Across the board when a score revealed growth, the blended community was one of the



communities that grew. In the areas when the missional or formational community grew so did the blended group. For example, while the formational and missional communities' spiritual commitment average in question 10 grew by an average of 1.21% and 1.7% the blended community's average grew by 2.76%. Secondly, the spiritual growth results reveal the blended community often grew when the other two communities did not. We specifically see this in the blended community's growth of the spiritual practices in question 6. The missional community's average for the question dropped by 2.58%, the formational community dropped .67% and the blended community grew 2.58%. Finally, the written response answers in the spiritual growth section reveal an increase of a deeper, more integrated spiritual life among the blended group than the other two. Question 2 asked participants who were in a season of rapid or intense spiritual growth to indicate what the most influencing factor. Four blended community members answered while only two from the missional and one from the formational. These answers focused on being "hungry for God's presence," "seeking to do God's will," and "living a lifestyle of going after God." These answers reveal within the blended community a growing integration of seeking Jesus with their whole lives. This is seen again in the answers to question 12 in the post-project survey. While the missional and formational communities primarily speak of events related to the project or their lives, the blended community lists deeper spiritual lessons. The blended community answered question 12, "where do you see God moving in your life right now," with statements such as "Everyday encounters with people," "everywhere," "even though I am unemployed I have peace," and "God is leading me in a direction that will allow me to assist others that are in need of his love." These statements and results reveal a

community of people whose lives were being transformed into new ways of trusting, patience and calling by the presence of Holy Spirit.

### **Missional Living**

Comparing the results of missional growth questions also revealed that all three communities grew in their missional living. The missional and blended communities grew in their ministry within the church (14% and 11% respectively) and in their service to others through the church (14% and 13% respectively). The formational and blended communities grew in frequency they engaged non-Christians in spiritual conversations (13% and 22% more people had between 6-10 conversations). These two communities also grew significantly in how often they engaged in activities to encourage spiritual growth in non-Christians (9.93% formational, 3.89% blended).

This missional growth among all three groups demonstrated that both teaching and experience could produce quantifiable growth in individuals. The missional group experienced four unique missional events with no intentional teaching. They grew in their satisfaction level of how serving those in need through their church help them grow spiritually (4.3%). The formational community learned about holy listening, sharing their faith with others and God's calling in their lives, but they never experienced a missional event as a community. Simply through teaching and small group living, this community grew the most in their outward connection to non-Christians. This growth can be seen in question 7 as they invite more non-Christians to church (13%) and in question 9 as they engage in a variety of activities with non-Christians (average grew 9.93%). These formational and missional community results revealed what should be expected. Small

group experiences which provide biblical teaching instruction help people grow spiritually. Christians have been doing this educational method of Christian formation for centuries. At the same time, practical and intentional serving on behalf of others impacts spiritual growth as well. Christians have seen the benefits of praxis in their spiritual lives for many years. Both communities reveal missional growth happens both through learning and doing.

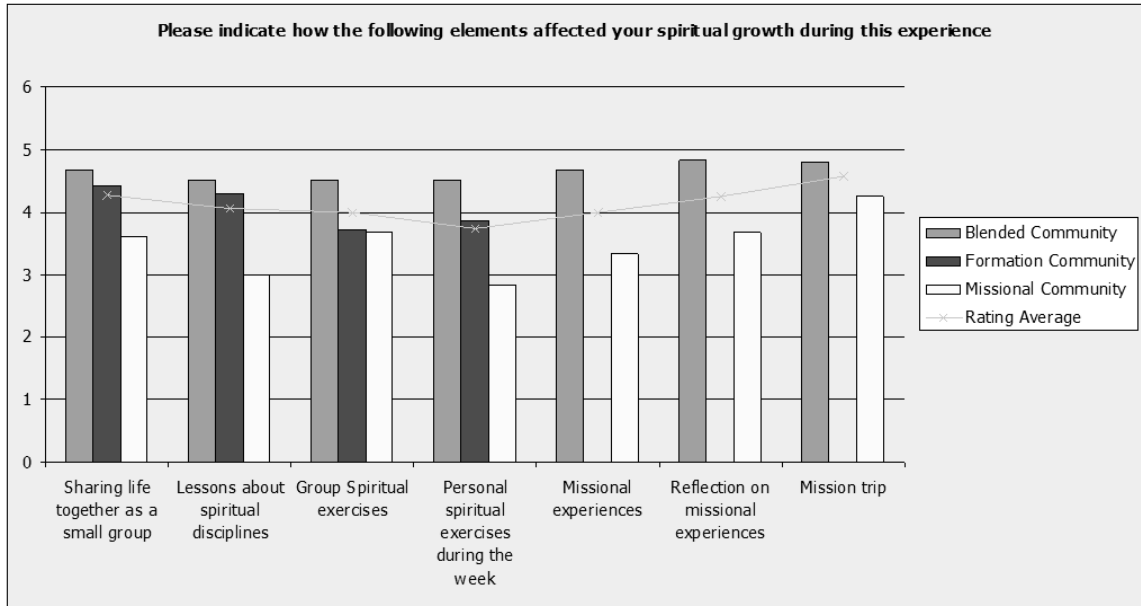
At the same time, the pre and post-project survey results also reveal that more missional growth occurred when the instruction, experience and reflection were combined. All three groups grew missionally, but the blended group grew the most. First, this community grew in all missional areas – ministry in church (11%), service to others through the church (13%), and engagement with non-Christians (22%). Secondly, the blended community grew the most in their satisfaction for how serving those in need grew them spiritually (25%). When the missional and spiritual growth results in the blended community were combined we discovered significant overall growth in the blended community over the two other communities.

### **Missional Formation**

Within all three communities, missional formation, the process of being formed into the image of Jesus as one is sent into the world as the presence of Jesus, could be measured by looking for correlations between spiritual and missional growth. These correlations revealed the blended community continued to grow more than the other communities. Question 11 in the spiritual growth section asked participants to examine the importance of the spiritual practices in helping them grow as a missionary in the

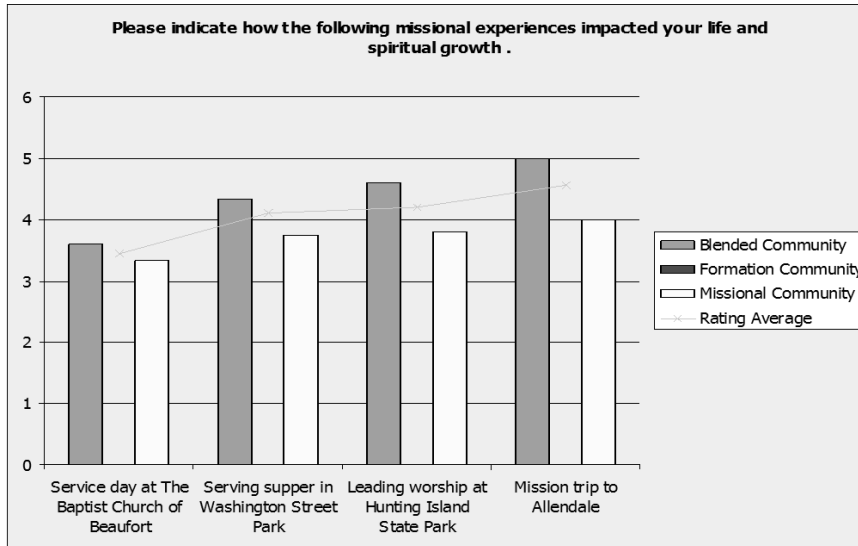
world. Every community recognized this as being at least somewhat important, but the blended community answered overwhelming that it was critically important (89%, up 14% from pre to post-project). Question 12 in the missional growth section asked a similar question from the opposite perspective, “How important is mission service in helping you grow spiritually?” All three communities grew in the ranking of this as “critically important,” but the blended community clearly grew the most (missional 14%, formational 36%, blended 44%). One also discovers signs of missional formation happening, especially in the blended community, through the responses to missional growth statement 13, “describe a missional experience which has made an impact on your life.” “I grow when I serve. I benefit by serving others,” wrote one blended member. “Being a part of a missional team and being involved in various ministries has been life changing,” wrote another. The results of these questions reveal all communities growing toward missional formation in some way, but the blended community demonstrated greater, more consistent growth.

This correlation, demonstrating the blended community growing more intensely toward missional formation (seen slightly in the spiritual and formational sections), jumped out clearly in the reflection section of the post-project survey. The results of questions 1-3 show significantly how combining spiritual formation and mission experiences created greater growth in the blended community than in either the formational or the missional. The responses to statement 1 are charted below.



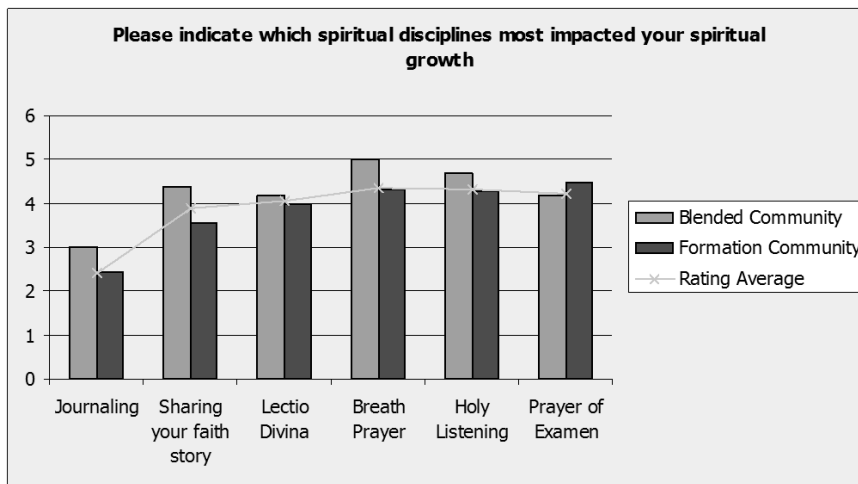
**Figure 2: Reflection Question 1**

This chart shows how each element of the project impacted the spiritual growth in the blended community more than the other two. Statement 2 responses appear in the chart below.



**Figure 3: Reflection Question 2**

This chart demonstrates how the different missional experiences impacted the spiritual growth of both the missional and blended communities. Once again, while each community grew spiritually, the blended community rated their growth at a higher rate. Finally, the results of Statement 3 appear below.



**Figure 4: Reflection Question 3**

This chart compares how the spiritual disciplines taught and experienced during the spiritual formation small groups impacted the formational and blended communities. Once again, the blended community ranked the influence of each discipline to their spiritual growth higher than the formational, except for the prayer of examen.

The final data that correlated greater missional formative growth within the blended community came through the qualitative results of the reflection responses, debriefing and interviews. First, this data revealed that the blended community came together more quickly and more intimately. A formational member commented on question 9 of the reflection, “The groups that were doing seem to learn more about each other than the formation group. Maybe 6 weeks with some absences didn’t give us enough time to gel.” A blended member stated at the debriefing, “Community together

was very good for me” (Appendix V). I made this comment in my personal journal about the blended community, “They had a neat spirit about them. The service on Saturday seemed to bring them together. The folks who were not there on Saturday were in some way out of the loop a little. The group dynamic is very strong. There is a strong presence of the spirit” (Appendix III, August 12, 2009). Secondly, the data revealed that the blended community allowed the missional experiences, spiritual disciplines and communal living to amalgamate so that each flowed seamlessly into the development of the individuals. I made this observation about the small group gathering following the service day at the church:

Several folks talked specifically about how much the mission work meant to them. One lady spoke about how the service got her out of her own stuff for a little while. She saw how God used it to humble her some. She left the work day and went to her husband’s office and ended up helping him. As she served – God blessed her – helping her relationship with her husband. The mission injected into the small group experience is very cool. It’s more than just about what is happening inside a person – we are looking at all sides of a person’s life (Appendix III, August 12).

Even the other communities could tell there was something different happening within the blended community. One member of the missional community commented both on her response to reflection question 9 and then again in her interview:

I was not a part of a study group. My missional experiences seemed like isolated events. The members of the blended community who also had the study continued their time of growth. Though I am glad I participated and felt I grew through the experience I am almost envious of those who had both (I was relieved not to have to study when the project began) (Appendix IV).

The results of all of the evaluative instruments both qualitative and quantitative demonstrate a strong correlation between missional formation and the integration of spiritual disciplines, small group community and missional living.

## **Evaluating Project Goals**

In chapter two I defined the primary, overarching goal of my project was to prove or disprove empirically a synergetic connection between spiritual formation and missional living. I will save the reflection on this question for my conclusions. To reach this goal I outlined three secondary goals to achieve while I researched the primary question. These goals were:

Develop a process for measuring spiritual growth.

Learn how different spirituality types respond to specific disciplines and missional experiences.

Help participants grow in their faith.

This section will evaluate these goals and how the project met or did not meet them.

### **Spiritual Growth Instrument**

As I acknowledged in chapter two, measuring spiritual growth has never been easy. In this project I used three unique instruments to get a glimpse of the spiritual and missional growth happening within the communities. First, I developed a qualitative research survey to measure spiritual and missional growth. This instrument accomplished its purpose of revealing correlations of growth within the various communities. Some of the survey questions provided more insight into the spiritual life of the participants than others. For example, the questions that asked participants to make specific ratings provided a way for me to determine the differences between the beginning and ending of the projects. The question types which were the most helpful were the ones which measured satisfaction levels, areas of agreement, and frequency of



occurrence. Question types which asked participants to choose three items out of a list were not helpful at all. The questions which measured spiritual beliefs and attitudes, spiritual practices and spiritual commitments provided a good snapshot of each community's journey. The missional questions which measured service in the church, outside the church and engagement to non-Christians also provided a wonderful glimpse of how the Holy Spirit was moving inside the various communities.

Relying on the qualitative surveys alone, however, would have given me only a limited view of the growth happening in the group. Unexpectedly, I found the open response questions very helpful in determining the internal growth within the communities. These comments provided a deeper understanding of the changes I saw within the survey data. Because these comments related specifically to the numerical data, I used it much more in determining spiritual growth than I did the journals. I had hoped the personal journals would give me a peek inside the minds and hearts of the individuals within the communities. Almost to the person, though, journaling was the one discipline that everyone despised. When asked to list the most challenging part of this experience, every member of the formational community stated, "journaling." Consequently, the journals did not provide as significant a resource for viewing spiritual growth as I had hoped. Fortunately, there were six individuals across all communities who loved to journal and provided rich commentary about their experience and growth. Finally, I conducted twelve interviews during and after the project. I found myself using these interviews to listen to the individual faith stories of the people in the project. These interviews were sacred moments of seeing how God had transformed individuals. Rather than giving me a glimpse of where missional formation had occurred during the project,

they provided a broader understanding of the people within the project. In fact, one of the great pursuits coming out of this project for me will be a result of these interviews. After listening to these stories, I found myself with many questions concerning the intersection of faith, spiritual growth, emotional health, happiness and missional calling.

Each of the different evaluative instruments developed for the project allowed me to make some conclusions about missional formation within the lives of the three communities. However, I would tweak them for more specific results if I did this project again.

### Spirituality Typology

Of my three secondary goals, the goal to learn how spirituality types respond to different missional experiences and spiritual disciplines was the most overreaching. In fact, in retrospect, it was completely unconnected to the heart and primary goal of the project. In spite of this, I greatly enjoyed learning about the two different spirituality typology systems, administering the surveys to the participants, and teaching the participants about how to develop spiritual practices based on their own spirituality types. At the debriefing meeting, this information was my gift back to the participants for investing six weeks of their lives in my project. Several folks acknowledged in their final surveys this information was one of their most important learnings they took from the project. Unfortunately, as to how typology relates to the core question of the project, it served only as a distraction rather than something that added to the question of whether or not communities grew in missional faithfulness.

There are a couple of reasons for my inability to truly correlate the spirituality types with the missional experiences and spiritual disciplines. First, the two typology systems were both too simple and too complicated. Let me explain. The Spirituality Wheel categorized individuals into two four types: thinkers, feelers, do-ers or be-ers. Ackerman acknowledged that while congregations represent a wide variety of people, often people begin to reflect the typology of their primary leader, the pastor.<sup>75</sup> I found this to be the case in my project. Rather than getting a lot of variety in the results, 80% of participants were feelers with only one be-er, one do-er and three thinkers. This could also show that people who lean toward missional activities are feelers. In any event, this lack of diversity in the research population made it difficult to draw any conclusions based on the spirituality wheel model. The Myers Briggs model offered just the opposite result. Rather than simply four categories, this model produced sixteen different categories. Because participants were so spread out among the different categories I was unable to make any clear correlations between the various groups. The second reason I could not make any correlations with the spirituality types extends out of my evaluation instruments. The instruments were designed primarily to measure missional formation among three separate communities. I added the spiritual typology questions to the post-project survey to see if it could show any correlations between the different categories. Because the instruments were designed for a different purpose, they failed to produce any useable results.

I am thankful for the learning and experience with the spirituality types within my project. However, my brief study and research into the correlation between spirituality types, spiritual disciplines and missional experiences demonstrates the need for a full-

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<sup>75</sup> Ackerman, 47.

fledged Doctor of Ministry project on the subject. I look forward to continuing to learn about spirituality types and using the materials I developed for the project for future congregational growth.

### Spiritual Growth

Of these three goals, I was most thankful I had the opportunity to witness the Spirit of God moving within the individuals and communities during my Doctor of Ministry project. While this movement of God's Spirit could be measured quantifiably through the data produced in the project, it was even more evident as I observed various participants in each community during the project. First, God moved in wonderful ways within the blended community as they ministered beautifully to its two unemployed members. Each week as the community gathered these members would check in with the group, telling the various ups and downs of job searches from the past week. The community celebrated when one member secured employment and continued to encourage the other as she struggled. The spiritual results of this ministry to each other became obvious when I read this response to post-project, spiritual growth question 12, "Even though I am unemployed I have a peace because I know at the right time God will show me the way." What a wonderful acknowledgement of the working of God in her life.

Another wonderful example of God's Spirit moving within the project occurred during the mission trip to Allendale. During this trip the missional and blended communities came together as one body of faith serving a depressed and hurting community. As we served together I witnessed God break down the walls between our

members and the members of the community as they worked side-by-side growing in appreciation and love for one another. One member of the missional team stated that his or her greatest spiritual growth occurred as he or she worked “in Allendale (spending time with Harry).” That evening we gathered in the church fellowship hall to debrief the workings of God from the day. I experienced great joy as participants – adults and children – spoke of God’s mercy and grace and blessings they experienced because of their service in Allendale. Spiritual high moments like this caused most members of these communities to list it as the highlight of their project experience.

A final example of God’s Spirit moving within participants came out of the journal entries of one member of the formational community. This individual entered the project struggling in her spiritual journey. She commented during the first week of the project:

After yesterday’s meeting with Eric and filling out the spiritual assessment, I was more depressed about my current spiritual state. Not at all satisfied...I get frustrated because I can’t make myself look, feel, think or act like some picture I have of a super Christian ... how do I find the real me when I’ve been looking all these years for someone else. God wants me to be me so I need find out who me is (Appendix V).

As I spent time with this person during the project, I knew of her struggle. We spoke about it away from the class and I often found myself praying for her. During the course of our spiritual formation gatherings, I began to see changes in her. She became more open, and made comments to the group acknowledging God’s work in her life. Knowing this, I rejoiced when I read the following two statements in her journal after the project concluded:

Father, I will no longer seek to find a ministry. I will seek to live each day and do my best to let you lead and change me.

Father, thru this season of great confusion and discontent, make me a stronger, more focused, and obedient child. Use it to fit me more fully for the task you have assigned me. So be it.

God moved in wonderful and specific ways during the course of this project. I am thankful God blessed my academic offering and allowed me the opportunity to see His transformation in so many different lives.

### **Evaluating Research Process and Leadership**

Within the post-project survey, participants had a chance to evaluate all aspects of the project along with my leadership. Consistently, all participants gave the project and my leadership high marks. However, as I examined these results more closely I found themes which reveal some of the weaknesses and strengths of the research process. First, the evaluations consistently show that the formational community had the least positive experience as compared to the other two. In each of the six questions, this community rated their experience lowest. Question six asks the communities to rate their satisfaction as a whole with the project. The formational community only marked 50% extremely satisfied while 78% of the blended and 86% of the missional communities marked extremely satisfied. These results require me to ask, “How did the formational community’s experience differ from the other two?” Personal reflection, journal entries and interviews reveal a couple of answers. First, at the first week’s meeting, I created a detached climate of time consciousness which we struggled to overcome. As a result of going over time during the blended community’s first meeting, I limited the formational community’s opportunity to share their lives during the introductory week. Rather than let them truly share, I gave them a very cut-and-dried question, “Tell us your name and

why you joined this project?” This intentional act undercut the formation of true community and created a barrier the small group had a hard time overcoming in its subsequent meetings. I described it this way in my journal:

On Wednesday we had the formational community. It felt different from the blended community. I was very conscious of time. There was another meeting at 7 that a few folks had to get to. I made the introductions very short – just what you want to get out of this experience. The teaching went fine, but I felt rushed – then I actually ended 5 minutes early. I’ve got to slow myself down and allow the group to mature on its own (Appendix III, August 10).

Secondly, this community switched meeting days in the middle of the project. I made the decision during the project proposal that the blended community would meet on Tuesday evenings and the formational community would meet on Wednesday evenings. I assumed the participants could meet on these nights. During the orientation, the formational community decided most of its community could not meet on Wednesday s once the church’s Wednesday Fall programming began. We changed the meeting date to Thursday nights for the last three weeks. Once this change happened, it became harder to get the whole community to participate. While we had perfect attendance before the switch, individuals began missing the gatherings for various reasons after the switch. Each of these reasons, my leadership and the changes in the meeting times- along with other less definable causes made it difficult for the formational community to bond as a small group within the six weeks of the project. One participant acknowledged this in his or her post-project reflection, “Maybe 6 weeks with some absences didn’t give us enough time to gel.” Another said in her interview, “It was frustrating to me that our group didn’t quite come together. It was more of an academic experience. Hard to open up because people would not know where I’m coming from.” In hindsight, for spiritual

transformation the investment in the community building at the beginning was more important than the information I felt was so necessary to impart.

Within the evaluative results, communication of logistical information stands out as another challenge I faced during the project, especially for the blended and missional communities. Both of these communities rated communication of logistics during the project orientation as the lowest element of the orientation while the formational community rated that element the highest. The blended and missional communities had the most moving parts which made logistical information paramount, while the formational community simply needed to know what night and time to arrive for their small group. This shows up again in their evaluation of my communication of expectations. Communication, primarily with the missional community, proved more difficult as the project progressed. Because I met with the formational and blended communities weekly, we were able to spend time face to face each week addressing any specific logistical or project needs, questions or expectations. I did not have this option with the missional community. I was left with email communication with the team. This proved less than successful when I tried to let participants know of the time change for the church workday and when I tried to recruit a coordinator within the missional community for their two experiences. To address this, I could have been more intentional whenever I had the missional community gathered to plan for the next missional event. As for orientation, I shared a great deal of information and provided handouts, but there was simply too much information to completely grasp before the project really got started.



A third challenge in the project, highlighted by the blended and formational communities, was the *Exploring the Way* curriculum. These communities ranked the curriculum the lowest element of their community group experience. As noted, this curriculum was a balance between information sharing and formational experiences. Through observations and journal reading, although I never formally asked on the evaluations, I would estimate 25% of both communities followed through on the daily exercises provided in the curriculum. These exercises were designed to integrate the information shared during the group meetings into one's life. When a participant simply participated in the spiritual formation gathering, they received more academic teaching than small group or spiritual discipline experience. To improve use of the curriculum I could have built more accountability into the small groups for the weekly lessons.

Besides these weaknesses, the project evaluations also highlighted one, great strength of the project: missional leadership. Both the missional and blended communities rated all aspects of their missional event experiences high and gave me perfect scores for this aspect of my leadership. Each missional event with both groups went extremely well. From the work day at the church to the Allendale mission trip, each event gave participants an opportunity to grow in community with one another, stretch themselves in some way and experience several different aspects of missional service. Reflecting on these missional events, I see how the four experiences provided broad, unique and excellent opportunities for being the presence of Jesus in a variety of settings and with a variety of different people. I also understand my giftedness and experience came out of this area of ministry. This personal strength was transferred to the experience of the participants.

Finally, while I could have tweaked several aspects of the project and deleted the goal of leaning about spirituality types, my Doctor of Ministry project went very well. All but one person listed their satisfaction with the experience as very or extremely satisfied. I would add my rating to this score as well. I am extremely satisfied with how God moved and with the lessons I learned through the process of developing, leading and evaluating this Doctor of Ministry project in missional formation.

## CHAPTER 5

### CONCLUSION

*Change my heart, O God, Make it ever true  
Change my heart, O God, May I be like You!*

Blended Community Journal Entry

My Doctor of Ministry project proved missional living combined with spiritual practices increases the spiritual growth in the members of The Baptist Church of Beaufort. Each evaluation method, quantitative and qualitative, demonstrated this synergic connection. The correlations found between the pre and post-project surveys show greater spiritual and missional growth within the blended community than in the other two. The reflection results from the post-project survey also significantly demonstrate greater, more consistent spiritual growth in the blended community. Subjective proof came from individual participants. One missional community member admitted, “Though I am glad I participated [in the missional community] and felt I grew through the experience I am almost envious of those who had both [the blended community] (I was relieved not to have to study when the project began)” (Appendix IV). She reiterated this comment during her post-project interview. I asked her to elaborate on this personal reflection and describe what she observed in the blended group compared to her own. She said:

I was frustrated after the missional events, because we didn’t have any way to debrief. At the orientation I was glad to not be a part of the Bible study group [Blended Group] because of the extra time. By the end, though, I was jealous of that group’s experience. The blended group seemed to bond in a really unique way (Appendix V)

This participant along with others in the formational community noticed a unique experience occurring within the blended community which they had not found in their own experience. The spiritual growth observed within the blended community was so powerful other participants wished they had been a part of that community. These evaluation results revealed the increase in spiritual growth I hoped to observe within the blended community.

Besides the evaluation instruments, I witnessed the increase in spiritual growth within the blended community in a variety of other ways. First, I noticed a special bond within the community compared to the other two. Relationships grew more quickly as this group practiced spiritual disciplines and served together. I commented on these relationships in my personal journal. From September 3, “The blended group has this unique bond. They are fighting for one another. We had 2 people who did not have jobs when we started. One now has a job and we keep struggling and working to help the other to find one. Everybody is a part of this process” (Appendix III, September 3). Along with these special relationships, I also observed how combining missional service and spiritual formation multiplies the singular growth found in each alone. I commented on this in my journal:

Met with the blended group for the last small group session last night. Amazing. The group couldn’t wait to start. Before we entered into worship – the group just started reflecting and talking about the worship experience at Hunting Island. Comments were like: that was so amazing. I had such an incredible experience. I also saw how the group has begun to care for one another. We’ve become a community. We joked with ... about her preaching. Everyone was encouraging the others as they stepped out in faith to work. It really was fun.  
(Appendix III, September 9).

Each element – service and discipline – merged with each other and created something larger than itself. Listen to one participant from the blended community tell how she utilized the spiritual disciplines, learned in her small group, to transform her missional service:

“Lord, help us as we find new way to serve you – Certainly tonight was an experience in preparing food (for Washington Street Park). Each person in the park had a word of greeting and I listened with the “holy listening” attitude to the man who had his birthday that night ... Today, I spent time listening to my husband as we were preparing for a mission project...The difference between the two levels of holy listening is really listening to their needs or levels of one’s interests” (Appendix V).

I also noticed this synergy of combining discipline and service during the blended community’s spiritual formation gathering after a missional event. When asked where they had experienced God in the prior week, the group would often reflect on their various learnings from the missional experience. The missional events gave the blended community a common experience of pushing themselves spiritually and missionally. The spiritual disciplines gave them new ways to reflect on these experiences and integrate them into their lives. The small group gathering provided a place for cooperate reflection on both practice and service. These three elements – missional experience, spiritual disciplines and corporate reflection – intentionally integrated into one’s life provided the opportunity for intensive spiritual transformation.

Reflections on this increase in spiritual growth in the blended community reveal several lessons about missional formation for congregations. First, for missional formation to flourish it requires action and reflection. After each missional experience the blended community came together in a small group to reflect on spiritual, theological and personal lessons and difficulties discovered during the event. This simple procedure more than anything helped to integrate the experiences into the spiritual and personal life

of the participants. This is an obvious learning technique utilized in many other disciplines, but rarely used within our congregations. Congregational programs are designed to do or learn, not reflect on what has occurred. We worship on Sunday mornings, but rarely have a venue to reflect on what we have experienced, heard or learned besides the occasional lunch time conversation. We serve our church in various ways, on committees, ministry teams and mission groups, but rarely take time to listen to God's voice found through our service. I can imagine a congregation which builds action and reflection into the life of its spiritual practices. One might see intentional Sunday lunches or special Sunday small groups designed to give participants a place to reflect on what has been experienced in worship in order to integrate that learning into their own spiritual lives. Other congregations might build intentional curriculum connecting worship and small groups which create a learning and reflection loop for individuals. This project demonstrated the importance of action and reflection in both the personal and congregational spiritual life.

Second, missional formation grows as individuals develop an intentional, spiritual life of listening to the Spirit of God. The *Exploring the Way* curriculum essentially taught two communities various techniques for making space in their lives to listen to the Spirit of God. I taught this during week two's lesson: "The spiritual disciplines are a means of keeping our inner ear listening to God and following God's call in our lives" (Appendix II). The formational and blended communities both sought to grow in their spiritual awareness during the project. Participant journals showed participants attempting to apply some of these lessons within the mission experiences or in their daily lives. Helping individuals listen to the Spirit of God in their lives is one of the key tasks

of congregations. Congregations often facilitate listening for individuals through the discipline of worship, Bible Study and service. Unfortunately, these congregations rarely frame these programs as spiritual disciplines in order to help individuals hear God's Spirit or process God's will in their lives. Examples of ways congregations could build off of this project learning include: offering worship journals or blogs which intentionally ask participants to reflect on God's voice in his or her life, providing testimony forums which allow individuals opportunities to speak about God's work in his or her life and allow him or her to hear God's work in other people's lives, and offering opportunities each week through small groups or missional groups to give testimonies of God's work and ministry. Learning to build an intentional life of listening to the Spirit of God is a key lesson for increasing missional formation.

Third, missional formation invites individuals to live in authentic, spiritual community. From the very beginning of this project, I intentionally named the three research groups "communities" to represent my hope of what they would become. The word "community" signifies something more than a gathering of individuals as a team or group. Rather, it intimates an interconnected group of individuals who need one another and whose interconnection makes each member strong. The blended community came the closest to actualizing this definition. The synchronicity of the missional experiences and the spiritual formation gatherings allowed them to share life in a way that none of the other communities accomplished. Within six weeks they had become a family of believers advocating, ministering and loving each other. I have seen many small groups, especially covenant groups such as Companions in Christ, bridge the gap between friends at church to true Christian community, but the blended community, in just six weeks

moved beyond even these experiences. Intentionally serving as a mission team and then spending intentional time in spiritual reflection, listening and spiritual exercises created a new kind of spiritual community. Within this community, individuals grew more into the image of Jesus as they lived their missional calling as the presence of Jesus in the world.

Finding ways to replicate this communal experience in missional formation within traditional congregational structures should be of utmost importance as congregations discover their unique missional callings. Let me outline a model for missional formation which might accomplish this goal. First, similar to traditional small groups, congregations could develop missional communities within their fellowship. These communities would integrate biblical learning, worship, spiritual disciplines and missional experiences over the course of a specific time period. I suggest at least a year. Over this year, the missional community would develop and plan a monthly missional experience, including at least one mission trip away from their community. These missional experiences would range in various types of missional service, but also focus on the unique sense of calling within the specific group. Simultaneously, each community would meet regularly for reflection on the missional events, accountability in spiritual disciplines, biblical teaching, corporate discernment and spiritual exercises. These missional communities would begin with a specific curriculum which taught them core lessons in spiritual formation, missional practices and ways to develop community practices. As the year continued, however, the gatherings would become more of a community than a required curriculum. For example, a missional community's gathering could begin with a short time of worship led by a different member each week, followed by opportunities to testify to the Spirit of God moving in their lives and mission during



the week. There would be moments of accountability in the spiritual disciplines. Finally, the community time would conclude either with a teaching time or a corporate spiritual exercise led by a member of the group. This experience of intentional community would be led by a missional facilitator, but the responsibilities of the community would be shared among the group. One of the goals of this year of life together would be discernment of the community's specific missional calling. As the community made this discovery, they would begin molding their spiritual practice and gatherings around this unique calling. Over the course of the first year and then into following years, the missional community would transform into a called out body of believers, living life, growing spiritually and serving Jesus together. For example, a missional community may discover a specific calling to serve the homeless in their community. They could develop a unique form of service or ministry to the homeless in their community. As they minister beside one another, they would continue to gather on a regular basis for spiritual and missional reflection, accountability, biblical teaching and spiritual exercises. As the community grew in faith together, they would begin to challenge each other in new ways of missional growth. As the communities grew, others who share the same sense of calling would also be welcomed into the community. At other times, the missional communities would separate in order to develop new communities, invite new members and discern new callings. In the end, the Kingdom of God would grow as the children of God grew more in Christ-likeness and lived out their missional callings in the world.

Besides proving a correlation between spiritual disciplines and missional living, this Doctor of Ministry project also raised several questions for further study. First, there remain deep mines of research and practice around the concept of spirituality types. I

personally enjoyed researching, examining and teaching the concepts around spirituality types during this project. Because it was a secondary purpose, though, I was not able to make any conclusions as to how the theory of typology related to specific types of missional service or spiritual disciplines. I hope someone else will take this question and build a specific research project to evaluate the thesis. A key practice for congregational practitioners from this research would include developing specific methods for directing individuals based on their own spirituality type towards programs and service. Second, there remain major areas of research for grasping the depth and breadth of individual faith journeys. After I listened to the twelve people in this project share their unique journeys of faith, I found both Fowler's Stages of Faith and Willow Creek's Reveal Continuum lacking the nuances for describing who we are, holistically, as people of faith. There are elements beyond our years of Christian experience and spiritual practices that determine who we are as Christ followers. The mystery of faith in Jesus lays in our creation as God's children, an intermingling of the physical, emotional, experiential and spiritual. While there has been much research into faith and practice, more obviously still can be done. In the end, though, we exist as mysteries of God's grace living victorious lives in missional service to our Master.

Before I conclude, let me share how this project has impacted me as a person and professional minister. First, this project allowed me to define and research a topic which God has been forming in me my entire life. Missional formation is not just a Doctor of Ministry project theme, it represents the world view God has created within me. Throughout my life I have sought to help others grow in missional faithfulness in my work as a missionary and mission pastor. At the same time, in my ministry as pastor and

Christian educator, I have sought to help individuals grow spiritually in order to be more like Jesus. I have always suspected a correlation between missional faithfulness and spiritual growth. This project allowed me the opportunity to pursue this intellectual and pastoral passion with vigor. I loved reading and researching many of the contemporary thoughts on the missional church. I found great enjoyment expanding my reading in spiritual formation. After the research, the writing discipline forced me to refine in words my own beliefs and theories about missional service and spiritual formation. Lastly, the project forced me to coin my own word which represents my passion for this synchronicity – missional formation - and seek to define and test it. I am thankful for this entire academic process.

Second, this project gave me enormous energy for ministry over the last year and a half. I began this project while I served as the Interim Pastor of The Baptist Church of Beaufort and completed it during the first year I returned as Associate Pastor. This transition proved more difficult than I originally imagined. The research, writing and ministry this project required allowed me to invest my intellectual energy in a healthy process of personal discovery. My Doctor of Ministry field supervisor and lead pastor coaching cohort in Columbia encouraged this process and provided me an extended learning community both for my intellectual and personal pursuits. While I am thankful for the opportunity to complete this project, I am more thankful for how God used this project process to bring blessings into my life.

Third, this process has given impetus to the second half of my life and ministry. The research I have done surrounding missional formation drives my energy and passion for pastoral ministry. Missional formation defines my philosophy and methodology as a

Christian pastor and determines the goals to which I will direct individuals and lead churches. All we do as congregations – ministry, worship, education, partnerships, and fellowship - should form us more into the image of Jesus as we are sent as the presence of Jesus into the world. As I move forward into ministry I am excited about the many new directions and opportunities this focus on missional formation will bring.

Finally, God has used the many individuals involved in this project to transform my life. Just like the other participants, I have been changed through my participation with these communities. I am honored and privileged to have shared so many sacred moments together. From each spiritual formation gathering to each missional experience, God impacted me as I shared life with these wonderful folks. I will take many things away from this experience, but the most important will be the relationships built and ministry with my project participants. Thank you!

Now, in the joy of life lived together, the love of shared missional experiences and the peace from mutual spiritual practices, may God bless this project, its results, its participants and all who gain knowledge from it. Amen!

APPENDIX A  
EVALUATIVE INSTRUMENTS

# Spirituality Type Questionnaire<sup>76</sup>

## Instructions

Look at each question in turn and choose which of the alternatives you prefer. You may agree with both options, but force yourself to make a choice, to state a preference. Choosing one option does not imply that the other option is wrong or that you have not sympathy with it.

If you prefer alternative “a” place a check mark in the box alongside that number on the answer grid. If you prefer alternative “b” place a check mark inside that box. Do not place a check mark in both boxes! Choose between “a” and “b.” You may find it difficult to answer a question, but try to make a decision and state a preference.

When you have completed all sixty questions, add up the number of check marks along each vertical column, and put that number in the total box at the foot of the table.

## Questions

Record your answers on the Answer Grid.

Do you prefer Christian faith to  
Expand your love for the whole creation  
OR

Challenge your inner being?  
When listening to sermons, do you prefer them to  
Explain and expound the meaning of particular biblical passages  
OR

Use the Bible as a starting-point for an exploration of contemporary issues?  
When listening to a sermon, do you prefer  
Your heart to be warmed  
OR

Your head to be challenged?  
Which of these sentences describes you best?  
I like worship services to start on time and finish when I expect them to  
OR

I don't mind worship services starting late, and they finish when they finish!  
When there are periods of silence in worship services, do you find that  
They last too long and you are never sure when they are going to finish  
OR

They are invariably too short?  
When thinking about The Baptist Church of Beaufort

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<sup>76</sup> Questionnaire is adapted from the one developed by Malcolm Goldsmith in *Knowing Me Knowing God: Exploring Your Spirituality with Myers Briggs* (Nashville: Abingdon Press, 1997), 42-54.

Could you describe in details its inside – what the windows show, the ceiling ornamentations, significant dates in its history, and the name of the hymnbook in the pews

OR

Do you tend to not notice details like this; rather you are aware of an overall effect but would find it difficult to describe the particulars?

When you speak to a preacher after a worship service, are you more likely to Say “Thank you”

OR

Raise questions about something that was said.

Do you

think that the Genesis beginning stories of Adam and Eve and creation have clear and unambiguous interpretations

OR

Think that there are a variety of meanings and interpretations which may be valid?

Do you find it

Reasonably easy and natural to talk to strangers who may be visiting your church

OR

Quite difficult to know what to say to visitors?

Do you prefer sermons

To work systematically through a series of biblical themes

OR

To talk about novels, films, plays, and controversial subjects and how they relate to the Gospel?

What is more important for a church congregation

To be in fellowship, accepting one another without questions

OR

To be honest searchers after truth, even though this may be quite painful for some people?

Do you think

The church should proclaim this historic faith which has been handed down to it

OR

Every age and situation may require a different response from the church?

Do you find it

Relatively easy to spend time alone in prayer

OR

Quite difficult maintaining a personal prayer life?

When thinking about our church (the building and congregation) do you

Tend to look for minor medications (but you are basically happy with the way things are)

OR

Dream about totally reordering the inside and making radical alterations to the way things are?

Which do you find the more acceptable when leading worship

A minister who is a nice person but a terrible preacher

OR

A minister who is a good preacher but whom you don't particularly warm to as a person?

Do you prefer sermons which

Give you specific details and proclaim “the truth”

OR

Open up a whole range of possibilities for you to think about?

Which of these phrases speaks most immediately to you of God –

“God was in Christ reconciling the world to himself”

OR

“Be still and know that I am God?”

Do you prefer

Facts and figures and things that make sense

OR

Ideas, concepts, and imaging possibilities?

Which appeals to you most –

Warmth

OR

Clarity

When thinking about worship services, do you

Like to know what you can expect, preferring a more traditional approach

OR

Like change and variety?

When you walk into a strange church, say on vacation, do you prefer to find

Evidence of Gospel engagement with the issues of the world

OR

A sense of quietness and retreat from the pressures of the world?

What do you prefer to get from worship –

A variety of colors, shapes, smells, or experiences

OR

A variety of ideas?

Following an interesting sermon, would you rather

Talk about it with a small group of friends

OR

Talk to the preacher seeking clarification on points you may have misunderstood?

Do you think

There are basic, nonnegotiable truths which people have to hold on to

OR

The truth always has to be discovered afresh by each generation in its own way?

Which statement best describes you:

I know lots of people in my local church, and do they really know me and my story.

OR

I tend not to know all that many people very well and feel that my story is a very personal thing.

What do you look for in a minister?

Practicality and being “down to earth”

OR

Vision and idealism

When you think about our congregation



Are you aware of many of the problems that people carry with them concerning themselves and their families

OR

Are you not particularly aware of the problems most of them have?

In the conduct of worship do you

Think people should be “duly authorized” before they take a leading role in the services

OR

Do you think anyone (and everyone?) should be encouraged to share in leading the services?

Which of these statements most closely describes your reaction if asked to go on a silent retreat for three or four days?

I would be very apprehensive and perhaps reluctant

OR

The idea is very appealing.

Which of these qualities do you most admire?

Perseverance

OR

Enthusiasm

When you think of your church leaders, are you more aware of their

Strengths

OR

Weaknesses

What do you value most in your spiritual life

Order

OR

Spontaneity?

Which word best describes the religious life?

Fellowship

OR

Solitude

When confronted by new ideas in theology, mission or church life, do you tend to

Be cautious of them until you find out whether they are true

OR

Welcome them until you discover they are false?

If you could only use one word, which of these words would you want to use?

Peace

OR

Justice

Do you think that, in general terms

Church rules and tradition should guide our pastoral work

OR

Pastoral opportunities should take precedence over church order and tradition?

Which of these statements best summarizes your preferences?

I need many things to awaken my sense of God’s presence

OR

I need a still focal point to help me be aware of God’s presence.

Do you think that giving to projects overseas should  
Come after the needs of the local church – its mission, outreach, buildings, etc. – have  
been attended to

OR

Take priority over spending on your own church?  
When conflict arises in your congregation, do you tend to feel that  
This is a failure of Christian love, and is greatly to be regretted

OR

This is an inevitable part of being human, and may be creative?  
When thinking about mission and evangelism, which of these phrases gives most  
problems –

“No man comes to the Father but through me”

OR

“In my Father’s house are many rooms”?

Which do you prefer –

A well-attended worship service, with hymns and many people participating

OR

A very quiet worship service, perhaps with fewer people attending, where you are “left  
along” with your thoughts?

When you hear people say that we now live in a multi-faith society, do you first think that  
this

Seriously challenges the churches, who must be vigilant not to compromise their faith

OR

Offers all sorts of opportunities to the churches for working together with people of other  
faiths?

When babies of children cry during a worship service, do you

Feel it is good to have a whole family worshipping together, even though it may be a  
little disruptive

OR

Think arrangements ought to be made to care for the children in ways that won’t intrude  
on or disrupt the service/

If your church was burned down, and you were building a new one (ignoring issues about  
insurance) would you

Hope to incorporate as much of the old building and artifacts as possible

OR

Try to create something completely different, abandoning anything from the old building  
which was still available?

Do you think Christian faith is primarily concerned with

Transforming the world

OR

Transforming the soul?

Which of these options most clearly describes you?

You notice little things in the sanctuary like whether the banners are straight, the candles  
are lit and whether the church has been cleaned properly

OR

These things tend to pass you by until your attention is drawn to them

Are you primarily  
Appreciative of the local church and its ministry

OR

Critical of the local church and its ministry?

Which of these pairs do you think is the most important when thinking about the church  
Structure and tradition

Or

Flexibility and spontaneity?

A good approach to spirituality is one which addresses the subject in  
Considerable breadth

OR

Considerable depth?

Do you tend to appreciate a sermon primarily

For the way in which it is crafted, for the way in which it hangs together and the theme  
develops

OR

For its inspirational qualities and for the vividness of its imagery?

Which image of the church do you prefer – that is a

Pastoral community

OR

Prophetic community?

When doing various pieces of work, do you tend to

Be well organized and prepared

OR

Leave things very much to the last minute?

Which of these statements describes best how your faith is developed –

Having the opportunity to talk it through with others

OR

Having the time and space to think by yourself?

Which describes you best?

You learn by taking things one step at a time and gradually building up a big picture

OR

You learn by grasping the big picture and then begin to work at the details.

All these things are important in the life of the church, but would you prefer to be  
involved in

Visiting the sick or bereaved

OR

Working on the finance, fabric and long-term planning issues?

Which of these statements is closest to what you think?

When people have questions about life and their experiences the church should be able  
to give the right answers to them

Or

When people have these sorts of questions, they need to be able to understand why they  
are asking them, and “stand alongside” the questioner in their search for answers.

Do you think it is more likely that

People begin to think about spiritual things and then seek out a church

OR

People become associated with a church for many reasons and may then begin to think about spiritual things?

When thinking about our church are you primarily concerned about

Things as they are, and how they have reached this stage – that is, the present as a continuation of the past

OR

Things as they might be, with little reference to the past?

Which of these phrases most closely fits your viewpoint

Jesus is my Savior, and therefore, by extension, the Savior of the whole world

Jesus is the Savior of the whole world, and therefore he must also be my Savior?

Do you think the Christian faith offers you, in essence,

Assurance, security and structure

OR

Adventure, unpredictability, and insecurity?

# Spirituality Type Answer Grid

Place a check mark in *either* box **a** or box **b**. NOT IN BOTH!

No.	a	b	No.	a	b	No.	a	b	No.	a	b
1			2			3			4		
5			6			7			8		
9			10			11			12		
13			14			15			16		
17			18			19			20		
21			22			23			24		
25			26			27			28		
29			30			31			32		
33			34			35			36		
37			38			39			40		
41			42			43			44		
45			46			47			48		
49			50			51			52		
53			54			55			56		
57			58			59			60		
Total	1	2	Total	3	4	Total	5	6	Total	7	8

**Name:** \_\_\_\_\_

**Community:**

\_\_\_\_\_ Blended  
 \_\_\_\_\_ Formational  
 \_\_\_\_\_ Missional

Inventory Type\* \_\_\_\_\_

\*To be completed by examiner.

## Spiritual Type Survey<sup>77</sup>

Directions: Circle the answer that most closely relates to who you are. You may be torn between two answers. Please choose the answer that resembles you most of the time. Tally the circles for each column on the back page.

		1	2	3	4
1	<b>Order of worship</b>	A carefully planned and orderly worship program is a glory to God.	A deeply moving and spontaneous meeting is a glory to God.	Simplicity and some silence are important elements needed for worship.	It is not a service, but ordering ourselves to God's service that is important.
2	<b>Time</b>	Stick to Announced beginning and ending of worship services	It is important to extend the meeting time if one feels led to do so	All time is God's time. A sense of timelessness is important.	Gather whenever and for as long as you need to accomplish the task.
3	<b>Prayer</b>	Words express poetic praise; we ask for knowledge and guidance.	Let words and feelings evoke God's presence in this moment.	Empty the mind of distractions and simply be in the presence of the holy.	My life and my work are my prayer.
4	<b>Music</b>	Music and text express praise to God and belief about God.	Singing warms and unites us and expresses the soul's deepest heart.	Chant and tone bring the soul to quietness and union with God.	Songs can mobilize and inspire to greater effort and dedication.
5	<b>Preaching</b>	The Word of God, rightly proclaimed, is the centerpiece of worship.	The Gospel, movingly preached, is the power of God to change lives.	Proclamation is heard when the Spirit of God speaks to the inward heart.	What we do is our "preaching" and speaks louder than anything we say.
6	<b>Emphasis</b>	A central purpose is that we fulfill our vocation (calling) in the world.	A central purpose is that we learn to walk in holiness with the Lord.	A central purpose is that we be one with the creator	A central purpose is that we obey God's will completely.

<sup>77</sup> John Ackerman, *Listening to God: Spiritual Formation in Congregations* (Bethesda, MD: Alban Institute, 2001), 48-49.

7	<b>Support of Causes</b> (Circle the column with most words represent you).	Support seminaries, publishing houses, scholarship, preaching to others.	Support evangelism, missions, spreading the word on television and radio.	Support places of retreat, spiritual direction, and liturgical reform.	Support political action to establish justice in society and its institutions.
8	Criticism	Sometimes I have been called too intellectual, dogmatic, and "dry"	Sometimes I can be too emotional, dogmatic, and anti-intellectual.	Sometimes I can escape from the world and am not realistic.	Sometimes I have tunnel vision and can be too moralistic.
9	<b>Dominating Themes</b> (Circle the column with the most words that represent you).	Discernment, discipline, knowledge, order, grace, justification.	Love, conversion, witness, spontaneity, sanctification	Poverty, humility, wisdom, letting go, transcendence	Simplicity, purity of heart, action, temperance, obedience, martyrdom
10	<b>Member Criteria</b> (What is necessary to be a part of our church).	Assent to doctrine; baptism; endorsement of our group.	A personal inward experience of God, baptism; public declaration.	All who face Godward are incorporated in the holy.	Unity with humankind is membership in God's kingdom.
11	<b>Ritual and Liturgy</b>	Ritual and liturgy evoke memory and presence, teaching traditional truths.	Ritual and Liturgy are not of great importance.	Ritual and liturgy are ways in which God becomes present to us.	Ritual and liturgy are one way we make statements about inner conviction.
12	<b>Concept of God</b>	God is revealed in Scripture, sacrament, and in Jesus Christ and his cross.	I can feel that God is real and that Christ lives in my heart.	God is mystery and can be grasped for, but not completely known.	We participate in the mystery of God when we become creators with God in the world.
		1	2	3	4
	Total the circles in each column on the front and back.				

## **Interview Sheets**

### **Pre-Project (week 2) Interview Notes**

Interview #:

Date:

Community:

Spirituality Wheel Score:

Myers Briggs Spirituality Score:

Tell me about your faith journey. How did you become the person of faith you are today?

Describe one time in your life of extraordinary spiritual growth? What happened? What was the catalyst?

As you think about this project – what things do you think you will respond to most to (what are you most excited about?). What things are you dreading or think will not help you grow?

What is your purpose as a follower of Jesus? Why do you follow him?

### **Post-Project Interview Notes**

Interview #:

Date:

Community:

Spirituality Wheel Score:

Myers Briggs Spirituality Score:

Tell me about your faith journey. How did you become the person of faith you are today?

Where have you grown the most in this missional formation experience? Can you describe an “aha” moment during this experience?

What has been your biggest frustration?

Which of the spiritual practices we experienced in this project most connected with who you are as a person of faith?

What could we have done to help you grow more spiritually? How could this experience been better organized to fit you specifically?

What other questions or comments do you have for me?



## Journal Sample Page

Missional Community Missional Formation Journal

Where have you seen God working in your life this week as you have served?

[illegible]

APPENDIX B

PARTICIPANT COMMUNICATION AND RESOURCES

## **Newsletter June 15, 2009**

### **Missional Formation Experience Coming in August**

Dear Church Family –

Thank you for how you have walked with me over the last two years you through my Doctor of Ministry degree. I'm excited to say my seminars are complete and I'm also done. In August I will begin the last part of this degree, my doctoral project. For this project I will need your help.

Out of my passion for spiritual formation and missions I have developed an experience in what I call missional formation. Missional formation is the process through which we are formed more like Jesus as we serve others. This experience will help us grow spiritually as we are sent into the world as missionaries.

I would love for you to participate in this project experience! Everyone is invited, but I only have room for 30 people. Let me give you some details to help your decision:

**Timeframe:** 6 weeks (August 2 to September 16)

- August 2: Orientation Meeting (6:00 pm)
- September 12-13: Mission experience in Allendale, SC
- September 16: Debriefing Meeting (6:00 pm)

**Project Purpose:** To examine how being missional in our lives helps us grow to be more like Jesus.

**Goal:** Spiritual Transformation – to grow closer to Jesus as we participate.

**How will it work?** Each person will be randomly chosen to participate in one of three groups: a formational community, a missional community or a blended community. I will lead each community through a specific curriculum and/or missional experience. You will not know your community until the orientation meeting.

**What will be expected of participants?**

- Each participant needs to commit to 8 meetings, 4 local mission opportunities, and one 2 day (Saturday-Sunday) regional mission trip to Allendale over a 6 ½ week timeframe. This is the maximum amount of time needed for the blended community. The other communities will have less time requirements. However, because of the need for a random sample until orientation, each participant will need to commit to the blended community at the front end.
- Each person will complete a series of written pre-experience spiritual growth survey, 2 spiritual type surveys and a post-experience survey.
- Each person will be asked to keep a spiritual journal recording their experience.
- I will interview two people from each community during the experience to see where they are growing spiritually.
- Each person will be expected to be engaged in the process of the small group and the missional elements. In other words, I hope you will put everything into it so that you can get the most out of the experience.

**What should I expect from the leader?**

- Respect – I will respect your time, your personhood, your experience and your commitment to the project.

- Information – I will provide various levels of information throughout the experience. By the debriefing meeting, I will share as much of the results as I have at the time, especially information related to spirituality types.
- Confidentiality – I am asking you to trust me with your spiritual lives. No personal information will be shared outside the communities, with the congregation or with the subsequent thesis.
- Freedom – If at any time you do not feel comfortable, you have the opportunity to opt out of the experience.

**What should I expect from the experience?**

- New, deeper, spiritual relationships through small groups and missional experiences.
- Opportunities to explore spiritual practices.
- Learnings about yourself as a child of God – why do some things help you grow spiritually and some things do not?
- Transformational missional experiences

Have I peaked your interest? I hope you will give your participation prayerful consideration. Feel free to contact me if you have any questions. I need to know you can participate by July 1<sup>st</sup>. You can contact me at 524-3197, 252-6728 (cell) or [espivey@bcob.org](mailto:espivey@bcob.org). Thanks for your help and support.

Eric  
Associate Pastor

## **Personal Invitation Letter**

June 17, 2009

Dear ...:

I want to personally invite you to participate in my Doctor of Ministry project in August. This project experience is built on the synergy between spiritual formation and missional living – something I am calling missional formation.

For the project I have developed 3 sets of curriculum and experiences to help us grow spiritually as we are sent into the world as missionaries. I will be examining how these different experiences help various kinds of people to grow spiritually. I hope to discover how we can grow more spiritually as we love others at our church. Let me share some of the details with you.

**Timeframe:** 6 weeks (August 2 to September 16)

- August 2: Orientation Meeting (6:00 pm)
- August 4 – September 9: Small group gatherings
- September 12-13: Mission experience in Allendale, SC
- September 16: Debriefing Meeting (6:00 pm)

**Project Purpose:** To examine how being missional in our lives helps us grow to be more like Jesus.

**Goal:** Spiritual Transformation – to grow closer to Jesus as we participate.

**How will it work?** Each participant will be randomly chosen to participate in one of three groups: a formational community, a missional community or a blended community. I will lead each community through a specific curriculum and/or missional experiences. You will not know your community until the orientation meeting.

**What will be expected of participants?**

- You need to commit to 1 Orientation meeting (1.5 hours), 6 small group meetings, 3 local mission opportunities, one 2 day (Saturday-Sunday) regional mission trip to Allendale, and 1 Debriefing meeting (1.5 hours) over a 6 ½ week timeframe. This is the maximum amount of time needed for any of the communities. The other 2 communities will have less time requirements. However, because of the need for a random sample, you will not know your community until the orientation meeting. You need to be able to make these time commitments at the front end.
- You will complete a series of 4 surveys: 1 pre-experience spiritual growth survey, 2 spiritual type surveys and 1 post-experience survey.
- You will be asked to keep a spiritual journal recording your experience.
- I will interview two people from each community during the experience to see where they are growing spiritually.

- You will be expected to be engaged in the process of the small group and the missional elements. In other words, I hope you will put everything into it so that you can get the most out of the experience.

#### **What should I expect from the leader?**

- Respect – I will respect your time, your personhood, your experience and your commitment to the project.
- Information – I will provide various levels of information throughout the experience. By the debriefing meeting, I will share as much of the results as I have at the time, especially information related to spirituality types.
- Confidentiality – I am asking you to trust me with your spiritual lives. No personal information will be shared outside the communities, with the congregation or with the subsequent thesis.
- Freedom – If at any time you do not feel comfortable, you have the opportunity to opt out of the experience.

#### **What should I expect from the experience?**

- New, deeper, spiritual relationships through small groups and missional experiences.
- Opportunities to explore spiritual practices.
- Learnings about yourself as a child of God – why do some things help you grow spiritually and some things do not?
- Transformational missional experiences

Have I peaked your interest? It would mean a great deal to me for you participate in this experience. I hope you will give it prayerful consideration.

**Please call or email me to sign up by July 3<sup>rd</sup> (524-3197 – office; 252-6728 – cell; [espivey@bcob.org](mailto:espivey@bcob.org)).** I only have space for 30 people to participate, so let me know as soon as you decide. You can also contact me if you have any questions about the experience. Thanks again for your help and support.

Sincerely,

Eric Spivey  
Associate Pastor

## Email Communication July 18<sup>th</sup>, 2009

Dear Friends -

Greetings from the Great Southwest. Our family has made a lay over in Farmington, NM with a wonderful college friend and her family. We've had many fun adventures on our trip across the country and will be arriving in the Grand Canyon on Monday.

I'm writing because you have agreed to participate in my Doctor of Ministry project on missional formation. Thank you so much. Here are the participants who have agreed to participate:

### *1. List of Ten people...*

I'm thankful for your willingness to work through this small group experience in missions with me. As you can tell, I still need some more people to participate. I hope to have 30 folks. I've learned quickly that trying to find a 6 week window where 30 people are all in town is quite impossible. So, let me ask you to help me. If you know of anyone who you think would be willing to participate, please invite them to participate (even if they might be gone a week or so during the project time period). Thanks.

Just a reminder - we will have our orientation meeting on Sunday, August 2, 2009 at 6:00 in the Green Room (I think - I'm out of town, remember). I will return to the office on Monday, July 28. If you have any questions you can email me. I hope to have some internet connections over the next week.

Thanks. And God Bless.

Eric

## Second Newsletter Article, July 18<sup>th</sup>, 2009

### Missional Formation Small Group Experience

As many of you know I am conducting a small group experience in missional formation this August for 6 weeks for my Doctor of Ministry project. Many people have expressed interest in the project, but have not been able to participate because of being out of town during some of the project time period. I've learned quickly that trying to find a 6 week window where 30 people are all in town is quite impossible. So, I would like to open up the experience to folks who cannot be here the entire time. Maybe you will be out of town for a week or away for a weekend, you can still participate.

Let me invite you again to participate. Here are some of the details again:

**Timeframe:** 6 weeks (August 2 to September 16)

- August 2: Orientation Meeting (6:00 pm)
- August 4 – September 9: Small group gatherings
- September 12-13: Mission experience in Allendale, SC
- September 16: Debriefing Meeting (6:00 pm)

**Project Purpose:** To examine how being missional in our lives helps us grow to be more like Jesus.

**Goal:** Spiritual Transformation – to grow closer to Jesus as we participate.

**How will it work?** Each participant will be randomly chosen to participate in one of three groups: a formational community, a missional community or a blended community. I will lead each community through a specific curriculum and/or missional experiences. You will not know your community until the orientation meeting.

#### What will be expected of participants?

- You need to commit to 1 Orientation meeting (1.5 hours), 6 small group meetings, 3 local mission opportunities, one 2 day (Saturday-Sunday) regional mission trip to Allendale, and 1 Debriefing meeting (1.5 hours) over a 6 ½ week timeframe. This is the maximum amount of time needed for any of the communities. The other 2 communities will have less time requirements. However, because of the need for a random sample, you will not know your community until the orientation meeting. You need to be able to make these time commitments at the front end. *If you cannot commit to all of this, I understand. Please still come and participate as you can.*
- You will complete a series of 4 surveys: 1 pre-experience spiritual growth survey, 2 spiritual type surveys and 1 post-experience survey.
- You will be asked to keep a spiritual journal recording your experience.
- I will interview two people from each community during the experience to see where they are growing spiritually.



- You will be expected to be engaged in the process of the small group and the missional elements. In other words, I hope you will put everything into it so that you can get the most out of the experience.

#### **What should I expect from the leader?**

- Respect – I will respect your time, your personhood, your experience and your commitment to the project.
- Information – I will provide various levels of information throughout the experience. By the debriefing meeting, I will share as much of the results as I have at the time, especially information related to spirituality types.
- Confidentiality – I am asking you to trust me with your spiritual lives. No personal information will be shared outside the communities, with the congregation or with the subsequent thesis.
- Freedom – If at any time you do not feel comfortable, you have the opportunity to opt out of the experience.

#### **What should I expect from the experience?**

- New, deeper, spiritual relationships through small groups and missional experiences.
- Opportunities to explore spiritual practices.
- Learnings about yourself as a child of God – why do some things help you grow spiritually and some things do not?
- Transformational missional experiences

I promise we will have fun together as we learn and grow. Can email me questions if you have any while I'm away - or just let me know that you will participate via email. I'll have internet connections along the way.

Blessings, Pastor Eric

## **Orientation Reminder**

July 30, 2009

Missional Formation Project

Dear ...,

Thank you for expressing an interest in participating in my Doctor of Ministry project on missional formation.

This Sunday, August 2, the project will start with an orientation in the Green Room at 6:00 pm. During the meeting we'll spend a short time talking about the theological and biblical underpinnings of missional formation. Then, we'll quickly move to the logistics and details of the project and your participation. These details will include calendars for all of the three communities. At the end of the meeting, we'll complete the first of the spiritual growth surveys. Plan for the meeting to last until 7:30 pm.

This orientation meeting is designed to answer all of your questions before you actually commit to participation. So, if you still have some questions about the timeframe or your ability to commit, please come and get all of the information before you decide.

Thanks for who you and what God is doing in your life. I look forward to seeing you on Sunday.

Sincerely

Eric Spivey  
Associate Pastor

## Participant Orientation Agenda

### Orientation Agenda

Sunday, August 2, 2009

Call to worship: Matthew 22:33-40

Why are we here?

**Project Purpose:** To examine how being missional in our lives helps us grow to be more like Jesus.

**Goal:** Spiritual Transformation – to grow closer to Jesus as we participate.

Deep Gratitude and Prayer

Getting Started -

1. Partnership Covenant
2. Community Calendars
3. Community Lottery
4. Evaluations –
  - a. 3 Surveys
    - i. Spiritual Growth Pretest – Tonight
    - ii. 2 Spiritual Type Surveys – Take home with you and return by August 22<sup>nd</sup>.
    - iii. Spiritual Growth Post Test – At the Debriefing Meeting
  - b. Spiritual Journals
    - i. The purpose of the journal is to see where God is moving in your life during this experience. The journal is confidential. To journal means to keep a record of thoughts, feelings, questions, and insights over time. Journaling is a spiritual practice that helps us pay attention to God's presence in daily life. It can help us notice God's guidance and respond to our lives.<sup>78</sup>
    - ii. Journal Practice: “*When in your life were you particularly aware of God's presence or guidance?*” You may use words, symbols, images, or phrases to record your response in your journal.
  - c. Interviews
    - i. I will ask two people randomly from each group to interview at different weeks during this experience. These interviews will last approximately 15-20 minutes a piece.
5. Debriefing
  - a. Our Debriefing session will be on *Wednesday, September 16*. At this meeting I want to hear from all of the communities. “What worked and what didn't?” “Where did you see God working and moving?” These will be the kinds of questions I ask.

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<sup>78</sup> Marjorie Thompson and Stephen D. Bryant, *Exploring the Way: An Introduction to the Spiritual Journey: Leader's Guide* (Nashville: Upper Room Books, 2005), 24-25.

- b. At this session, I will also speak about spirituality type indicators and provide you with your indicator type.

#### Closing Practice

Invite a time of quiet reflection: **What are your hopes for the time ahead of us as communities on mission? What are your anxieties about these next weeks together? Present both your hopes and your fears to God in silent prayer.**<sup>79</sup>

Take Spiritual Growth Pretest.

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<sup>79</sup> *Ibid.*

## Teacher Orientation Agenda

### Orientation Agenda

Sunday, August 2, 2009

Call to worship: Matthew 22:33-40

- Let me read the words of Jesus one more time ... Listen to these words as if Jesus is speaking to you ...
- Biblically – Jesus combines the great statement of faith with a command found in Lev. 19. If John 3:16 is the essence of the Gospel story – These commandments are the essence of what it means to be a Jesus follower.
- Theologically – these words shape our formation as people of faith. They direct our minds and our hands.

Why are we here?

- These verses remind us why we exist as Christians – to love Jesus and love others. How we can do this better as a church is the question that brings us here. It's the question we will examine during the next 6 weeks. But not directly.
- My story –
  - Missionary, Missions/Formation Pastor, Doctor of Ministry

**Project Purpose:** To examine how being missional in our lives helps us grow to be more like Jesus.

**Goal:** Spiritual Transformation – to grow closer to Jesus as we participate.

Deep Gratitude and Prayer

What is the Project Process?

6. Partnership Covenant – Go over covenant.
7. Community Calendars –
8. Content Review (Formational Curriculum and Missional Events)
9. Evaluations –
  - a. Why the testing? I want to learn from you. The best way to do this is to see how this experience impacts your life.
  - b. You will take 4 tests:
    - i. Spiritual Growth Pretest – this test will examine your spiritual beliefs, attitudes and behavior. There's no easy way to measure spiritual growth, but this is an effort to help us look at how these things change over time.
    - ii. 2 Spiritual Type Surveys – Just like we all have different personalities, also all come at our faith and spiritual growth differently. These surveys will explore your spiritual type and help us evaluate how different types experience the differences in the formational and missional experiences. Due August 22
    - iii. Spiritual Growth Post-test
  - c. Spiritual Journals

- i. I am providing each of you a spiritual journal for your experience. Describe the difference between journaling and keeping a diary. The purpose of the journal is to see where God is moving in your life during this experience. The journal is confidential.
    - ii. As a way of better understanding your spiritual journey during this project, I ask that you let me read your journal at the end of this project. I will take notes from the journals and then return them to you. I will destroy the notes after my thesis has been written.
    - iii. To journal means to keep a record of thoughts, feelings, questions, and insights over time. Journaling is a spiritual practice that helps us pay attention to God's presence in daily life. It can help us notice God's guidance and respond to it.<sup>80</sup>
  - d. Interviews
    - i. I will choose two people randomly from each group to interview at different weeks during this experience. These interviews will last approximately 15-20 minutes a piece.
- 10. Debriefing
  - a. Our Debriefing session will be on Wednesday, September 16. At this meeting I want to hear from all of the communities. What worked, what didn't? Where did you see God working and moving will be the kinds of questions I ask?
  - b. At this session, I will also provide the spirituality type indicators. I will lead a short lecture to introduce the different types to help you understand your help and look for ways to help you grow spiritually related to your type.
- 11. Are there any questions?
- 12. Sign Partnership Covenant
- 13. Community Lottery
- 14. Spiritual Practice:
  - a. Journal Practice: **Let's take a few minutes to respond to this question in your journals: "When in your life were you particularly aware of God's presence or guidance?" You may use words, symbols, images, or phrases to record your response in your journal.** I'll give the group a few minutes to write these down.
- 15. Announce Communities and give out notebooks.
- 16. Closing Practice

Have communities gather together – have each person introduce themselves – name, family. Answer one of these questions for those who are willing: **What are your hopes for the time ahead of us as communities on mission? What are your anxieties about these next weeks together? Present both your hopes and your fears to God in silent prayer.**<sup>81</sup>

Test Taking

- Provide test for each person. Give as much time as possible.

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<sup>80</sup> Marjorie Thompson and Stephen D. Bryant, *Exploring the Way: An Introduction to the Spiritual Journey: Leader's Guide* (Nashville: Upper Room Books, 2005), 24-25.

<sup>81</sup> *Ibid.*

## **Partnership Covenant**

Between Eric Spivey and Project Participants

### **Setting**

The third year of my Doctor of Ministry degree at Gardner Webb University requires that I develop and implement a project of learning and growth in my ministry setting. My project springs out of my passions and position as Minister of Christian Formation and Missions at The Baptist Church of Beaufort (SC). I have developed a missional formation experience to help us grow spiritually as God sends us into the world as missionaries.

Overall, I want all of us to grow spiritually as we venture on this six week journey. We will all do different things, but I pray for God to transform us and use us as we go through this together. As we go through this experience, I want to learn from you and your experience. This requires action and reflection. We will go through the experience together, but we will also step back and learn for that experience as well. I will combine these learnings in my final project thesis to better understand the process of missional formation.

This covenant outlines what we can expect from one another in order to both experience spiritual growth and learn from the experiences.

### **Participant Agreement:**

1. I agree to participate in this six week missional formation experience from the August 2 Orientation meeting to the September 16 Debriefing meeting.
2. I agree to make this project a priority in my life and schedule. I will work to make each community gathering and event. I will contact the leader when outside events prohibit me.
3. I will work with my community members to pay for any community expenses (These expenses will be less than \$75/person including missional projects and mission trip to Allendale). If these costs are prohibitive I will let my leader and community know. I will work with them so that costs do not keep me from participating.
4. I agree to take a pre-test, 2 spirituality indicators surveys, and one post test.
5. I agree to keep a spiritual journal during the project timeline based on what I learn at the Orientation meeting. I agree to make my spiritual journal available to the leader for learning at the end of the project. If I cannot do this, I will let the leader know of my reasoning.
6. I agree to bring myself to this process. I will complete the tasks asked of me. I will be honest with my community members and with my leader concerning the experience.
7. I understand that I have the option to back out of this experience at anytime, but I agree to speak with the leader before doing so.
8. I will abide by an oath of confidentiality concerning my community members. What happens or is said in my group will stay there.

### Leader Agreement

1. I agree to be actively involved in our spiritual growth for the entire project timeline. I will show up on time, lead the gatherings and work to provide the best experience possible for each participant.
2. I agree to be open and honest with each group. I will bring myself to the experiences as well.
3. I agree to inform all participants of the results from this project. I will share many of these at the Debriefing meeting, but will also make my final thesis available to any and all.
4. I will keep the names of all participants confidential in the final thesis. I will paint with a broad stroke the key learnings from the tests, journals and interviews.
5. If a participant is uncomfortable with some of the qualitative research (journals and interviews), I agree to work with the participant to keep them in the project.
6. I agree to respect all participants.

Signed



Eric Spivey, leader

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Participant

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Date



## **Community Calendars**

### **Blended Community Calendar**

Tuesday, August 4	Blended Community small group gathering (6:00 pm in the Elisha House)
Saturday, August 8:	Workday at BCOB (2 hours of service)
Tuesday, August 11:	Week 2 of Blended Community small group gathering
Tuesday, August 18:	Week 3 of Blended Community small group gathering
Tuesday, August 25:	Week 4 of Blended Community small group gathering
Friday, August 28:	Blended Community serves at Souper Friday night
Tuesday, September 1:	Week 5 of Blended Community small group gathering
Sunday, September 6	Blended Community leads worship at Hunting Island State Park
Tuesday, September 8:	Week 6 of Blended Community small group gathering
September 12 – 13:	Short term mission trip to Allendale, SC
Wednesday, September 16:	Debriefing meeting with all participants

### **Missional Community Calendar**

Saturday, August 8:	Workday at BCOB
Friday, August 21:	Missional Community Serves at Souper Friday night
Sunday, August 30:	Missional Community leads worship at Hunting Island State Park (9:00 AM – 30 minute service)
September 12 – 13:	Short term mission trip to Allendale, SC
Wednesday, September 16:	Debriefing meeting with all participants

## **Formational Community Calendar**

Wednesday, August 5	Formational Community small group gathering (6:00 pm in the Elisha House)
Wednesday, August 12:	Week 2 of Formational Community small group gathering
Wednesday, August 19:	Week 3 of Formational Community small group gathering
Wednesday, August 26:	Week 4 Formational Community small group gathering (Meet at 7:15 or on Thursday, August 27)
Wednesday, September 2:	Week 5 of Formational Community small group gathering
Wednesday, September 9:	Week 6 of Formational Community small group gathering
Wednesday, September 16:	Debriefing meeting with all participants

# Outline of Missional Elements

## 1. Workday at BCOB

- 8:30 AM - Meet in the Fellowship Hall
- Each community will work on a service project at the church for 2 hours.
- Done by 10:30. (Times can change based on community needs)

## 2. Provide Meal and Serve at Souper Friday night

- Coordinate preparation of meal for 75 people.
- 5:15 PM – Meet in the Fellowship Hall
- 6 – 7:30 – Serve meal and greet neighbors at Washington Street Park
- 7:30 – Clean up and bring supplies back to church

## 3. Lead worship at Hunting Island State Park

- 8:00 AM – Meet at church to travel together to Hunting Island
- Every Sunday, LowCountry Ministries provides a worship service at the HISP campground for campers.
- Worship service at 9:00 AM for 30 minutes
- Community needs to develop order of worship and lead worship service – elements include: prayer requests, singing, preaching/testimonies, scripture.

## 4. Short term mission trip to Allendale, SC (September 12-13)

- Meet at 6:45 the church
- Work with FBC, Allendale as it ministers to its community.
- One team will organize a food pantry. Another team will work with other elements of this workday.
- Spend the night at FBC, Allendale. Lead worship on Sunday morning. Come home Sunday afternoon.

# Outline of Formational Curriculum

*Exploring the Way: An Introduction to the Spiritual Journey*<sup>82</sup>

## Content

The material in Exploring the Way will cover a period of 6 weeks:

- Week one (August 2): *Beginning the Journey*: Explores a definition of spiritual formation as a lifelong process of being shaped according to the image of Jesus for the sake of the world.

Spiritual practice: Journaling

- Week 2 (August 9): *Sharing the Adventure*: Explores the adventure of life with God and the role of the spiritual disciplines in helping us become more intentional on the path toward God.

Spiritual Practice: sharing our faith journeys

- Week 3 (August 16): *Bread for the Journey*: Explores scripture meditation as a powerful means of spiritual formation and nourishment for the journey.

Spiritual practice: *lectio divina* (meditating on scripture)

- Week 4 (August 23): *Drink for the Journey*: Explores prayer as a way to pay attention to the divine by “practicing the presence of God” on our daily journey.

Spiritual practice: breathe prayer, a way of praying without ceasing.

- Week 5 (August 30): *Companions on the Way*: Explores the gift of one another, learning how close attention to others helps us pay attention to God.

Spiritual practice: holy listening

- Week 6 (September 6): *Reaching out in Love*: Explores a way of noticing God’s presence in daily life that leads us beyond ourselves and into God’s call to reach out to the world.

Spiritual practice: daily examen.

## Process

The weekly sessions will follow the outline below.

1. Sharing Insights: sharing learnings and questions from the prior weeks’ reading and spiritual exercises.
2. Setting the Stage: Developing and understanding of the week’s theme and featured spiritual practice.
3. Taste and See: Experiencing together a spiritual practice that will lead to individual practice the following week, using the spiritual exercises for guidance.

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<sup>82</sup> Marjorie Thompson and Stephen D. Bryant, *Exploring the Way: An Introduction to the Spiritual Journey: Leader's Guide* (Nashville: Upper Room Books, 2005). Material comes from the Introduction.

## Community Lottery

After looking at the calendars for all three communities, the communities to which I can give the most time include: (Check as many as possible)

- ☐ Formational Community
- ☐ Missional Community
- ☐ Blended Community

[Note: If you would miss one event for a specific community that community would still be possible for you to participate]

Name: \_\_\_\_\_

# Community Lottery

#	Blended	Formational	Missional
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			
11			

## Spiritual Formation PowerPoint Week 1

### Beginning the Journey Week 1 of Exploring the Way

#### Opening Worship

Psalms 139:1-2

O Lord, you have searched me and known me.  
You know when I sit down and when I rise up;  
you discern my thoughts from far away.

#### Introductions

- Name and family
- “The thing that most excites me about this process is ...”

### What is Spiritual Formation? Life as a Sacred Journey

- The call to be on a journey of transformation sounds throughout the NT.
- The NT clearly states the goal of the spiritual journey is our formation in the likeness of Jesus.
- The heart of our formation in Jesus lies in our openness to God’s presence.

### Taste and See “Above and Below the Line” Benediction

2 Corinthians 3:18:

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.

**Email Communication, Friday August 8<sup>th</sup>, 2009**

Dear Missional and Blended Communities –

Tomorrow is our workday at the church. You may or may not know that we will have a funeral at the church for ..., ...'s mother, at 11:00.

Because of this funeral, I have decided to change the times of our workday to 7:30 – 9:30 am. We'll be working and cleaning our fellowship hall as a part of our workday. Preparing it for Wednesday night meals and getting it ready to paint this fall. It should be a fun way to spend our morning together.

We'll be done by 9:30 for those who need to get ready for the funeral. If you want, we also have showers in the fellowship hall if you need to use them.

Send me an email if this hampers you any.

I won't have any breakfast, but I'll have coffee and juice for those who need it.

Thanks,

Eric



## Spiritual Formation PowerPoint Week 2

### Sharing the Adventure Week 2 of Exploring the Way

#### Opening Worship Music (Taize – *Stay with Us*)

Jeremiah 6:16

Thus says the Lord:

Stand at the crossroads, and look,  
and ask for the ancient paths,  
where the good way lies;  
and walk in it,  
and find rest for your souls.

#### Sharing

- Insights or ideas from the last week.
- Where have you seen God moving?

#### Setting the Stage

- Review: Life is a sacred journey, the purpose of which is spiritual formation.
- Our sacred journeys are a lifelong adventure  
What's the difference between wandering around and setting out on an adventure?

#### Setting the Stage

- Review: Life is a sacred journey, the purpose of which is spiritual formation.
- Our sacred journeys are a lifelong adventure
  - P. 21 “When have I undergone a positive change in my relationship with God or felt a new sense of adventure in my life?”
  - “What spiritual practices helped me in this shift?”

#### Setting the Stage

- Review: Life is a sacred journey, the purpose of which is spiritual formation.
- Our sacred journeys are a lifelong adventure.
- God calls each of us to a closer relationship.

#### Ways we Relate to God

- God is Above Us, out there; our job is to connect.

#### Ways we Relate to God

- God is within us, in our heart/soul

### Ways we Relate to God

- We live within God's being, can't exist apart from God.

### Taste and See

#### Sharing our Spiritual Journeys

- "When have I undergone a positive change in my relationship with God or felt a new sense of adventure in my life?"
- "What spiritual practices helped me in this shift?"

### Benediction

Jeremiah 6:16

Thus says the Lord:

Stand at the crossroads, and look,  
and ask for the ancient paths,  
where the good way lies; and walk in it,  
and find rest for your souls.

But they said, 'We will not walk in it.'

## **Email Correspondence, Wednesday, August 12, 2009**

Dear Missional Community Friends –

Thanks for your hard work on Saturday. It was great to see you all there. I hope by now you have recovered from any soreness. The relationships we built and the work we did were very exciting for me. Thanks to F and G for helping organize and coordinate this service project.

In case you have not heard, A and B's middle daughter, C, ended up in the ER on Sunday after experiencing a small seizure on Sunday morning. She was dismissed by the afternoon, but they will still be looking into what if anything this means for her health. Please keep A and B and especially C in your prayers.

We have 2 more missional events before our mission trip on 9/12.

1. Serving Supper at Washington Street Park – 8/21
2. Leading worship at Hunting Island campground – 8/30.

Both of these events will require some planning before we get there. Would someone take the responsibility of coordinate each of these events? (one person for each event).

- The person who coordinates the Supper will need to speak to D about what to bring, when – all of the logistics. Then lead the team to get the supper made and ready to be served.
- The person who leads the Worship will need to talk to E about the service and get any pertinent logistics. Then, they will need to work with the team to develop an order of worship and determine who all will do what. Each person needs to have some role in the service.

Please let me know if you will be willing to take on one of these tasks.

Finally – don't forget your 2 spirituality type surveys are needed by the time we meet at Washington Street Park. Don't let these slip up on you.

Thanks,

Eric

## Spiritual Formation PowerPoint Week 3

Bread for the Journey  
Week 3 of  
Exploring the Way

Opening Worship  
Music (Amy Grant – *Thy Word*)

John 8:31-32

Jesus says, “If you make my word your home, you will indeed be my disciples, you will learn the truth and the truth will make you free.” (Jerusalem Bible)

### Sharing

- Name something that has happened this week related to your learning from the last class or this week’s exercises.

### Setting the Stage

- Review: We are on a lifelong adventure called our spiritual journey. The Spiritual disciplines are a means of keeping our inner ear listening to God and following God’s call in our lives.
- Review: We are a means of grace to one another as we help each other pay attention to God’s presence!

### Setting the Stage

- God’s gift for our spiritual journey – The Bible.
- What does it mean to call the Bible “God’s Word?”

Gregory the Great (590-604)

“Scripture is like a river, broad and deep, shallow enough for the lamb to go wading, but deep enough there for the elephant to swim.”

### Informational Approach to Scripture (dwelling in the shallows)

- What is the Bible, the stories & verses
- What the writers communicate to the readers of their day.
- Where the biblical material came from
- Customs and Traditions
- Informing our doctrine and values
- General life lessons.

### Formational Approach to Scripture (Moving into the Depths)

- Moving from head to heart.

- Moving from focusing on studying the Bible to listening to God's voice through the Bible.
- Moving from mastery of the text to letting the text master us.
- Moving from the Bible as a source for answers to a place of meeting and conversing with God.

### Stepping Back

- Where do you associate with the shallows?
- Where do you associate with the depths?

### Spiritual Exercise

- Form Pairs
- Find your favorite Bible verse (some extras: John 3:16, Proverbs 3:5-6, Ps 23, Isaiah 41:10)
- Read the passage. Reflect: What makes it a favorite passage?
- Imagine ...
- Share ...

### Setting the Stage

- Meditating on the Word is a way of making scripture our home.
  - Lectio divina = "holy listening"
    - Read
    - Reflect (meditate)
    - Respond
    - Rest

### Taste and See

Guided *lectio divina*  
*Psalm 127:1-2*

Unless the Lord builds the house,  
 those who build it labor in vain.  
 Unless the Lord guards the city,  
 the guard keeps watch in vain.  
 It is in vain that you rise up early  
 and go late to rest,  
 eating the bread of anxious toil;  
 for he gives sleep to his beloved.

### Taste and See

Reflection in pairs:

- What about this experience did you find helpful? Difficult?
- What bread for the journey did you receive?

Preparing for Mission

- Coordinators:
  - Friday Night Meal (8/28)
  - Worship at HISP (9/6)

#### Benediction

John 8:31-32

Jesus says, “If you make my word your home, you will indeed be my disciples, you will learn the truth and the truth will make you free.” (Jerusalem Bible)

Let us go forward this week, determining to dwell in God’s Word and to let God’s word dwell in us. Amen!

## Spiritual Formation PowerPoint Week 4

Drink for the Journey  
Week 4 of  
Exploring the Way  
Opening Worship

Romans 8:26

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words.

Opening Worship

Music (Leeland – *Carried to the Table*)

Wounded and forsaken  
I was shattered by the fall  
Broken and forgotten  
Feeling lost and all alone  
Summoned by the King  
Into the Master's courts  
Lifted by the Savior  
And cradled in His arms

Opening Worship

Music (Leeland – *Carried to the Table*)

I was carried to the table  
Seated where I don't belong  
Carried to the table  
Swept away by His love  
And I don't see my brokenness anymore  
When I'm seated at the table of the Lord  
I'm carried to the table  
The table of the Lord

Opening Worship

Music (Leeland – *Carried to the Table*)

Fighting thoughts of fear  
And wondering why He called my name  
Am I good enough to share this cup  
This world has left me lame  
Even in my weakness  
The Savior called my name  
In His Holy presence  
I'm healed and unashamed

Opening Worship

Music (Leeland – *Carried to the Table*)

I was carried to the table  
Seated where I don't belong  
Carried to the table  
Swept away by His love  
And I don't see my brokenness anymore

When I'm seated at the table of the Lord  
I'm carried to the table  
The table of the Lord

#### Sharing

- Name something that has happened this week related to your learning from the last class or this week's exercises.

#### Setting the Stage

- Review: Meditation on scripture is a way of regularly pondering and listening to the Word of God.
- Prayer = means of grace that opens our minds and hearts to the living God.

#### Centrality of Prayer

- Prayer is essentially our attention and openness to God, the fundamental inward orientation that grounds all fruitful spiritual practices and Christian living.
- We cannot mature into the fullness of Christ without prayer.
- Learning to prayer requires practice!

#### Our Experiences with Prayer

- We often take prayer for granted.
  - What problems have you encountered with prayer?
- We live out lives as “functional atheists.” (Intellectually we believe in God, but practically we often act as if God were asleep or disinterested instead of a real, active presence in our lives.)

#### Our Experiences with Prayer

- Our typical way of viewing prayer leaves us with many unanswered questions.
  - Sydney's prayer.
  - What do we believe when our prayers “don't work?”
- How often do you feel unconnected to God?

#### The Larger Picture of Prayer

- Prayer is more than asking for what we want – how?

#### The Lord's Prayer

“Our Father in heaven,  
hallowed be your name,  
10 your kingdom come,  
your will be done  
on earth as it is in heaven.  
11 Give us today our daily bread.  
12 Forgive us our debts,  
as we also have forgiven our debtors.



13 And lead us not into temptation,  
but deliver us from evil.  
[for yours is the kingdom and the power and the glory forever. Amen. ]

#### Prayer as openness to God

- Prayer is a gift from God
- Romans 8:26  
Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words.

#### Prayer as openness to God

- Prayer is a gift from God
- Prayer begins with God – the gift of God’s presence. God is the primary actor.
- Nouwen on Prayer:
  - Big P – God’s spirit praying in us.
  - Little P – The space we make for God’s spirit in and among us.

#### Taste and See:

#### Developing a Breathe Prayer.

Breathe Prayer: A short prayer that can be carried in memory throughout the day.

Hebrew: Breathe and Spirit are the same word.

#### Developing a Breathe Prayer

- Relax and center yourself.
- Imagine God calling by name, “(*Your name*), what do you want most?”
- Answer God honestly with whatever word or phrase comes from deep within you.
- Choose your favorite or most natural name for God.
- Combine this word with your favorite name for God (6-8 syllables).

#### Samples of Breathe Prayer

What I want:

- Peace, Love, Rest

My Name for God

- God, Jesus, Shepherd

#### Preparing for Mission

- Coordinators:
  - Friday Night Meal (8/28)
  - Worship at HISP (9/6)

#### Benediction

Prayer Requests ...

## **Email Communication, August 24, 2009**

Dear missional community –

Thanks to everyone who came out on Friday night. We had a great experience at the park. I know several things made it impossible to get to the park for some of us – being out of town, cash for clunkers, and new jobs. No worries! Thanks for all you do.

A few housekeeping items:

1. The A's bought most of the food for our meal on Friday. I'd like to ask each person to provide \$10/person to help cover the cost of the hot dogs and supplies.
2. According to my records, I still need spirituality tests from B, C and the Ds. If you have given yours to me, let me know so I can start a more exhaustive look for it.
3. This week we head to Hunting Island State Park to lead in worship. To make this fun, let's try to ride out to the service together in one of the buses. We can finalize all of the worship plans on the ride out. The service starts at 9:00. Let's meet at the church at 8:00. Families are welcomed on this trip. We should be back by 10:30ish. If you cannot make this experience, please let me know before hand.
4. I would like us to have some ideas of the worship service before we gather on Sunday. Will any volunteer to preach, give a testimony, sing, lead singing, pray, develop a bulletin, etc? Please let me know this week.
5. Finally, I'm working on my mission trip plans to Allandale. I hope to have the information to you by Sunday.

Blessings to all on this beautiful Monday.

Eric

## Spiritual Formation PowerPoint Week 5

Companions on the Way  
Week 5 of  
Exploring the Way  
Opening Worship

Sing Together (3x)...

Blest be the tie that binds our hearts in Christian love;  
the fellowship of kindred minds is like to that above.

Opening Worship

### **I Corinthians 12:12-14, 27**

The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. 13For we were all baptized by[c] one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink.

14Now the body is not made up of one part but of many.

Now you are the body of Christ, and each one of you is a part of it.

Sharing

What has happened this week related to your learning from the last class about prayer?

Setting the Stage

- Review: Prayer = means of grace that opens our minds and hearts to the living God.
- Community offers us an essential gift for the Christian Journey
- How do you experience the gift of others?
- Where does the Bible affirm the importance of companionship?
- Why is a community of believers important to our spiritual growth?
- Community teaches us the interdependence of spiritual health and vitality.

Matthew 3:1-3

In those days John the Baptist came, preaching in the Desert of Judea 2and saying, "Repent, for the kingdom of heaven is near." 3This is he who was spoken of through the prophet Isaiah:

"A voice of one calling in the desert,

'Prepare the way for the Lord,

make straight paths for him.'

Why is a community of believers important to our spiritual growth?

Who prepared the way for Jesus?

Who has prepared the way for your spiritual growth?

Why is a community of believers important to our spiritual growth?

- Close friendships helps us mature in faith.

- Where have you experience spiritual friendship?
- Who has encouraged new life in you?
- Why is a community of believers important to our spiritual growth?
- Authentic community is a safe place to share questions, struggles, hopes, joys.
- Unfortunately, superficial community is more common in most churches!
- Do you have or have you experienced deep, authentic Christian fellowship? Where did you find it?
- Why is a community of believers important to our spiritual growth?
- We can help hold one another accountable to our spiritual commitments.

#### *Hebrews 10:24-25*

And let us consider how we may spur one another on toward love and good deeds. 25Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching.

Why is a community of believers important to our spiritual growth?

- We learn to respect others and celebrate common ground.
- Spiritual community is a place to seek understanding for deep and disturbing spiritual experiences.
- God often speaks to us through others.
- Where has God spoken through others to you?

Taste and See:

Holy Listening

Question: Reflect on where you have felt God's presence (or lack of it) in the past 2 weeks.

Preparing for Mission

- Coordinators:
  - Worship at HISP (9/6)

Closing Worship

We are One in the Spirit  
 We are One in The Spirit;  
 We are One in The Lord.  
 We are One in The Spirit;  
 We are One in The Lord.  
 And we pray that all unity may one day be restored.

And they'll know we are Christians by our love,  
 By our Love,  
 Yes they'll know we are Christians by our love.

Closing Worship

We are One in the Spirit  
Chorus  
We will work with each other;  
We will work side by side.  
We will work with each other;  
We will work side by side.  
And we'll guard each man's dignity  
And save each man's pride.

#### Closing Worship

We are One in the Spirit  
Chorus  
And they'll know we are Christians by our love,  
By our Love,  
Yes they'll know we are Christians by our love.

**Email Communication, September 3<sup>rd</sup>, 2009**

Dear friends – I look forward to leading worship with you on Sunday morning. I'll pull the order of worship together and do a bulletin if you can send me the songs. Also, ... and ... – you put down who all was doing what – prayers, etc. Please send that to me.

Here is ... scriptures and theme below.

It will be fun.

Eric

## Spiritual Formation PowerPoint Week 6

Reaching Out in Love  
Week 6 of  
Exploring the Way

Opening Worship

### Matthew 28:19-20

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'

Opening Worship

### Jesus, Remember me (by Taize)

Jesus, Remember me when you come into your Kingdom  
Jesus, Remember me when you come into your Kingdom

Sharing

Can you share a holy listening experience from this past week?

Remembering

Spiritual formation = the process of being shaped according to the image of Jesus by the gracious working of the Holy Spirit, for the sake of the world.

- We've learned how journaling helps bring us into conversation with God.

Remembering

2. We've learned how sharing our faith stories remind us of the constancy of God's love, presence and calling in our lives.
3. We've seen how meditating on scripture (*lectio divina*) helps us hear God's Word and sense God's call to us.

Remembering

- We've been invited into prayer, which deepens our relationship with the source of life, and we have glimpsed how the breath prayer allows us to "pray without ceasing."
- We've practiced holy listening and seen how it encourages us to watch for God's tracings in the lives of others and God's activity in our own lives.

Where is God calling us to reach out in love to be the presence of Jesus in the world?

- God gives us a remarkable gift in the wider world.
- Each of us has a God-given purpose or mission in this life.
- Christian vocation is more than a religious call to ministry or mission work.

### **Listening deeply prepares us to respond faithfully**

- God's great refrain to Israel in the Bible is hear and obey!

### ***Audire – Latin for obedience***

- *As we keep listening to the voice of God's love, we find our response shaped by this love.*

### ***How is listening and responding connected?***

### **Who are the neighbors Jesus invites us to reach out to?**

- Can we learn to see our neighbor's need as an invitation from Jesus to lay down our life in some way?
- Who are some potential neighbors Jesus calls us to reach out and love?

### **Moving from a sense of life work as a career to vocation (call)**

- Our life has a God-given purpose, and each of us has a personal mission in life.
- Larger purpose: to glorify God by becoming fully human and live in Jesus.
- Personal mission: Infinite possibilities.
- Where is God calling you?

### **Practicing the presence of God in daily life**

- Where have you practiced the presence of God in everyday life (when have you felt God nudge you, give you an inner prompting – at home, church, in the car ...)
- Learning the daily examen.

### **Taste and See: Daily Examen**

- The examen, a form of self – examination, refers to a brief practice of reviewing the day's thoughts, feelings and actions in relation to God's presence.
- See page 60.

### **Preparing for Mission**

Mission trip to Allendale – Ministry Outline

### **Closing Worship**

### **Matthew 28:19-20**

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'



## Email Communication, September 8<sup>th</sup>, 2009

Dear Missional community:

This weekend is our big mission trip. I'm so excited about all of the ways God is preparing us for the experience. Below you will find the details of the trip - schedule (yes, we have to be here at 6:15 am!), ministry plans and packing ideas. Here are some questions I need you to answer for me.

1. Are you coming? Is anyone else from your family coming? Who and how many?
2. Will you be spending the night? I hope everyone will decide to spend the night - a large part of the mission experience will be what we do on Saturday night. However, I know some folks might not be able. Please let me know.
3. We'll be staying at the Executive Inn (one step above staying on the church floors - the hotel has a shower). Do you want a single room - or are willing to stay with another person? Cost for one room is \$40 and tax. If you are staying as a couple or family - how many beds do you need?
4. We'll drive at least 1 bus. If you are planning to drive, I need to know.

I think that is it. Please let me know your answers as soon as possible. Thanks for who you are!

Eric

## Mission Trip Detailed Handout

### Allendale Mission Trip

*Missional and Blended Communities*

#### Schedule

##### Saturday, September 12, 2009

6:15 Meet at the BCOB

8:15 Arrive at FBC, Allendale

8:30 Mission work

Missional Community: Coordinate Food collection. As a team you'll help collect all of the food that volunteers from across SC bring. You'll organize it and then bring it to a needed food pantry in the area.

Lunch: FBC, Allendale

Blended Community: Wall prep and painting project. As a team you'll be sanding and painting a house (either inside or outside). Come prepared to get dirty. You'll also need to bring any helpful tools you may have at home: putty knives, sanding blocks, brushes, and rollers.

Lunch: at church in neighborhood with other volunteers.

3:00 complete mission work. Check into Executive Inn (803)584-2184 (showers, changing, etc) – Step above sleeping on the floor of the church!

5:00 Supper at R&D's Seafood and Steaks

1176 Burtons Ferry Hwy

Sylvania, GA 30467-4651

(912) 564-7146

7:30 Worship and Reflection (FBC, Allendale meeting room)

9:00 Rest for the night!

##### Sunday, September 13<sup>th</sup>, 2009

7:45 Check out of hotel

8:00 Breakfast at the church (cereal, etc)

8:45 Morning Devotional

9:00 Private worship

9:30 Ready for ministry

9:45 Youth Group Bible Study (2-3 people)

10:00 Communion Worship at Nursing home (6-8 people)

11:00 Children's worship

- Need 2 people to do a children's sermon in the sanctuary
- Need 5-6 people to develop 40 minutes of children's worship (games, songs, craft, Bible story)

12:30 Lunch on the way home

3:00 Arrive home

### **Packing**

- Bible
- Journal
- Pen
- Work clothes for Saturday
- Out to eat clothes for Saturday night
- Toiletries
- Sunday morning clothes
- Wall prep and painting supplies: putty knives, sanding blocks, brushes, rollers, etc.

### **Ministry Outline**

#### **Saturday**

- **Missional Community: Coordinate Food collection.** As a team you'll help collect all of the food that volunteers from across SC bring. You'll organize it and then bring it to a needed food pantry in the area.
- **Blended Community: Wall prep and painting project.** As a team you'll be sanding and painting a house (either inside or outside). Come prepared to get dirty. You'll also need to bring any helpful tools you may have at home: putty knives, sanding blocks, brushes, and rollers.

#### **Sunday**

- Lead Youth Bible Sunday school (6-8 youth)
  - Lead Communion worship at Nursing Home.
  - Lead a children's sermon as part of FBC, Allendale's worship service
- The Pastor has just begun an emphasis on the 400th Anniversary of Baptists. This Sunday is week 2: "Baptists and Bible Freedom."
- Lead a children's worship (after the children's sermon the children will come to us for games, crafts, songs and Bible story).

## Debriefing Meeting, September 17

### Debriefing Session

#### **Purpose of this meeting:**

- Thank you for your participation
- Holy Listening
- Understanding Our Unique Spirituality
- Final Survey

#### Holy Listening ...

##### Holy Listening

- Examen is a prayer of self examination – a way to step back from the busyness of life and listen to the movements of God's spirit.
- Holy Listening means listening deeply to another person's sacred ground.

##### Holy Listening

- Where have we seen God's presence within one another – within our communities?
- Where have we thrived in the stream of God's presence – what has fit or come naturally?
- Where have we struggled to get it or see how this experience fits us?

##### Holy Listening

- Where have we seen God calling us? Where have we followed?
- What do you hear God saying tonight?

#### Understanding Our Unique Spirituality

By Eric Spivey

##### Why consider spirituality types?

- Everyone is unique! We all perceive and experience God in different ways.
- Frees us from the guilt.
- Opens us up to the ways we can best connect to God.
- Removes excuses and helps us face our true growing edges!

##### Disclaimer

- Both of these spirituality type indicators are beginning points – a place to begin exploring our unique connection with God.
- Each person must discover his or her own spiritual identity and what feeds and sustains it for themselves.

## 2 Ways to View Spirituality Types

- Spirituality Wheel by
  - Holmes, Ware, Ackerman
- Myers Briggs Typology
  - Malcolm Goldsmith

### Spirituality Wheel

- Thinking
- Feeling
- Being
- Doing

### Thinking Spirituality

- Favors: Sermons, lectures and study
- Description
  - Content is important – Coherent way of thinking about God.
  - Attracted to knowledge of God.
  - Prayer is verbal – often written
- Danger: over intellectualization – can become too dogmatic

### Thinking Spirituality

- Growing Edge: To learn to enjoy God, to be with God without having to talk or be productive.
- Practice: Contemplative Prayer – where we begin to see prayer as thinking.

### Feeling Spirituality

- Favor: Knowing God with feelings, tradition, sentiment and meaning over rational
- Description:
  - Presence of God felt
  - Movement of heart
  - Tell stories of God with their lives and want others to experience the same joy in God.

### Feeling Spirituality

- Danger: Linking God with an emotional state.
- Growing Edge: to obey, to do, and to find God's will in the ordinary.
- Practice: Listening Prayer (examen) - focusing on the reality of God, not the feelings.

### Being Spirituality

- Favor: “hanging out with God,” quiet, reflection

- Description
  - Absence of thinking, feeling or doing
  - Only mystery
  - Find God in nature
  - Contemplation

#### Being Spirituality

- Danger: Spiritual elitism – thinking they are more advanced than others. Hard to relate to ordinary people.
- Growing Edge: Using their intelligence to appreciate how God uses other people.
- Practice: Noticing God everywhere, not just in my specific practices.

#### Doing Spirituality

- Favors: doing things for the kingdom of God
- Description
  - Passion for transforming society, social justice and acts of compassion.
  - Contemplation in action
  - Find God when they help, serve, do

#### Doing Spirituality

- Dangers: Superficiality and lack of spiritual development
- Growing edge: learning to be in touch with their feelings.
- Practice: Walking meditation

#### As we think about types

- Affirm our natural starting place.
- Notice when God calls us to grow includes another style.
- Focus on the ways God comes to us.

#### Community Types Myers Briggs Typology

- Understanding spirituality based on unique personality.
- There is not right or wrong – just different
- Type indicator: process or framework to help us differentiate between spirituality types

#### Terminology

Where do we get our energy? How are we revitalized?

Extroverted	Introverted
-------------	-------------

How do we take in information?

Senser

INtuitive

Terminology

How do we process this information?

Thinker

Feeler

Do we prefer an open or closed lifestyle?

Perceiver

Judger

Sensing Spirituality: Enjoying the Here and Now

- Characteristics: immediacy, simplicity, relevance, being approached by and through the sense.
- “Cut out all of the complexities of following Jesus, don’t baffle me with words and ideas, just let me know in the simplest of terms what it is all about.”

Sensing Spirituality

- Characteristics: strong sense of stability and contentment, able to enjoy the here and now, and content to get out with what needs to be done
- Read the Bible looking for specific details.
- Prefer: Straight forward acceptance of things.

Sensing Spirituality

- Practices: Pay attention to the world around you to allow it to open doors to God.
- Pay attention to your body, breath prayers,

iNtuitive Spirituality: Excited by the Big Picture

- Characteristics: imaginative, future oriented, concerned with the big picture – less concerned about details.
- Quickly bored with details or repetition.
- Attracted to theology which places stress of reign of God (justice, peace)
- Transcendent view of God: like to allow minds to wander and see new possibilities.

iNtuitive Spirituality

- Seek to transform the world – looking for better ways to be a disciple.
- Prayer: less routine or patterns, pray in generalizations (from this child to the children of the world).
- God uses Biblical passages to bring other things to mind.

iNtuitive Spirituality

- Work in bursts of enthusiasm followed by lean times. Intense connection to God followed by lulls.

- Practice: Personal Retreats

#### Feeling Spirituality: Being involved yourself

- Characteristics: Concerned with how decisions will impact other people.
- Tend to put others before themselves.
- Personal, subjective, and intimate approach to faith
- Tend to be vulnerable to others.
- Hard to worship if there is no peace or harmony.

#### Feeling Spirituality

- Theology: Personal and compassion image of God. God is forgiving, loving and near.
- Commitment to church community is important.
- Emphasis of faith: love, acceptance, forgiveness

#### Feeling Spirituality

- EF – outward focused: Pray with others, committed to practical acts of service.
- IF – Internally focused – intercessory prayer.
- NF – broad canvassed approach – looks for universal values and possibilities.
- SF: Practical acts of kindness

#### Thinking Spirituality: Hanging on to Integrity

- Characteristics: cerebral, objective, rational
- God = righteous, just, faithful, true
- Elements of toughness: “truth is the truth and it cannot be molded to fit circumstances.”
- Spirituality: firm, logical, cool and analytical.
- Can also be assertive, but also personally tender and caring.

#### Thinking Spirituality

- Pray is a habit of the heart and brain. Often full of doubts and points of view.
- Like public worship to be decent and orderly. Don’t like privacy invaded.
- Process of thinking is a spiritual exercise. Thus – often stay away from church – think too much about the service.

#### Judging/Perceiving and Extroverted/introverted

- Provide the framework for the other types of spirituality to be lived out.
- E/I – Externally versus internally
- J/P – Structured versus open

Myers Briggs Types  
Logistics



- Journals – Place in basket
- Interviews – set up time and location
- Surveys – Place in basket when complete.

## Understanding Our Unique Spirituality

September 2009

### Why consider spirituality types?

- Everyone is unique! We all perceive and experience God in different ways.
- Frees us from the guilt.
- Opens us up to the ways we can best connect to God.
- Removes excuses and helps us face our true growing edges!

### Disclaimer

- Both of these spirituality type indicators are beginning points – a place to being exploring out unique connection with God.
- Each person must discover his or her own spiritual identity and what feeds and sustains it for themselves.

### Spirituality Wheel (Developed by Holmes, Ware, Ackerman)

Primary Spirituality: **Feeling**

Secondary Spirituality:

### Myers Briggs Typology (Developed by Malcolm Goldsmith)

Spirituality Type: **ISFP**

Where do we get our energy? How are we revitalized?

**E**xtroverted

**I**ntroverted

How do we take in information?

**S**enser

**i**Ntuitive

How do we process this information?

**T**hinker

**F**eeler

Do we prefer an open or closed lifestyle?

**P**erceiver

**J**udger

## **Thank you note to Participants**

September 17, 2009

Dear ...:

I want to personally thank you for participating in my D.min project over the last 6 weeks. It has truly been a pleasure and honor walking through this experience with you. I appreciate you opening your life – your time, thoughts and spiritual experiences – with me.

I pray that the experience has been one of learning, service and growth in your own life. I look forward to sharing with you my learnings as I go forward with analyzing the data coming out of the project. It should be make for great reading ☺.

Thanks again for who you are in my life. Know of my prayers for you as you continue to be attentive to the Spirit of God as you live out your missional calling in the world.

## **Email communication, September 28<sup>th</sup>**

Dear Communities: You just thought you were done with me last week after the debriefing meeting.

Today I started going through your surveys to enter them into an online database I am using. I got to the end of the first survey and realized ... page 16 was not there. For some reason it was not copied (I'm sure it fell out somewhere). Anyway, it had 3 key questions that I really need answered. These were the questions that brought all of the learning together. I guess none of us look at the page numbers.

I've put these final questions as an online survey. It should take you 2 minutes to open and quickly answer the questions. I'll be able to combine these answers with the other questions on the survey easily.

Here's the link to the last 3 questions.

All you need to do is click in this link. If that does not work you can copy and paste it into Explorer or Firefox. If that still doesn't work, come by the church office and I'll put it up very quickly for you.

This week has been my most absent minded weeks in years. Besides leaving off page 16, I also got on the wrong interstate in Columbia on Wednesday and didn't realize it until I got to Augusta! Oh well. Nothing like creating a little fodder for teasing. It makes life interesting.

Thanks again for your help.

Eric

APPENDIX C  
PERSONAL JOURNAL

**Personal Journal**  
Doctor of Ministry Project  
A place to keep notes and ideas as the project moves.

**Wednesday, July 8, 2009**

I have been calling people to get sign up for the project. It is taking longer to get the participants that I imagined. The hard part is not getting interested people, but working around people's schedules. I may have to make some changes in allowing people to be in different groups based on their calendars. I may also have to make allowances for people who cannot be at every thing – mission trip, etc. I will have to weigh this as part of my results.

**Tuesday, July 28, 2009**

At the moment I have 18 people – not all of these are solid. I'm having to do a lot of personal phone calls to folks to explain what it is I am asking them to do. Today I spoke with a gentleman about the project. As I explained it he said, "You know it was mission work – working with the youth – that really got me growing as a Christian. I can remember the day and place when I sat down with Michael [former youth pastor] and talked about working with the youth. Now, I am really excited about growing and getting into God's Word." It will be interesting to see how these kinds of statements stand out through the whole project experience.

Lot of work this week getting everything ready for Sunday and then all of the work of the project itself.

**Wednesday, July 29, 2009**

I'm thinking about the orientation on Sunday night. What all do I need to bring to it?

3 Separate Calendars for each community.

A journal for each person.

A community sign up – how will I now have folks assigned to a community since I'm trying to get as people who will be out of town to participate?

Agenda for the meeting.

Form for people to complete their contact information.

Information about each element – the formation curriculum, the missional elements – including information about the mission trip,

Covenant (consent form).

Pre-test –to be done that night.

2 Spirituality Type tests – to be done by a certain date.

Outline of Exploring the Way curriculum

Outline of Missional Elements

Community Lottery Form

### **Thursday, July 30, 2009**

Been making lots of phone calls today. Went through church directory scanning for people who might be willing to participate. Called 2 ladies who I didn't know were out of work. Both said, "yes" very quickly. Saw this as an opportunity God was providing at this moment for them to be involved. Very exciting.

Overwhelmed at all I need to get printed and done before Sunday.

Forgot to order the Exploring the Way books until today. What was I thinking? Will get here on Monday.

Still need to find time to study for the study on those nights.

### **Monday, August 03, 2009**

Met last night with my participants. Exciting that everything is finally coming together. Had good group. The numbers are still coming together, but it looks like about 7-8 people per group.

The lottery was interesting. I went through each calendar for each group – going over all of the responsibilities of being a part of the project. I had each person sign the covenant. Then I gave each a community lottery sheet. I told folks to check all of the groups their calendar would allow them to participate. I also gave couples the chance to be together. It worked out to put individuals into each group. It wasn't all random, but it wasn't all completely specified either. I did have one person who I thought say she did not want to be in a group – so I assigned her another group – then come ask to be in the first group (I had misunderstood her). I switched her. B/c of this, I will have one extra person in the blended group. This should skew the results.

Now to all of the fine details.

### **Wednesday, August 5, 2009**

After our first meeting with the Blended Community I received this on facebook from a man in the community:

Hey Eric,

I get the layered vege thing and the search for God's will - BUT- I kind of find comfort in a really flexible and fluid God. Contentment thru being covered with righteousness. Like the robe in Job 29:14 and the great wealth of true relig. with / being contented where you are and maybe who you are 1 Tim. 6:6. Not to say it's ok to become stagnate- but just as we accept our kids, sick, mean, broken, warts and all I kinda like thinking that God does that for me. God's will becomes our walk with our hand in God's hand. For me - that takes alot of pressure off of "searching" for a sign or Magna Carts of sorts and gives me freedom to become content in spite of my broken-ness and wanderings. A few years ago

we all began carving pumpkins around the kitchen table. I began to make a creature of some sort and it just didn't work out. The masterpiece than mutated to another flop. Discouraged, I lay the crazy thing down and began what morphed into the coolest jack o lantern fish ever! It even won a contest at a party later that evening! Ok - the point is, as we muddle thru this life it's the "spiritual formation" that counts. That is the wealth / reward we receive now in "true religion". me thinks.

**My response:**

I love these musing, .... Thanks for sharing them with me. You are a few years of mature living a head of me, but this is the hard lesson I am learning as well. In the first half of my life - life has seem to be about doing - about what I can accomplish and do and accumulate (or not). My big lesson now a days relates to what I said last night - God cares more about who I am becoming that what I do (especially as a job).

I don't think it is our task to discern just the right God's will for my life right now - as it is to be in God's presence and allowing God to move within us. Then those things come together more uniquely.

Thanks again for sharing. I look forward to learning and growing with you.

Blessings on this day.

Eric

**Monday, August 10, 2009**

I've made it through a week. A few reflections.

On Wednesday we had the formational community. It felt different than the blended community. I was very conscious of time. There was another meeting a 7 that a few folks had to get to. I made the introductions very short – just what you want to get out of this experience. The teaching went fine, but I felt rushed – then I actually ended 5 minutes early. I've got to slow myself down and allow the group to mature on its own.

On Saturday we had our work day at the church for the missional and the blended communities. All of the missional group was there. We missed 3 people from the blended where were all out of town. I told folks they could miss 1 missional event and still be a part of that community. For the work day we had to move the time up from 8:30 to 7:30 because of a funeral at the church and then a meal in the fellowship hall. Most folks showed up between 7:30 and 8:30. I sent out an email on Friday to tell folks of the time change – some got it, some didn't. Still all who were coming came.

For the work day we cleaned our fellowship hall tables and chairs. We also cleaned around the walls. About 8:30 I gathered everyone and read from 2 Corinthians 9:11-12:



1 You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.

12 This service that you perform is not only supplying the needs of God's people but is also overflowing in many expressions of thanks to God.

I spoke briefly about performing service for God and not for others – about service just for service sake.

I had a great time connecting and talking with different people. I look forward to seeing how they connect over time as well.

My task this week is to pull together interviews this week. this has slipped up on me. I think I will just ask folks to let me interview them.

### **Wednesday, August 12, 2009**

The blended group met last night. A couple of observations:

They had a neat spirit about them. The service on Saturday seemed to bring them together. The folks who were not there on Saturday were in some way out of the loop a little. The group dynamic is very strong. A strong presence of the spirit.

Several folks talked specifically about how much the mission work meant to them. One lady spoke about how the service got her out of her own stuff for a little while. She saw how God used it to humble her some. She left the work day and went to her husband's office and ended up helping him. As she served – God blessed her – helping her relationship with her husband.

The mission injected into the small group experience is very cool. It's more than just about what is happening inside a person – we are looking at all sides of a person's life.

The other part – I started my 2 interviews last night. I change the questions some. The part that most interests me is people's stories – how they have developed in the spiritual people they are. One of the trends I noticed last night as I interview 2 ladies – 74 and late 50's – was how both saw their jobs as their calling and ministry. Why do we miss this in church? They could tell me what they loved to do and how God had blessed in to be able to do it – even when the life circumstances didn't fit exactly what they wanted. One is looking for a teaching job now after being laid off. I loved talking to these folks about their spiritual lives. I entered into very holy ground.

There was a difference in their 2 interviews – one felt called to ministry at a very young age (7-8 for medical mission). The other did not. There was a difference in spiritual depth. I could feel this. Don't know what to make of it though. Yet!

I sent this email out to the Missional Group about the next projects. I might send something like this to the blended group to find a coordinator for their events as well. They will have more time together to plan which the missional group does not. B/c the missional group only gets together formally for the projects, they have to do their work either with a special meeting, via phone or email. We'll see what they do.

*Dear Missional Community Friends –*

*Thanks for your hard work on Saturday. It was great to see you all there. I hope by now you have recovered from any soreness. The relationships we built and the work we did were very exciting for me. Thanks to Jay and Libby for helping organize and coordinate this service project.*

*In case you have not heard, ... and ... middle daughter, ..., ended up in the ER on Sunday after experiencing a small seizure on Sunday morning. She was dismissed by the afternoon, but they will still be looking into what if anything this means for her health. Please keep ... and ... and especially ... in your prayers.*

*We have 2 more missional events before our mission trip on 9/12.*

- 1. Serving Supper at Washington Street Park – 8/21*
- 2. Leading worship at Hunting Island campground – 8/30.*

*Both of these events will require some planning before we get there. Would someone take the responsibility of coordinate each of these events? (one person for each event).*

*The person who coordinates the Supper will need to speak to ... about what to bring, when – all of the logistics. Then lead the team to get the supper made and ready to be served.*

*The person who leads the Worship will need to talk to ... about the service and get any pertinent logistics. Then, they will need to work with the team to develop an order of worship and determine who all will do what. Each person needs to have some role in the service.*

*Please let me know if you will be willing to take on one of these tasks.*

*Finally – don't forget your 2 spirituality type surveys are needed by the time we meet at Washington Street Park. Don't let these slip up on you.*

*Thanks,*

*Eric*

### **Sunday, August 16, 2009**

Had a really good formational group. I let the time issue fade and just focused on the group – good sharing. Still trying to build trust. Don't know if you can do that in just 6 weeks of 1 class per week. see more trust building in the blended group. While the formation group has lots of conversation last week, the blended group seems to be

coming together uniquely – growing interpersonal relationship more quickly. We'll seek about the 6 weeks.

### **Friday, August 21, 2009**

Had two good gatherings on Tuesday and Wednesday. On Wednesday had 1 person who could not come and 2 who came in a little late. The Wednesday group spent time talking about the people they had talked to about their faith.

I find that I am fresher – more into the process on Tuesday. I usually do all of the prep work, PowerPoint on Tuesday so it is fresher, but I can speak more extemporaneously on Wednesday.

Tonight the missional group is suppose to serve at the park. I couldn't get anyone to help me organize the meal. This group has a just show up connection to what I'm doing. Most of these folks are all leaders in mission in some way. For this process though they are depending on me. This group works best for most because of their schedules. They wanted to participate, but couldn't make all of the events. this leads to a dependence on the leader to make the missional event possible.

I wonder how this impact what they learn or grow through these events. I also have less connection to them formally. When we gather we are only serving – not reflection or planning. This makes it hard for to plan or see what they are thinking. I'm also noticing that as they serve – it goes away – no way to reflect on it or see the others again. I'll see what happens over the next 2 weeks of serving together.

### **Monday, August 24, 2009**

A couple of insights and sightings over the weekend.

The missional team served at the meal in the park on Friday night. This was their 2 time to be together. Only 4 people showed up out of 7. 1 was out of town. 1 was working. 1 was exhausted from working 2 jobs and didn't come. The missional event itself was good. Talking to folks. Serving. Being together. I find it hard with this group to help center them before the serving. No way to really help them frame the serving in a way that leads to spiritual growth. I find that I'm just trying to get them there and make the task happen. Make sure there's enough food, enough volunteers, etc.

I talked to a member of our formational group on Sunday. She said. "It's amazing how God really touched me through our group meeting on Wednesday. When I had to choose my favorite verse God challenged me with it. Then the scripture we used for the lectio divina really began to speak to this challenge – to help me. Then this week, all of the scripture in our individual lectio practice has continue to speak to this great need in my life. I am feeling stronger." This person went on to talk about the depression in her life recently. The inability to get excited about any of her present ministries. She framed within her calling of God. She also spoke about beginning some anti-depressant medication which also is playing a part in helping her feel better.

I've just realized I failed to get 2 interviews from the missional group this week. I need to get them this week. This Sunday will be their last mission event before the mission trip. I need to get the mission trip finalized this week. Need to get a "what to bring" – orientation packet together for everyone.

I'm also tracking down all of the spirituality tests as well.

Just got through inputting the formational and missional communities pre-test data. Look at the differences between satisfied/dis with spiritual growth and the amount of evangelism between the 2 groups – could this be a key indicator of the kind of people who are drawn to small group verse mission experience? Look at the types of spirituality in the 2 groups – what can I learn about that?

### **Thursday, August 27, 2009**

I have my first Thursday session with the formation group. I have 3 people who will not be here. I've got most of my spirituality surveys. I have to figure out how to begin to use these to help me understand folks. I need to find a way to create some graphs to help me see where everyone is.

I also need to create a way to explain the spirituality types to explain at the debriefing.

Finally, I need to finish the post test. What other things do I need to ask? Measure

Evaluate me as a teacher/leader.

Rate your spiritual growth during this experience.

What elements of this event have helped you grow the most – list 3 things?

evaluate the curriculum

evaluate the orientation.

evaluate the debriefing

evaluate the missional events

Observations:

The blended group is really getting to the meals and the worship. There's a real difference between the 2 groups in their sense of ownership in what we are doing. The blended group gets into both the small group and the missional events. Very cool. Will have to reflect by the end what this means.

### **Thursday, September 3, 2009**

Several things have happened since my last journal entry.

Formation group – met last Thursday. 4 people were out. 1 had a meeting at work, 2 had a search committee meeting, and 1 forgets that we had moved the class to Thursday. The class was on prayer. We had a decent conversation, but it still felt very flat. I don't know

if it was because we had so many people out or what. This group feels very shallow. I feel the group doesn't trust each other very well and thus does not want to engage the community process. Don't know why.

This is especially true when compared to the blended group which seems to trust each other very well. The blended group has this unique bond. They are fighting for one another. We had 2 people who did not have jobs when we started. One now has a job and we keep struggling and working to help the other to find one. Everybody is a part of this process. I don't feel this connection in the formation group. I wonder if it is this material. It is lecture/conversation based – and does not give a lot of time for just opening up about lives. The blended group has this opportunity at the missional events. They have been able to build relationships outside of the time we are in small groups.

Missional events. The blended group served supper at the Washington Street Park. It was amazing. They came full force. Whereas I had to do a lot of work with the missional team a week ago, this group did it all. They worked very well together. They had more people there for one. But they were very engaged in the process – and the connecting with people at the park. Both groups did this well. This week it rained which pulled us together under the cover at the park. But the team worked through all of the challenges.

On Sunday the missional team led worship at Hunting Island state park. Everyone was there and we had several children there as well. ... preached and did a great job. ... did a very evangelistic testimony. The kids sang when Larry had voice problems. I find that when we gather with this group I often forget to have us pray. I don't really know why. It just does not occur to me as it does when I gather with the blended group. So, this group just does its ministry. And moves forward. I am wondering what they will view as their experience from this experience. It will be interesting.

### **Wednesday, September 9<sup>th</sup>, 2009**

Met with the blended group for the last small group session last night. Amazing. The group couldn't wait to start. Before we entered into worship – the group just started reflecting and talking about the worship experience at hunting island. Comments were like: that was so amazing. I had such an incredible experience. I also saw how the group has begun to care for one another. We've become a community. We joked with ... about her preaching. Everyone was encouraging the others as they stepped out in faith to work. It really was fun.

As we started talking about the process of holy listening – our spiritual exercise from the week before, the group made the connections. They spoke about an encounter with 9<sup>th</sup> grader the preacher had after the service. The girl came up and asked to speak. She was very troubled but it gave 2 the opportunity to practice holy listening. Although 2 talked about how she tried to fix her rather than listen to her. It was a lesson in holy listening.

We then began to make plans for our mission trip this weekend. 2 people will not be there – one has to work, the other had plans from the very start.

This group has definitely become a missional community during these 6 weeks. I can see them loving and caring for one another in such amazing ways.

I've been pulling together the mission trip logistics this week. It has come together nicely. I'm excited to see what happens.

### **Thursday, September 10<sup>th</sup>, 2009**

Things are coming together for the mission trip. I need to pull things together now for the debriefing session next week.

I am frustrated at the missional team. Looks like I'll only have 4 out of the 7 on the mission trip. I feel with several on this team – they did this to help me out. Their heart was not into a missional experience. There is also the fact that since they only connected to one another during the actual task – they have not built strong connections to each other. This has not been about what they have been getting from the experience. It has been more about what they have been doing. Hard to get around this fact – just doing the mission experiences – without a lot of prayer together or community building has not built this into a true missional community. No need to be frustrated. It reveals the inadequacies of ministry from a truly task perspective. I'll be interested in seeing what we learn from this group as they surveys play out.

### **Monday, September 14, 2009**

Reflections on the Mission trip to Allendale:

We had 15 total people go. 2 from blended and 3 from missional did not go.

We had 3 teenage children go which provided a great intergenerational feel. 2 guys, 1 girl who have all grown up together. They all worked hard and played hard. Not grumbling. Just good work.

We left at 6:15 am and traveled to Allendale.

First team to get there.

We started organizing the food. Then the other team went to the African American Methodist church to get our assignment. We were assigned to paint the outside of a 2 story cinderblock building that would be an AA cultural center. There were several other AA men working at the building and next door. Some from the church and some from the city.

We had been told we would paint the inside of a building – so this was quite a change – larger building, outside.

One member of the blended group is a contractor. He quickly made an assessment of what we needed in supplies – what we had and what we needed to get. We then started working on this building – getting it ready.

Soon, I realized we didn't have enough people. I called the other team – did they have enough work? No. so we brought the 2 teams together. For the rest of the trip – it was all one team – not two. This was a powerful way of bringing people together.

The group worked all day – hard. I ended up on the high ladder painting the roof eaves.

At lunch we ate at the AA church. The church did a BBQ. For me it felt normal, but the group heard that this was the first time the white and AA congregations had worked together. The fellowship of different churches was really heart felt and good.

After lunch we sent another team to do some raking at a house and we had everyone on ladders that we could. We completed the building.

The team was proud of their work.

After the work we checked into the Executive Inn – a really cheap hotel – the best in Allendale. This was one of the hardest parts of the whole trip for some folks. Smells. Looks dirty. But one of the things that brought the team together. It will be one of their major stories about the trip.

We then went to a restaurant in GA to eat supper. Big meal in the country that folks loved. The fellowship during this time was really good – all weekend it was.

Then we came back to the church for a debriefing session. Lots of great transforming conversations – where what we were doing was being integrated in their lives. Some folks in the blended group were able to make the connections of what we doing in the small group sessions == making space for god's spirit to be moving.

Others made the difference between mission as experience and mission as relationship. They integrated the other mission experiences – both hunting island and the Washington street parks.

My daughter got sick on Saturday night. Not fun!

On Sunday morning we had breakfast and devotion at the church.

We had one group do a bible study for youth. Another led a communion service at the nursing home. One lady did the children's sermon in worship and then the rest did a children's church time. All went very well.

We then had lunch together in Hampton on the way home.

Saw everyone working well tougher. Great reflections from folks. Bonding. Lots of connections with people in the community.

I'm very please with how the weekend came together.

Now I just have to pull the rest of this post test together.

APPENDIX D

QUANTITATIVE EVALUATIVE DATA



## MISSIONAL COMMUNITY DESCRIPTION

<b>Total Members</b>	7
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<b>Ages</b>	<b>Percentage</b>
Age 30-39	0.0%
Age 40-49	71.4%
Age 50-59	0.0%
Age 60-69	28.6%
Age 70 or older	0.0%

<b>Gender</b>	<b>Percentage</b>
Female	42.9%
Male	57.1%

<b>Married</b>	<b>Percentage</b>
Now married	85.7%
Widowed	0.0%
Divorced	0.0%
Never Married	14.3%

<b>Children at home</b>	<b>Percentage</b>
Yes	57.1%
No	42.9%

<b>Education</b>	<b>Percentage</b>
Completed some high school	0.0%
Completed high school/GED	0.0%
Completed some college	28.6%
Completed associates degree	14.3%
Completed 4 year college degree	14.3%
Completed some or all of post graduate or professional degree	42.9%

<b>Employment Status</b>	<b>Percentage</b>
Employed full time	85.7%
Employed part time	14.3%
Retired	0.0%
Stay at home parent	0.0%
Unemployed	0.0%

In school	0.0%
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<b>Contributions to Church</b>	<b>Percentage</b>
I am currently giving 10% (tithing) or beyond	100.0%
I am working toward giving 10%	0.0%
I give as I am able	0.0%
I do not give to my church	0.0%

<b>Years as a Christian</b>	<b>Percentage</b>
Less than a year	0.0%
1-2 years	0.0%
3-10 years	0.0%
11-25 years	57.1%
More than 25 years ago	42.9%

<b>Years at BCOB</b>	<b>Percentage</b>
Less than a year	0.0%
1-2 years	28.6%
3-10 years	28.6%
11-25 years	42.9%
More than 25 years ago	0.0%

<b>Worship Attendance</b>	<b>Percentage</b>
3-4 times a month	100.0%
1-2 times a month	0.0%
Once every 2-3 months	0.0%
Once or twice a year	0.0%

<b>Bible Study Attendance</b>	<b>Percentage</b>
3-4 times a month	71.4%
1-2 times a month	14.3%
Once every 2-3 months	0.0%
Once or twice a year	14.3%

## FORMATIONAL COMMUNITY DESCRIPTION

<b>Total Members</b>	8
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<b>Ages</b>	<b>Percentage</b>
Age 30-39	25.0%
Age 40-49	0.0%
Age 50-59	37.5%
Age 60-69	25.0%
Age 70 or older	12.5%

<b>Gender</b>	<b>Percentage</b>
Female	87.5%
Male	12.5%

<b>Married</b>	<b>Percentage</b>
Now married	75.0%
Widowed	12.5%
Divorced	12.5%
Never Married	0.0%

<b>Children at home</b>	<b>Percentage</b>
Yes	37.5%
No	62.5%

<b>Education</b>	<b>Percentage</b>
Completed some high school	0.0%
Completed high school/GED	25.0%
Completed some college	0.0%
Completed associates degree	12.5%
Completed 4 year college degree	12.5%
Completed some or all of post graduate or professional degree	50.0%

<b>Employment Status</b>	<b>Percentage</b>
Employed full time	62.5%
Employed part time	12.5%
Retired	25.0%
Stay at home parent	0.0%
Unemployed	0.0%

In school	0.0%
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<b>Contributions to Church</b>	<b>Percentage</b>
I am currently giving 10% (tithing) or beyond	42.9%
I am working toward giving 10%	57.1%
I give as I am able	0.0%
I do not give to my church	0.0%

<b>Years as a Christian</b>	<b>Percentage</b>
Less than a year	0.0%
1-2 years	0.0%
3-10 years	25.0%
11-25 years	25.0%
More than 25 years ago	50.0%

<b>Years at BCOB</b>	<b>Percentage</b>
Less than a year	0.0%
1-2 years	12.5%
3-10 years	12.5%
11-25 years	25.0%
More than 25 years ago	50.0%

<b>Worship Attendance</b>	<b>Percentage</b>
3-4 times a month	100.0%
1-2 times a month	0.0%
Once every 2-3 months	0.0%
Once or twice a year	0.0%

<b>Bible Study Attendance</b>	<b>Percentage</b>
3-4 times a month	75.0%
1-2 times a month	0.0%
Once every 2-3 months	12.5%
Once or twice a year	12.5%

## BLENDEN COMMUNITY DESCRIPTION

<b>Total Members</b>	9
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<b>Ages</b>	<b>Percentage</b>
Age 30-39	0.0%
Age 40-49	22.2%
Age 50-59	55.6%
Age 60-69	0.0%
Age 70 or older	22.2%

<b>Gender</b>	<b>Percentage</b>
Female	77.8%
Male	22.2%

<b>Married</b>	<b>Percentage</b>
Now married	77.8%
Widowed	0.0%
Divorced	11.1%
Never Married	11.1%

<b>Children at home</b>	<b>Percentage</b>
Yes	44.4%
No	55.6%

<b>Education</b>	<b>Percentage</b>
Completed some high school	0.0%
Completed high school/GED	22.2%
Completed some college	11.1%
Completed associates degree	0.0%
Completed 4 year college degree	33.3%
Completed some or all of post graduate or professional degree	33.3%

<b>Employment Status</b>	<b>Percentage</b>
Employed full time	55.6%
Employed part time	11.1%
Retired	11.1%
Stay at home parent	0.0%
Unemployed	22.2%

In school	0.0%
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<b>Contributions to Church</b>	<b>Percentage</b>
I am currently giving 10% (tithing) or beyond	55.6%
I am working toward giving 10%	22.2%
I give as I am able	22.2%
I do not give to my church	0.0%

<b>Years as a Christian</b>	<b>Percentage</b>
Less than a year	0.0%
1-2 years	0.0%
3-10 years	0.0%
11-25 years	55.6%
More than 25 years ago	44.4%

<b>Years at BCOB</b>	<b>Percentage</b>
Less than a year	0.0%
1-2 years	0.0%
3-10 years	44.4%
11-25 years	44.4%
More than 25 years ago	11.1%

<b>Worship Attendance</b>	<b>Percentage</b>
3-4 times a month	87.5%
1-2 times a month	12.5%
Once every 2-3 months	0.0%
Once or twice a year	0.0%

<b>Bible Study Attendance</b>	<b>Percentage</b>
3-4 times a month	55.6%
1-2 times a month	33.3%
Once every 2-3 months	0.0%
Once or twice a year	11.1%

## Spiritual Growth Questions Results

### Question 1

**How would you best describe your current pace of spiritual growth?**

<b>Pre-project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
I am in a season of rapid spiritual growth	0.0%	0.0%	33.3%
I am growing at an intense but sporadic rate	14.3%	12.5%	11.1%
I am growing at a slow but steady rate	71.4%	62.5%	55.6%
I am content with staying where I am at spiritually	0.0%	0.0%	0.0%
I have stalled spiritually	14.3%	25.0%	0.0%
<b>Post-Project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
I am in a season of rapid spiritual growth	0.0%	0.0%	22.2%
I am growing at an intense but sporadic rate	14.0%	37.5%	22.2%
I am growing at a slow but steady rate	71.0%	25.0%	55.6%
I am content with staying where I am at spiritually	0.0%	12.5%	0.0%
I have stalled spiritually	14.0%	12.5%	0.0%
<b>Question Comparison (Difference between Pre and Post results)</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
I am in a season of rapid spiritual growth	0.0%	0.0%	-11.1%
I am growing at an intense but sporadic rate	-0.3%	25.0%	11.1%
I am growing at a slow but steady rate	-0.4%	-37.5%	0.0%
I am content with staying where I am at spiritually	0.0%	12.5%	0.0%
I have stalled spiritually	-0.3%	-12.5%	0.0%

### Question 2 (Open Responses)

**If you are in a season of rapid or intense spiritual growth, what factor has most influenced this?**

<b>Blended</b>	<b>Response Text</b>
<b>1</b>	Seeing people grow close to the Lord.
<b>2</b>	Growth of ministry and the challenge that have required much faith to keep on keeping on.
<b>3</b>	Bible study and reading. Spending hours a day in prayer. A lifestyle change of coming to Jesus.
<b>4</b>	Joy and need
<b>Missional</b>	Allowing God to take over more areas of my life.

### Post-project Responses

Blended	Response Text
1	Books - library
2	Outside busyness
3	This spiritual time together, listening to others talk about how God is working in their lives and being "hungry" for God's presence in my own life.
4	Working to do God's Will. Seeking God in everything I do. I cannot do it without him.
5	Living a lifestyle of going after God. Committing to making Him supreme. I am committed to the word and to regular fasting days. I want more and I want to keep the intensity growing until I see more and more of Him.
Missional	Working side by side with other Christians to achieve a common goal.
2	A season of struggle and seeking to find God in the middle of it.
Formational	Some of the daily Bible studies I have been doing and learning to listen to God. Through prayer and listening God is changing my ideas about some fears I've had and encouraging me to step up with.

Question 3 – No responses

Question 4

**Overall, how satisfied are you with your spiritual growth?**

Pre-project Answers	Missional	Formational	Blended
Extremely satisfied	0%	14%	11%
Very satisfied	0%	0%	22%
Satisfied	14%	57%	67%
Somewhat dissatisfied	57%	14%	0%
Dissatisfied	29%	14%	0%
Post-Project Answers	Missional	Formational	Blended
Extremely satisfied	0%	0%	0%
Very satisfied	0%	0%	22%
Satisfied	57%	63%	78%
Somewhat dissatisfied	29%	38%	0%
Dissatisfied	14%	0%	0%
Question Comparison (Difference between Pre and Post results)	Missional	Formational	Blended
Extremely satisfied	0%	-14%	-11%
Very satisfied	0%	0%	0%
Satisfied	43%	5%	11%
Somewhat dissatisfied	-29%	23%	0%
Dissatisfied	-14%	-14%	0%



Question 5 (Answers weighted 6 to 1 from Very strongly agree to disagree)

**Please indicate how strongly you agree or disagree with the different statements regarding your spiritual life?**

<b>Pre-Project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>	<b>Average</b>
I have tremendous love for people I know and those I don't know.	4.71	5.00	4.56	4.76
I love God more than anything else.	5.43	5.38	5.44	5.42
I believe the God of the Bible is the only true God – Father, Son, and Holy Spirit.	6.00	5.88	6.00	5.96
I believe nothing I do or have done can earn my salvation.	6.00	5.38	5.78	5.72
I believe the Bible has decisive authority over what I say and do.	5.67	5.38	4.89	5.31
I believe God is actively involved in my life.	6.00	5.63	5.89	5.84
I exist to know, love and serve God.	5.86	5.38	5.67	5.64
I believe I cannot grow as a Christian unless I am an active member of a growing church.	5.14	4.88	4.11	4.71
I believe we are created in the image of God and therefore have equal value, regardless of race, religion, or gender.	6.00	6.00	6.00	6.00
I believe God calls me to be involved in the lives of the poor and suffering.	5.29	5.25	5.67	5.40
I believe people who deliberately reject Jesus Christ as Savior will not be granted eternal life.	6.00	4.88	5.00	5.29
I believe a Christian should live a sacrificial life that is not driven by pursuit of material things.	5.43	5.00	4.78	5.07
I serve God through my church.	5.43	5.63	4.00	5.02
I thank God daily for who He is and what He is doing in my life.	5.57	5.25	5.89	5.57
I seek to grow closer to God by listening to him in prayer.	5.29	5.29	5.67	5.42
I study the Bible to know God, the truth, and find direction in my life.	5.50	4.88	5.33	5.24
I desire Jesus to be first in my life.	5.83	5.38	5.78	5.66
I allow other Christians to hold me accountable for my actions.	5.17	4.50	4.78	4.82
I know and use my spiritual gifts to fulfill God's purposes.	5.50	5.00	5.25	5.25
I give away my time to serve and help others in my community.	5.00	5.00	4.78	4.93
My first priority in spending my money is to support God's work.	4.50	4.71	5.00	4.74
I feel fully equipped to share my faith with non-Christians.	5.50	4.25	5.22	4.99
I am willing to risk everything that is important in my life for Jesus Christ.	5.67	4.57	5.33	5.19

<b>Post Project Answer Options</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>	<b>Average</b>
I have tremendous love for people I know and those I don't know.	4.86	4.38	4.89	4.71
I love God more than anything else.	5.57	5.25	5.25	5.35
I believe the God of the Bible is the only true God – Father, Son, and Holy Spirit.	6.00	5.88	5.78	5.88
I believe nothing I do or have done can earn my salvation.	5.86	5.38	5.11	5.42
I believe the Bible has decisive authority over what I say and do.	5.71	5.13	4.67	5.13
I believe God is actively involved in my life.	6.00	5.63	5.78	5.79
I exist to know, love and serve God.	5.86	5.38	5.67	5.63
I believe I cannot grow as a Christian unless I am an active member of a growing church.	4.57	5.00	4.67	4.75
I believe we are created in the image of God and therefore have equal value, regardless of race, religion, or gender.	6.00	6.00	6.00	6.00
I believe God calls me to be involved in the lives of the poor and suffering.	5.14	5.13	6.00	5.46
I believe people who deliberately reject Jesus Christ as Savior will not be granted eternal life.	6.00	5.00	4.67	5.17
I believe a Christian should live a sacrificial life that is not driven by pursuit of material things.	5.57	5.50	4.33	5.08
I serve God through my church.	4.86	5.38	4.33	4.83
I thank God daily for who He is and what He is doing in my life.	5.57	5.00	5.89	5.50
I seek to grow closer to God by listening to him in prayer.	5.43	5.25	5.78	5.50
I study the Bible to know God, the truth, and find direction in my life.	5.00	4.88	5.11	5.00
I desire Jesus to be first in my life.	5.86	5.50	5.89	5.75
I allow other Christians to hold me accountable for my actions.	5.00	4.50	5.22	4.92
I know and use my spiritual gifts to fulfill God's purposes.	5.14	4.63	5.11	4.96
I give away my time to serve and help others in my community.	5.00	4.38	5.33	4.92
My first priority in spending my money is to support God's work.	4.86	4.50	4.22	4.50
I feel fully equipped to share my faith with non-Christians.	5.29	4.00	5.00	4.75
I am willing to risk everything that is important in my life for Jesus Christ.	5.29	4.63	5.56	5.17

<b>Question Comparison (Difference between Pre and Post results/top ranking of 6)</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>	<b>Average</b>
I have tremendous love for people I know and those I don't know.	2.50%	-10.33%	5.50%	-0.78%
I love God more than anything else.	2.33%	-2.17%	-3.17%	-1.11%
I believe the God of the Bible is the only true God – Father, Son, and Holy Spirit.	0.00%	0.00%	-3.67%	-1.33%
I believe nothing I do or have done can earn my salvation.	-2.33%	0.00%	-11.17%	-5.00%
I believe the Bible has decisive authority over what I say and do.	0.67%	-4.17%	-3.67%	-3.06%
I believe God is actively involved in my life.	0.00%	0.00%	-1.83%	-0.83%
I exist to know, love and serve God.	0.00%	0.00%	0.00%	-0.11%
I believe I cannot grow as a Christian unless I am an active member of a growing church.	-9.50%	2.00%	9.33%	0.67%
I believe we are created in the image of God and therefore have equal value, regardless of race, religion, or gender.	0.00%	0.00%	0.00%	0.00%
I believe God calls me to be involved in the lives of the poor and suffering.	-2.50%	-2.00%	5.50%	0.94%
I believe people who deliberately reject Jesus Christ as Savior will not be granted eternal life.	0.00%	2.00%	-5.50%	-2.06%
I believe a Christian should live a sacrificial life that is not driven by pursuit of material things.	2.33%	8.33%	-7.50%	0.17%
I serve God through my church.	-9.50%	-4.17%	5.50%	-3.17%
I thank God daily for who He is and what He is doing in my life.	0.00%	-4.17%	0.00%	-1.17%
I seek to grow closer to God by listening to him in prayer.	2.33%	-0.67%	1.83%	1.39%
I study the Bible to know God, the truth, and find direction in my life.	-8.33%	0.00%	-3.67%	-3.94%
I desire Jesus to be first in my life.	0.50%	2.00%	1.83%	1.44%
I allow other Christians to hold me accountable for my actions.	-2.83%	0.00%	7.33%	1.72%
I know and use my spiritual gifts to fulfill God's purposes.	-6.00%	-6.17%	-2.33%	-4.83%
I give away my time to serve and help others in my community.	0.00%	-10.33%	9.17%	-0.11%
My first priority in spending my money is to support God's work.	6.00%	-3.50%	-13.00%	-3.94%
I feel fully equipped to share my faith with non-Christians.	-3.50%	-4.17%	-3.67%	-4.00%
I am willing to risk everything that is important in my life for Jesus Christ.	-6.33%	1.00%	3.83%	-0.33%

Question 6 (Answers weighted from 5 to 1 from daily to never)

**How often do you engage in the following practices?**

<b>Pre-project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Reflection on Scripture	4.50	4.25	4.67
Bible Reading	4.50	4.38	4.56
Prayer to Seek Guidance	5.00	4.63	4.89
Prayer to Confess Sins	4.67	4.50	4.56
Morning and/or evening prayer	5.00	4.71	5.00
Prayers of Examen (Seeing God's presence in daily life)	4.33	4.00	4.75
Celebrate God's gift of the day.	4.67	4.71	5.00
Journal about my spiritual life	1.67	1.50	2.33
Set aside time for solitude	2.50	3.25	4.11
Serve people in need	3.83	3.00	3.44
Share my life with my small group	2.83	3.13	3.44
<b>Post-Project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Reflection on Scripture	4.43	4.13	4.56
Bible Reading	4.43	4.13	4.50
Prayer to Seek Guidance	5.00	4.63	5.00
Prayer to Confess Sins	4.57	4.50	4.78
Morning and/or evening prayer	4.57	4.50	4.89
Prayers of Examen (Seeing God's presence in daily life)	4.60	4.00	4.89
Celebrate God's gift of the day.	4.71	4.29	5.00
Journal about my spiritual life	1.71	2.13	2.22
Set aside time for solitude	2.86	3.38	3.78
Serve people in need	3.71	3.00	4.33
Share my life with my small group	3.29	3.00	4.22
<b>Question Comparison (Difference between Pre and Post results/top ranking of 5)</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Reflection on Scripture	-4.80%	-2.40%	-2.20%
Bible Reading	-2.60%	-5.00%	-1.20%
Prayer to Seek Guidance	2.20%	0.00%	2.20%
Prayer to Confess Sins	0.20%	0.00%	4.40%
Morning and/or evening prayer	-8.60%	-4.20%	-2.20%
Prayers of Examen (Seeing God's presence in daily life)	-3.00%	0.00%	2.80%
Celebrate God's gift of the day.	-5.80%	-8.40%	0.00%
Journal about my spiritual life	-12.40%	12.60%	-2.20%
Set aside time for solitude	-25.00%	2.60%	-6.60%
Serve people in need	5.40%	0.00%	17.80%
Share my life with my small group	-3.00%	-2.60%	15.60%

Question 7 (Percentage of participants who selected each answer)

**Thinking of the role of prayer in your life, select up to three activities that are most important to your experience of connecting with God through prayer?**

<b>Pre-project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Praising the greatness of God.	14.3%	87.5%	44.4%
Acknowledging my sins and asking for forgiveness.	42.9%	50.0%	22.2%
Praying in earnest for other people.	57.1%	50.0%	44.4%
Ask God for things or circumstances that I desire.	0.0%	0.0%	11.1%
Expressing my gratitude for the blessings in my life.	71.4%	37.5%	44.4%
Seeking God's direction for a decision or direction.	71.4%	37.5%	33.3%
Responding to the message I hear from God through reflection on scripture.	0.0%	0.0%	22.2%
Experiencing an ongoing dialogue with God throughout my day.	42.9%	25.0%	55.6%
Experiencing a time of solitude to hear God's will.	0.0%	0.0%	22.2%
Writing my prayers in a spiritual journal.	0.0%	0.0%	0.0%
Examining my day in prayer looking for God's presence.	0.0%	12.5%	0.0%
<b>Post-Project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Praising the greatness of God.	14%	63%	22%
Acknowledging my sins and asking for forgiveness.	50%	25%	22%
Praying in earnest for other people.	38%	75%	33%
Ask God for things or circumstances that I desire.	0%	0%	0%
Expressing my gratitude for the blessings in my life.	63%	75%	67%
Seeking God's direction for a decision or direction.	38%	38%	56%
Responding to the message I hear from God through reflection on scripture.	13%	0%	22%
Experiencing an ongoing dialogue with God throughout my day.	50%	25%	44%
Experiencing a time of solitude to hear God's will.	0%	0%	22%
Writing my prayers in a spiritual journal.	0%	0%	11%
Examining my day in prayer looking for God's presence.	0%	0%	0%

<b>Question Comparison (Difference between Pre and Post results)</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Praising the greatness of God.	0%	-25%	-22%
Acknowledging my sins and asking for forgiveness.	7%	-25%	0%
Praying in earnest for other people.	-20%	25%	-11%
Ask God for things or circumstances that I desire.	0%	0%	-11%
Expressing my gratitude for the blessings in my life.	-9%	38%	22%
Seeking God's direction for a decision or direction.	-34%	0%	22%
Responding to the message I hear from God through reflection on scripture.	13%	0%	0%
Experiencing an ongoing dialogue with God throughout my day.	7%	0%	-11%
Experiencing a time of solitude to hear God's will.	0%	0%	0%
Writing my prayers in a spiritual journal.	0%	0%	11%
Examining my day in prayer looking for God's presence.	0%	-13%	0%

Question 8 (Percentage of participants who selected each answer)

**Thinking about the role of the Bible in your life, select the top three activities that are most important to your experience of connecting with God through scripture?**

<b>Pre-project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Having the scriptures explained to me by a knowledgeable teacher.	14.3%	0.0%	33.3%
Reflecting on scripture through organized studies about books of the Bible (e.g. Romans).	14.3%	28.6%	22.2%
Reflecting on scripture through studies organized for specific topic topics (e.g. parenting, marriage, etc).	14.3%	57.1%	0.0%
Reflecting on scripture with a group through guided direction (lectio divina).	42.9%	28.6%	0.0%
Discussing scripture as a part of a small group (Sunday school, covenant group, etc).	42.9%	42.9%	44.4%
Discussing scripture with one or two spiritual friends or a mentor.	42.9%	28.6%	22.2%
Reflecting on scripture in an unstructured way on my own.	42.9%	14.3%	44.4%
Meditating on specific biblical passages or narratives.	0.0%	0.0%	11.1%
Using other spiritual materials/aids to help me understand scripture.	42.9%	57.1%	55.6%
Searching the Bible for guidance on specific decisions/circumstances.	42.9%	28.6%	44.4%

<b>Post-Project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Having the scriptures explained to me by a knowledgeable teacher.	29%	38%	33%
Reflecting on scripture through organized studies about books of the Bible (e.g. Romans).	14%	63%	33%
Reflecting on scripture through studies organized for specific topic topics (e.g. parenting, marriage, etc).	14%	13%	11%
Reflecting on scripture with a group through guided direction (lectio divina).	0%	0%	11%
Discussing scripture as a part of a small group (Sunday school, covenant group, etc).	86%	63%	33%
Discussing scripture with one or two spiritual friends or a mentor.	29%	25%	44%
Reflecting on scripture in an unstructured way on my own.	43%	25%	33%
Meditating on specific biblical passages or narratives.	14%	13%	56%
Using other spiritual materials/aids to help me understand scripture.	43%	50%	22%
Searching the Bible for guidance on specific decisions/circumstances.	29%	13%	22%
<b>Question Comparison (Difference between Pre and Post results)</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Having the scriptures explained to me by a knowledgeable teacher.	14%	38%	0%
Reflecting on scripture through organized studies about books of the Bible (e.g. Romans).	0%	34%	11%
Reflecting on scripture through studies organized for specific topic topics (e.g. parenting, marriage, etc).	0%	-45%	11%
Reflecting on scripture with a group through guided direction (lectio divina).	-43%	-29%	11%
Discussing scripture as a part of a small group (Sunday school, covenant group, etc).	43%	20%	-11%
Discussing scripture with one or two spiritual friends or a mentor.	-14%	-4%	22%
Reflecting on scripture in an unstructured way on my own.	0%	11%	-11%
Meditating on specific biblical passages or narratives.	14%	13%	44%
Using other spiritual materials/aids to help me understand scripture.	0%	-7%	-33%
Searching the Bible for guidance on specific decisions/circumstances.	-14%	-16%	-22%

Question 9

**How often do you meet or talk with a close friend or spiritual mentor/guide who helps you grow spiritually?**

<b>Pre-project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Once a week	28.6%	12.5%	77.8%
1-2 times a month	14.3%	12.5%	0.0%
Every few months	28.6%	37.5%	0.0%
Used to, but am not now	14.3%	25.0%	11.1%
Never/Does not apply	14.3%	12.5%	11.1%
<b>Post-Project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Once a week	14%	13%	78%
1-2 times a month	29%	50%	0%
Every few months	29%	0%	0%
Used to, but am not now	29%	25%	22%
Never/Does not apply	0%	0%	0%
<b>Question Comparison (Difference between Pre and Post results)</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Once a week	-14%	0%	0%
1-2 times a month	14%	38%	0%
Every few months	0%	-38%	0%
Used to, but am not now	14%	0%	11%
Never/Does not apply	-14%	-13%	-11%

Question 10 (Answers weighted 6 to 1 from Very strongly agree to disagree)

**Please indicate how strongly you agree or disagree with the different statements regarding your spiritual commitments?**

<b>Pre-project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
My faith is involved in every aspect of my life.	5.43	4.88	5.44
Because of my faith, I have meaning and purpose in my life.	5.86	5.63	5.56
My faith gives me an inner peace.	5.71	5.13	5.78
I am a person who is spiritually committed.	5.14	5.00	5.67
I spend time in worship or prayer every day.	4.86	5.00	5.67
Because of my faith, I have forgiven people who have hurt me deeply.	5.14	4.57	4.89
My faith has called me to develop my given strengths.	5.57	4.63	5.22
I will take unpopular stands to defend my faith.	5.43	5.00	5.22
I speak words of kindness to those in need of encouragement.	5.57	5.38	5.78
I make worship a priority in my life.	5.71	5.25	5.67
I invest myself into the lives of other people.	5.14	5.13	5.33



<b>Post-Project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
My faith is involved in every aspect of my life.	5.43	5.25	5.89
Because of my faith, I have meaning and purpose in my life.	5.43	5.63	5.89
My faith gives me an inner peace.	5.57	5.63	5.78
I am a person who is spiritually committed.	5.57	5.13	5.67
I spend time in worship or prayer every day.	5.29	4.50	5.89
Because of my faith, I have forgiven people who have hurt me deeply.	5.43	4.50	5.44
My faith has called me to develop my given strengths.	5.57	4.88	5.67
I will take unpopular stands to defend my faith.	5.43	4.75	4.78
I speak words of kindness to those in need of encouragement.	5.71	5.63	5.56
I make worship a priority in my life.	5.71	5.25	5.44
I invest myself into the lives of other people.	5.57	5.25	5.78
<b>Question Comparison (Difference between Pre and Post results/top ranking of 6)</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
My faith is involved in every aspect of my life.	0.00%	6.17%	7.50%
Because of my faith, I have meaning and purpose in my life.	-7.17%	0.00%	5.50%
My faith gives me an inner peace.	-2.33%	8.33%	0.00%
I am a person who is spiritually committed.	7.17%	2.17%	0.00%
I spend time in worship or prayer every day.	7.17%	-8.33%	3.67%
Because of my faith, I have forgiven people who have hurt me deeply.	4.83%	-1.17%	9.17%
My faith has called me to develop my given strengths.	0.00%	4.17%	7.50%
I will take unpopular stands to defend my faith.	0.00%	-4.17%	-7.33%
I speak words of kindness to those in need of encouragement.	2.33%	4.17%	-3.67%
I make worship a priority in my life.	0.00%	0.00%	-3.83%
I invest myself into the lives of other people.	7.17%	2.00%	7.50%

#### Question 11

**How important are your spiritual practices in helping you grow as a missionary in the world?**

<b>Pre-project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Critically important	71.4%	50.0%	75.0%
Very important but not critical	0.0%	0.0%	0.0%
Important	28.6%	37.5%	25.0%
Somewhat important	0.0%	0.0%	0.0%
Somewhat unimportant	0.0%	12.5%	0.0%
Unimportant	0.0%	0.0%	0.0%
<b>Post-Project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Critically important	43%	38%	89%
Very important but not critical	43%	25%	11%
Important	14%	25%	0%

Somewhat important	0%	13%	0%
Somewhat unimportant	0%	0%	0%
Unimportant	0%	0%	0%
<b>Question Comparison (Difference between Pre and Post results)</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Critically important	-29%	-13%	14%
Very important but not critical	43%	25%	11%
Important	-14%	-13%	-25%
Somewhat important	0%	13%	0%
Somewhat unimportant	0%	-13%	0%
Unimportant	0%	0%	0%

## Question 12 (Open Response)

### Pre-project Responses

#### Where do you see God moving in your life right now?

Number	Blended
1	God is helping me find peace in my time of unemployment. He assures me there is nothing to fear. The Lord assures me in all facets of my life. He has blessed me with 2 children and He knows our needs.
2	Motivating young adults to join in Bible study or growing in their faith.
3	Teaching me to place more trust in Him.
4	In our pairs provisions. Teaching me to rely on Him daily.
5	Being a part of this group.
6	God assists me in asking important questions. God enjoys being with me in the discovery of some of the answers.
7	I want to reach out to the community and start a "watch of the Lord" intercessor prayer time. Weekly on Friday nights to pray for our nation. I want to combine worship and prayer time. I also want to join other churches that are praying and fasting at regular times of the month, praying for our nation. I would like to see all ages and races come together and pray throughout the night for our nation.
8	Helping me to be more patient in my job search and also with my spouse.
9	Reaching kids, parents and families for Jesus.
Number	Missional
1	In places where I have served, in my children, in my marriage.
2	My Ministry (evangelism)
3	Providing during hard emotional times, helping me forgive others and direction for the future.
4	Calling me to serve him through teaching.
5	Through the actual events of my life. I see God supplying my needs when we need it. We have had times of "much" and now we have lean times, but as I assess where we are I see God opening doors and giving us opportunities and blessing our family in other ways.
6	Making me more outward looking.
Number	Formational
1	I see God moving by making me dissatisfied and seeming to change my interests. I seemed to be feeling forced to find out what I enjoy, what I need to

	grow and what needs to change.
<b>2</b>	Being a Care giver.
<b>3</b>	I see God helping me daily through some trying times at work, at home and in a new way to life as a widow. He holds me up when I am weak and wakes me in the night with ideas, answers to my questions and reservations sometimes.
<b>4</b>	I always find this difficult to answer, so I am not real sure. Is God asking me to do more for others? Is he concerned about how I may not be growing spiritually? I feel God is guiding me but I continue having difficulty placing all of my faith in this guidance.
<b>5</b>	In the lives of my family members.
<b>6</b>	Giving up Control.
<b>7</b>	I see God working in my life through my family's "circumstances." God has pointed me in unique ways at just the right moment.

### Post-project Responses

<b>Number</b>	<b>Blended</b>
<b>1</b>	Everyday encounters with people I work with or see.
<b>2</b>	I'm waiting. Short term mission trips.
<b>3</b>	Stretching my faith. Deepening my trust in him for all things.
<b>4</b>	In trusting him more in every aspect of my life.
<b>5</b>	Everywhere. Aging parents, aging children, aging spouse, job, friends, service.
<b>6</b>	God is working in my life helping me stop, listen, and be patient. I know he has plans for me, but I really don't know what those plans are right now. Even though I am unemployed I have peace because I know at the right time God will show me the way.
<b>7</b>	God is leading me in a direction that will allow me to assist others that are in need of his love.
<b>8</b>	Understanding and Application = growth
<b>9</b>	He is bringing me whole hearted into His world to care for His beloved. He has called me to a life of living and abiding in Him.
<b>Number</b>	<b>Missional</b>
<b>1</b>	I'm beginning to value my gifts more and becoming less fearful of using them.
<b>2</b>	Teaching me humbleness and humility.
<b>3</b>	I enjoyed the Allendale project so much that I feel God is urging me to become involved with Habitat for Humanity.
<b>4</b>	I'm not sure. I am involved in ministry areas but I'm not sure if they are His ideas or mine.
<b>5</b>	I see God working in every area of my life. In work (school), children, their friends and families. I am reminded frequently that if I allow Him. He is everywhere I go.
<b>6</b>	Right now I am in a season of struggle and discernment. It has been a very hard and dark years for me as I have struggled with feeling down beaten by those who should be walking with me. Yet, even in this time of darkness I have found that it is Christ I have yearned for and turned to. I have sought to know him more and to listen all the more closely as He directs my path.
<b>7</b>	Right now I am simply waiting and as one of my new favorite song states. "I will

	serve you while I'm waiting. I will worship while I'm waiting. I will wait on you, O Lord."
<b>8</b>	In the way things are coming together (events of) my life.
<b>Number</b>	<b>Formational</b>
<b>1</b>	I am continually reminded of God's gifts and the guidance He provides ... even when it doesn't feel like it. I look back and see his presence.
<b>2</b>	To be a care giver.
<b>3</b>	With my mother; with my church responsibilities.
<b>4</b>	Spending more time in the Word and gaining more knowledge of the Word.
<b>5</b>	I always seemed to find answering this to be a very difficult. I know that God is in my life and I know it is because of him that I do what I do. But, I don't always feel Him in my life. Maybe it is because I am looking too deeply into the meaning of God working in my life. I do know I thank Him all the time for being there and guiding me daily, so I guess I feel Him moving me all the time.
<b>6</b>	God is moving me from an interest in missionary work to a place of being ready to go.
<b>7</b>	I see him moving all around me at work, home, and everywhere. He continually guides me throughout the day and sometimes "slaps me in the face" with his presence.

## Missional Growth Questions Results

### Question 1

**How often do you serve in a ministry within your church?**

<b>Pre-project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Once a week	57%	75%	44%
1-2 times a month	29%	0%	0%
Every few months	0%	25%	33%
Used to, but am not now	14%	0%	22%
Never/Does not apply	0%	0%	0%
<b>Post-Project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Once a week	71%	75%	56%
1-2 times a month	14%	0%	0%
Every few months	0%	25%	22%
Used to, but am not now	14%	0%	11%
Never/Does not apply	0%	0%	0%
<b>Question Comparison (Difference between Pre and Post results)</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Once a week	14%	0%	11%
1-2 times a month	-14%	0%	0%
Every few months	0%	0%	-11%
Used to, but am not now	0%	0%	-11%
Never/Does not apply	0%	0%	0%

### Question 2

**Overall, how satisfied are you with the way serving in a ministry at our church helps you grow spiritually?**

<b>Pre-project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Extremely satisfied	0%	13%	0%
Very satisfied	50%	38%	22%
Satisfied	33%	38%	56%
Somewhat dissatisfied	17%	0%	11%
Dissatisfied	0%	13%	0%
<b>Post-Project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Extremely satisfied	29%	12.5%	44.4%
Very satisfied	29%	25.0%	11.1%
Satisfied	43%	37.5%	33.3%
Somewhat dissatisfied	0%	12.5%	0.0%
Dissatisfied	0%	0.0%	0.0%

<b>Question Comparison (Difference between Pre and Post results)</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Extremely satisfied	29%	0%	44%
Very satisfied	-21%	-13%	-11%
Satisfied	10%	0%	-22%
Somewhat dissatisfied	-17%	13%	-11%
Dissatisfied	0%	-13%	0%

### Question 3

A mistake was made in the pre-project survey question which made the results invalid.

### Question 4

**How often do you serve those in need through your church?**

<b>Pre-project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Once a week	0%	29%	25%
1-2 times a month	14%	14%	25%
Every few months	71%	57%	38%
Used to, but am not now	14%	0%	0%
Never/Does not apply	0%	0%	13%
<b>Post-Project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Once a week	0%	13%	38%
1-2 times a month	29%	38%	25%
Every few months	57%	38%	38%
Used to, but am not now	14%	13%	0%
Never/Does not apply	0%	0%	0%
<b>Question Comparison (Difference between Pre and Post results)</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Once a week	0%	-16%	13%
1-2 times a month	14%	23%	0%
Every few months	-14%	-20%	0%
Used to, but am not now	0%	13%	0%
Never/Does not apply	0%	0%	-13%

### Question 5

**Overall, how satisfied are you with the way serving those in need through your church helps you grow spiritually?**

<b>Pre-project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Extremely satisfied	0%	13%	13%
Very satisfied	33%	38%	38%
Satisfied	33%	25%	38%
Somewhat satisfied	17%	25%	13%
Somewhat dissatisfied	17%	0%	0%
Dissatisfied	0.0%	0.0%	0.0%

<b>Post-Project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Extremely satisfied	14%	0%	38%
Very satisfied	43%	38%	25%
Satisfied	14%	50%	38%
Somewhat satisfied	29%	13%	0%
Somewhat dissatisfied	0%	0%	0%
Dissatisfied	0%	0%	0%
<b>Question Comparison (Difference between Pre and Post results)</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Extremely satisfied	14%	-13%	25%
Very satisfied	10%	0%	-13%
Satisfied	-19%	25%	0%
Somewhat satisfied	12%	-13%	-13%
Somewhat dissatisfied	-17%	0%	0%
Dissatisfied	0%	0%	0%

#### Question 6

A mistake was made in the pre-project survey question which invalidated the results.

#### Question 7

**During the past year, how many non-Christians did you invite to your church (include people you invited even if they did not accept the invitation):**

<b>Pre-project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
0 invitations	0%	0%	22%
1-2 invitations	14%	63%	0%
3-5 invitations	43%	25%	22%
6-10 invitations	14%	13%	11%
More than 10 invitations	29%	0%	44%
<b>Post-Project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
0 invitations	0%	13%	11%
1-2 invitations	14%	25%	11%
3-5 invitations	57%	38%	44%
6-10 invitations	0%	13%	11%
More than 10 invitations	29%	0%	22%
<b>Question Comparison (Difference between Pre and Post results)</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
0 invitations	0%	13%	-11%
1-2 invitations	0%	-38%	11%
3-5 invitations	14%	13%	22%
6-10 invitations	-14%	0%	0%
More than 10 invitations	0%	0%	-22%

Question 8

**During the past 6 weeks, how many non-Christians did you engage in spiritual conversations**

<b>Pre-project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
0 Conversations	14%	63%	22%
1-2 Conversations	14%	25%	0%
3-5 Conversations	29%	13%	33%
6-10 Conversations	29%	0%	0%
More than 10 Conversations	14%	0%	44%
<b>Post-Project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
0 Conversations	14%	38%	0%
1-2 Conversations	29%	50%	33%
3-5 Conversations	29%	0%	22%
6-10 Conversations	14%	13%	22%
More than 10 Conversations	14%	0%	22%
<b>Question Comparison (Difference between Pre and Post results)</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
0 Conversations	0%	-25%	-22%
1-2 Conversations	14%	25%	33%
3-5 Conversations	0%	-13%	-11%
6-10 Conversations	-14%	13%	22%
More than 10 Conversations	0%	0%	-22%

Question 9 (Weighted 4 to 1 from Once a week to Never)

**How often do you engage in the following activities to encourage spiritual growth with non-Christians?**

<b>Pre-project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Tried to learn more about their spiritual life.	2.71	1.71	2.89
Challenged them to take another step in their spiritual journey.	2.71	1.43	2.89
Invited to gatherings	2.83	1.86	2.67
Initiated meaningful conversations about non-church events (e.g. movies, books, events).	3.43	2.57	2.89
Invited to a program or event at church.	2.57	1.86	2.78
Prayed with them.	2.86	1.43	2.33
Shared my story of my faith.	2.71	1.57	2.56
<b>Post-Project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Tried to learn more about their spiritual life.	2.86	2.25	2.78
Challenged them to take another step in their spiritual journey.	2.71	1.75	2.88
Invited to gatherings	3.00	2.38	2.78



Initiated meaningful conversations about non-church events (e.g. movies, books, events).	3.00	2.57	3.33
Invited to a program or event at church.	2.86	2.13	2.89
Prayed with them.	2.71	2.13	2.44
Shared my story of my faith.	2.43	2.00	3.00
<b>Question Comparison</b> <b>(Difference between Pre and Post results/top</b> <b>ranking of 4)</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Tried to learn more about their spiritual life.	3.75%	13.50%	-2.75%
Challenged them to take another step in their spiritual journey.	0.00%	8.00%	-0.25%
Invited to gatherings	4.25%	13.00%	2.75%
Initiated meaningful conversations about non-church events (e.g. movies, books, events).	-10.75%	0.00%	11.00%
Invited to a program or event at church.	7.25%	6.75%	2.75%
Prayed with them.	-3.75%	17.50%	2.75%
Shared my story of my faith.	-7.00%	10.75%	11.00%

Question 10

Question 11

**If you have been on a short term mission experience, how would you describe your spiritual growth related to this experience?**

<b>Pre-project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Transformational – My life has never been the same	43%	38%	71%
Eventful – God changed me	29%	38%	0%
Growth – I learned a lot about loving God and others	29%	25%	29%
Uneventful – I went, but nothing happened.	0%	0%	0%
Stalled – I wish I had not gone.	0%	0%	0%
<b>Post-Project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Transformational – My life has never been the same	25%	50%	33%
Eventful – God changed me	38%	25%	11%
Growth – I learned a lot about loving God and others	13%	25%	56%
Uneventful – I went, but nothing happened.	13%	0%	0%
Stalled – I wish I had not gone.	0%	0%	0%
<b>Question Comparison (Difference between Pre and Post results)</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Transformational – My life has never been the same	-18%	13%	-38%
Eventful – God changed me	9%	-13%	11%
Growth – I learned a lot about loving God and others	-16%	0%	27%
Uneventful – I went, but nothing happened.	13%	0%	0%
Stalled – I wish I had not gone.	0%	0%	0%

Question 12

**How important is mission service in helping you growth spiritually?**

<b>Pre-project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Critically important	29%	14%	11%
Very important, but not critical	57%	57%	44%
Important	14%	29%	33%
Somewhat important	0%	0%	0%
Somewhat unimportant	0%	0%	0%
Unimportant	0%	0%	11%
<b>Post-Project Answers</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Critically important	43%	50%	56%
Very important, but not critical	38%	25%	11%
Important	0%	25%	11%
Somewhat important	13%	0%	11%
Somewhat unimportant	0%	0%	0%
Unimportant	0%	0%	0%

<b>Question Comparison (Difference between Pre and Post results)</b>	<b>Missional</b>	<b>Formational</b>	<b>Blended</b>
Critically important	14%	36%	44%
Very important, but not critical	-20%	-32%	-33%
Important	-14%	-4%	-22%
Somewhat important	13%	0%	11%
Somewhat unimportant	0%	0%	0%
Unimportant	0%	0%	-11%

### Question 13 (Open Responses)

#### Pre-Project Responses

#### **Describe a missional experience which has made an impact on your life**

<b>Blended</b>	<b>Response Text</b>
<b>1</b>	Mission service, I believe, should be on-going and continually integrated in our life.
<b>2</b>	Our trip to Belgium and England and working in the small Baptist church in Belgium. We also worked with the Muslims in Brussels with Janee Angel.
<b>3</b>	Using vacation to serve a mission outreach and feeling and experiencing God's presence and peace in knowing this is what my purpose in life is about while loving God. "Selfishness through God's grace."
<b>4</b>	Went to help a church set up a pantry, during that week God moved in my life and directed me to a more focused walk with him.
<b>5</b>	Overtown in Miami and Brussels.
<b>6</b>	Working at camps. Mission Trips. Construction.
<b>7</b>	Everything is a missional experience. It is the living of our lives.
<b>8</b>	I traveled on a mission trip with my sister and her Sunday School class and discovered a lot about myself and how I need to reach out more to others. Talking to others about their faith and hearing their faith stories opened my heart and eyes and helped my love for others grow.
<b>9</b>	VBS - adults serving children - other than their own. Children helping other children. Children coming to Christ.
<b>Missional</b>	<b>Response Text</b>
<b>1</b>	God put me in a place where I was able to make relationships with children and help them learn about Jesus and then be there with them when (the light bulb comes on or they put it all together) they have asked Jesus to be their lord and savior! I don't know how this would not change you! It also confirms that those children are who God wanted me to spend my time with. This is a wonderful feeling.
<b>2</b>	Patriotic Celebration - showing God's love in our own backyard.
<b>3</b>	Winter Olympic trip to Italy. No structured ministry options, simply a "minister as you go" kind of trip. It was so amazing to see God move at every turn, every train ride, etc. when you had to encounter, you knew for certain it had nothing to do with you, but everything to do with God.
<b>4</b>	volunteering with crisis pregnancy center in VA.
<b>5</b>	Mission trip to Jamaica helped me get back to basics with life and God.
<b>6</b>	AK - working with the youth mission trip.
<b>7</b>	Chaperoning Youth
<b>Formational</b>	<b>Response Text</b>

1	2002 Winter Olympics. I shared my faith with a stranger without planning. Just evolved naturally.
2	Family Promise
3	The Long Beach mission trip was a great experience and showed me that God can overcome all obstacles when you are doing work in His name and to Honor him.
4	My trip with our youth group to Alaska. This experience through world changers was unforgettable. Not only seeing our youth at work helping others, but the sharing that took place during this time was amazing. I enjoyed doing my part, but still felt somewhat uncomfortable sharing my faith or talking with strangers about my faith and Jesus.
5	In every mission experience, I have been blessed spiritually by those I came to help.
6	Working in a homeless shelter and in a project for children - conducting a camp.
7	I went to Romania and the middle East during college. We saw a Gypsy school in Romania and met with missionaries with my husband. This experience exposed me to cultures and people that were so different and wonderful. It stretched me a lot. 2. In high school our church went to Mexico during the Xmas break on a mission trip. 2 years in a row. To be exposed to that level of poverty in high school impacted me.

#### Post Project Responses

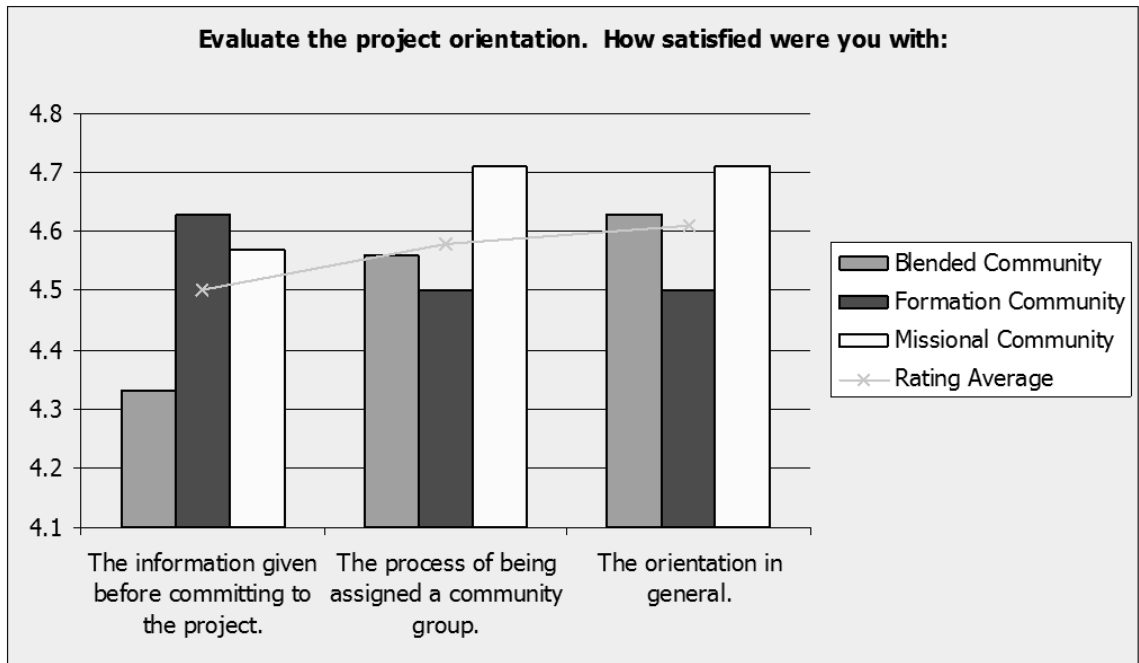
##### Describe a missional experience which has made an impact on your life

Blended	Response Text
1	Going to Allendale and working with the nursing home patients. We had an opportunity to talk with each of the patients and see if they needed to know Jesus as their savior.
2	TML - Brussels. Met missionaries and have been with them several times over a period of years.
3	Connecting with our small group on Tuesdays gave me a sense of connectedness with my church family in a more personal way. Serve at Washington St. park and Allendale gave me a renewed burden for those in need all around me. It helped me reconnect with those outside my normal circle.
4	Trip to Omaha, NE
5	They all have helped me see just how good I've got it - how in need most of the world is and that I'm called to service.
6	Washington Park - Friday Night Supper helped me realize that I don't really have a problem, but I do have a heart for helping others.
7	Our service at Hunting island. The service came together as though planned (it wasn't). We had wonderful feedback from the congregation. Washington Park was the community coming together for God. Helping those in need.
8	I grow when I serve. I benefit by serving others. Always smile when those being served are somewhat obscured by God's working in the worker bees! Not to diminish the importance of the actual task/s - but blisters seem to not hurt.
9	Being a part of a missional team and being involved in various ministries has been life changing. I was able to preach and serve life long dreams that seemed out of reach. Being in the Body of Christ feels right and safe.
Missional	Response Text
1	Anything involving youth. Young minds are awesome.

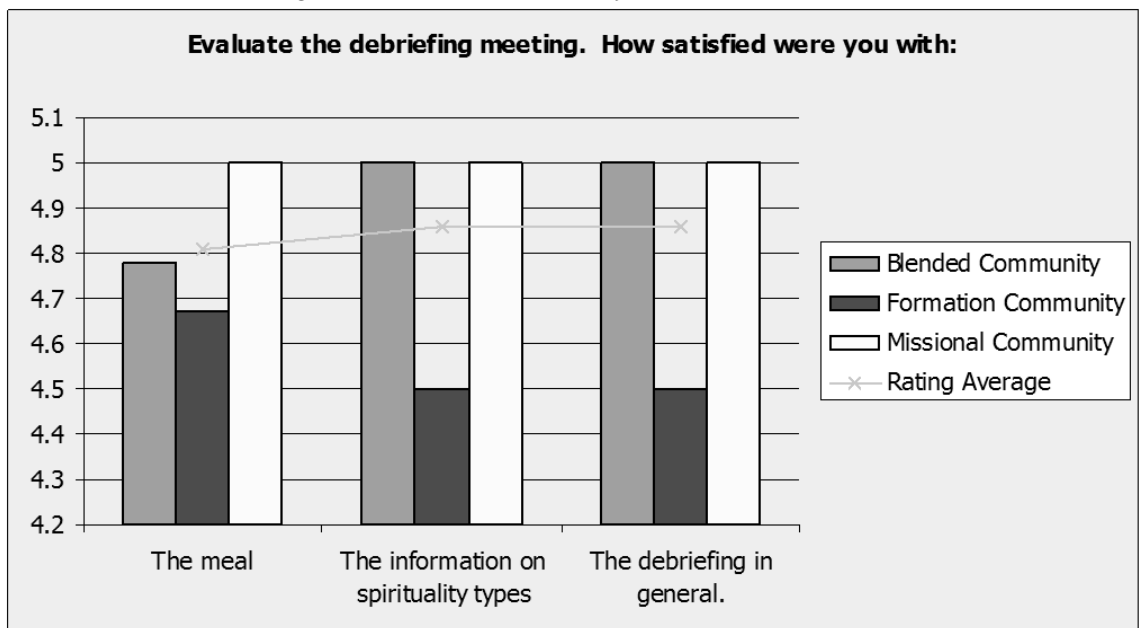
2	Serving with the Christian motorcycle association at rallies and seeing that even the hardest nosed people see the need for Jesus in their lives.
3	Being able to help the Allendale community to fire up their cultural museum. The appreciation they showed was very meaningful to me.
4	Taking a youth group on a mission trip which was centered on the "conspiracy of kindness."
5	There have been many! The ones that have impacted me the most are the ones when God was able to change someone's life. Being a part of someone's life when you watch them give their heart to Jesus is life-changing. For me, it is realizing that if I had not made the sacrifice to go on the mission experience, God might not have been invited in to this person's life. It is humbling to know that He wants us to be a part of what He is doing in His people. Sometimes I think about the missed opportunities God had because we or I did not make the sacrifice.
6	There are so many, but one was going to TML several years ago and working with the homeless population. This was my 1st experience in this ministry venue and I had many pre-conceived ideas regarding the homeless. God used those brothers and sisters in Christ and the non-believers to break down every wrong idea and thought. He allowed me to see them through his eyes.
7	Watching how God develops the team for Long Beach and how things came together continuing throughout the trip (no problems or injuries).
<b>Formational</b>	<b>Response Text</b>
1	Family Promise
2	My first visit to Waterbury, Conn, meeting Maner Tyson, working in an inner city, seeing agape love in action, God calming my fears, watching the spiritual growth of the young people who went, seeing how Beaufort was touched by Operation Good neighbor.
3	Miami - TML; Witnessing the accident and then how our group bonded and grew close to each other. Being aware of Feelings in our group and becoming a true family. Our serving was impacted and the way we worked together as a team! Taught flexibility through this as well.
4	My experience on the youth trip to Alaska will stay with me forever. To watch our youth work and grow spiritually was very rewarding and helped me to grow spiritually as well.
5	My last time to the Olympics in Italy. It was quite a challenge and out of my comfort zone, to sit with strangers on the train and try to start a conversation. But, I met some very wonderful people who I was able to share with. One was a young college student that ended up sharing her faith story with me and gave me her phone number and her parent's numbers in case I needed help.
6	Long Beach, MS, Kentucky - Just seeing the devastation and knowing we could bring a little happiness to that town and show them God's love, made a big difference in how I felt about missions and how God can overcome any obstacle - large or small.

## Post-Project Evaluation Question Results

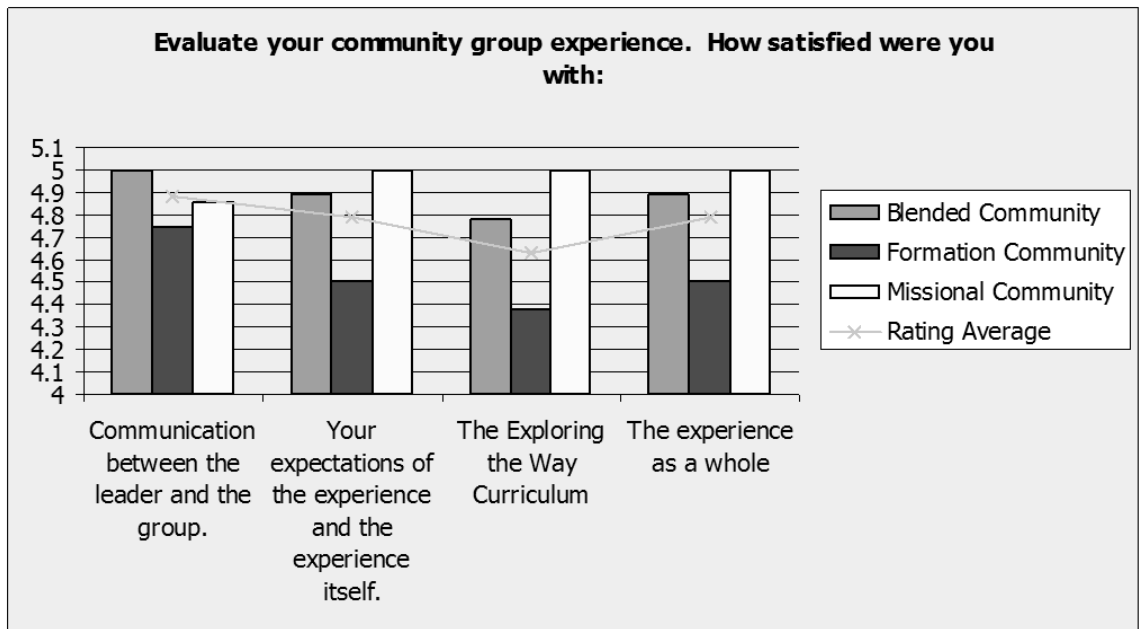
Question 1 (Answers weighted 5 to 1 from Extremely Satisfied to Dissatisfied)



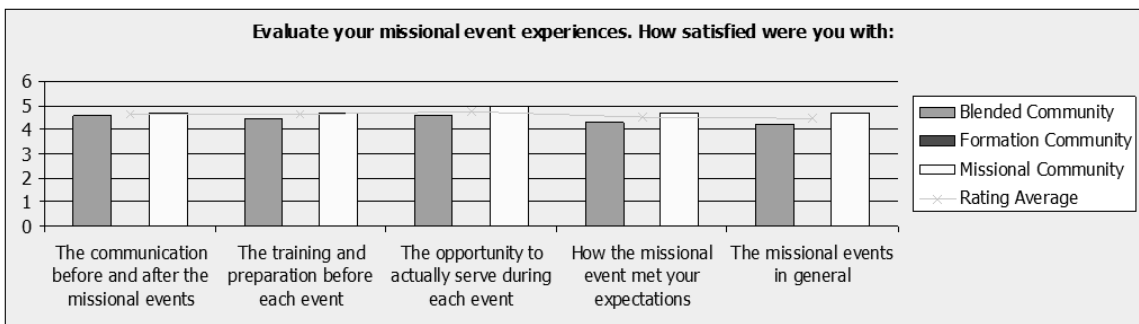
Question 2 (Answers weighted 5 to 1 from Extremely Satisfied to Dissatisfied)



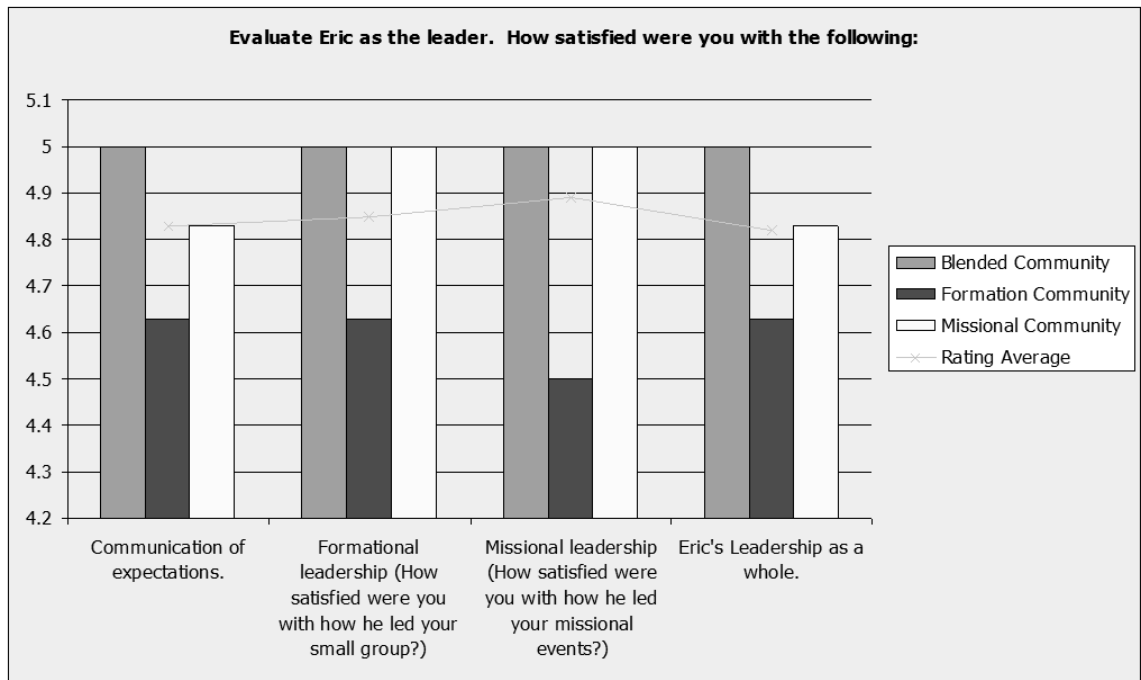
Question 3(Answers weighted 5 to 1 from Extremely Satisfied to Dissatisfied)



Question 4 (Answers weighted 5 to 1 from Extremely Satisfied to Dissatisfied)



### Question 5



### Question 6

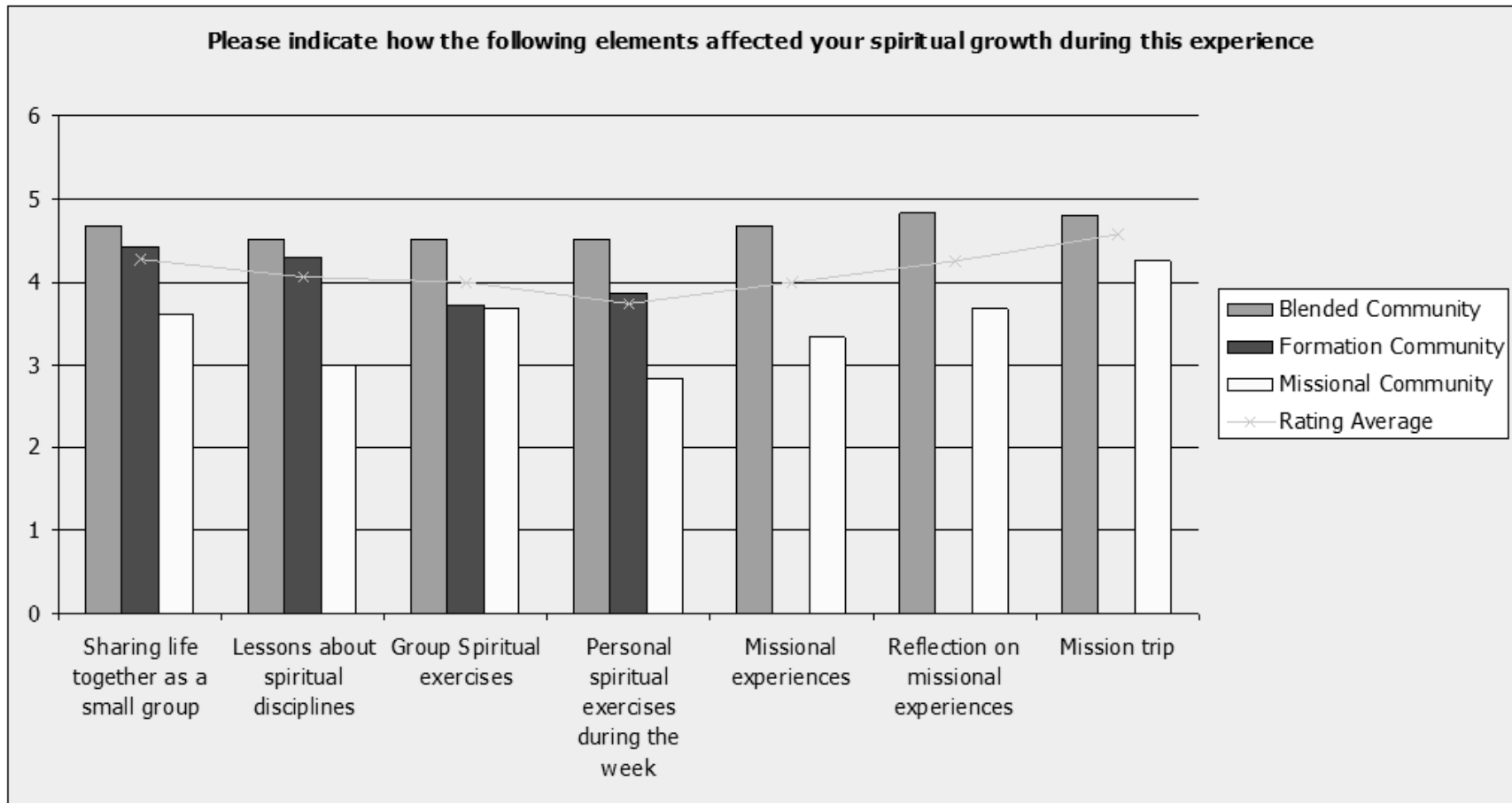
**Evaluating the project as a whole, how satisfied are you with this experience?**

Answer Options	Blended Community	Formation Community	Missional Community
Extremely satisfied	78%	50%	86%
Very satisfied	22%	38%	14%
Satisfied	0%	13%	0%
Somewhat dissatisfied	0%	0%	0%
Dissatisfied	0%	0%	0%

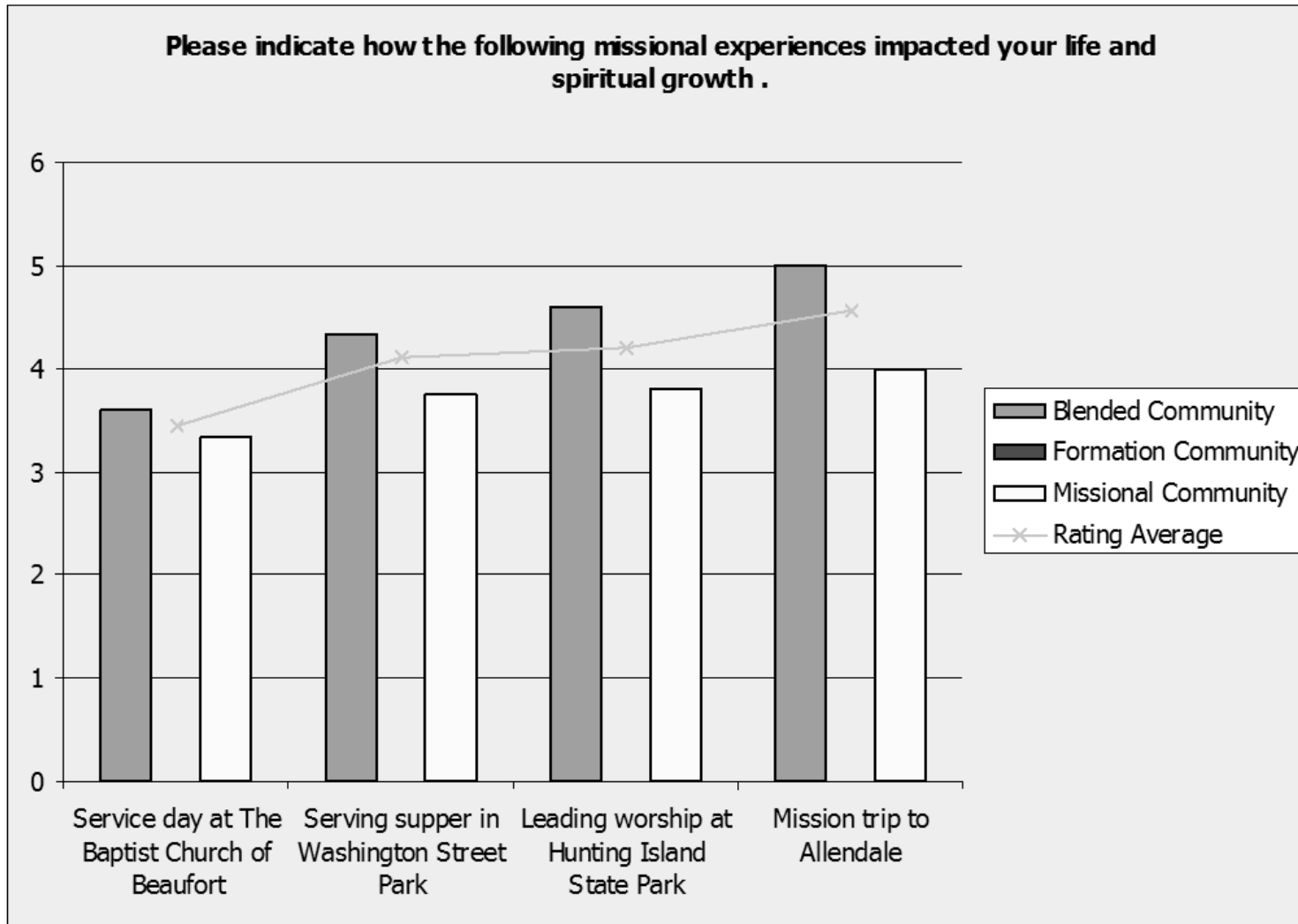


## Reflection Question Results

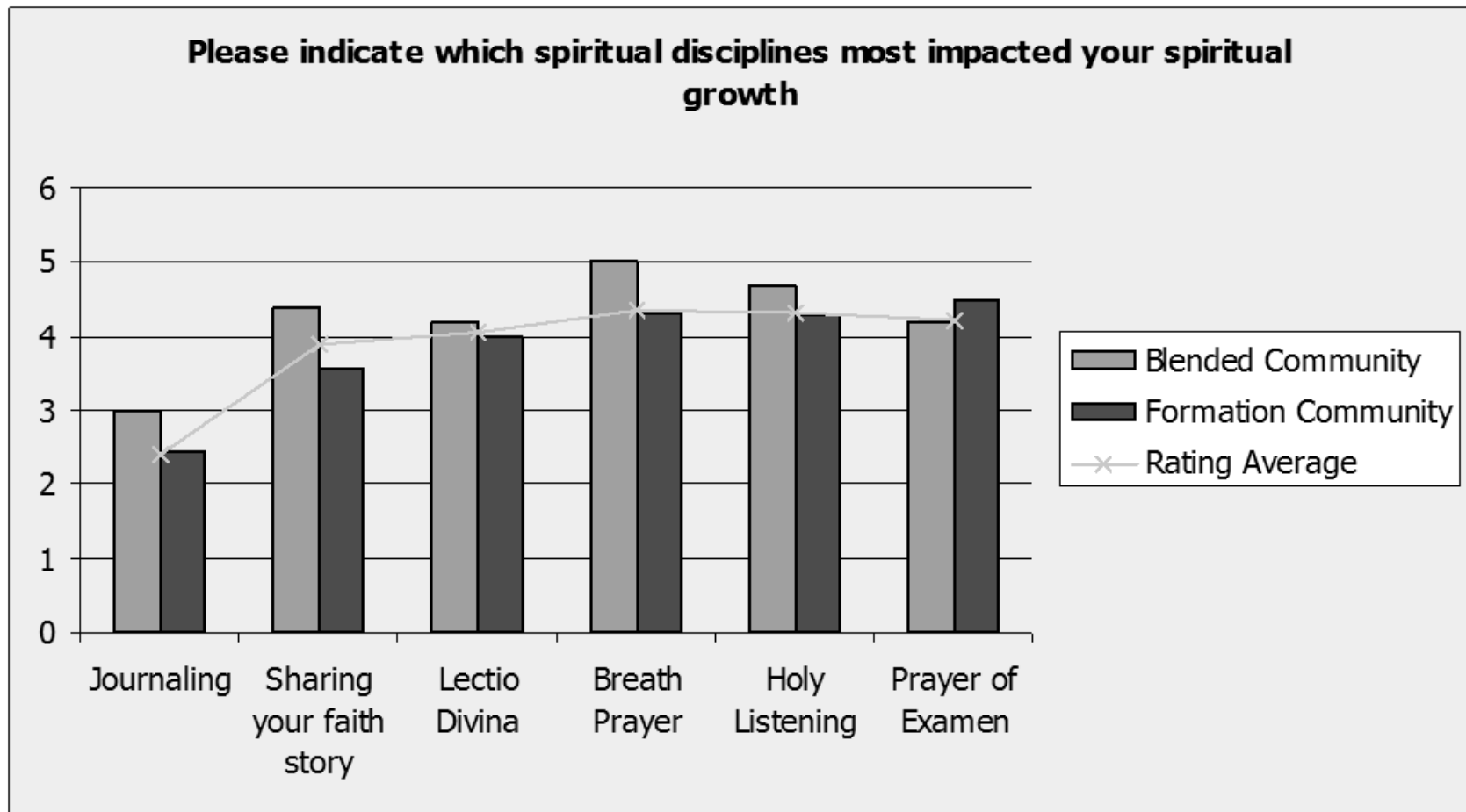
### Question 1



Question 2



Question 3



Question 4 (Open Responses)

**What has been the best part of this experience for you (Use back of pages when necessary)?**

<b>Blended</b>	<b>Response Text</b>
<b>1</b>	Knowing members of our group.
<b>2</b>	Small groups.
<b>3</b>	Connecting personally with my church family.
<b>4</b>	Missional opportunities with this group!
<b>5</b>	Learning what I can do to help others - how God can use me.
<b>6</b>	Coming together as a community to serve others.
<b>7</b>	Small Group.
<b>8</b>	Being a part of a group and getting to preach and serve.
<b>Formational</b>	
<b>1</b>	Being able to be in a small group and share life with others.
<b>2</b>	Debriefing.
<b>3</b>	Getting to know people and where they are in their spiritual journeys.
<b>4</b>	Being with a group of fellow Christians sharing a common purpose.
<b>5</b>	The group sharing and group exercises.
<b>6</b>	Sharing through with other adults.
<b>Missional</b>	
<b>1</b>	Being reconfirmed in what my spiritual gifts are and how I'm using them. I needed this and have been praying for it.
<b>2</b>	Slowing down a little.
<b>3</b>	Allendale Trip
<b>4</b>	Mission Trip to Allendale
<b>5</b>	Being with people who want to serve others.
<b>6</b>	Serving with others
<b>7</b>	Meeting the leaders of Allendale.

Question 5 (Open Response)

**What has been the most challenging part of this experience for you (Use back of pages when necessary)?**

<b>Blended</b>	<b>Response Text</b>
<b>1</b>	To meet the needs of people.
<b>2</b>	Journaling.
<b>3</b>	Wondering why these corporate events are needed.

4	The "study" - barely journaled, barely read.
5	Praying out loud.
6	Getting to class on time.
7	Journal.
8	Doing has left less time in the world.
<b>Formational</b>	
9	Journaling.
10	Journaling.
11	Journaling daily!
12	Journaling/reading the material.
13	Journaling.
14	Journaling.
<b>Missional</b>	
15	Talking to Strangers.
16	Making time.
17	Washington Street park.
18	Writing in the Journal.
19	The surveys and journaling.
20	Time restrains due to time of year.
21	Fitting the experiences in to my crazy life. I just made the time.

#### Question 6 (Open Responses)

**Reflecting on the whole experience, where did you see the most spiritual growth in yourself?**

<b>Blended</b>	<b>Response Text</b>
1	Growing out of myself and giving more.
2	Mission activity.
3	Being open to what God was teaching me.
4	Listening.
5	My heart opening up to others. Taking my focus off of me.
6	Working with others versus going it all by myself.
7	Understanding Spiritual types
8	In working (doing) with others.
<b>Formational</b>	
9	Listening to Others
10	Prayer life
11	After small group discussions applying what was discussed in my life.

12	More conversations with God.
13	The listening exercise.
14	At first, I had to force myself to read the material then after a couple of sessions I looked forward to what we were learning next.
<b>Missional</b>	
15	Putting discomfort aside and being obedient.
16	I don't know that I did. The things I took part in were in my comfort zone, so I didn't stretch. Wish I could have gone to Allendale as this is where I would have most likely grown.
17	In Allendale.
18	Mission Trip to Allendale.
19	In knowing my call as a Christian and learning to study more deeply.
20	In serving with others.
21	In Allendale (spending time with Henry).

#### Question 7 (Open Responses)

**Reflecting on the whole experience, where did you see the most spiritual growth in other people?**

<b>Blended</b>	<b>Response Text</b>
1	Enjoying working with others.
2	Small groups and mission activity.
3	Not sure.
4	Each seeing God in one another.
5	Their willingness to help others.
6	Learning to work together as a team carrying out God's will.
7	People working together.
8	In the formational classes.
<b>Formational</b>	
9	Everyone was engaged and honest during our time together.
10	Kindness.
11	Opening up and discussing and sharing their lives.
12	Growth in their awareness of God's spirit in all that happens.
13	Sharing in the group. Opening up.
14	Being able to verbalize their thoughts and feelings at what the scripture says.
<b>Missional</b>	
15	Fitting into unaccustomed roles to work for the good of the project.
16	Coming together with one goal.
17	Allendale.

18	Mission trip to Allendale.
19	Watching people do things they are not comfortable doing.
20	In seeing people step outside what is comfortable to them.
21	Allendale.

Question 8 (Open Responses)

**What spiritual growth or lesson will you carry away from this experience? What caused this?**

Blended	Response Text
1	Bible Study.
2	The shared with group.
3	?
4	Holy Listening.
5	God is always there waiting and willing to help me.
6	God is with us always. Take time to notice.
7	by helping others - we grow.
8	To listen and obey as God leads me into new experiences.
<b>Formational</b>	
9	I need to spend more time listening to God.
10	Breathe Prayers.
11	Daily examen.
12	Holy listening.
13	Continue with "breathe prayers" listen for God talking with me.
14	The listening has caused me to focus once again on listening for God. I had gotten too busy and had taken listening out of my prayer devotional time.
15	Breathe prayers. I think I do that some, but didn't know what to call it and I have caught myself doing it subconsciously.
<b>Missional</b>	
16	Everyone has a role to fill - There are no small roles. This was caused by watching the roles played by the youngest and oldest and those who seem less equipped for our projects on the surface.
17	a. Everyone's different and that could be a good thing. b. From the debriefing.
18	Importance of working together and learning from each other.
19	Serve others! Getting the opportunity to serve at Washington Street Park and Mission trip
20	The affirmation of God's calling me and my family to serve him.
21	One of the greatest joys of the Christian life is being able to assist/work beside someone who is experiencing it for the first time. Seeing their passion develop is amazing.
22	How our desires are all the same but may on the outside look different.

Question 9 (Open Responses)

**This project has been studying the connection between spiritual formation and missional service. As you reflect on your experience, what learning, experience or ideas can you offer to determine if there is any connection?**

Blended	Response Text
1	Learning to grow in my Bible Study and meditation and then performing my missional service (Next Sept. 25th at Washington Street Park with the Bush Group).
2	One is theory and the other is practice.
3	Gotta have both!
4	We need to use what we have learned along our spiritual journey to help others in their walk with Christ.
5	Spiritual formation and missional service work hand in hand. As we perform service and opportunity for spiritual formation develops in us and the others.
6	dido #8.
7	We have to live out through our bodies what God has done on the inside. We must be in the Body of Christ living out our gifts and serving His beloved.
<b>Formational</b>	
8	I was not a part of a study group. My missional experiences seemed like isolated events. members who also had the study continue their time of growth. Though I am glad I participated and felt I grew through the experience I am almost envious of those who had both (I was relieved not to have to study when the project began.)
9	I believe they are connected. Since I spend a lot of time serving (not in a "missional" sense) it was good for me to be in a formational setting.
10	I was not in the missional group but from previous experience, I know missional service has been transformational for me.
11	Listening tonight as Eric asked questions the groups that were doing seemed to learn more about each other than the formation group. Maybe 6 weeks with some absences didn't give us enough time to "gel."
12	We all have a common purpose - to serve God in the way He determines.
13	I was not in the service group. I think the study would have been more effective if I had been able to put ideas I was studying to work in a missional experience. Learning and doing go hand in hand.
14	I do believe they go hand in hand - although you can grow spiritually without being missional, but I think God blesses you more if you do participate in missions as well.
<b>Missional</b>	
15	Hard question. I would have to look at the majority of people's experience and change from the beginning to the end.



<b>16</b>	Missional service should make good use of spiritual gifts.
<b>17</b>	Performing missional services enhances our spiritual development and formation.
<b>18</b>	I can see how the spiritual formation needs to be strong and growing in order for the missional service to be effective in the kingdom. I think you really have a hard time just being and doing for missions without being in a spiritual process.
<b>19</b>	As you serve others, God uses the experience to grow you and open your eyes to seeing others through his eyes. The more you serve him, the more you want to know him. The more you know him, the more you want to serve others and lead them to Him.
<b>20</b>	I believe people become open to spiritual growth when they get away from familiar area. You are able to see things you do not see at home. You get a new perspective. That helps you to see new things and see how God is working.

APPENDIX E

QUALITATIVE EVALUATIVE DATA

## Debriefing Notes

1. Where do you see God moving in this project experience?
  - The mission trip. We worked hard together. God was definitely there. The things we needed during the trip all showed up.
  - We had the skill sets there to do each of the tasks assigned us.
  - Hunting Island State Park – each thing needed for the worship service came together. All worked and participated. God moved there within both groups
  - Service day – we worked shoulder to shoulder like in an army.
  - I felt it was the true essence of church.
2. What spiritual practices worked?
  - Doing things behind the scenes (from missional community)
  - Washington Street Park ministry
  - I'm a doer and I'm a studier – the blended group was a great place for both.
  - Every Tuesday – was a great time of being together as a group – it helped me to slow down.
  - Community together was very good for me.
  - Breathe prayer/prayer of examen/holy listen (from formational community)
3. Where did you struggle during this experience?
  - Journaling
  - Painting dirt (during mission trip)
  - The missional group was hard (because we did not meet together regularly), but God did a good thing (from missional group)
  - I had a hard time at Hunting Island because I was asked to say a prayer – but I did it and I'm glad I did it. I was amazed at the peace that came over me once I decided to do it (from blended group)

## **Pre-Project (week 2) Interview Notes**

Interview #: 1 (Female – 50's)

Date: Tuesday, August 11, 2009

Community: Blended

Spirituality Wheel Score: Feeling/Thinking-Doing

Myers Briggs Spirituality Score: ESFJ

**1. Tell me about your faith journey. How did you become the person of faith you are today?**

- I became a Christian at 12 years old during VBS at Marion Baptist Church.
- Father not a Christian. I drifted in college
- Married a Christian. Felt God's presence when children were born.
- Angry at God when my mother passed away about 15 years ago.
- Moving to Beaufort was a step of faith. Met a member of BCOB not too long after we moved.
- I've lost my teaching job this year. My older sister has been my spiritual friend. We share scripture together.

**2. Describe one time in your life of extraordinary spiritual growth? What happened? What was the catalyst?**

- See above

**3. As you think about this project – what things do you think you will respond to most to (what are you most excited about?). What things are you dreading or think will not help you grow?**

- Hard to share faith with a group. Being a part of this group is God's plan, though.
- Want to learn how to have a Bible study that we can use in every day life.

**4. What is your purpose as a follower of Jesus? Why do you follow him?**

- Duty – “you are suppose to do” these things.
- Help other people. This is why I like to teach school so much.
- Listening and helping others.
- Also through worship.

## **Interview #1 Transcript (Blended Community)**

Eric - I'm going to ask you a few questions and one of the most thing I'm interested in hearing at this point how God has moved with you in the past because I'm trying to learn about how folks are growing spiritually, how God, not just about learning but how God is changing their lives. And tonight we're going to talk a little bit about sharing our faith stories. And I was wondering if you would just share with me a little bit just your walk with Jesus. How did you get to where you are today and that may be a long story but it doesn't have to be your whole life story but just some key moments that have been important for you in your walk with Jesus.

Interview #: 1 -

I suppose I should start out when I made a profession of faith which was when I was 12 years old. It was Marion Baptist Church in Marion and it was during Bible School was going on. And that was the significant moment in my life and I grew from that. My mother was a Christian; my father was not. My mother always took us off to church and it was not a family thing, it was just something we did with my mother. Then went to college, probably drifted away a little bit at that point. Got married and married a Christian which was good and we've enjoyed 35 years, yesterday was our anniversary. I think that there were certain points in my life when I feel like I have felt God's presence more than others, and I hate that because I love that feeling when you can feel being close to Him. When our children were born, that made me realize the miracle of birth and set forth in getting them involved in church. One time recently that affected my faith a lot was when my mother passed away right before we moved down here. I was angry and I don't mind telling you I was angry at God because I thought - how can you do this, how can you do this? She's not ready. But it was right before we moved here and through a lot of prayer and reaching out to this church and getting involved again, I realized that I didn't have any right to be mad at God.

Then other times have been leaving/moving to Beaufort was a time that we had to step out in our faith because leaving a place that we had lived since marriage, raised our boys, \_\_\_\_\_ with family in coming here - but the greatest part of that was The Baptist Church of Beaufort because we met some good friends. One of our first friends in Beaufort was ... who used to be a member here at this church. She tried to involve us in as many things that she could.

And then, most recently with this situation that happened in my life this year was the loss of my job. I have one sister that, I'm close to both of my sisters, but my oldest sister is the one that we talk about things that God is doing in our lives and we share - if she gives me my little boost when I need it and then I listen to her, but she's the one that will tell me more - read this scripture reference and that will make you feel better at things. That, she has been a big inspiration in my life as far as that goes. And one reason I am taking this class is because I know that I have a long way to go and I need to get busy.

Eric - the fact that your sisters lived during this time is just more than sisters, but like a spiritual friend that helped you get to see that there is a spiritual part to this beyond just what was happening with the job itself.

Interview #: 1 - like I said, she is my oldest sister and when my mother passed away (we've always been close but we came even closer) when she passed away, so when I have a problem I

call her and we talk about it and if she's got a problem, she calls me. But yes, she's helped me through a lot of things that at the time I couldn't see.

Eric - that's neat. When you think about, you know, we talk about what we are going to be doing and we've already started cause we've, a little bit of all of us with a work day on Saturday and then this, and our meetings last week and then this week, what, as you think about how you grow as a Christian, what do you think would be the things that will challenge you, things that you are looking forward to the most or things that kind of are a little uneasy for you that kind of pushed forward or some things that might push you forward to grow the most spiritually during this time?

Interview #: 1 - the one thing that has been the hardest for me probably all my life is to share my faith before a group. You know, talking one on one with someone, I'm comfortable with that. But, I'm hoping through this experience I'll grow and realize that that is part of God's plan for me is to be able to, no matter where I am or who I am with but to be able to share, so I'm hoping I'll grow in that respect. (I forgot the rest of the question).

Eric - That's not the thing that's kind of challenging - **anything** that really sort of says...

Interview #: 1 - I'm excited about the Bible study part of it and how I can use that because you know that if we were a group, I feel good, I have that feel good feeling and I'd go home and then you know I am in my every day normal life and so I like the idea of there being some scripture references that I can turn to and it can make me grab that feeling again.

Eric - well, I encourage you that in your own spiritual life and in this group is that there will be some opportunities to share faith whether if it's with individuals or whether it's at the worship service or those kinds of things, I would encourage you to push yourself to do that. And whatever that feeling is and then I'd like to at some point for you to either share with me or journal with me or something about what that experience was like and about hopefully up to it because normally what happens when we do these things, God begins to bless us in ways because we are pushing ourselves in ways that don't feel comfortable, knowing that is where God is wanting us to move is in those most uncomfortable that God does some stuff.

You've been a Christian for a long time. What do you see as your purpose or your calling as a Christian? Why do you still follow Jesus? What is your reason, your purpose in following Jesus?

Interview #: 1 - I know that He told us that we are supposed to but also I like to help other people. I think that is why I like to teach school so much is that working with the student that maybe he isn't getting the attention that he needs at home or needs that extra help, and so I enjoy that much of it and you know I just enjoy listening and helping others. And I think I've come to realize that through worship and through reading the Bible I think that is how I can be used in a positive way.

Eric - in some ways you could say that teaching is your ministry and that relates to what you do. Are there questions for me? Are there any thing that as we've gone through this process where things that you've been thinking about that I can help answer?

Interview #: 1 - no, I can't think of one right now but I can probably think of several....

Eric - and always feel free to email me or call me or whatever. One of the key parts for me as we begin is just to understand where people start from because we all start at different places and to see then how do we move. Because we never get there but it's that movement that is so neat.

## **Pre-Project (week 2) Interview Notes**

Interview #: 2 (Female – 70's)

Date: Tuesday, August 11, 2009

Community: Blended

Spirituality Wheel Score: Feeling/Thinking

Myers Briggs Spirituality Score: ESFJ

**1. Tell me about your faith journey. How did you become the person of faith you are today?**

- My spiritual growth has been interwoven with my secular activities. My spiritual journey's foundation was laid by my parents.
- It was important to be in church with others. Growing as an adult has added to this. Church has become an anchor in my life.
- I knew early (about 7 or 8 years old) that I was called to medical missions. I was one track minded as I followed this early calling.

**2. Describe one time in your life of extraordinary spiritual growth? What happened? What was the catalyst?**

- My time in seminary. Doors kept closing to the mission field. Soon I learned that my mission field would be nursing education.
- I tried to be in control, but nothing worked. I went to God – my spiritual life deepens as I trusted in him.
- My Bible study grew deeper as well as I learn to trust not in one single job, but where God led me.
- 

**3. As you think about this project – what things do you think you will respond to most to (what are you most excited about?). What things are you dreading or think will not help you grow?**

- Journaling is hard! I look forward to watching the group come together. God is at work.

**4. What is your purpose as a follower of Jesus? Why do you follow him?**

- Other options are not exciting. No security or purpose. No joy without Jesus. To know more about him, to share Christ, to get closer. To live in a way that my life is different.



## **Interview #2 Transcript (Blended Community)**

Eric - in interviews I'm trying to hit a baseline of where understanding where we all are coming from and how to begin to understand of how what we're going through kind of hits us in different places and trying to understand how it hits different people in different ways. Could you share just a little bit, we just got through talking about this tonight, a little bit about your faith journey, how have you gotten here at this place in your life. You don't have to give me your whole life story but the spiritual parts of it especially.

Interview #2 - well that's been in a whirlwind throughout everything and I can't really separate my spiritual growth from my secular activities because that has entered in where it's been legal or not, all aspects of what I've done. But I think that my spiritual journey, my foundation was laid by my parents because to them it was important to be in church with other Christians, attending SS and worship services and being a part of mission groups, being a part of all other activities. So that foundation was there and anything that I've done in my growing has been added to that. I tried one time not to be active and that lasted about a day. You know, when I moved to a new location I said - well, nobody knows me, I won't get involved. Like I said, it lasted about a day and the first Sunday came and I was in church because I felt like this would be a place that would be home because that was important for me to have an anchor, a beacon and church was where I got that anchor.

Eric - what do you think made the difference, it's real interesting that you say your spiritual life has been a whirlwind into all that you've done, it's built off of your parents, it's a little unique experience for not everyone has that same experience, what was it about you, you think, that made it that where you found that drive, that unique relationship, can you describe it.

Interview #2 - I knew early but I can't pinpoint when I knew. It was like I was seven or eight years old that I was being called into missions, into medical missions and once that became clear to me it was like I had a one track mind and that everything that I did was leading me in that direction.

Eric - so all that you have done has all come out of that sense of calling and that calling has given direction, you talk about that adventure then about which then gave a sense of what drew you into the relationship.

Interview #2 - it just became, each step I took, you know I followed the direction in which I was being led and all of a sudden after I had spent a year at seminary, doors started shutting and I had not been accustomed to having doors to close. And my direction changed a little bit and I didn't go to a mission field on foreign soil. My mission field was in nursing education with all of the students that I encountered through the years.

Eric - can you think about a time, a time in your life when there has been a really significant part of spiritual growth that you really felt that that was a time that you really grew a lot?

Interview #2 - let me go at it from the back side instead of the growth side first. When I tried to take control and make all of the decisions about what I was going to do as a work nothing worked, I mean nothing worked. Everything I tried kept going downhill and I thought well, now what am I going to do but I only had one place to go and that was to God. And after that I knew that my growth deepened, my Bible study was deeper, and my prayer life was deeper. But I think, at that point that it really became more focused, refocused it for me that it was that's where my security was. It wasn't in any specific job. It didn't matter where I went but wherever God led me that I wasn't the one making the decision.

Eric - as you think about this experience that we're doing here, what things do you think will be the ones that you respond to the most, that help you grow, what are the things that you think will be the hardest for you?

Interview #2 - journaling is hard for me. But, that's always been a hard thing. But I'm working on it.

Eric - do what you have to do, you know, just a little bit.

Interview #2 - a little bit....I'm working on it.

Eric - what things most excite you about what we're doing?

Interview #2 - I think watching what's happening with everybody in the group is the most exciting. I don't know what's going to come out of it for me, but just watching the others, that's just showing me that God's at work and reinforces that that He's definitely working on an individual basis.

Eric - what, as you think about your life as a Christian, as a Jesus follower, what do you see as your purpose. Why do you follow Jesus?

Interview #2 - when I look at the other options, it's not very exciting. They don't have purpose, they don't have a security, they don't have a joy, and it's not an option to go in that direction when you've seen all the wonderful things that happen within God's family.

Eric - well, what as you live as part of God's family, what drives you, what moves you forward as your purpose?

Interview #2 - to know more about Him, to get closer to Him, to share Him with other people and to try to live in such a way that other people see that my life is different and that I have something that other people don't have and that I can share it with them.

Eric - what past ages, you're in 70/60's?

Interview #2 - 70's, 74. In a month I'll be 74.

Eric - how are you still, you talk about life, I mean you talk about when you were a child and that sense of calling...you've lived that out through all these different various life stages, what does it feel like now, how does now through all the life lessons you have learned, how does your spiritual life feel different now than maybe it did at other stages of your life? Does that make sense? I'm just, you know, I remember I went through Companions with Mrs. Dices, I know at 90 when she turned 90 that year, she was still growing spiritually. I think that, you know, you've learned a lot of lessons during parts of your life, how does those build to where you are still learning lessons now?

Interview #2 - I'm still living but I think that as long as I have breath that there is more to learn and it will never get to the point that I know everything. I understand things differently now than I did years ago because of my life experiences I see things differently. I think I won't ever know everything and there is always more and I think that one thing that gives me as much joy as anything is to have a discussion about scripture with other Christians but who are all coming from different places and different times in their lives and to bounce ideas back and forth about what does this scripture mean and to go at it...

Eric - so you still haven't gotten to the point where you go - oh they're just so young they haven't just quite figured this part out, everyone still has a different perspective, perspective is still important.

Interview #2 - right and I can still ask questions and I can answer questions when we're in those kinds of discussions. And I think that is important from my growth as well as their growth. And it also continues to fill the bond between Christians. You don't have an attitude that I know more than you do because I've lived longer. I don't have all the answers.

Eric - so as you grow older there is a sense that we see life differently because of the lessons and the perspective that we've gained along the way but there is still that Biblical sense that we still see life, that we still see through shady glasses and we just so much more and you used last week the image that was avocado or some other fruit, artichoke and you continue to peel back the layers, it doesn't matter how old you are you continue to peel back the layers, doesn't matter how old you are, you continue to peel back the layers, because there is an infinite amount of grace and love and life of Christ in that.

Interview #2 - and I can read scriptures that I have memorized years ago and then I still say them at times and it's like - I never thought about it that way. So it's constantly learning stuff.

Eric - I thank you for allowing me to spend some time in picking your brain and hearing your life story a little bit....

## **Pre-Project (week 2) Interview Notes**

Interview #: 3 (Female – 60's)

Date: Wednesday, August 12, 2009

Community: Formational

Spirituality Wheel Score: Thinking/Feeling

Myers Briggs Spirituality Score: ESFJ

### **1. Tell me about your faith journey. How did you become the person of faith you are today?**

- I grew up in a Waldensian family. My parents were connected to church their whole life. As a 2<sup>nd</sup> or 3<sup>rd</sup> grader I was invited to Sonbeams at Port Royal Baptist Church. My father was a Marine. When I was 9 or 10 I went forward during a revival and said I want to make a decision for Jesus. My mom had been a member of a Presbyterian church. We were baptized together at the BCOB. Church became a focus of my life. I was a part of the Christian culture. But my “faith has always been mine.” Our need/her faith. I went to church in college.
- Faith is different now. Greater trust now. Submitting/letting go of control. I pray while I walk. I’m closest to God at this time.

### **2. Describe one time in your life of extraordinary spiritual growth? What happened? What was the catalyst?**

- One of my spiritual growth catalysts was when my husband did not get a job. Mental image of Christ in the garden. I was to help my husband get through not getting the job. I did a lot of reading. Catherine Marshall writes a lot about submission.

### **3. As you think about this project – what things do you think you will respond to most to (what are you most excited about?). What things are you dreading or think will not help you grow?**

- I’m looking forward to being a part of a community.

### **4. What is your purpose as a follower of Jesus? Why do you follow him?**

- Serving Christ is the purpose of my life.
- Mother Teresa – we can do no great things – just small things with great love.
- This is an exciting life – no matter your age – you still serve!

### Interview #3 Transcript (Formational Community)

Eric - what I'm wanting to do with our interviews is to just try to get a baseline of where folks are coming from in their own spiritual walk, how they approach their spiritual lives to help me, the test we're doing **gives** kind of a flat look at things, but spiritual life is really about story and about who people are more it's about who people are versus about different places we pick off and sometime to learn about this synergy kind of way so I'm going to ask you a few questions about your own spiritual walk and then it shouldn't take too long. The first question I have is could you just tell me a little bit about your own faith journey - how did you become a Christian, how did you get to this place in your life spiritually?

Interview #3 - well, you're familiar with my religion background and so, my mother and really my father who lived in a little town in S. C., but anyway faith was certainly a very important part in my mother's life and so I really think that I was in church all my life, I mean, I was in nursery and whatever. But when I was, and I'm not sure how old, I was probably in the second or third grade, we had just moved to Port Royal, my father was military and I had a good friend in school and she invited me to come to what was then Sunbeams. And so we became, I started going there and I think my parents probably started attending and I think I was probably about 9 years old, maybe 10 and we had a revival and I remember going home, I remember that during that revival and I remember going home and talking to my Mom and Dad and telling them that this is what I wanted to do and so, probably when I, that was probably in the summer or the fall so I was like 9 or 10 years old and anyway I walked the aisle we called it back then and my parents came down right after I did, they joined right after I did. My mother was Presbyterian so she was re-baptized and she and I were both baptized together at, in this church even though we joined Port Royall church, it was a mission of this church and of course there was no baptistry so we were baptized here and I came across when I was cleaning out some of our stuff the other day, I came across the bulletin of our baptism service. And then really the church was really the focus of our lives from that time and in terms of our friendships, I mean certainly when you talk about culture and in many ways my, you know I grew up in a Christian culture and it was really the focus of my life, all of my friends, their friends, my friends, it was all church. And everywhere we went Dad was, we were here probably the longest of any time while he was in the service, so this really became home for us then everywhere we transferred, we transferred two or three other times, we always found a church home and became very involved....Dad was a deacon and so..

Eric - how did that faith transition into that it became a living faith for you as an adult? Was it a specific decision or did it sort of...how did that transition happen?

Interview #3 - I have always, my faith has always been mine and I think even at 10 years old I knew what I was doing and even though the you know, it was part of my family it was always something I always wanted to do. It wasn't because Mom and Dad wanted me to do it or whatever now granted I have friends who were always like me. When I went to college, well, the first year I went to Gardner-Webb, I went to a Christian school and you know I could have gone to probably a lot of other schools for that matter, you know I did well in school but I wanted to go to a Christian college and Gardner-Webb, I don't even know how I found Gardner-Webb because it was literally at the end of the state, I had graduated from \_\_\_\_ University and anyway went there one year and then Mom became sick, well, Daddy had retired and we moved here, went to Carolina then even one of my memories from Carolina was walking across campus, I went to church - 1st Baptist of Columbia when I was in college, so it has always been my faith but granted there have been times when you know I've sinned, I've done some things I knew I shouldn't have done and I knew when I was right in the midst of them, but I don't know that I ever, you know I haven't prayed as I should have and certainly never been many times in major decisions in my life I can't say that I've ever really sought God's leadership in some of these decisions that I made. Like I went to Carolina to North Carolina just because some things friends said to me. So I made....but I've always known that God was there, I've always trusted and He has always been faithful. And that is one of the major advantages

of being my age is to look back and see how God has been faithful to me, even when I was not faithful to Him in many situations.

Eric - how has your faith, obviously from the first time, obviously your faith was your own, there was a power to it that sustained you and kept you close even when you made mistakes and as you began to change....how do you see your faith differently today cause you're in your 60's now? In your 60's now compared to 20 years ago when you were in your 40's **or** 40 years ago when you were in the 20's.

Interview #3 - It's, I have greater trust and I've had to work on that. You know I know God loves me but I sort of want to tell Him how it ought to go and I know have been beginning to let go a little bit, you know in the sense that I recognize, even with my children, I've told this story before but one time I had a dream about my youngest daughter. It was right after we moved here and it was a dream about her in a pool and she was drowning and I couldn't get to her. And one day I was walking and it just struck me that I, that dream just bothered me because I didn't know if it was like the Lord saying - you're going to lose her, you know it just bothered me. And finally I gave her to Him and I realized, I remember thinking, "Lord, you love her more than I do." And I think I was able to do that with them and I've never had that dream again. And that, and in my journal I've talked about, we've had two big dogs in our 40 years of marriage. We had a collie and a retriever. And we had them for 30 years in our marriage. And of course they need to be walked and nobody would walk them but me. So, those dogs and I have done a lot of walking and that's when I prayed. And, that's when God, I sort of have to move when I pray, and God has really, I guess that was one of the questions in the journal, that's when I've felt closest to Him. While walking and praying, just thinking, those are the kinds of things that I've just discussed there. And it has really been a, you know a biggest thing, I want **to** sort of manage it, I want to control it and I realized that you know, that He loves my family, He loves everybody more than I can and that I have to trust Him in all areas.

Eric - can you think about, and this may be asking about the same question, but with the walking, can you think about a time when you really felt like there was a major, a time of spiritual growth or spiritual or spiritual connection with God, can you think about what maybe was the catalyst behind it, or was there a practice that was a part of that?

Interview #3 - well, I guess the time, and you know I've talked to you about this also, that there was a time when ..., again it was in relationship to this walk, I mean it was when I was walking, that, ... was in interim, in a job that he wanted so badly. And this was for a year and this was my prayer, although we were living in Blowing Rock at the time which was a gorgeous place if you've never been there and you know you can recite those songs - from whence cometh my help....my help comes from the Lord and when you look into the hills and but anyway I prayed and prayed about that because I knew this was something that he wanted so badly and again I know this sounds weird but it wasn't but just before the decision was made I really, I had a, not a vision, but a mental image of Christ in the Garden of Gethsemane - "not my will but thine be done" and I think God was preparing me then so I could help him for that decision. And it really was a devastating decision to him and to try to make sense of it for him and for me I did a lot of reading during that time and a person who really, a writer Katherine Marshall whom you may be familiar with and she certainly an older generation but her books really spoke to me in submission, that was one of the major purposes of her books, that had occurred in her own life with an illness - she had tuberculosis and she talked about how submission when you submit to God's will, then how He can work in our lives and when we submit to His will how He develops us and I say that was a period of time that I experienced that spiritual, you know, growth in understanding that you know that God was going to be with us through this and one way or another we would come out of it. And indirectly or in directly that's how we got back here and again in this particular point in my life I can look back and now I can say - okay well, ... did have an opportunity to do what he wanted to do while we were here this is a wonderful place for him \_\_\_\_\_ (Eric, I can't hear because of talking in background) When you look back from most perspective we can see how God can use all of that, so anyway.

Eric - which part of this experience, you're in the Formation Group, which part of this do you think you are looking forward to the most, is there any part that gives you anxiety, what....

Interview #3 - no, not particularly anxiety. I think as you said we talked about stories, it's, I, again one of the advantages of my retirement is \_\_\_\_\_ and in the discussions there and I guess that...I've been part of small groups, but not anything quite as intensive as that, but what has always encouraged me and lifting and affirming are the stories that all others tell. So, that's what I am really sort of looking forward to.

Eric - one final question and we then...what do you see as your purpose as a follower of Jesus, why, why, you made a decision back when you were ten years old, you were baptized....what is your purpose now, why do you, why do you still follow Jesus?

Interview #3 - because serving Him is really the purpose of my life and I think to serve Him - one of the things that, I don't know if it is her original quote but I have a quote out of Mother Teresa in which she said - we can do no great things, only small things with great love. And so, you know to serve Him because you know He loves me I think \_\_\_\_\_ in whatever way He presents and you know I mean it is exciting and the one thing about being a Christian is that you can serve Him in so many different ways no matter what's your mission, I mean, even our prayers, I pray that even when I'm not able to run all around Beaufort like I do now, I can see my purposes as being praying or you know...

Eric - but it's always a rediscovery of the next purpose.

Interview #3 - well, you know I'm a doer, there is no question about that. And that's, I haven't read that book on the Love languages but I know that's where I'd fit. And so it just gives me a great deal of joy to be able to \_\_\_\_\_ to be a part of \_\_\_\_\_ opportunity.

## **Pre-Project (week 2) Interview Notes**

Interview #: 4 (Female – 40's)

Date: Wednesday, August 12, 2009

Community: Formational

Spirituality Wheel Score: Feeling/Being

Myers Briggs Spirituality Score: ENFP

**1. Tell me about your faith journey. How did you become the person of faith you are today?**

As a child I went to church on my own. It was a way of escape for me. I stopped during college. After I got married we moved to Hilton Head Island and I wanted to bring my child up in church. Started going to a Sunday school class. Relationships were important. I was being fed. My mentors were in small groups. I learned to rely on God to get through. My friends have come from God.

**2. Describe one time in your life of extraordinary spiritual growth? What happened? What was the catalyst?**

Trials in my life have been a catalyst for spiritual growth. I saw my family and I had to find something different.

**3. As you think about this project – what things do you think you will respond to most to (what are you most excited about?). What things are you dreading or think will not help you grow?**

I like to hear about other people's experiences. How they got through from one place to another. It helps me to relate to them. I'm an open person. I'm willing to share my life with others to build trust.

**4. What is your purpose as a follower of Jesus? Why do you follow him?**

Jesus has a better plan for me. I am loved. "He wants me to be happy." He sacrificed for me. True joy comes from following Jesus. I am happiest when I am obedient.



## **Interview #4 Transcript (Formational Community)**

Interview with Interview #4, part of our formational community. It is Wed. night, Aug. 12 and ... what I'm trying to do is get a sense of where each of us come into the experience, thinking about our own spiritual lives, we were having to taken these surveys but you know it kind of gives us a really a hard spiritual life into checks and boxes kind of stuff and so it's kind of spiritual questions I'm going to ask you. One is, can you tell me a little bit about your faith journey, about how you've gotten to this place in your spiritual life, not your whole life story but your spiritual life, how did you get to where you are today?

Interview #4 - well, as a child my mother took me to church but then she stopped going and so I would go on my own and then when I went to college I kind of stopped. My first two years I did but then after that I didn't go and then I met Dennis and we got married and moved to Hilton Head. Guy started living with us not long after that and I wanted to bring him up in church so that's when we started going back to church and I was part of an awesome Sunday School class that I felt like I was being fed there - I'm used to a small church but just a small group of Sunday School members and we had a lot of fun together and I got several relationships from that. Just being fed with that and then coming here to The Baptist Church of Beaufort I think that my spiritual life really has just started growing from just being in small groups and being with mentors, having mentors from that. You know ... is one of my mentors and just having her help me and just really relying on God, I mean I've had things to happen in my life that I've had to really rely on Him to help me get through it - I couldn't get through it by myself. Friends are important to me but I know, I think that just realizing that God put those friends to me, He gave me those friends and I think that every friend that I have that I've been able to share my life with I have felt has come from God and I've felt that He's put me where I am and those friends there where our ...has have crossed, but the small group has really helped me a lot in my spiritual walk.

Eric - ok. What, why do you think, what was different between when you went to church as a child and when you really began to get connected to Jesus as an adult? Where, how, I understand you started there, it's interesting, where, how, but life really didn't start though until you married and all of a sudden, you can look back, can you look back and try to understand that a little bit, thinking spiritually about it?

Interview #4 - I think it was just from the trials as an adult, I mean as a child, well my father was an alcoholic and my mother and my father fought all of the time and I think as a child I went to escape from that but then as an adult and just the different trials in my life I think is what has caused me to grow closer to God is just as an adult is something that...

Eric - so the trials in life have really had to make you to force you to rely on God but then to allow you to begin as you went through them you begin to grow a lot closer to God at the same time.

Interview #4 - and seeing what my brothers were like and my mother and my father were like, I knew that there was something better out there and I knew that I could only find that from God, I couldn't find that from living my life the way I wanted to live it as my family does and I just

knew that God had something different out there for me to do and so I just got closer to Him because I just relied on Him to help me.

Eric - as you think about what we're doing in this small group here, what part of it excites you, what part of it makes you nervous, what are you looking forward to in these, in this formational group we have established here?

Interview #4 - I like to hear about people's experiences, I like to hear about what goes on in their life interests me. I like to hear that and then see how they got from point A to point B I guess or you know, how did they get there and because I feed off of that too. It helps me and I think about something that I am going through and if I hear that someone else is going through it then something very similar to that then I just feed off of that.

Eric - that makes sense you know I'm just trying to connect we make sense then that a big part of your own spiritual discipline of your own spiritual practices has really been with spiritual mentors in that one on one relationship where you really have sort of learned what it means to walk as a Christian is in and so that it fits the small group part that really works for you is hearing other people's stories and learning from their stories.

Interview #4 - yes.

Eric - is there anything you are dreading or anything that was uncomfortable or anything that makes you nervous or anxious or anything that will not help you grow?

Interview #4 - I'm pretty open person, you know I kind of tell, I don't hold a whole lot back but I have to get to know somebody before I do that. I have to get to know someone before I do that. I mean I have to be a little bit closer to the group, some of them, some of them I really know and I will share with them what's on my heart but I have to get to know people.

Eric - building that trust.

Interview #4 - yes.

Eric - What is your purpose in following Jesus? Why do you still follow Jesus? What is it that motivates you to continue to be a Jesus follower?

Interview #4 - just because I know that He has a better plan for me and that He wants me to be happy and that He loves me...talk about that Father love and the sacrifice that He made for me and just because I just know that that is where the true joy comes from, following Him into everlasting joy is from following Him. And that's when I am happy, I know that, when I'm doing what He wants me to do and I'm obedient, I'm happy then.

Eric - you can tell. That's it. Everybody's story is a little bit different, everybody's faith is a little bit different, and we know we all have the same structure we know we can all talk in Baptist language.

## **Pre-Project (week 4) Interview Notes**

Interview #: 5 (Male – 50's)

Date: Wednesday, August 26, 2009

Community: Missional

Spirituality Wheel Score: Feeling/Thinking

Myers Briggs Spirituality Score: ESTJ

**1. Tell me about your faith journey. How did you become the person of faith you are today?**

On July 19, 1995 I was delivered from alcohol. That's when I started my real walk with Jesus. My wife started attending a Catholic Church, but I knew there was more. Initially, I was like a sponge. I wanted to keep learning. I started a 3 year discipleship program. I learned about the bible. I related to God through reading, feeling the Holy Spirit indwelling me. I responded through prayer and fellowship.

**2. Describe one time in your life of extraordinary spiritual growth? What happened? What was the catalyst?**

The discipleship course.

**3. As you think about this project – what things do you think you will respond to most to (what are you most excited about?). What things are you dreading or think will not help you grow?**

The Hunting Island service was great. I loved seeing everyone use their spiritual gifts. I love to tell people about Jesus.

**4. What is your purpose as a follower of Jesus? Why do you follow him?**

To tell people about Jesus. How Christ changed me and how they can be changed. To proclaim the Gospel.

**Transcript lost on tape!**

## **Pre-Project (week 4) Interview Notes**

Interview #: 6 (female – 50's)

Date: Wednesday, August 26, 2009

Community: Missional

Spirituality Wheel Score: Feeling/Being

Myers Briggs Spirituality Score: ESFP

**1. Tell me about your faith journey. How did you become the person of faith you are today?**

I was saved in my 40's. At first I was very active. My husband was in the ministry. But the spiritual life soon became a job. It took the joy out of ministry. It started to build back and I started growing. Before Jesus – I was always searching, asking why. I struggled with the spiritual life. It took a crisis event. I moved away from the Catholic Church. Now, I pray every day.

**2. Describe one time in your life of extraordinary spiritual growth? What happened? What was the catalyst?**

I loved going to the Jerusalem Chapel. They had a great music team. I connected to people. I miss those days. I have "people" spirituality – I need to be around people.

**3. As you think about this project – what things do you think you will respond to most to (what are you most excited about?). What things are you dreading or think will not help you grow?**

I have enjoyed both missional events so far. I am a behind the scenes person. I find joy in doing service and connecting with people.

**4. What is your purpose as a follower of Jesus? Why do you follow him?**

I am created to follow Jesus. Free will gets in the way. Jesus gives me a reason for living.

**Transcript lost on tape!**

## Post-Project Interview Notes

Interview #: 7 (Female – 40's)

Date: Sunday, September 20 2009

Community: Blended

Spirituality Wheel Score: Feeling/Being

Myers Briggs Spirituality Score: ISFP

**1. Tell me about your faith journey. How did you become the person of faith you are today?**

- There have been various trials in my life. God plans these for us. They bring us back to God. God gave me my 2 children. I struggled with their father – I wanted our family to work out. He was abusive. I was always there – a little pigheaded. My relationship came out of my teenage rebellion.
- I want to help people, but sometimes I'm afraid I can get taken advantage of.
- Before this experience Bible study was important. Now – I find new ways to connect to God. I'm connected with God – just not in a traditional way. God provides me with peace and safety.

**2. Where have you grown the most in this missional formation experience? Can you describe an “aha” moment during this experience?**

Journaling has been a challenge. Doing my testimony was a great experience. I got great feedback from others. Tuesday night small groups allowed me to do things I love. I am a **quiet** servant – I like to help others. I'm sorry I missed the mission trip.

**3. What has been your biggest frustration?**

It was all very good. I enjoyed meeting other people. I'm not part of a 10:10 Bible study group.

**4. Which of the spiritual practices we experienced in this project most connected with who you are as a person of faith?**

The discipline of meditation on scripture was good. I meditate on scripture and read Oswald Chambers every morning.

**5. What could we have done to help you grow more spiritually? How could this experience been better organized to fit you specifically?**

Emphasis that the spiritual life is an ongoing process. It never ceases. Temptation leads you away – maintain focus on God. There will always be more tests.

**6. What other questions or comments do you have for me?**

## **Interview #7 Transcript (Blended Community)**

Interview #7 - through the various trials that I've been through over time, learning that basically you have to, God is the required in your life, He guides us, He guides us no matter what we have in our minds He has a plan for us. He will allow us to make our attempt, but He always brings us back to where we are supposed to be. For instance with my children's father I met him when I was in high school. I always had in my mind that I would have two children with him and that we would have a family. I was brought up that family was very important. Therefore I continually tried to create a family with this man even after we separated. For instance I left him when I was six months pregnant with.... My parents were transferred to Atlanta, GA. so I went back to Spartanburg, SC. I thought I was going to live in a home with him. However he told me right before I moved that I was not, so working to create a family structure for my child I moved to Spartanburg and discovered that it did not work so to speak. I ended up with ... which was my gift, what I wanted, my two children, He gave me my two children and God did in my opinion. I did not discover I was pregnant until I went to Atlanta; I waited to get my divorce papers. After me then, so I tried once with ... to work things out with this man; second time with ... work this thing out and then the third time I tried to work out with the father and it didn't work. I moved ... and ... to Spartanburg to live as a family unit in third grade and fifth grade. And he was abusive. ... Always wanted to know why we never lived together as a family. She saw for herself why we didn't move together as a family. And God showed me why I'm not supposed to be there, if this is making any sense, I don't know if it is.

Eric - how did that what this experience I think it was all connected. Where this where did you first make a connection with Jesus and how did that grow or struggle as you were trying to make those decisions in your life?

Interview #7 - Jesus has always been a part of my life from the time I was, I have always been to church, a Baptist church. I used to walk to church when I was little. He's always been there, it's just, I'm pig-headed basically and I basically you know you have your thinkers and feelers a, maybe I was the thinker and I've learned to feel over this time if that makes any sense. I was a thinker; I think I know what I'm supposed to do. However He has shown me, sure you can follow my instructions, the Bible, and analyze them however there's more to it than that. This has developed over time because as I mentioned I went to a Baptist school and middle school and graduated from a Baptist college so therefore Old Testament and New Testament, that's an analysis study of the testaments so you are actually thinking so to speak. So sure, I was a thinker. I'd find a scripture and I'd try to apply it to my life however there is more to it than reading the scripture and application. And over time I found through this experience that there is more to it than that. For instance the evening before I left the father for the third time which we were not remarried, my children were aware as to why we don't live together. I was able to put a supervised visitation in place which from the time ... was born I had supervised visitation however it was getting to the point where I needed to be removed from the supervision. I did not need to be present. And God showed me that through this. The first time I went through a divorce, I just found it the other day, it was written that I was leaving him for domestic violence so to speak. However the attorneys had that removed from there. God showed me that it being removed from the papers over how many years ago, ...'s 14 that slipped from my mind as to the reason because of the attorneys, the thinkers so to speak, removing that from the papers. And

then I lived it again with the children present. In fact the night my son jumped on his back I was laying in the bedroom reading the Bible trying to figure out - okay, I'm taking the kids down to Beaufort tomorrow to go to Disney World. Do I need to come back to this? Because my plan was to come back but then he did something and ... heard me and he came into the room and pulled him off of me. So I went and got ... settled and then I went back in and I told ... don't worry about it, we are leaving tomorrow. So I had the kids packed. I left with just a pair of shorts and a t-shirt on. I left everything. They are nothing more than worldly possessions. I do not need those. I need my children safe. I need me to be safe. So I came down here and we have been rebuilding ever sense. So you don't need all these things so to speak. All you need is your peace and safety and God provides that. I didn't know how things would work out but they have, they've worked out. The sole purpose of me going up there was so that I could have assistance with the children while I attended USC upstate nursing school. Well look at here. Just March of this year, February they started the nursing program in Bluffton and come March I lost my job. So was that a sign from God telling me, okay, you now have your program down here, do what you can, do what you can, I'm giving you this opportunity to do what you can with it. I tried to work with this individual, I'd given him many opportunities, I've forgiven him and etc. But what I'm supposed to do, it's written, I'm supposed to forgive, I did, and I forgave. However there comes a time where yes, I've forgiven but that doesn't mean that I have to have anything to do with you. And I'm at peace with that, I guess. I guess. I don't know if I've answered your question. It's just a long period of time I've developed this...

Eric -you had a relationship with this gentleman for almost 20 years.

Interview #7 - 30. I'm 44 so I met him when I was 14 and the purpose of me even having anything to do with him was my rebellion with my parents for them moving me from Charleston to the upstate of SC. My mother and father could not stand this man. However he became a stalker so to speak. In high school when I'd go out with somebody else, he was sitting out in front of my house. So it was developmental and me taking this sociology class now I'm reviewing how nature versus nurture and see I came from the side whereas I had a very close knit type family. This individual was brought up in a divorced family situation with a lot of jealousy it appears and possibly he had seen abuse previously. I can't say because I can't analyze it and I'm not going to. But I hadn't seen that and I'm one of those that I'm easily taken advantage of I've discovered because I will go out of my way to help another person. However often times the motives of the other persons are not the same they are not true if that makes sense.

Eric - you want to help people and people take advantage of that.

Interview #7 - they do, they do, but all I can do is help others and that's what I'm supposed to do and if they take advantage of me then it is on them because I've done my part. I'll help you the best I possibly can and if you take advantage of that, then it's on you. I now know when to stop.

Eric - let me ask you just some personal questions about the past six weeks. You were part of the blended group; we did some mission experiences together, think about the mission group, the mission experiences and also think about the Tuesday night experiences. Where do you, where do you think you have grown the most in these past six weeks, where has God touched you with grace or love or grown you or challenged you the most.

Interview #7 - journaling....that was it was a major challenge because I go back to that thinking business, I go into research such as when you said testimony I looked it up on the computer, let's analyze this to see exactly what he wants but I was able to structure something that I guess was acceptable - I got a good review from the audience. Everyone came over and thanked me and said they were going to share that with their daughter because their daughter was going through a similar experience. The Tuesday night experience allowed me to enjoy what I enjoyed to do to be quite honest with you. I like going to Washington Park and feeding people and helping others. I'm the worker-bee. I didn't get out there and talk to too many people but I sit back and observe what needs to be done such as that little child who didn't have a family with him, that was my concern, because what if someone was to come by and take that little child, I mean that wouldn't be good. But I investigated and I discovered that it was okay so I was at peace with that afterwards. I would have really enjoyed going to the nursing home in Allendale, I hate I missed that. I really enjoy nursing homes, when I worked for the bank I used to go to the nursing home and assist the ladies for their convenience. It was more of a deposit relationship for whoever was allowing me to do it, my supervisors, however it was an act of good faith on my part because these ladies they only had a certain allotted remainder of time so I would go and help them with their money, they'd give me a check or whatever, handle the transaction when I got back, they'd have more time to play rather than wasting their time at the bank. A customer service type of issue. Then the service at Hunting Island, that was very rewarding.

Eric - has there been any frustration, have you have you as you have thought about the whole experience, is there something that you wish could have been that something that we did that didn't quite fit for who you were or that kind of thing?

Interview #7 - no, I enjoyed it, I did. I was able to meet other people and I probably needed that. That social element that my son is lacking, I probably lack as well. I stand in the back and try to help and see what needs to be done, well; I was able to meet other people. Other people that I know from the community even two of ...'s teachers were in there, Ms Bobbie is actually a nursing instructor, and then ... and she needed some help with unemployment issues so she was going through the same thing as I, so I thought it was a good connection.

Eric - we talked a little bit about spirituality types and we gave it we did a variety of different in like on Tuesday nights we did a variety, a kind of variety of spiritual practices, then you had all of the different kind of variety of missional service, did any of those seem like it fit better to you, maybe thinking about the Tuesday night different kinds of disciplines we did, any discipline that sort of said I really, that really connects to me.

Interview #7 - I already had it in place basically...meditation and the scripture readings in the morning with my Oswald Chambers. I put that in place back in the 90's. And through my Old Testament and my New Testament class that I mentioned in class. That is whenever I discovered Oswald Chambers. I like the morning meditation scripture reading and then Oswald really breaks it down and relates it to how we are supposed to do.



Eric - is there anything that we could have done to help you grow more spiritually, is there anything else we could have added or that would feel like you would have made the experience any better?

Interview #7 - you need to emphasize possibly that it is always ongoing.

Eric - which part?

Interview #7 - all of it, your spiritual growth never ceases because you have various experiences throughout your life that for instance - temptations to lead you away and you have to maintain your focus and your priority. Is that helping? Does that make sense?

Eric - yep. Yep.

Interview #7 - ok because once you get over something there is going to be another test whether you know it or not and sometimes it takes you awhile to figure that out. You know I found my job and then I had to figure out how to work everything else out.

Eric - that's all my questions. Anything else that you would like to share that I haven't asked?

Interview #7 - I think it was a wonderful experience for anyone because I haven't been going to Sunday school, it was well-structure and I like structure. The book was wonderful and in fact a lot of my journaling and my notes are in my book. I don't know if you want me to bring that to you.

Eric - it wouldn't hurt. I'll give it back to. Yes, if you have some notes in there it would be good for me to get a sense of it.

Interview #7 - okay. I used it as a study guide. I'm one of those who take a book and I can't resell it afterwards.

## Post-Project Interview Notes

Interview #: 8 (Male – 40's)

Date: Sunday, September 20 2009

Community: Missional

Spirituality Wheel Score: Feeling

Myers Briggs Spirituality Score: ENTP

**1. Tell me about your faith journey. How did you become the person of faith you are today?**

- I grew up going to church early. Walked to church without my parents. They were divorced. I went to a Sunday school class at a Methodist Church. Uncle helped raise me. He had a solid faith. A main of influence in my childhood. Central focus growing up was scouts and church. I was always drawn to church.
- Major event in my life was a charismatic preacher/friend who challenged my faith. I began a spiritual search. I started going to a Baptist Church. I helped with the youth group. I stayed involved. Youth mission trips. Here at BCOB I've been intrigued by the missional concepts of the last few years. I've learned from people who I respect. People have helped me grow spiritually. Tithing has been an important spiritual discipline. It's something I want to maintain. I need to choose God over my lifestyle.

**2. Where have you grown the most in this missional formation experience? Can you describe an "aha" moment during this experience?**

Walking into the African American museum there in Allendale. The mission trip was great – talking with the African American volunteers from Allendale – I realized how important their heritage is. The work we were doing was helping **others** secure who they are. It builds a sense of community. Missional project **humbled** me to see other cultures, to realize what I have. They help me get away from distractions in life. To see things differently.

**3. What has been your biggest frustration?**

Trying to figure out how to get away from life to engage more in mission. I felt restored after the mission trip.

**4. Which of the spiritual practices we experienced in this project most connected with who you are as a person of faith?**

**5. What could we have done to help you grow more spiritually? How could this experience been better organized to fit you specifically?**

**6. What other questions or comments do you have for me?**

## Post-Project Interview Notes

Interview #: 9 (Female – 40's)

Date: Sunday, September 20 2009

Community: Missional

Spirituality Wheel Score: Feeling/Thinking

Myers Briggs Spirituality Score: INTP

**1. Tell me about your faith journey. How did you become the person of faith you are today?**

- I grew up in a Baptist church. I was a GA – a missional Baptist! I walked to church alone. Church drew me back. In college I did mission work. I stayed active in church – I stayed involved with Bible studies and prayer and youth groups.
- I felt the presence of God as I hiked alone. I've always been aware that I am created by God. God did not create me in a vacuum. My grandmother and grandfather were stable people of faith who spent time with God.

**2. Where have you grown the most in this missional formation experience? Can you describe an “aha” moment during this experience?**

I find my aha moment in the youth group ministry. Over the course of this project, I've refined my calling to this ministry. I keep asking myself “how will God use me in this project?” When we went to Washington Street Park, I related to the teenagers who were there. This took me back to my calling – God was telling me “you are who I want you to be.”

**3. What has been your biggest frustration?**

I was frustrated that after a missional event, we didn't have any way to debrief. At the orientation I was glad to not be a part of the Bible study group [Blended Group] because of the extra time. By the end, though, I was jealous of that group's experience. The blended group seemed to bond in a really unique way.

**4. Which of the spiritual practices we experienced in this project most connected with who you are as a person of faith?**

**5. What could we have done to help you grow more spiritually? How could this experience been better organized to fit you specifically?**

I wanted to be a part of the group that blended the projects. I wanted more prayer time.

**6. What other questions or comments do you have for me?**

## Post-Project Interview Notes

Interview #: 10 (Female – 60's)

Date: Monday, September 21 2009

Community: Formational

Spirituality Wheel Score: Feeling/Thinking

Myers Briggs Spirituality Score: ESFP

**1. Tell me about your faith journey. How did you become the person of faith you are today?**

- I became a Christian at 9 and was baptized at BCOB. As a teenager I wasn't very spiritual. When I got married I didn't go to church because my husband. After my divorce I had a friend who was a pastor – he helped me grow spiritually. I had a spiritual growth spurt in my 20's. I started working with the youth group. I started going on mission trips and I started growing spiritually. Each mission trip I grew more. I started attending a ladies Bible study class. This gave me accountability and adult fellowship in my spiritual life. Missions give me an opportunity to focus just on God and others and put things I have learned into action. I am able to focus during this specific time.

**2. Where have you grown the most in this missional formation experience? Can you describe an “aha” moment during this experience?**

Holy Listening impacted me because it allowed me to pray about specific things. I had to be quiet and let God speak. It was an aha moment!

**3. What has been your biggest frustration?**

- Journaling has been frustrating. I'm not able to do – I've tried for over 2 years. I've learned about journaling – new insights and that has allowed me to write some prayers.
- It also frustrated me that our group didn't quite come together. It was more of an academic experience. Hard to open up because people would not know where I'm coming from.

**4. Which of the spiritual practices we experienced in this project most connected with who you are as a person of faith?**

**5. What could we have done to help you grow more spiritually? How could this experience been better organized to fit you specifically?**

Time - this was not long enough. I needed more time to practice the exercises and spend on things.

**6. What other questions or comments do you have for me?**

## Post-Project Interview Notes

Interview #: 11 (Male – 40's)

Date: Tuesday, October 6, 2009

Community: Blended

Spirituality Wheel Score: Being

Myers Briggs Spirituality Score: ENFP

**1. Tell me about your faith journey. How did you become the person of faith you are today?**

I grew up in a Christian home that paved the way for my Christian journey. It provided balance. I went to parochial schools. My parents were very influential in my faith decisions. Also, there was a seminarian named Tom who was 10 years older than me. He is still a mentor and friend.

**2. Where have you grown the most in this missional formation experience? Can you describe an “aha” moment during this experience?**

The most impactful event was when I heard the demographics of Allendale. My eyes were truly opened for that community. I was engaged working for that community. It reminded me of what I have.

**3. What has been your biggest frustration?**

Journaling. It does not fit who I am. What does fit is working with the ladder – with my hands. I loved watching the group come together. It was powerful. Watching others blossom.

**4. Which of the spiritual practices we experienced in this project most connected with who you are as a person of faith?**

**5. What could we have done to help you grow more spiritually? How could this experience been better organized to fit you specifically?**

I work well in fluidity – this project worked for me.

**6. What other questions or comments do you have for me?**

## Post-Project Interview Notes

Interview #: 12 (Male – 40's)

Date: Thursday, October 8, 2009

Community: Formational

Spirituality Wheel Score: Feeling/Being

Myers Briggs Spirituality Score: ISFP

**1. Tell me about your faith journey. How did you become the person of faith you are today?**

Coming to BCOB was the start of my real spiritual journey. I grew up catholic and then attended the Lutheran church as an adult. When my daughter started coming to this youth group, our family started as well. One year later we joined. I was baptized here. Becoming a deacon was another step in my spiritual journey. I was a young Christian and was surprised. What would this entail? Was I ready? Companions in Christ also played a key role in my spiritual growth. I often keep a lot to myself. I'm not very comfortable with scripture. I ask myself a lot – "Am I doing what I need to be doing? I have a demanding job and often feel guilty spiritually. I often want to do more.

**2. Where have you grown the most in this missional formation experience? Can you describe an "aha" moment during this experience?**

Relationships are key. Getting together with other Christians and the conversations that generates. It was hard for me to grow in this experience. 6 weeks makes it hard to grow in relationships together. Our group didn't gel. I felt time restrained. It put pressure on the group. There was shortness to the sessions.

**3. What has been your biggest frustration?**

**4. Which of the spiritual practices we experienced in this project most connected with who you are as a person of faith?**

Practices: Lighting the Christ candle is important to me. Bringing music into the experience. It allows me to reflect on my day – to center on Jesus. Breathe prayer was also good. I also enjoy sharing with others.

**5. What could we have done to help you grow more spiritually? How could this experience been better organized to fit you specifically?**

**6. What other questions or comments do you have for me?**

## **Participant Journal Notes<sup>83</sup>**

Total journals returned:

Missional:	2
Formational:	4
Blended:	9

### **Missional journal responses:**

[After Saturday workday] “I felt good helping out and like socializing [with the other communities], but I know that my real gift and passion is teaching for the Lord. Help me Lord to use these gifts for your glory.”

Missional journal after HISP service: “I felt God directing and encouraging me as I did my testimony at the HISP service ... I feel somewhat stretched, but I have to put myself in His hands.”

[Missional journal after mission trip]: “What a great day of fellowship, work, and “action evangelism.” God blessed all of us and this mission trip in so many ways. Thank you, Lord, for giving us this opportunity and sending people our way to witness to and befriend.”

[Missional journal after Washington Street Park]: “I learned that Beaufort folks prefer potato to macaroni salad ... It’s great to see friendships made between people who seem to have no connection...I found I feel validated in my choice to work with youth. I found it much easier to have conversations with young people. I can draw them out more easily. I do truly care how they are doing.”

[Missional journal after HISP]: What a great event! We had seemed a little disorganized the week before (Washington street), but God pulled everything together perfectly ... I’m sure Eric worked harder on this than he admits, but I could easily see God’s hands tying up all those loose ends.

September 8: “I am feeling guilty about not journaling regularly. I wonder if I would have done a better job if I was part of the group that also did a Bible Study...I don’t feel guilty about the reading and journaling [what she hoped to do, but had not done], but I do feel like I keep missing great opportunities and that makes me sad.”

### **Formational Journal Responses:**

“After yesterday’s meeting with Eric and filling out the spiritual assessment, I was more depressed about my current spiritual state. Not at all satisfied...I get frustrated because I can’t make myself look, feel, think or act like some picture I have of a super Christian ... how do I

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<sup>83</sup> To protect privacy, each participant’s spiritual journal was either returned to them or shredded. My notes include snippets from the journals which correspond directly to the project parameters.

find the real me when I've been looking all these years for someone else. God wants me to be me so I need find out who me is."

"The heart of our formation in Jesus lies in our openness to God's presence."

"I will no longer seek to find a ministry. I will seek to live each day and do my best to let you lead and change me."

"Father, thru this season of great confusion and discontent, make me a stronger, more focused, and obedient child." Use it to fit me more fully for the task you have assigned me. So be it.

"Forgive me, Lord. I should be seeking and following you, not a picture of who I think you want me to be or who I think I should be. Sometimes, I'm too self absorbed and I'm sorry. I desire to be more God absorbed.

"Eric asked me to join this class. I love and respect Eric and wanted to help him. I truly desire to be supportive. It's like when you have a birthday party and no one comes or only a few people. It makes me feel bad. Maybe I have experienced that feeling so I feel I should be supportive and help people out.

"I have been making an effort that when I doubt myself to realize how special and loved I am by God"

"The part about the calling [as mentioned in the small group] has caused me to think. I mentioned that I feel I am to "encourage" I still feel that way.

### **Blended Journal Responses:**

"Father, help me to trust in you."

"O, God. Help me to listen! God equips us for do what he calls us to do. "

"Change my heart, O God  
Make it ever true  
Change my heart, O God  
May I be like you!"

"It's good to be God's child – with a stable hand to hold."

"It's ok to be a worker ant – serve, promote, support, sweet!"

"Eric attracted me [to be a part of the project]. Growth is what I hope for."

"I was attracted to the class to really help Eric with his doctorate and to grow spiritually along the way."



“Tonight I met a neighbor who opened up and told me she had lost her job for 2 months ... You will never know sometimes how people are hurting until you go to them and have a chat so God helped me to be more concerned about others.”

“Lord, help me each day to be molded by your Spirit. Let me feel your closeness to me and your direction in my life as I speak to people. Help me, Lord, to read and listen to your disciplines in my life whether it is our prayer life, reading the Bible daily, performing mission endeavors or acts. Let me feel free to be transformed to your likeness, Lord, each day that I live.”

“This week we are studying breathe prayers. God has many names, but the one that comes to me is comforter. I want most is rest for my husband. So I am asking God as a comforter that you give us rest.”

“As we get older, each day we should be learning new responsibilities and how we should treat one another.”

“My daily life has been a joy with learning to follow the way in my spiritual journey.”

“Using the breathe prayer over the last several days has made me realize that truly God is in charge of our lives. Our Lord makes it easier for us to pray more prayers and revitalize our efforts toward the goal we need to achieve for that hour or day.”

“Lord, help us as we find new way to serve you – Certainly tonight was an experience in preparing food (for Washington Street Park). Each person in the park had a word of greeting and I listened with the “holy listening” attitude to the man who had his birthday that night ... Today, I spent time listening to my husband as we preparing for a mission project...The difference between the two levels of holy listening is really listening to their needs or levels of one’s interests.”

“Our group appreciated our mission work in Washington Street Park last night. All our blended community worked well together buying the needed food, cooking it, and serving it. We’ll learn from each endeavor. God was there as we talked to different people, talked about our spiritual journey and listened to their spiritual requests.”

“I have been thankful for this opportunity to know the members of our small group and hear their heart felt prayers and ideas about spiritual growth. This project has helped me to really want to spend more time with God in quiet mediation and really openly listen for him to speak to me and our family.”

“Thanks for helping each one of us to become closer to the Lord and continuing to grow in our spiritual journeys.”

“The Lord has truly called **me** to this and I will by the grace of God give myself to it with all of my heart.”

“Service more than any other discipline is the high road to freedom from bondage to other people.”

“I admit I am not the center of the universe and I submit my will to the will of my savior and I stand in due need of the body of Christ.

“Gifts from the mission trip:

- Watching freedom lived out and ministers encouraged by the body
- Getting to know others in the church.
- Eric’s words: mission trips deeper meaning is meeting people on their walk and receiving what they bring to their journey.

Challenges:

- Extend your soul in love for others.
- Not taking their lack of love personally
- Out of practice of extending myself to others.”

“Watching God work in not only my life, but also in **the** people around me deepens my relationship with my friends.”

[After a small group gathering]: “It was nice today at our small group hearing how God is moving so obviously in some lives while others are waiting with expectations for God in their lives. I felt a deeper connection tonight with our group.”

[After being on a trip]: “Returning to our small group was a great ending to the day.”

“Last night at the Park was a beautiful reminder of stepping outside of our normal relationships and getting to know the personal side of people that we pass by everyday. What a blessing!”

“Missions are much more than events or deeds. It should be our daily walk of life.”

I must increase my prayer life to include more of the needs that exist around me, to intercede that others will hear the “calling” up their lives so we can each focus on what God **has** purposed in our hearts to do. I was blessed by the opportunity to serve, but realized it was a distraction from our purpose.

[After Allendale]: “Every time I [extend myself to more and new people in ministry] I feel strengthen by the experience. My soul feels richer and it expands my appreciation for people in a much more intimate way.”

“Started off praying for our community this morning. Reflected on the end of class last night when Eric asked why I joined the class. Feeling God’s leading to be more community directed.”

“I have been taught to call it spiritual breathing. As I spend time with God in this manner throughout the day I often feel myself going into a time of God’s presence. We often come into contact with people throughout our day that we feel led to pray for and to speak to, many times.”

“I believe these encounters are planned by God. Many times we don’t take time to here the leading of God.”

[After Allendale]: “My relationships I **developed** with our team was some of the best things I received out of this 6 weeks. Also the friendship developed at Allendale and at Washington Street Park. I believe that relationships are what open the door to allow us to minister into other’s lives.”

“I got so much more out of this project than I ever thought possible.”

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