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# Enriching Christian Hospitality at Malaby's Crossroads Missionary Baptist Church in Knightdale, North Carolina

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ENRICHING CHRISTIAN HOSPITALITY AT MALABY'S CROSSROADS  
MISSIONARY

BAPTIST CHURCH IN KNIGHTDALE, NORTH CAROLINA

A PROJECT

SUBMITTED TO THE FACULTY

OF THE M.CHRISTOPHER WHITE SCHOOL OF DIVINITY

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OF THE REQUIREMENTS FOR THE DEGREE

DOCTOR OF MINISTRY

BY

BARBARA STARR BARNER

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APPROVAL FORM

ENRICHING CHRISTIAN HOSPITALITY AT MALABY'S CROSSROADS  
MISSIONARY BAPTIST CHURCH IN KNIGHTDALE, NORTH CAROLINA

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I dedicate this project to the memory of my parents, the late Robert and Grace Starr, the pastor from my youth, Rev. Dr. Pruella Kilgore, my uncle Rev. Dr. Calvin Johnson and wife, Mrs. Dorothy Starr Johnson. Their investment in me has made me the minister and woman I am and will continue to strive to be. Above all others, I give God thanks for allowing me to serve in the Gospel of Jesus Christ.

## ABSTRACT

Hospitality is the welcoming of strangers, family, and friends. In the early biblical and historical traditions, hospitality focused on welcoming the alien and extending resources to them. Hospitality, however, need not be limited to the basic physical needs of the stranger, but spiritual needs are to be addressed as well. In the reflection of Jesus' work on the cross, Christian hospitality should be the intentional, responsible, and caring act of welcoming or visiting strangers, enemies, the distressed, downtrodden, without regard for reciprocation. The goal of this project was to enhance Malaby's Christian hospitality culture and take our personal interactions to a higher spiritual level, thereby, nurturing, caring, and maturing the body of Christ. The ultimate goal of this study was to have this work be an available tool to address similar church congregations that need to create or enhance a positive culture of Christian hospitality.

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## **CHAPTER ONE**

### **Project Setting**

Malaby's Crossroads Missionary Baptist Church (hereafter referred to as Malaby's) is a one hundred forty-five year old Baptist Church located in Knightdale, North Carolina. It is an active member of the Wake Missionary Baptist Association of Raleigh, North Carolina. In the 1800's, a white Baptist Missionary named Henry Martin Tupper journeyed to Raleigh, North Carolina from the North. His purpose was to minister to the people of the south.

With God as his guide and the support of northern backers, Mr. Tupper established what is now called Shaw University in 1865. He believed that education should be rooted in the Gospel of Jesus Christ. Although students studied a wide variety of subjects, Mr. Tupper's focus was to train ministers for the gospel. As young men graduated, they were stationed in newly formed churches in the Raleigh area. Malaby's is proud to have been one of those early churches.

God established Malaby's in 1869 in Knightdale, North Carolina. Knightdale has a population of 11,401, according to the 2010 census. The percentage of the population twenty-five years old and over with a bachelor's

degree or higher is forty percent (40.2%).<sup>1</sup> According to the census, the largest age demographic is persons aged nineteen to sixty-four at fifty-eight percent. The next largest age group is five to eighteen years at twenty-nine percent. Five years and younger is seven percent, and persons sixty-five years and older is 6 percent of the population.

Many people transition to the area from different states, towns, and cities in North Carolina and the continental US. The census illustrates a younger population set. Many frequent visitors and many return visitors visit our church, but they are not finding what they are seeking in the fellowship and corporate worship. This study will seek to identify why and offer solutions to aid in the resolution of the problem.

Malaby's primarily attracts African Americans. We currently have members of African descent from Trinidad, Jamaica, and England. African Americans make up thirty-eight percent of the population of Knightdale, North Carolina, and it is the second largest ethnic group after whites according to the latest census.

The congregation is diverse in the areas of income and education. The majority of the congregation has a high school diploma. Thirty percent have college degrees. Age wise, the congregation is thirty-five percent fifty years and

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<sup>1</sup> <http://quickfacts.census.gov/qfd/states/37/3736080.html> [date accessed February 18, 2014].

older; twenty-five percent thirty years to fifty; twenty percent eighteen years to thirty, and twenty percent age one to age eighteen.

The church has been successful in its financial stewardship over the years since its establishment. In 2001, Malaby's moved into its new worship facility and has maintained a budget of \$150,000 annually over the last fifteen years. Prior to moving into the new \$1.5 million dollar church, the mortgage was \$1.1 million dollars owed. In November of 2011, the mortgage was paid off and was celebrated with a mortgage burning ceremony.

Malaby's is active in missions, supporting the Lott Carey mission initiatives of the Wake Missionary Baptist Association as well as Shaw University Divinity School, Central Children's Home, Foreign Missions, JJ Johnson Camp, and Home Missions Headquarters.

Currently, the only endowment is a scholarship fund, funded by a retired Lieutenant Colonel of the United States Air Force. Over the past five years, qualifying high school seniors who have been accepted and enrolled in community colleges, colleges, and universities have received from \$500.00 (for community colleges) to \$1000.00 (for colleges and universities) annually from the endowed scholarship fund.

The new facility accommodates seating for two hundred worshipers comfortably. The worship service attendance on any Sunday morning averages one hundred-plus of the three hundred thirty-eight active members on the church

roll. The educational space is more than adequate for the present attendance rate. On average, each classroom can accommodate a modest increase of ten to twenty percent.

Worship services are traditional with the congregation standing as the doors of the church are opened. Hymns are sung every Sunday. Some contemporary gospel is allowed with a careful eye to ensure the lyrics have biblical references and principles.

Mixed into our traditional service is a “Youth Moment” that is carried out by our Youth Ministry and a “Meet and Greet” session for the entire congregation. The meet and greet is done after the tithes and offering session. About five minutes time is allotted to the congregation to walk around, meet, and greet each other while music plays softly. Each week a Deacon prays the Prayer of Intercession for our sick and shut in. The sermons are preached by the Pastor or an Associate Minister. The sermon is done in the ‘call and response’ format, typically narrative based, and preached as storytelling.

The church staff is made up of a bi-vocational pastor (we are working toward making our pastor of nine years full time), three clerical staff (one fulltime and paid), Deacon Ministry, Associate Ministers Ministry, Trustee Ministry, and the Director of Music Ministry. Malaby’s has multiple supporting auxiliary ministries as well.

Malaby's written vision is to nurture spiritual and intellectual growth; to develop members to become effective leaders; to provide resources to promote community development; and to engage in mission activities as directed by Matthew 25:35-36:

<sup>35</sup> for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, <sup>36</sup> I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.<sup>2</sup>

I have been a member of Malaby's for fifteen years, including ten years as Associate Minister. The "small church" label accurately describes the church's context. Similar to other small churches, family groups, and cliques are in the make-up of the church body.

The congregation is very enthusiastic about the future; nevertheless, there is a great need in our church to address the existing family structures, and cliques. Our front door is open, welcoming to visitors and newcomers, but our back door seems to be wider, and the retention rate is low. People are joining but are dying on the vine. We must put in place efforts and practices to not only retain members, but also work on building and enriching Christian hospitality that will reflect Jesus' life and ministry.

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<sup>2</sup> Referred Bible quotations are from the Revised Standard Version.

### Statement of Problem

In the Knightdale community, Malaby's strives to be a light up on a hill for those who would seek refuge from a lost and dying world, but our own internal relationships, behaviors, and attitudes are preventing our light from shining brightly. As a small church, the focus seems to be on self and not always on God. Should we not refocus our hearts, minds, and souls onto God, we will continue to be a small dying church unable to do the work of the Acts 2 church, which, through the spirit added more into the fold in the infancy of the Christian church. I am not advocating numbers, membership, or that Malaby's become a bigger church; bigger is not always better. I am advocating that we become better at displaying Christian hospitality when assimilating newcomers into the body. I further argue that by applying Biblical principles to Malaby's existing hospitality culture, it will enrich, nourish, and mature the body into the display of a more Christian-like hospitality.

In "*Understanding Church Growth and Decline*," Hoge and Roozen stated the following when researching why people left the church:

The most frequently mentioned reason on their list was their failure to feel that they were accepted, loved, or even wanted. They felt that they did not belong. A deep yearning to be accepted and loved by others in the church is a dominant and recurrent theme among all persons. Church growth may be more closely related to a sense of acceptance by a warm, supportive Christian community than by any other factor.<sup>3</sup>

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<sup>3</sup> Dean R. Hoge and David A. Roozen, *Understanding Church Growth and Decline, 1950-1978* (New York: Pilgrim Press, 1979), 64.

Malaby's is blatantly demonstrating an unwillingness to be accepting of others outside the groups within the body. In the newcomer's efforts to assimilate, they are often met with snide remarks and acts that make them feel unaccepted and unwanted. In order for the church to fulfill its mandate to save the lost, grow them into disciples, and send them out to do the work of the Great Commission, we must assess the current situation; determine a plan of action based on Biblical principles, and go to work on hospitality.

The inspiration for this study was the result of experiencing intense exasperation from new members attempting to assimilate and the cliques who keep, existing as well as new members, outside of their inner circles. I began to analyze this situation with the understanding a church is a living organism. I employed the lens of systems theory and the following symptoms were found: inhospitality toward new members, the existence of family groups, cliques, hurtful speech, and dysfunctional relationships.

Peter Steinke in his book, *How Your Church Family Works: Understanding Congregations as Emotional Systems*, further described the symptoms as diseased parts of a whole. The entire alive and functioning organism that is Malaby's is not sick or diseased wholly, only parts of the organism are beginning to cause the whole to exhibit sickness.

The diagnoses of the symptoms help us to key in on the sick parts and evaluate changes and or practices to begin the process of healing the whole. From

the concepts of family systems theory, I will expound briefly on *homeostasis*, *anxiety*, and *stability and change* and how these ideas clarify Malaby's problem and offer valid solutions to its healing and wholeness.

*Homeostasis* simply means to stay the same and not change. Malaby's is stuck in traditionalism, often quoting itself with the following words; "this is the way we have always done things." One of the areas of greatest resistance for the implementation of this project came from the entrenched family groups. These groups are the first to offer the aforementioned retort, while claiming traditionalism against the biblical mandate of nurturing, caring for, encouraging, and assimilating the new member.

*Anxiety* is a reality that nearly everybody and every system experiences. Relationship systems (church bodies, institutions, governments) require stability. The desire of all social bodies is to develop patterns that will foster reliable and continuous interaction. Whenever a pattern is disturbed, there is a shock to the system. The shock causes either good anxiety or bad anxiety; either type of anxiety is manageable. The following quote from Steinke's book describes what some newcomers have experienced from existing members at Malaby's when attempting to assimilate:

Anxiety is free-floating. But eventually it drains off and settles somewhere. Relationship systems have favorite ducts and crevices for the deposit of its



flow. The most vulnerable or responsible people in the relationship network are the usual targets.<sup>4</sup>

The good thing about positive anxiety in a body or system is that it can produce change. The bad thing about anxiety when it reaches a high level within the body or system is it can cause nothing to change. High anxiety causes individuals to lose their focus, composure, and cause reaction instead of response. Every system lives with a certain amount of anxiety, as does Malaby's. My role in this project, with the influence of my pastor, was to keep the level of anxiety at a minimum.

All systems or organisms need *stability* and they need *change*. They cannot remain the same, stay static, never grow, or progress. Steinke's concepts offer systems to redefine problems, to think of them in a different way. In doing so, the redefinition helps to widen viewpoints, loosen rigid groups or cliques in the body, and shift burdens.

The process of redefining a problem aided the pastor and the leaders to see it in a completely new perspective. When we employed this exercise, we effectively took the focus off ourselves individually, off family groups or cliques, and began thinking systematically and wholly.

Through the lens of family systems theory, this project sought to evaluate the use of teaching and illustrating biblical hospitality principles and practices

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<sup>4</sup> Peter L. Steinke, *How Your Church Family Works: Understanding Congregations as Emotional Systems* (Virginia: Alban Institute, 2006), 58.

found in the Bible as they are applied to parts of the body. It pursued educating Malaby's on the biblical principles of life in relationship with God, each other, and the community. The desired projected outcome from these teachings and illustrations was practical applications the body can apply to everyday interactions with church members, family, and the community, thereby, enhancing our Christian hospitality.

This project identified why Malaby's was not growing and remaining stagnant. God is concerned about every member's soul, and losing just one member is detrimental to the life of a congregation. The Bible declares in Romans 12:5, "so we, though we are many, are one body in Christ, and individually members one of another." When losing a member of our church body through attrition, our attitude should be one of sorrow as if losing a leg or an arm from our own bodies, which can be detrimental to our entire physical body as well as our spiritual church body.

Over the last seven years, we have averaged five new members a year and averaged losing two members a year through death. At the beginning of this data gathering, our active church membership roll was three hundred and twenty three souls. Based on the new members who joined and minus those who died over a seven-year period, the increase should have been twenty-one new souls and a head count of three hundred forty-four active members. Today, our active

members are three hundred thirty-eight souls. Based on this initial data set, the retention rate at Malaby's is two percent annually.

The assimilation process begins when visitors to Malaby's are greeted at the door by ushers and given visitation cards that ask for their contact information. We have a clerical staff in place who follow-up with first time visitors. The first time visitor is also recognized during our worship service when all visitors are asked to stand. They are offered to state their names and to have a few words if they would like to. Following is an in depth description of those responding to the invitation to join Malaby's, the process of receiving them, and assimilating them into the church body.

Prospective new members step forward and receive Christ as their savior when the Invitation to Christian Discipleship is extended to the unsaved. The invitation to join Christ and the church is offered after the sermon is preached. When the invitation is freely accepted, the individual will walk to the front of the church.

Two Deacons will receive the individual(s) and take them from the presence of the congregation to ascertain their level of Christian maturation; as some will come as completely new converts for baptism, others already baptized will come with previous Christian experience and others by letter from a previous church.

While the new member is out with the Deacons, the congregation proceeds on with the altar prayer, where we gather corporately around the altar and pray. After the prayer, the new member returns with the Deacons, to stand before the assembly and a motion is made by a Deacon to accept him or her into our fellowship. The motion is seconded and the body is asked two questions; all in agreement, that said candidate should join Malaby's, say yea, and all who disagree say nay. The body always accepts them into fellowship.

The next step begins with the Pastor informing the new member, he or she will be required to complete the new member's class after the body has accepted them. Currently, the New Member's class is six weeks in length (meeting on six consecutive Wednesday nights and attendance is mandatory). When the class is completed, they will be baptized (if a new convert), and later all (the new converts, those joining with Christian experience, or by letter) will be offered the right hand of fellowship from the congregation.

The right hand of fellowship ritual is the third step in this process and executed in the following manner: the new member, stands at the front of the church, and while music is playing, the congregation will march to the front and shake the hand of the individual, embrace the individual, or do both. At this point, the individual is officially ushered into the local body of Christ.

Once the class is completed, and sometime after the right hand of fellowship ritual, there is a new member's fellowship banquet. The new member

is free to join any auxiliary of their choosing, sing in the choir, pay tithes and offerings, and when an individual falls on hard times, they have access to the benevolent fund of the church.

At this point in the newcomer's journey, they will fully assimilate into the church body. Assimilation means to integrate, absorb, meld, and to blend into a unified whole. Owen Facey, the author of *A Guide to Assimilation in the Local Church*, defines the assimilation process:

Assimilation is the process of intentionally bringing, including, integrating people into the life of the local church with the goal of equipping and releasing them to serve both the local church and the kingdom of God. It is the process of intentionally bringing new people into the body of Christ. It involves including them into the body of Christ, and finally integrating them into the body of Christ. It involves equipping and then releasing them to serve the local church and the kingdom of God. All these stages must be planned and focused.<sup>5</sup>

From the systems theory analysis, this is where the first breakdown occurs in the body at Malaby's. Operative in the breakdown are the family groups and cliques who initiate the newcomer with snide remarks, gossip, unacceptance, and bad hospitality. It has been witnessed that new members have experienced bad behaviors when trying out for the choir, or wanting to join an auxiliary.

The words have hurt the tender feelings of those who are already broken and weak in their new journey (we should all be reminded that we are broken, no

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<sup>5</sup> Owen Facey, *A Guide to Assimilation in the Local Church: Improving Your Church's Retention Capacity* (Bloomington, 2002), 5.

matter the level of maturation). As a result, the new member will become a “slider.” A slider is a new member who has completed the new member’s class, starts out attending church regularly, and then begins attending church occasionally.

The word hospitality means to welcome, to show warmth, exhibit friendliness, kindness, generosity, and cordiality. Simply put, it is the way two people or groups of people, talk to, behave toward, communicate to, and deal with each other. The following question should be asked of the analysis: why is inhospitality between the existing members and new members taking place and how can we fix the problem? The answer would be because the existing members are likely members of the family groups and cliques in the body. These people have already identified their power centers and are not accepting of new members who may threaten the power structure or alter the status quo.

To fix the problem of displaying un-Christian-like hospitality, I proposed defining and implementing a teaching curriculum based on biblical Christian hospitality building blocks. The curriculum gave opportunity to Malaby’s members to learn how to hold Holy conversations, be kind and cordial to each other, and to new members.

Is it possible to have a church body free of cliques? Yes. It was important to offer an environment of positive hospitality where people can trust, respect, love, and be loyal to one another. The first step in enriching Malaby’s hospitality culture was to answer the call to receive the free salvation of Christ Jesus. With

the acceptance of Christ, the new member initiated his or her relationship with Christ and set about building relationships within the church body. What God then expects from the church body is to nurture, mentor, mature, and if necessary lay down our life for the new member just as Christ did for us. John 3:16 is the kind of sacrificial love God expects us to show all believers, not only new members, a willingness to love them the same way Christ loves us.

Malaby's problem is that we are not living by the Word of God regarding our hospitality toward each other. We need to acknowledge the existing cliques in the church and seek a renewing of minds so that our members understand what it means to be in the body of Christ. We then need to utilize the biblical relationship model of Jesus and the Father, and apply those foundational principles to our personal hospitality. Each member of Malaby's has a great starting point for personal hospitality work and that reference point is our personal relationship with God. We must learn new ways of interacting that will reflect the biblical principles of being in spiritual relationship with one another.

I expected strong opposition from my church family regarding the identification of family groups and cliques. It will not be an easy task to make them aware of the family groups, standoffishness, and cliques within the church without sounding judgmental or pointing fingers. Their opposition to the newcomers manifests itself in the display of standoffishness, power struggles

within their ranks, and un-Christ like behaviors. This project would receive the same opposing tactics and more.

Secondly, people are inherently afraid of change; Malaby's believers are no different. They are accustomed to roles, traditions, and the idea was to provide them with sound biblical principles that will steer them toward the needed changes. I proceeded at the direction of my Pastor, who bought into the idea of teaching sound biblical principles for enhancing our Christian hospitality, and putting them into actual practice. We both agreed that we would proceed with this project as diplomatically as possible as the experiment hinged on Malaby's participation.



## CHAPTER TWO

### **Project Description**

The result of an up-close analysis of Malaby's church body revealed three findings problematic in retaining, nurturing, and growing new members. The first was the recognition and awareness of small family groups and cliques within the body. As earlier stated, Malaby's has demonstrated an unwillingness to fully assimilate with new members and become one body in Christ. The second revelation was the undesirable attitudes and behaviors displayed by family groups and cliques in the body that need to be addressed.

The third problem inherent in my project is my own limitations as a leader. While I am a well-respected Associate Minister, I am not the pastor. I do not envy the authoritative role of my pastor. Being a pastor is hard work and he has earned the respect a true leader deserves. While I am an understudy, I intend to learn all that I can for my own future as a pastor. I do enjoy a good working relationship with my pastor and I have enlisted his leadership in this study.

Without his leadership and being on board for the implementation of this study, I realize how much more of a daunting task it could have been. Because of our relationship, the benefits he and I both trust will emerge from the study, and

having recently earned his Doctor of Ministry, allowed him no hesitation in supporting this endeavor.

This project tested the level of Christian hospitality we afford each other in the body at Malaby's. Beginning on October 8 of 2014, I will facilitated a weekly Wednesday night Bible study titled "Equipping Members to Apply Biblical Principles to Personal Hospitality". The duration of the curriculum was set for five weeks. My Pastor agreed to announce the project six weeks prior to implementation, answered any questions congregants may have, and encouraged participation from Malaby's members.

In Lesson I, the introduction included sound biblical principles for the enrichment of Christian hospitality. The teaching was be open to Malaby's members and those in the surrounding community. This group was be the control group. The control group consisted of ten to twenty individuals representative of both sexes, all marital statuses in the body, and the following age groups – eighteen and older.

A pre-survey<sup>6</sup> was be given to the control group one week before the implementation of the study (October 1, 2014). The pre-survey was quantitative in nature, measuring demographic information such as age, sex, the number of years a member of Malaby's, or not a member of Malaby's. There were some

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<sup>6</sup> Appendix D

qualitative questions to assess where they are in their attitudes and feelings regarding Christian hospitality, new member assimilation, family groups, cliques, and relationships.

The post-survey<sup>7</sup> attempted to measure any change in attitudes regarding hospitality enhancement and the commitment to continue personal hospitality work after the study. Attendance in this group varied from lesson to lesson, however, after each teaching session; a course evaluation form was given to everyone in attendance and that included visitors.

The focus group consisted of ten to twenty individuals representative of both sexes, all marital statuses in the body, and the following age groups – eighteen and older. Approximately two weeks (September 24, 2014) prior to the start of the study (October 8, 2014), the focus group met.

The information disseminated was the length of the project, the project covenant,<sup>8</sup> the assignment of random numbers for their anonymous identity, and the distribution of journals for their personal reflections during the course of the project. The journals were assessed for their honest reflections and used as anecdotes in the final report. My leadership of the focus group and the role-activities was also be measured. One member was be our Project Observer and

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<sup>7</sup> Appendix E

<sup>8</sup> Appendix A

observed the role-play actors before, during, and after each acted scenario. This group was given a pre-survey at the meeting as well.

The pre-survey<sup>9</sup> was to measure demographics, where each individual was regarding their awareness of cliques in the body, new member assimilation, and the current level of hospitality. The project covenant stressed commitment to the project and illustrated a relationship that members of the focus group and I entered into until the end of the project. Utilizing the words *Christian hospitality* when speaking of the project, set the context for the entire study.

The action plan was to teach Paul's concepts regarding renewing our minds, displaying Christian hospitality, and living peaceably in community. At the very least, our display of Christian hospitality should look like one of honesty, trust, and love. When we applied these three building blocks to our interpersonal hospitality, the projected result would be an atmosphere of being in one accord.

The design of the curriculum was one of collaboration. The collaboration process was a conflict resolution style that engaged individuals and caused them to be in harmony as they sought a successful solution to a problem. The curriculum was assessed with weekly course evaluation surveys. This instrument measured and compared where the focus group's level of Christian hospitality was at the beginning to where it was at the conclusion of the study.

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<sup>9</sup> Appendix B

I designed role-playing scenarios that initiated collaboration and interaction among individuals in the focus group. These activities were measured to gauge how beneficial and successful they were to the project. The action plan was to act out a three to five-minute scenario with two members of the focus group at the end of each lesson. The selection process was voluntary. Everyone in attendance completed a class course evaluation<sup>10</sup> that will assessed the role-play practices.

The final and ultimate goal of this project was that it would be used in the life of Malaby's and any other small church that suffers from the malaise of family led groups and cliques in the body of Christ. The desire is that Malaby's will begin the work necessary to grow, mature, and integrate fully new members into its body. The prayer is this work will enable the small church to move beyond the idea that it exists only for the families who founded the church, the factions, and cliques. The church does not exist to be a social club but to be a social magnet to show the lost the way to salvation.

I argue for teaching the biblical principles of Christian hospitality that are so important to Malaby's at this season in the life of the church. We are at a crossroads where we choose either death and stagnation, or life, and vitality as Christ's church. We need to move beyond the family groups and cliques if we are

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<sup>10</sup> Appendix F

to live out the true mission of the church and that is to be a peculiar community seeking to save a lost and dying world.

### **Project Goal**

The purpose of this project was to begin a journey of cultivating, developing, and enriching the hospitality culture at Malaby's. As stated in the Statement of Problem section, the problem was Malaby's current Christian hospitality culture was lacking and detrimental to growth of the church. I did argue for Malaby's to become more Christian-like in hospitality toward each other, new members, prospective members, and families. The recommended remedy from the systems analysis was to equip Malaby's to enrich the current hospitality culture, thereby becoming more Christian like in attitudes and behaviors.

Being hospitable is more than greeting each other with a smile or standing at the doorposts and serving as an usher. Displaying Christian hospitality looks like the following: loving, kindness, joyful, peaceable, caring, prayerful, encouraging, and nurturing. This project sought to incorporate the above-mentioned virtues and qualities and translate them into applicable actions to enrich Malaby's Christian hospitality.

The blueprint was to introduce biblical building blocks used in the display and interactions of hospitality through a five-week teaching curriculum. Due to the limited scope of this experiment, it would be foolhardy to project the

complete eradication of the family groups and cliques in the body. Systems theory proved that it takes much more time and work on a system to change its direction. The actions of applying and practicing the biblical principles caused movement toward more positive speech in our hospitality, was an achievable change in direction and the goal of the study. The ultimate goal was for the study to be useful to other churches, no matter the size, who may be experiencing dysfunction because of the inhospitality of family groups and cliques within the body.

### **Project Calendar**

- August 2014 – Project Proposal Draft was submitted to Faculty Advisor
- August 2014 – Obtained written approval to proceed with project
- September 17, 2014 – Met with potential focus group members to introduce the project and had them sign the Covenant Agreement
- September 24, 2014 – Focus Group drew numbers, received journals, and completed the pre-survey
- October 1, 2014 – Congregation completed pre-survey
- October 8, 2014 – Lessons started and ended on November 5, 2014
- November 5, 2014 - Congregation completed post-survey and course evaluation forms
- November 12, 2014 – Focus Group was debriefed, submitted journals, completed post-survey, and course evaluation form
- January 15, 2015 – Submitted preliminary draft of Report and Analysis to Faculty Advisor

- February 1, 2015 – Submitted final draft of Report and Analysis to Project Review Committee
- February 15, 2015 – Institutional Review
- March 2015 – Oral Defense
- May 2015 – Graduate



## CHAPTER THREE

### **Theological Reflection**

The display of Christian hospitality has always been important to my sensibilities. In my Christian experiences, I have often measured a church's warmth and personality at the front door. Once seated in the pew, further evaluations were made during the worship and fellowship time. What was I expecting in the first meeting of new Christians? My expectations were to be greeted with true warmth, a display of caring, politeness, offering of one's self to another, being embraced, a handshake, and all the positive words and gestures that leave one feeling accepted. In most circumstances, I did find that, at the door. What I received beyond the door and often on the way to the pew was an unchristian display of hospitality.

My first service offering in the church was a youth usher. I was taught how to stand at the door of the sanctuary and as people arrived, greet them with a smile, give them the program, and seat them. I distinctly remember being taught to be very cordial, receptive, and willing to serve those who came in through the doors regardless of their attitude toward me. Having experienced being on the end of offering good hospitality and being expected to give exemplary hospitality; I did not always receive the same. Both the positive and negative experiences of

ushering have helped me to understand the doorkeeper's challenges and have aided immensely in designing the curriculum for the project.

In my years in ministry, I have experienced very little, if any, negativity from ushers. Most are cordial, helpful, and very willing to assist those entering the building. When I have received negativity, it was well inside the sanctuary. Examples of un-Christian-like hospitality would be incidences where the usher has walked me down the aisle to a nearly empty pew. There may have been an individual sitting on the end who refuses to move down, does not stand up to allow easier entry into the pew, with body language indicates they really do not want me to sit there, and has verbally informed me that this is their pew and they have always sat there. This confirms my suspicions that in many small churches and from my own experiences, the display of Christian hospitality is top notch at the door, but once inside the doors, the display of Christian hospitality melts away.

Based on what I had been taught in my early youth, I want to see my church family (Malaby's) achieve an enhanced or enriched display of Christian hospitality beyond the doorposts. The current level of Christian hospitality displayed during our worship is impersonal, unwelcoming, and sometimes hurtful to others. I contend we are missing a great opportunity to share Jesus, uplift the downtrodden, encourage, nurture, and to live life as a Christian community. I do

not believe we get the concept that hospitality is tangible, a form of worship, a reflection of who Jesus is, and subsequently, who Christians are to be.

Christian hospitality is a biblical and theological mandate. The way we treat each other is a reflection of the way we treat God. Matthew 25:40b anchors this thought with the following words, ‘Assuredly, I say to you, inasmuch as you did it to one of the least of these my brethren, you did it to Me.’ This project was a means by which Malaby’s could enhance its Christian hospitality throughout the body and not just at the church door.

Christian hospitality was not demonstratively taught at Malaby’s. There was not a focused emphasis on the display of Christian hospitality. Hospitality is preached from the pulpit, it is taught in Sunday school and Bible study, and it is strongly demonstrated, as it should be, in the usher’s ministry. I contend that had the Biblical principles and practices designed in this project, been the focus of our teachings in Sunday school and Bible Study, perhaps Malaby’s current level of hospitality would have demonstrated more Christ like behaviors and attitudes.

The project was an excellent opportunity for Malaby’s to focus intently on Christian hospitality as a form of worship. It offered Malaby’s the occasion to come face to face with the entrenched family groups and cliques that radiate inhospitality and un-Christian like speech. We were then be able to begin the work of focusing on enriching our hospitality and treating it as our just worship to God.

Many of our members were Bible scholars, attended Sunday school and Bible study regularly, and had already been taught the majority of the content of this curriculum. What was different were the role-play activities that demonstrated the correct speech and body language to use in displaying Christian hospitality. I employed these live action examples, coupled with biblical and theological principles, in hopes of moving Malaby's hospitality to a higher spiritual level throughout the body.

Malaby's has a growing number of youth who need to be taught the biblical, theological, and physically correct way to display Christian hospitality. Proverbs 22:6 teaches "Train children in the right way, and when old, they will not stray." With our youth, we have the opportunity to mold them with lifelong Christian hospitality habits. With our adults, those in cliques, family groups, and those who are not, this project afforded the opportunity to renew minds. In Ephesians 4:23, Paul taught the following, "...and to be renewed in the spirit of your minds." The reality of this project was to seek a spiritual intervention that would manifest itself inside the body of Malaby's. I looked forward to this spiritual manifestation when Malaby's display of Christian hospitality would move to where it rightfully belongs. Our hospitality should be administered as a worship offering and when done correctly, will move beyond the doorposts, and permeate the sanctuary inside and out.

The project did cause conflict. That was inevitable, as some received this undertaking as pointing out others' faults. When the existence of any group is threatened, they rise up to save themselves. Knowing Malaby's congregation and the knowledge that Christian hospitality melts away after entry into the sanctuary, I anticipated correctly the resistance of the entrenched family groups and cliques. The anticipated resistance revealed itself in the attendance and participation level of the Control Group. In the final analysis, the cliques and the family groups boycotted the entire project. I also anticipated the acceptance from the majority of the congregants, regarding the proposed teachings on Christian hospitality and the study entertained a mixed bag of participants from both camps.

This project was designed with Malaby's congregation in mind; however, it contributed to my spiritual growth and enhanced my personal hospitality as well. I could not consciously teach the biblical principles or illustrate the right words to say without experiencing a renewing of my own mind first. This journey and its teachings afforded me the opportunity to walk in the shoes of the ones who belong to the family groups and cliques. I came away with a better understanding of why our hospitality suffers. It suffers because there is un-forgiveness in the body. The un-forgiveness is the cause and the effect of the bad behaviors displayed by the family groups and cliques. Because of this factor, I taught on forgiveness as a part of the spiritual growth needed for Christian hospitality to

take root and become an unconscious offering to others regardless of how we feel about an individual.

The project contributed to the growth of our church because of its intense biblical focus on Christian hospitality as an expression of worshiping God through our love and care for each other. The biblical principles, although heard before, were taught with a different offering. That offering was the examination of the spiritual context of the principles. Taking the ideas and concepts to a new level of understanding, caused many of our congregants to confess their own bad behaviors and attitudes. Surprisingly, the self-revelations caused them to search the Bible for how we are to live in Christian community with each other.

This project was my opportunity to explore what God says about being in relationship with each other. Personally, I needed to take this journey. From it, I have gained an invaluable spiritual arsenal for my future as pastor, preacher, and teacher.

### **Biblical Rationale**

We find in both testament books, hospitality is taught and illustrated as a duty to be filled by those who believe in Yahweh and in Jesus Christ. In Genesis 19:7, Abraham washed the stranger's feet in Chapter 18 and fed them an elegant meal. Abraham is looked at as the embodiment of not only righteousness, which was imputed to him, but also of being hospitable to others, thereby, making him a biblical example of how to extend hospitality from the earliest biblical scriptures.

In Judges 19:20, an Israelite stranger extended spiritual compassion along with providing the physical hospitality of shelter when no one else would provide it for a fellow Israelite brother in need.

Hospitality in the Hebrew culture was more than the Ten Commandments, which commanded how we should treat each other. Old Testament hospitality went further and reached out to the foreigner because Israel often found themselves as strangers in foreign lands. As Yahweh punished his chosen people for their infidelities while in captivity, he would hear their cries of abuse and mistreatment. As their God, Yahweh would cause nations to be hospitable to the Israelites while captivity.

These acts of hospitality were not lost on the children of Israel as they were commanded by Yahweh to show hospitality toward each other in community. Deuteronomy 22:1-2 commands the people with the words ‘You Shall’ see to your brother’s animals should they go astray. They were to return them to the rightful owner. If an owner was not found they were to keep the animals and return them when the owner came looking for them.

Yahweh intended for people in the Jewish community to pursue hospitality and be doers of it at every opportunity. The Hebrew Bible shows Abraham and Sarah welcoming the strangers under the trees at Mamre (Genesis 18:19). In Judges 2, Rahab welcomes and protects the spies, who were strangers, from Joshua’s army. Most of these biblical acts centered in the household with

individuals sharing their resources with strangers. All of the acts of hospitality performed in ancient Israel furthered Yahweh's purposes for his chosen people.

More importantly, acts of hospitality in the Jewish culture were looked upon as being Godly, righteous, and holy as Yahweh revealed himself to be in the life of the nation of Israel. Yahweh, always aware of Israel's infidelities that led to its repeated captivity, still treated the community with hospitality. That reflection of how Yahweh loved and treated Israel would become the model for the Jewish community to live in peace with each other.

Yahweh communicated with Abraham often in the Old Testament and many attribute Abraham's character as being Yahweh-like. As the ages progressed and the Book of the Law was written, Abraham's acts of hospitality became the standard Biblical example for the early Jewish community to live by. The Jewish community was comfortable in their understanding of who Yahweh is. Yahweh demonstrated hospitality toward his chosen people and commanded hospitality of his chosen people toward each other in the Jewish community.

The New Testament continues and expands the themes of hospitality. In Romans 12:13, Paul admonishes Christians to be 'given to hospitality', meaning to pursue it, to seek it out at every opportunity. The Gospels illustrate Jesus' concept of hospitality in Matthew 25 and Luke 14. Matthew 25:35-36 is Malaby's written vision and it mandates a Christian to visit the sick, visit the imprisoned,



feed the hungry, and clothe the naked. Hospitality is at the very center of what it means to be a Christian.

Many Christians today look at hospitality as the re-incarnation of Christ. I am grateful for that concept because there is an added component to the requirement and the obedience to be hospitable to others. That added component is the work of the Spirit. While it was commanded of those who served Yahweh, after Christ's work on the cross, hospitality is now embodied on the inside of us. We are no longer commanded to pursue and be doers of hospitality; we are now compelled spiritually and from within to exhibit Christian hospitality in every area of our lives.

While both Christians and Jews understood the mandate for hospitality, the Jews' obedience revealed the actions commanded of them were carried out according to laws and the sacrificial rituals were performed should the people sinned in not being obedient to Yahweh. Today, Christian's view hospitality in the reflection of Jesus' work on the cross and understand that while it is required of us, we are already forgiven if we choose not to live peaceably with each other.

Christians also understand that we no longer live by the law but by the indwelling of the Spirit. The Spirit causes us to become more Christ-like, it causes us to re-incarnate Christ, and to represent Christ while living in community. I contend being and becoming more Christ-like causes us to live peaceably in community with each other.

This project was biblically and theologically beneficial to Malaby's for the spiritual growth, nurturing, retention, and the sending forth of God's people (Matthew 28:19-20). The biblical scriptures that support this study on Christian hospitality are I Corinthians 12:12-26, notably referred to as the body metaphor and Romans 12:9-21, describes the biblical attributes of a true Christian.

I Corinthians 12:12-26 states:

<sup>12</sup> For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. <sup>13</sup> For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

<sup>14</sup> For the body does not consist of one member but of many. <sup>15</sup> If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. <sup>16</sup> And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. <sup>17</sup> If the whole body were an eye, where would be the hearing? If the whole body were an ear, where would be the sense of smell? <sup>18</sup> But as it is, God arranged the organs in the body, each one of them, as he chose. <sup>19</sup> If all were a single organ, where would the body be? <sup>20</sup> As it is, there are many parts, yet one body. <sup>21</sup> The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." <sup>22</sup> On the contrary, the parts of the body which seem to be weaker are indispensable, <sup>23</sup> and those parts of the body which we think less honorable we invest with the greater honor, and our unpresentable parts are treated with greater modesty, <sup>24</sup> which our more presentable parts do not require. But God has so composed the body, giving the greater honor to the inferior part, <sup>25</sup> that there may be no discord in the body, but that the members may have the same care for one another. <sup>26</sup> If one member suffers, all suffer together; if one member is honored, all rejoice together.<sup>11</sup>

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<sup>11</sup> Michael D. Coogan, *The New Oxford Annotated Bible: Third Edition with the Apocryphal/Deuterocanonical Books: Revised Standard Version* (Oxford: Oxford University Press, 2001).

Paul's letters were written to address certain congregational situations in the life of the early Christian church. He addressed forcefully and persuasively how Christians are to behave, be in one accord, and offer Christian hospitality, all in the light of the message of the cross.

The major focus of this study was to engage Malaby's to work toward understanding how we are to relate to each other in Christian community, including foreigners and enemies. The lessons offered biblical instructions on creatively employing Christian hospitality in new relationships, rebuilding broken relationships, and educating disciples on how to live peaceably.

There are many biblical instructions and examples for living life in unity. With the focus on enriching Malaby's hospitality culture, the teachings sought to apply the understanding that we are all members of the body of Christ and getting along is essential to living as a community of believers (I Corinthians 12:25). These passages illustrate to us how to be Christ-like.

The Apostle Paul applied the workings of the human body to the body of Christ and not to the church in the body metaphor analogy. While the church and the body of Christ are synonymous, nonetheless, his is an important notation because it takes the focus from the church, which is made up of fallible human beings, and puts the focus on Christ, the infallible savior. It helps the church to understand that we are under Christ's lordship, not the pastor's, leaders', or cliques' lordship. Most importantly, this application to Christ aids the church in

understanding our duty to re-present Christ in the display of our Christian hospitality as we represent both Christ and the church to a lost and dying world.

### **Pneumatology**

The Holy Spirit was the supporting spiritual element of this project. The curriculum, role-play activities, and outcomes were based on the role the Holy Spirit played. In the study of the Holy Spirit, we understand God sent the spirit to lead, guide, and keep us in God's will. While every believer should be seeking to be led by the Holy Spirit in all circumstances, we understand that we are sinners and do not always pursue God in all matters. The spirit was not sent to follow or obey us, the spirit was sent to cause us to follow and obey God. The appropriate application of Pneumatology is to allow the spirit to live on the inside of us and be submissive to the will of God through the spirit.

Paul connects the body of Christ with the one Spirit in v. 13. The Hebrew word for Spirit is *ruakh* and the Greek word is *pneuma*. Both can be translated as *spirit* or *wind*. Both translations provide a wide range of realities regarding the Spirit and its characteristics, interactions, presence, and disposition.

Gaventa and Petersen in the New Interpreter's Bible Commentary expressed the following:

In the one Spirit we were all baptized into one body-Jews or Greeks, slaves or free-and we were all made to drink of one Spirit (12:13; cf. 10:3-4; Gal 3:27-28). Through their conversion from a Gentile past, the

Corinthians embodied existence has taken on a spiritual dimension that entails oneness, not division (cf 3:1-5).<sup>12</sup>

The Spirit inspires unity and dispels disunity. Paul argues that the church at Corinth can exist as a whole and healthy body as long as they resist the schisms from within (I Corinthians 12:25). He then implies that the Spirit resides in the temple, the temple being our bodies (I Corinthians 3:16-17).<sup>13</sup>

Markus Barth, in his article titled, A Chapter on the Church, The Body of Christ: Interpretation of I Corinthians, further expounds on the significance of the spirit working in the body of Christ:

The Spirit who is poured over the Corinthians like the water of baptism and who gives life just as water calls to life a plant in dry soil, has tied them to the one Christ, who is a unity comprehending the most exclusive racial, national, and social differences among men; his life in the body reveals the fact that the life of all mankind is now bundled together, collected in one, condemned and redeemed in one representative person. He, the many-in-one, the one-for-all, the unity of the diversities which man cannot himself overcome is confessedly their Lord.<sup>14</sup>

From Barth's assertion, we who are Christians are in unity in Christ's body, the church. We who are in Christ are tied to Christ who embodies the diversity of the church and the world. When the Spirit dwells in each of us, we are

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<sup>12</sup> Beverly Roberts Gaventa and David L. Petersen. *The New Interpreter's Bible One-Volume Commentary* (Nashville: Abingdon, 2010), 803.

<sup>13</sup> Do you not know that you are God's temple and that God's Spirit dwells in you? <sup>17</sup> If anyone destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are. I Corinthians 3:16-17.

<sup>14</sup> Markus Barth. "A Chapter on the Church, The Body of Christ: Interpretation of I Corinthians," *Interpretation* 12 (1958): 131.

then able to ward off the disunity that attacks the members of the body, and through the spirit are in one accord.

I argued that only through the indwelling of the Spirit could a culture of hospitality be built on firm biblical foundations at Malaby's. The resulting relationships, built through the spirit, will perpetuate a dimension of oneness. Without the manifestation of the Spirit working in the body, we cannot attain unity. This project sought to teach the spiritual and biblical principles that would foster a new way of interacting and behaving within the body according to Galatians 5:25.<sup>15</sup>

### **Life as a Community of Believers**

Paul strongly argues that every part of the body needs the other parts. Any one part of the body cannot operate independently of the other parts of the body. Some parts of the body may not be as strong as other parts of the body. The stronger parts must not value themselves more than the weaker parts and the weaker parts must not be thought of as disposable. Instead, the stronger parts should value, care for, and lift up the weaker parts because they are an integral part of the whole body. Just as in the church body, weaker members are just as important to the body as those who are strong; in fact, they are indispensable (I Corinthians 12:22). These passages aid us in understanding how to be like Jesus

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<sup>15</sup> If we live by the Spirit, let us also walk by the Spirit. Galatians 5:25.

in the display of hospitality toward each other. Jesus showed concern and care for the weak, the downtrodden, and died for all of us. Christian's are to embody and use extensively Jesus' examples of hospitality.

Scott Nash in Smyth & Helwys' Bible Commentary offered the following elaboration regarding diversity and equality of the natural human body parts and the body of Christ:

This represents concord in the body, whereby all parts express mutual care for the others. The inescapable interdependence of the body's parts means that all share equally in suffering and rejoicing. In v. 27, Paul states explicitly what has been implicit in his use of the metaphor all along: "You (collectively) are the body of Christ and (individually) members of it." In this body, as in the human body, God has arranged (*etheto*; cf. v. 18) for there to be different parts.<sup>16</sup>

Paul's objective in this passage was to have the church at Corinth understand the spiritual nature of the body of Christ and not the carnal nature of the church members. He wanted them to understand spiritually that we are all connected and should relate harmoniously with each other. The objective of this project was to enhance Malaby's hospitality by attempting to refocus our minds from cliques and family groups to being led by the Spirit to live harmoniously in community.

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<sup>16</sup> Scott Nash, *I Corinthians*. Smyth and Helwys Bible Commentary (Macon: Smyth & Helwys, 2009), 364.

### Christian Hospitality As Worship

Romans 12:1-21 states:

I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.<sup>2</sup> Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.<sup>3</sup> For by the grace given to me I bid every one among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith which God has assigned him.<sup>4</sup> For as in one body we have many members, and all the members do not have the same function,<sup>5</sup> so we, though many, are one body in Christ, and individually members one of another.<sup>6</sup> Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith;<sup>7</sup> if service, in our serving; he who teaches, in his teaching;<sup>8</sup> he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness.<sup>9</sup> Let love be genuine; hate what is evil, hold fast to what is good;<sup>10</sup> love one another with brotherly affection; outdo one another in showing honor.<sup>11</sup> Never flag in zeal, be aglow with the Spirit, serve the Lord.<sup>12</sup> Rejoice in your hope, be patient in tribulation, be constant in prayer.<sup>13</sup> Contribute to the needs of the saints, practice hospitality.<sup>14</sup> Bless those who persecute you; bless and do not curse them.<sup>15</sup> Rejoice with those who rejoice, weep with those who weep.<sup>16</sup> Live in harmony with one another; do not be haughty, but associate with the lowly; never be conceited.<sup>17</sup> Repay no one evil for evil, but take thought for what is noble in the sight of all.<sup>18</sup> If possible, so far as it depends upon you, live peaceably with all.<sup>19</sup> Beloved, never avenge yourselves, but leave it to the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord."<sup>20</sup> No, "if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head."<sup>21</sup> Do not be overcome by evil, but overcome evil with good.<sup>17</sup>

This scripture passage offers the reader the ethical principles to achieve unity within the body. Paul teaches in Romans to present our bodies to God as

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<sup>17</sup> Romans 12:1-21.



living sacrifices. His emphasis is on our actions and daily living being our worship to God. In effect, we are to take all our thoughts, actions, words, and offer it to God as worship. In essence, this would be our true worship, which is the offering to God of our bodies and all that we do with it every day. The concept Paul proposed is to think of our everyday living as worship to God. Instead of thinking, I am going to church to worship God, why not consider I am going to work, to school, to the grocery store, to worship God.

In order to realize this new way of thinking, Paul suggests that we not conform or fashion ourselves to the ways of the world, instead, we are to be transformed by the renewing of our minds (Romans 12:2). This transformational process is a response to turn away from sin and allow God to change or transform us (II Corinthians 3:18)<sup>18</sup>. The first step is to realize that we are at war with cosmic forces that fight to control our lives. When we understand that we have died with Christ once we accepted salvation, we are freed from the power of sin. We must understand that sin is no longer necessary but will always be possible. Once we have been set free from sin, we are capable of the transformational process through the indwelling of the Holy Spirit.

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<sup>18</sup> And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit. II Corinthians 3:18.

When we apply these first two Pauline concepts to Malaby's church body, offering our bodies as a living sacrifice, and renewing our minds (I Peter 1:14)<sup>19</sup>, the initial task was to make the body aware of the family groups and cliques that had taken root. Malaby's was not willing to admit these factions were in the body. Perhaps out of a sense of wanting to be in unity, we were afraid to confront the very causes of our disunity. I argue that we cannot be conformed or merely accepting of the family groups and cliques any longer. In order to fix this problem of inhospitality we must face it and bring it out into the open. Once the problem is out in the open, we can begin the work of enhancing our hospitality.

Secondly, the leaders of the church would need to be educated on the importance of speaking wisely and understand that as leaders, our speech is influential to the direction, actions, and behaviors of others. This would be the beginning of the renewal of our minds through the teaching of God's word and the work of the Spirit.

Lastly, I incorporated into the teachings practical actions that would be used as visual illustrations in the role-plays. These hands on practices would give the audience insights in the Christian way to behave toward each other.

In Romans 12:3-8, Paul is admonishing the Christian community not too be prideful and think more highly of themselves than they ought. Even at

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<sup>19</sup> As obedient children, do not be conformed to the passions of your former ignorance. I Peter 1:14.

Malaby's there are individual(s) who are convinced they are more important than the church. This was a dangerous attitude for family groups and cliques to embody, because they are sinning against God. While we are to employ self-judgment, Paul teaches it should be of a spiritually reflective nature, and then applied to Jesus and the cross. When we apply our self-reflections to the cross, we will realize that we are sinful creatures who do fall short of God's glory. We can then pray to become humble, recognizing and accepting each other's gifts and diversity within the body. When the gifts and diversities are then acknowledged, they will have no divisive power within the body because the body has accepted them and their working power according to God's will and not our own.

William Barclay, in his book titled, *The Letter to the Romans*, offers the following:

Beneath this passage lie very important rules for life. (1) First of all, it urges us to know ourselves...An honest assessment of our own capabilities, without conceit and without false modesty, is one of the first essentials of a useful life. (2) Second, it urges us to accept ourselves and to use the gifts God has given us. We are not to envy someone else's gift and regret that some other gift has not been given to us. We are to accept ourselves as we are, and use the gift we have...(3) Third, Paul is really saying that whatever gift any individual has comes from God. He calls gifts *charismata*. In the New Testament, a *charisma* is something given by God to people as individuals and which they could never have acquired or attained for themselves...(4) Fourth, whatever gift we have, we must use it, and the motive of use must be not our personal prestige but the conviction that it is at one and the same time our duty and our own contribution to the common good.<sup>20</sup>

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<sup>20</sup> William Barclay, *The Letter to the Romans*, 3rd ed., New Daily Study Bible Series (Louisville: Westminster John Knox Press, 2002), 188.

### **Hospitality as Ethical Rules to Live By**

In the remainder of Romans chapter 12 and specifically verses, 9-21, Paul deals with the expectant ethical behavior of Christians. Charles H. Talbert in Smyth & Helwys Bible Commentary offers the following biblical footing Paul has used to teach how Christians are to behave:

In Romans 1:16-11-11:36 Paul spoke about the righteousness of God that justifies sinners and fulfills the promises to Israel. On the basis of this activity of God, the apostle rested the ethical behavior of Christians. Paul does not know, and has also never approved, of a justification which does not introduce and lead to a life of righteousness. Therefore, since God's righteousness has been revealed and Christians have received its benefits and are now slaves of God's righteousness, this is how they are to behave and think. Such an expectation of right behavior on the part of God's people was, of course, characteristic of ancient Judaism generally. The Decalogue is a normative example ("I am the Lord your God who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before," etc.).<sup>21</sup>

Paul established that we are to behave according to the righteousness that God has revealed himself to be and has instilled in us because of our belief in him. These verses can be thought of as biblical principles for everyday living.

V. 9 instruct us to love genuinely, hate what is evil, and hold fast to what is good. It is no surprise that genuine love is the first attribute listed by Paul in these verses. Love is often mentioned in all of his letters. Here we find the love concept wrapped in the sacrifice of Christ when Paul wrote, "Who loved me and gave himself for me" in Galatians 2:20b. He declares the only *true* love is that which is

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<sup>21</sup> Charles H. Talbert, *Romans*, Smyth and Helwys Bible Commentary (Macon, Ga.: Smyth & Helwys, 2002), 281.

genuine and the outcome of *true* love is it serves God by serving the community. The love in this verse is to our fellow men and women and is to be exercised not only in the community but also within the fellowship of the church.

V. 10 expounds further on the love principle, it solicits us to love one another in brotherly affection, and to outdo each other in showing honor. It is obvious that Paul viewed the fellowship of the church as a family relationship. We are, therefore, to behave as a family showing familial affections towards each other. I am in agreement with these statements from William Barclay in his book *The Letter to the Romans*:

We must be affectionate to one another in mutual love. The word Paul uses for affectionate is *philostorgos*, and *storge* is the Greek word for *family love*. We must love each other, because we are members of one family. We are not strangers to each other within the Christian Church; much less are we isolated units; we are brothers and sisters, because we have the one father, God.<sup>22</sup>

Couched in our brotherly affections toward each other is our honoring of each other. We should seek to honor others and not seek honor for ourselves. The root cause of family groups and cliques is the idea of being privileged, prestigious, or simply thinking one is better than the other. When we look at the context of Romans 12, Paul is admonishing the church members not to think more highly of themselves than they should in v. three. Instead, we are to humble ourselves, humility is the mark of Christian discipleship.

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<sup>22</sup> Barclay, *The Letter to the Romans*, 194.

Verse 13 requires us to share our possessions to meet the needs of our fellow brothers and sisters. We are to identify ourselves with the needs of our brothers and sisters, and, in love, we are to share of our own with those in need. The end of the verse admonishes us to be ‘given’ to hospitality. The term ‘given’ means that we are to pursue hospitality and be active in that pursuit. We are to be mindful of how we display, offer, and give our hospitality. When we display hospitality, it should be displayed in love, peace, righteous, and kindness; all these attributes should be exhibited in our actions.

John Murray, in *The Epistle to the Romans* listed the following reasons for displaying actionable hospitality to others:

In apostolic times there was urgent need for the practice of this virtue. There were the persecutions by which Christians were compelled to migrate. There were other reasons also for which they were moving from place to place. The messengers of the gospel were itinerating in the fulfilment of their commission. The world was inhospitable. Therefore hospitality was a prime example of the way in which believers were to be partakers in the needs of the saints. The conditions prevailing in apostolic times still obtain in various parts of the world and the need for this grace is as urgent as then.<sup>23</sup>

While the world has changed, the need for genuine hospitality has not changed. In our close but distant world, we need to reach out to those suffering from diverse afflictions at every opportunity. The above description of displaying hospitality in actionable attributes is what this study pursued. The objective was to enhance our hospitality at Malaby’s and to take it to a new spiritual level that was

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<sup>23</sup> John Murray, *The Epistle to the Romans: The English Text with Introduction, Exposition, and Notes*. (Grand Rapids: William B. Eerdmans, 1997), 133.

missing from our current hospitality status. The hoped for new spiritual level would be the result of the teachings, role-play activities and journaling among the focus group and measuring any meaningful movement from our current hospitality level to a new level after the completion of the study.

The desired outcome for this project would be a transformation of our spirits where we can wrap ourselves in the humility of Jesus. Jesus said in Matthew 5:44, “But I say to you, Love your enemies and pray for those who persecute you.” (Corinthians 12:26). I contend that when we strive for the mark of the higher calling in Christ Jesus, we have set out on the transformation process in earnest. With the subsequent renewal of our minds, we can we take the focus off self and put it onto God and others.

The manifestation of the renewal of our minds is to not be haughty, instead be humble. As a church body we are to live in harmony, not be conceited, associate with the lowly (I Corinthians 12:22-25), just as Jesus did. Finally, Paul admonishes believers not to be overcome by evil, but to overcome evil with good. William Barclay eloquently sums up this letter with the following statements:

We are to keep ourselves from all vengeance. Paul gives three reasons for that. (a) Vengeance belongs not to us but to God. In the last analysis, no human being has a right to judge another; only God can do that. (b) To treat people with kindness rather than vengeance is the way to move them. Vengeance may break the spirit; but kindness will break people’s hearts...(c) To stoop to vengeance is to be ourselves conquered by evil. Evil can never be conquered by evil. If hatred is met with more hatred, it is only increased; but, if it is met with love, an antidote for the poison is found. As the American educationist Booker T. Washington said, ‘I will not allow any

man to make me lower myself by hating him.’ The only real way to destroy an enemy is make that person a friend.<sup>24</sup>

I proposed teaching these rules to live a Christian life by because it would enable Malaby’s and other churches to elevate their Christian hospitality to a level of worship.

### **Theological Rationale**

The theological rationale for this project was the desire to enhance Malaby’s current state of hospitality. The project integrated perfectly with Paul’s biblical teaching on the body metaphor, the renewal of our minds, and the attributes of living a Christian life. Because scripture gives us the doctrine, rules, or commandments to live life by, the project was theologically appropriate for the designed curriculum that was taught.

In order for the project to have succeeded, there was the need to explore the spiritual connection Christ has with the church. Only through the indwelling of the Spirit, would there have been the opportunity to enrich Malaby’s Christian hospitality with an outward change in attitudes and behaviors of the congregants. In the church, Christ indwells in the ecclesial body and his identity cannot be understood apart from understanding the Spirit. In I Corinthians 12:13 Paul wrote the following, “For we were all baptized by one spirit so as to form one body – whether Jews or Gentiles, slave or free – and we were all given one Spirit to

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<sup>24</sup> Barclay, *The Letter to the Romans*, 200.



drink.”<sup>25</sup> Paul is arguing that it is by the Spirit the body of Christ, the church, has been fashioned, and it is by the Spirit that we attain unity in the body.

We must understand that Jesus sent the church and the world the Spirit. The Spirit mediates the works of the church and the church cannot exist without the Spirit. The attributes of the Spirit are Christ-like and so must the attributes of the ecclesial body (the church) be. The church cannot become the bride of Christ (Christ covenant with the church), without the workings of the Spirit. Greg Liston enumerated the following in his article titled, *Towards a Pneumato-Ecclesiology: Exploring the Pneumatological Union Between Christ and the Church*:

Viewing Christology and ecclesiology through a pneumatological lens, parallels between a Spirit Christology and Pneumato-Ecclesiology immediately become clear: 1) The Spirit conceives (Christ and the Church); 2) The Spirit sustains the communion (of Christ and the Church); 3) The Spirit conforms (Christ and the Church); 4) The Spirit directs and empowers (Christ and the Church); 5) The Spirit is displayed and mediated (by Christ and the Church).<sup>26</sup>

Biblically, Luke 1:35 and Acts 2 report on Jesus’ Immaculate Conception and the birth of the church by the Spirit. In regards to the birth of the church, the incarnate Jesus sends forth the Spirit to unite the church with Christ humanity, in so doing, our humanity is joined with Christ. From the joining of the two indwells the Spirit whose work enables the church to be in unity.

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<sup>25</sup> I Corinthians 12:13.

<sup>26</sup> Greg Liston, “Towards A Pneumato-Ecclesiology: Exploring the Pneumatological Union Between Christ and the Church,” *Colloquium* 44 (May 2012): 31-58.

The Spirit sustains the communion of Christ and the church when the church is in Christ and Christ is in us. Being in Christ means what is true of Christ should be true of us. We should be Christ-like in our behaviors and attitudes toward each other when Christ is in us. We can only attain and sustain this state of grace with the indwelling of the Spirit. Philippians 2.5 admonishes us to have this mind in you, which is in Christ Jesus.

The Spirit conforms us by imitating Christ and causing us to do the same. Luke 2:52 recorded that Jesus increased in wisdom and in stature, and favor with God and man. As Christ grew, he increasingly imitated God, and by the Spirit conformed into the image of God. All Christians attain to a transformational process; therefore, we are the body of Christ, as we are becoming the body of Christ.

The fourth analogy of the role the Spirit played theologically in this project is it directed and empowered Christ and it directs and empowers the Church body. It can be concluded that when the Spirit directed and empowered Christ, the miracles and teachings Christ performed were not of his own power, but it was by the virtue of the Holy Spirit that compelled Jesus to be empowered (Mark 1:12 and Acts 8:39. This understanding helped Malaby's and myself, to know that we are weak beings and we cannot leave peaceably without the aid of the Spirit who compels, directs, and empowers us to re-incarnate Jesus. Only

through the aid of the spirit can we interact with truth, honesty, integrity, and all the biblical principles taught in the study.

The final analogy that lent itself to the theological significance of this study is the Spirit is revealed and mediated by Christ and the church. The Spirit acts on behalf of, and at the direction of Christ and the church, and is Spirit driven (Matthew 12:28). Jesus' sacrificial work on the cross, offered humankind salvation, but humankind was still lost in its efforts to attain it. Jesus sent the Spirit who has transformative powers to compel those who believe to strive to become more Christ-like. This project could not have been a success without the indwelling of the Spirit, mediated and directed by Christ, to cause some to transform their minds and the way they display Christian hospitality.

The theological appropriateness of this study was crucial when asking individuals to change the way they think, speak, and act. There must be sound and supported biblical doctrines to persuade Malaby's their way of doing hospitality is in need of enrichment. Theologically, all the tenets that have been expounded upon thus far are biblical. While the project is theologically sound, I do understand that individuals have free will, some received the teachings and began the change process, and some chose to resist.

In light of the fact that some did choose to dismiss the biblical teachings, role-play activities, and the biblical interpretations because of tradition or the customary practices of the church, the theology of hospitality validates the very

reason for Malaby's to embrace its teachings. I contend that choosing not to earnestly seek to enhance our hospitality is tantamount to choosing not to worship God in truth and in spirit. It is a dangerous choice to be in total disobedience to God and to God's redemptive plan for humankind.

Studying the Bible is the foundation to forming a theology, and if the church is not willing to study God's word then and live by it, any doctrine will be accepted. This study was based on a sound scriptural doctrine for living life in community and practicing Christian hospitality.

Both the theological and biblical tenets expounded upon informed the entire project. The project was born out of the theological understanding that we were not living Christ-like in community with one another. I sought out biblical principles to teach the Christian way we are to live in community. I designed live action Christian examples to be used as actual practices in the lives of the congregants. The biblical and theological rationale I took with me to the study was solid biblical principles for enriching Malaby's hospitality. They were honesty, integrity, forgiveness, sanctification, substitution, truth, being the salt of the earth, to name a few. Theologically, I depended heavily on God's word, the renewing of minds, and the work of the Spirit.

### **Literature Review**

The literature on Christian hospitality runs the gamut from employing hospitality to increase numbers, to member retention, to increasing one's

spirituality. Tackling the dysfunction of small church groups and cliques requires extensive reading and research into hospitality, systems theory, church assimilation and retention, discipleship, spiritual formation, pastoral leadership, counseling, and listening and caring skills. I have introduced literature, in the annotated bibliography format, that scans the spectrum mentioned above.

Baker, William R. *Sticks & Stones: The Discipleship of Our Speech*. Illinois: Intervarsity Press, 1996.

The author asserts this book is about the biblical ethics of talk. The spotlight will be on what the Bible says about how we talk to each other. The author supplements the biblical teachings with wisdom sayings from other ancient sources of Hebrew, Greek, Egyptian, and Babylonian cultures.

The book begins by recognizing the power of our words in the first chapter. Chapters II and III identify the ways we sin in our speech. Chapter IV offers the idea of control as the most important component in speech ethics; and subsequently, chapter V provides the opportunity to listen, and then speak graciously (chapter VI). In chapter VII, speech ethics will be applied to our talks with God and the final chapter, VIII, will explore the interplay between words and actions.

The book proved useful in my curriculum as integrated role-playing into the five-week lesson plan. I used both negative and positive speech suggestions in the design of the role-play exercises.

Dale, Robert D. *Surviving Difficult Church Members*. Nashville: Abingdon Press, 1984.

In Robert Dale's book, *Surviving Difficult Church Members*, his first order of business was to identify the personality types of people in the church with whom it is difficult to be in harmony. He then offers timely and useful suggestions on the appropriate ministry skills needed to minister to and build relationships with them. The author has over thirty years' experience as a church leader and development specialist and has written more than twenty books. The church is made up of all kinds of people and below is Dale's personality scale/classification:

My church experience and the testimonies of friends who are pastors and laypersons identify six difficult church members who demand but deflect ministry attempts: the lonely, the clique, the noncommunicating crazy maker, the hostile, the apathetic, and the traditionalist. These people are challenges to their own congregation's effectiveness.<sup>27</sup>

My attention gravitated to chapters four and five titled "*Insecurity at Work: Clicks in Control*" and "*Keeping the Glue from Becoming Too Sticky*." Dale defined cliques in descriptive sentences and not just words. Cliques are people who may wear the same clothes, people in the same profession, a closed group or system, a group of people with the same interests, and a clique is a group that demands time and loyalty of its members.

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<sup>27</sup> Robert D. Dale, *Surviving Difficult Church Members*, (Nashville: Abingdon Press, 1984), 12.

This work aligned with the goal of this project, to enhance Christian hospitality, pastor to congregation relationships, and laity interpersonal relationships. It was theologically sound and biblically based. The author offered countering ideas and concepts to help solve the problem of church cliques. His diagnosis and ministry solutions are reality based for ways to manage church groups and cliques. After all, they are not going anywhere on their own, and we cannot banish them from the church. The literature provides a basic understanding of cliques, church groups, and ways of effectively caring for them; therefore, it was useful to this project.

Garcia, Gaspar. *Building Blocks for Relationships: Qualities for Christian Living*. New York: iUniverse Publishers, 2008.

Gaspar's book is about building Christian relationships based on biblical principles. The primary relationship the author considered was the one between Jesus and the Father. In his treatment of the relationship, Gaspar immediately introduces biblical principles that characterize the relationship, such as love and trust. The principles, reinforced with scripture, give his concepts and ideas a spiritual meaning and understanding.

The second part of the book deals with how to handle conflict with others and promotes biblical principles for Christian living. The third part of the book considers the effect of spiritual laws, how the laws work the same for everyone,

and for all who meet their conditions. The study concluded with a review on what makes a perfect relationship.

Chapters from this book did influence my teaching curriculum for this study. Several of the chapters in the book introduce Godly principles that I greatly expounded on throughout the project's writings and teachings.

Harre, Alan F. *Close the Back Door: Ways to Create a Caring Congregational Fellowship*. St. Louis: Concordia Publishers, 1984.

Harre sought ways to reach inactive members who have dropped out of active participation in the church. His findings revealed that over two million people are removed annually from the church roster or placed on the inactive lists. In the introduction, the author listed a number of biases and assumptions that he asked the reader to take into consideration in the reading of his book. His first bias is his conviction that the church congregation is a functioning part of the body of Christ. As a part of the body of Christ, the congregation is called to live out every aspect of its corporate life with what it claims to be. The second bias is that the congregation is responsible for sharing the gospel of Jesus Christ to both the saved and the unsaved. The purpose of witnessing, therefore, is to disciple the member into Christian growth and maturity.

Harre's assumptions are important considerations in this reading as well. He assumes that pastors and laypersons do not want to minister to individuals who have become inactive. There may be some truth to that in Malaby's context.



Deacons may easily feel intimidated, ineffective, and put off when contacting and reaching out to someone thirty years younger. Another assumption is that people learn to be religious. The primary teachers of religious attitudes are parents, spouses, and other family members. I found this statement to be true in my context. At Malaby's, we have families who teach their own family members that negative interactions with new members, which does not reflect the biblical or Jesus-like model of being in Christian relationship with each other, is acceptable.

Harre used sound theological thought and biblical foundations to buttress his thesis on focusing on the inactive member, reaching out to bring them back into the fold, and retain them. I prefer his Christian perspective versus the corporate perspective on church assimilation and retention. This work was effectively referenced in the teaching curriculum of the study.

Heifetz, Ronald A. *Leadership Without Easy Answers*. Cambridge: Belknap Press, 1994.

Heifetz addresses questions about leadership, authority, and the challenge of tackling hard problems. This reading is not a religious, biblical, or theological treatment of leadership in the church. The author, nonetheless, offers his concepts and ideas on leadership to all spectrums of our society. Heifetz is a psychiatrist and states in his introduction that he carries many biases. His first bias is the belief that many problems are embedded in complicated and interactive systems.

While reading this book, I immediately identified Malaby's as the complicated and interactive system. The exercise aided me in understanding what Heifetz was offering and how I could apply these offerings to any church context. The concept of the complicated system working, but not effectively any more, was broken down to reveal there are unseen causal problems that are affecting the system. These root problems need to be identified.

Heifetz offers ways to identify, from the highest layer of the system to the lowest layer of the system, what the problem(s) may be. He begins in part one with values that are seen and hidden. Any organization or system, in an effort to pinpoint what the problem may be, should first identify their values. The next step is to gain an understanding of the work that is required to correct the problem. Heifetz called this "adaptive work." The adaptive work concept did aid the project's curriculum in identifying what needs to be taught. This work influenced ministry to small groups and cliques in an effort to change attitudes and foster strong relationships.

Wimberly, Edward P. *African American Pastoral Care*. Nashville: Abingdon Press, 2008.

This book focuses on the importance of the African American pastor as a storyteller. Wimberly strongly asserts that the African American village has collapsed. While the community has been freed from slavery, it is not the same collective community it was even twenty years ago. We have become

disconnected as a people. The objective is to rebuild the African American village community and the best resource to begin the rebuilding effort is the pastor and preaching. The book claims to critique the post-modern ways of defining human worth and value, bring an understanding to the political nature of pastoral care, and explore how scripture functions in the healing, sustaining, and guiding aspects of pastoral care in black churches.

I found Wimberly's ideas on pastoral care for the black church enlightening. The book offers excellent ideas to increase Christian hospitality within not only the African American community, but in the Christian community as well.

## CHAPTER FOUR

### **Critical Evaluation**

This project was designed to begin the process of eradicating family groups and cliques from the body of Malaby's church. The outcome of the study was to appraise how much, if any, attitudes and behaviors were changed. The project was implemented on October 8, through November 5, 2014, for a duration of five weeks. The study was held on five consecutive Wednesday nights and that time is designated as the church's regular Bible study time. We met from seven pm to eight pm; however, we would sometimes go beyond the allotted time. Six weeks prior to the implementation of the study, it was announced as an upcoming event.

On September 17, 2014, the first meeting was held with those who had volunteered to be participants of the Focus Group. In that initial meeting a project covenant was signed<sup>28</sup>, details of the responsibilities of the participants were given, questions were answered, and randomly numbered journals were distributed. The first two volunteers for the role-play exercise were given the first lesson<sup>29</sup> of the curriculum so that they would have the opportunity to rewrite the scenario from their point of view before the first class.

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<sup>28</sup> Appendix A

<sup>29</sup> Appendix G

Once each volunteer thoroughly understood what he or she was to do, a pre-survey<sup>30</sup> was administered to the group. They were instructed to complete their first journal entry as soon as possible and before the first class on October 8, 2014. The first journal entry was designed to document their experience with the display of hospitality from others. In addition, that entry would be analyzed with the Focus Group pre-survey in determining and confirming their base line. They were instructed to report one positive or negative experience they may have had with someone at Malaby's and to not record names or dates.

A volunteer from the Focus Group agreed to be the project observer<sup>31</sup> and the task was to journal everything about the role-play activities. The actors were to be observed before, during, and after the skit. The audience was to be observed during and after the skit. Everything was to be immediately recorded in real time.

The Bible study was open to everyone in the congregation, members and non-members, out of which came the participants for the Control Group. On Wednesday, October 1, the congregation was asked to complete a pre-survey<sup>32</sup>. The pre-survey would serve as the Control Group's baseline and offer a comparison to the Focus Group's baseline. These efforts were designed to compare the two groups, and the effect this study had on each group.

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<sup>30</sup> Appendix B

<sup>31</sup> Appendix I

<sup>32</sup> Appendix D

The study considered three questions. 1) Were you persuaded to work on enhancing personal Christian hospitality? 2) Do you understand there is a way that Christians are to behave? 3) Are you committed to living this way? The Bible is rich in its teachings on Christian hospitality and this project sought to use Paul's teachings as Biblical principles for enhancing Malaby's Christian hospitality. We are to embody and display the Fruits of the Spirit found in Galatians 5:22-23, not only within the body, but also to everyone, we meet. We are ambassadors of Christ and, as such, we have the power to bring the lost to Christ Jesus. After all, this is God's ultimate plan for all humankind, and that is to be saved and not lost.

### **Project Focus Group**

The Focus Group reflects the congregational makeup of Malaby's (63 percent Female, 37 percent Male).<sup>33</sup> There were nineteen volunteers with signed Covenant Commitment Forms at the beginning of the study. At the end, there were eighteen journals turned in. The educational makeup of the congregation is reflective of the Knightdale, NC population where forty-two percent have a Bachelor's Degree or higher. At Malaby's, sixty percent of the Focus Group has some secondary education. Of these, twenty-five percent have an Associate

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<sup>33</sup> Appendix J – Figure 1

Degree, twenty-five percent have a Bachelor's Degree, and ten percent have Graduate or Professional Degrees.<sup>34</sup>

The assumption exists that; with secondary education, the Focus Group should be able to comprehend the logical use and effectiveness of Christian hospitality. This group has been extensively exposed to the traditional application of these scriptures over a number of years. So much so, that it may prevent them from committing to an earnest application of these Biblical principles to effect the required change the study is advocating.

Ninety-five percent of the Focus Group was aware of family groups and cliques. When asked the two following questions, worded differently, the data supports not only the awareness of family groups and cliques but also their level of both acceptability and non-acceptability. Question 11 – The current level of hospitality at Malaby's is outstanding. This was a Likert scale question and forty-two percent of the participants agreed. While this was the majority answer, it also indicated that Malaby's hospitality is below the median range when that range is set on a ten-based scale of one hundred percent.

Question 12 – There are no harsh words spoken, backbiting, or inhospitality in the body at Malaby's. Fifty-three percent of the respondents disagreed with this statement, indicating there is inhospitality in the body. This

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<sup>34</sup> Appendix J – Figure 2

data justified the need for Malaby's to begin work on its Christian hospitality. What did surprise me was the acceptance of family groups and cliques. Malaby's said, in essence, I am aware of them, but they are not detrimental to the life and health of the church.

I was encouraged with the next pair of questions that respectively asked, '*Christians should exhibit hospitality, and Christians should live Holy.*' The group answered eighty-five percent in selecting from the Likert scale the answer 'Strongly Agree'. These two questions embodied the fundamental principles on which this study was designed and the over whelming response was a step in the right direction toward effecting change.

Analyzing how the Focus Group participants overall perceived their personal Christian hospitality; the following responses, once again, confirmed there are relationship problems in the body. Thirty-three percent of the group strongly agreed there are existing relationship problems at Malaby's, forty-five percent viewed their relationships as being strong, and twenty-five percent feel their relationships are good. All of these responses are below the fifty percent percentile and is interpreted as the respondents having a poor perception of their personal Christian hospitality.

From the Focus Group pre-survey, I felt it was important to reiterate to them the importance of their role in the study. In order for the information to be successfully distributed throughout the congregation at the completion of the



study, it was important for the Focus Group to broadcast it positively to others to initiate change. After the lessons, the renewing of their minds, and with the aid of the Spirit, this would be the beginning of their work on enriching Malaby's Christian hospitality, because now they were required to tell others the good news.

### **Project Control Group**

The Control Group was made up of people attending worship at Malaby's who were not a part of the Focus Group. At the beginning of the study, I administered and collected nine pre-surveys from this group. Every night of the study, the numbers decreased until the final night of the study I collected two post-surveys. This group's responses were used to compare to the Focus Group's responses. While the Control Group's pre-survey data sample was small, I was able to test and use it to gather a baseline of the two groups. Going forward, I was unable to get a clear consensus on how the study affected this group because the data samplings steadily decreased week by week.

The Control Group responded to the questions with very few 'No Answers' to a question when compared to the Focus Group. That is attributed to the difference in the size of the two groups. The Focus Group began the study with nineteen participants, ended the study with eighteen, while the Control Group began the study with nine participants, and ended with two.

In response to Question 12 – Are you aware of family groups and cliques, eighty-nine percent of the Control Group said yes, the response was comparable to the Focus Groups, and would aid in setting the baseline for both groups. Just as important to the success of the study was the response to Question 21 – Are you willing to apply Biblical hospitality principles to your personal hospitality, eighty-nine percent said yes.

One hundred percent of the Control Group attends church every Sunday. The project was announced at a congregational meeting and in the church bulletin thereafter. This information may have informed those who attend Bible study regularly that, because of the upcoming project, they could take time off and not attend. This speaks for the smaller group size of which I wrongly anticipated would be about the same size as the Focus Group.

Nineteen Focus Group volunteers signed the Project Covenant form, received journals, and completed the pre-survey questionnaire. Upon completion of the study, eighteen participants completed the post-survey questionnaire. Participant 7 attended the first Bible study, participated in the role-play, and did not do anything else including not turning in a journal. Fifty-five percent attended five classes, forty percent attended four classes, and five percent attended three classes.

Fifty percent of the participants participated in the role-play activity and fifty percent did not. When asked Questions 12 and 13 – Did it change your

personal hospitality and was the change positive or negative, the respective answers were the same. Fifty-five percent said it did change their hospitality and the same percentage said it was a positive change.

The role-play exercises proved to be very pivotal in persuading the participants to apply the Biblical principles that were taught. When asked Questions 13 and 14 of the Focus Group post-survey<sup>35</sup>; 13) *If you participated in the role-play activities, did it change your personal hospitality in any way.* They were to select a Yes or No answer. 14) *List both the positive and negative changes the role-play activity may have given you,* and below is a sampling of the written out responses:

Participant 1: I found new ways to say positive and encouraging words to others.

Participant 2: The role-play activities gave me a clearer view.

Participant 3: I came away with a greater appreciation of how important Christian hospitality is to the church body and with new ways to apply the principles to everyday life.

Participant 4: The role-play allowed me to examine myself. The activity showed me where I needed to improve my hospitality.

Participant 5: The role-play inspired me to reflect on my hospitality from a biblical viewpoint.<sup>36</sup>

These responses documented the effectiveness of the role-play activities in aiding the participants in understanding, applying, and enriching their Christian hospitality. I can confidently say that these exercises were the needed thrust to

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<sup>35</sup> Appendix C

<sup>36</sup> Appendix L

begin the change process no matter how small or incremental that change would prove to be. Change in any institution is akin to a cruise ship or an eighteen-wheel transportation truck, a change in direction is not made easily or immediately. The process will not only take maneuvering, but time as well.

The few responses from the Control Group Post-Survey were impacted by a weekly drop in the regular Bible study attendees. On the last night of the study, only two people showed up and took the survey, one member, and one non-member. Based on that fact, the Control Group Post-Survey's sampling was so small, I could not draw credible conclusions from the data.

### **Project Baseline Data**

The pre-surveys for both groups were informative. This data formed the baseline or starting point for the groups. Both groups reflected the congregational makeup of Malaby's. The Focus Group consisted of sixty-three percent females and forty percent males. In the Control Group were forty-five percent females and fifty-five percent males. The study was implemented with nineteen Focus Group volunteers and nine in the Control Group. Regardless of the disparity in size, a baseline revealed strong similarities in both groups.<sup>37</sup>

The data used to create the baseline comparison for the groups asked the following questions used on both pre-survey forms:

Are You a Member of Malaby's?

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<sup>37</sup> Appendices B and D

Are You Saved?  
 How Often Do You Attend Church?  
 Are You Aware of Family Groups and Cliques in the Body?  
 What is the Current Level of Malaby's Hospitality?  
 Is New Members Welcomed into Malaby's Body with the Utmost Hospitality?  
 Are You Willing to Apply Biblical Hospitality Principles to Your Personal Hospitality?

One hundred percent of the Focus Group are members of Malaby's and saved. This was expected due to the design of the study. Eighty-nine percent of the Control Group was Malaby's members and eleven percent was not, while one hundred percent in both groups are saved. This was not expected because the Bible study was open to the community and I had hoped there would be one or more who was not saved. Church attendance among the Control Group was one hundred percent attending every Sunday and sixty-nine percent of the Focus Group attending every Sunday. Again, the size differential will cause this result to be similar in actual attendance. Actual church attendance indicates that Malaby's has faithful Christians who are listening to God's Word regarding Christian hospitality and the subsequent data would reveal if they are willing to live out God's Word in displaying Christian hospitality.

The awareness of family groups and cliques in the body are similar between both groups. Eighty-nine percent of the Control Group and ninety-five percent of the Focus Group were aware of this problem.<sup>38</sup> The current level of

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<sup>38</sup> Appendix J – Figure 6

Malaby's hospitality was reported by both groups as not being negative and in the sixty-eight percent range. That revelation surprised me. It may be due to the acceptance of the status quo and not wanting to cause any disunity in a body that contains disunity. It may also be contributed to being stuck in traditionalism when it comes to how a ministry is formed and who leads it. It could also be a sense of complacency.

When asked if new members are welcomed at Malaby's, a Likert scale question, thirty-three percent of the Control Group strongly agreed, forty-four percent agreed, eleven percent were neutral and eleven percent did not answer. Thirty-three percent of the Focus Group strongly agreed that new members are welcomed, forty-seven percent agreed, ten percent were neutral and ten percent disagreed. The below fifty percent agreement in both groups was an expected response because the assimilation area is where new members are greatly tested.

The last question to form the two groups' baseline was *Are You Willing to Apply Biblical Hospitality Principles to Your Personal Hospitality*. Another Likert Scale question, fifty-three percent of the Focus Group strongly agreed, forty-two percent agreed, and five percent remained neutral. The Control Group answered the same question with seventy-eight percent strongly agreeing, eleven percent agreeing, and eleven percent choosing not to answer the question. The five percent in the Focus Group who remained neutral is interpreted as not

committing to applying what they would learn to enrich their Christian hospitality.<sup>39</sup>

### **The Project Study Journals**

This project was designed to have the Focus Group to journal their reflections, agreements, and disagreements on the exposure to the Bible study content with the utmost honesty and privacy. The data from the Focus Group post-survey revealed that ninety percent of the participants posted all six entries into the journals. Fifty-five percent posted five entries, twenty-nine percent posted at least four times, and eleven percent posted at least three times. No participant posted less than three entries into the journal.<sup>40</sup>

Journal Entry 1 was designed with two objectives. The first objective was to have them honestly report their experience(s) with good and bad hospitality. The second objective was for their written response to be weighed against the pre-survey in confirming their baseline. Their instructions were to complete this initial entry before the first class and preferably, immediately after receiving the journal. These entries recorded sixty-six percent positive hospitality experiences. This confirmed the initial findings from the pre-survey of the Focus Group where sixty-eight percent felt that Malaby's hospitality was not negative.

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<sup>39</sup> Appendix J – Figure 5

<sup>40</sup> Appendix J – Figure 9

Of particular interest is a response from the journal entries to the initial first question that confirms the above findings. Journal Entry 1 asked the question, *Document your experience with personal relationships with each other at Malaby's. Report one positive or negative experience that you may have had with someone. Do not record names or dates.*<sup>41</sup>

Participant 1: For the most part, I can say truthfully that I have not had any negative experiences here at Malaby's to date. My experiences have been positive. The one experience that resonates most with me is the Hats Parade fundraiser. Everyone was cooperative and working towards the same goal, which was advancing God's kingdom.<sup>42</sup>

The group took seriously their commitment to honestly reflect and post in the journals. I also nudged them along after each class reminding them to do so. The group never tried to get me to answer or give them my opinion for any of the questions. The only question I received was "Do I have to answer all these questions after every class"? To which I responded yes. There were six questions asked of the participants for each of the five lessons. That is why I strongly encouraged them to reflect and post as soon as they arrived home after the study.

Lesson 1 corresponds with Journal Entry 2. The title of the lesson was Enriching Personal Hospitality Employing T.H.I.S. The objective of this lesson was to define what Christian hospitality looks like and the Biblical principles it is built upon. I expected the class to know in a general context what hospitality is.

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<sup>41</sup> Appendix K

<sup>42</sup> Appendix K – Responses 1.1



We have a Hospitality ministry that is in charge of serving food and the Usher's ministry that teaches hospitality. I wanted to bridge those gaps with the understanding that while those ministries are hospitality, we are to be a ministry of hospitality individually as well. This lesson was to take what they already knew, examine the Biblical principles of Christian hospitality, and apply them to their everyday interactions.

The obvious disconnect between Malaby's understanding of what true Christian hospitality is and the acceptance of the family groups and cliques as not being harmful is the fact that many do not understand that the display of bad hospitality from family groups and cliques is not Biblical. In essence, Malaby's knows of but does not always practice Christian hospitality in community. Participant 2 said it best in response to journal entry two, that asked, *what are your thoughts concerning the information you are receiving on hospitality and relationships?* The written response was "I feel that the information can only help my hospitality and my personal relationships. The information will help me to have relationships based on God and the Bible."<sup>43</sup>

Lesson 1 was intended to teach the basic Biblical principles of Christian hospitality using T.H.I.S. (truth, honesty, integrity, and sincerity). Journal Entry 2 question two asked, *How do the Biblical principles taught tonight make you feel?*

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<sup>43</sup> Appendix K – Response 2.1

All of the answers were positive in nature. Participant 14 stated, “The biblical principles taught tonight helped me to examine my actions.”

Two responses to Journal Entry 2 question two caught my attention; both generally said I am on track; I am on the right path, because I am using T.H.I.S. naturally in my interactions. I discovered from the course evaluations that some in both groups felt they were already displaying appropriate Christian hospitality. Journal Entry 2 question 5 asked, *Would this information change the way you interact with your church family, your immediate family, and everyone you are in relationship with.* Participant 1 answered, “The answer is no, because I already conduct myself in a Christ-like manner.” Participant 10 responded, “No, I always try to do the right thing.” Participant 13 simply answered “no.”<sup>44</sup>

I pause here to consider the idea that perhaps there is a second disconnect in the reception and application of the teachings. I have experienced when Christians feel they already are doing what God has asked them to do, there will automatically be a dis-interest in reflecting or identifying any other thorns or issues. Because of that understanding, I designed the role-play activities with that in mind. I assumed correctly that some would come to the study with the notion that their Christian hospitality was top notch. I needed to re-invigorate their

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<sup>44</sup> Appendix K – Response 2.5

reflections on personal hospitality, to look within and assess what they are actually saying and doing.

Change cannot take place without the assessment that something needs to be changed. I was concerned that many had pre-assessed that nothing in them needed to change. In spiritual matters, the needed change may be missed altogether without spiritual introspection. We must heed the warning of Romans 12:36-8 where Paul is admonishing us not to think more highly of ourselves than we ought. I was concerned from the outset, and rightly, my brothers and sisters would feel they already practice good Christian hospitality. I was confident, however, the visual stimulations from the role-plays would help us identify the tone of voice, body language, and then determine whether they are positive or negative. It would also give the audience the opportunity to reflect on how they look and sound when interacting with others.

The role-play activity for Lesson 1 was titled “Speech Sins.”<sup>45</sup> The Project Observer recorded the following observance of the role-play activity:

Both actors look happy and ready to participate before the skit. Some of the responses were ‘The truth hurts sometimes’ and ‘Everybody needs to be fixed of something.’ Audience was caught off guard by Participant 1:’s comments to P2, ‘Oh no she didn’t’. Audience is interested in the skit. Audience members agree with the skit that some people are welcoming and some are harsh to new members. Some stated responses from the audience were ‘Our eyes and body language says a lot and shows sin.’ ‘When I first came to Malaby’s, they treated me so nice, there was no place else I would

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<sup>45</sup> Appendix G – Lesson One

rather have been.’ The actors looked satisfied with their performance and truly portrayed realistic scenarios.<sup>46</sup>

I contend this visual exercise helped those who would have remained stuck in their own understanding that their Christian hospitality was just fine.

The first lesson of the study did what it was intended to do, and that was to introduce the audience to the basic Biblical principles of hospitality. I did not expect this information to garner positive or negative responses; however, the majority of the responses were positive. Journal Entry 2.6 asks *what questions or comments do you have regarding this study?* Below is a small sampling of the answers from the participants. Note Participant 9’s response that identifies his or her belief that they are already displaying Christian hospitality according to Biblical mandate.

- |                 |   |
|-----------------|---|
| Participant 17: | I think the lesson is very mind bending and eye opening for all believers.  |
| Participant 5:  | It is very informative and in line with our Biblical principles.  |
| Participant 4:  | I think that was a good lesson and that there is a lot of positivity in it. This lesson either confirms or reestablishes our Christian beliefs. |
| Participant 9:  | Outstanding, I really enjoyed it, as I was made more aware of the principles I was already using. <sup>47</sup>                                 |

The journal entries taught me lessons throughout the course of the study as well. From the response of the focus group from this first lesson, it confirmed that a few of the participants are potentially stuck and resistant to recognizing there is

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<sup>46</sup> Appendix N

<sup>47</sup> Appendix K – Responses 2.6

a need for change. I am also learning that while a majority were stating they were willing to change, a smaller number were actually enthusiastic about changing.

Journal Entry 3 is in response to Lesson 2 titled, “How to Deal with Offenses and Display Christian Hospitality.”<sup>48</sup> I designed this lesson to be taught second and after the introduction to the Biblical principles on hospitality. Many of the complaints I have listened to from members were reports of being offended in some way. I felt it was important to give the audience Biblical tenets to live by that would aid them in taking their eyes off the insults and strengthen them to still respond to offenses with Christian hospitality.

The lesson taught them to be the salt of the earth. The idea was that we are put here on earth to encourage each other, to build each other up, and to sprinkle love, peace, and kindness onto others. The second tenet was being the light of the world. As Christians, we are to shine with the contentment Paul had in whatever situation he found himself (II Corinthians 12:10 and Philippians 4:11). We are to live as peaceful people, and display a love so bright that it will beckon others to want to become like us, Christians.

In Journal Entry 3, the first question asked, *what are your thoughts concerning the information you are receiving on hospitality and relationships?* The purpose of this question was to gauge their honesty. From their responses, I

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<sup>48</sup> Appendix G – Lesson Two

wanted to see who would admit to offending someone when they had been offended. After all, last week's lesson was based on *truth, honesty, integrity, and sincerity*. No one admitted to behaving badly and Participant 6 stated the following:

My thoughts are that if everyone tries to have peace in their hearts it would be a better world. It is like if someone says something that hurts your feelings just think and talk to God before you say something back to that person. Then you will have something good to say back. And that might make that person think.<sup>49</sup>

The above response is what I wanted to achieve with the lesson and that is develop an attitude of thinking before we speak, being peacemakers, and being light to others. All of the responses were positive. I can conclude the audience received the teachings well.

Below are more responses to the question one.

- |                 |   |
|-----------------|---|
| Participant 11: | As Christians, Christ wants us to serve as peacemakers to the world. We should be easygoing. And the closer we get to God the easier we will find it to keep the peace. |
| Participant 15: | After attending the two sessions, I find that I am more attuned to random instances of hospitality shown toward others and me. <sup>50</sup>                            |

This project sought to renew the audience's thinking and actions regarding hospitality. The teachings also emphasized enhancing our personal relationships with God as well as with each other. I am encouraged with these responses

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<sup>49</sup> Appendix K – Responses 3.1

<sup>50</sup> Appendix K – Responses 3.1

because it is evident that from the teachings came a new awareness of Christian hospitality that was not present at Malaby's before.

Journal Entry 3.3 asked the following question: *Did tonight's role-play activity offer any tools you can use in your speech to display warmer hospitality?*

The role-play scenario is listed below:

*Role-Play Activity – Being Salty and Let Your Light Shine*

Directions – You will find the first written conversation in the role-play exercise. Two members from the Focus group have volunteered to write an appropriate response to the first conversation and act out both conversations. Use all that you have learned in this class and draw on your own Christian wisdom.

Actor 1: Excuse me, do you know where the choir hymnals are?

Actor 2: No. I do not. Do I look like I keep up with choir hymnals or know where they are?

(Actor1 has a decision to make – to behave like Actor2 or to sprinkle flavor on Actor2's attitude.)<sup>51</sup>

Below is a sampling of the responses to Journal Entry 3.3 regarding the role-play:

Participant 5: Yes, she went from being rude to being helpful. Her tone changed from brash to polite.

Participant 11: Tonight's role-play was about a new church member trying to find hymnals and the other member was not sure where to find the hymnals but she volunteered to help the new member find the hymnals. Yes, this displayed warm hospitality.

Participant 15: The role-play activity helps us (me) to recognize the small, seemingly inconsequential comments that we make.

Participant 16: Yes, I need to always be aware of how and what I say. Be Godly in every way.<sup>52</sup>

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<sup>51</sup> Appendix G – Lesson 2

<sup>52</sup> Appendix K – Responses 3.3

The Focus Group members in the beginning were a little shy about re-writing the scenarios and acting them out. By the second class, the Focus Group members were volunteering on their own for the next opportunity to do a role-play. My only guidance was to instruct them to make sure their rewrite contained at least one Biblical principal. The role-play activities were a hit from the first class to the last. While the teachings had an impact on both the Focus Group and the audience, the data analysis has proved these activities had a very positive impact on the study.

Below is the response from the Project Observer for this role-play activity:

Observation:

Actor 1: Looks happy and relaxed.

Actor 2: Looks happy.

Actor 2: Now she acts like Actor1 has cussed her out.

Audience members laugh and find this situation hilarious. Audience connects with the skit/scenario.<sup>53</sup>

I contend the role-plays were a hit because it changed the teaching atmosphere from sitting and listening, to visually watching a live action skit play out in front of them. There were funny moments as well as serious moments and at the end of each skit, there were always lively conversations to follow. My assumption that the audience would need visual stimulations was correct. The data from the journals prove that they were given much needed ideas and tools to convey positive hospitality.

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<sup>53</sup> Appendix N – Lesson 2



The Course Evaluation stated the following Likert question regarding role-play: *The role-play activities stimulated me to learn and apply Biblical principles to my hospitality.* The responses validated the impact these activities would have on putting these principles into action. Sixty-four percent of the class agreed, twenty-three percent strongly agreed, eleven percent were neutral that these exercises had motivated them to learn and apply them to their lives.<sup>54</sup>

Journal Entry 3.4 was important to the study in evaluating how the audience received the Biblical principles taught. The question was *do you agree with the Biblical principles on hospitality and being in relationship? You may answer YES or NO, but please explain why you agree or disagree with what is being taught.*

Out of the eighteen journal entries for this question, sixteen answers were YES with explanations, two answers were YES with no explanations, and two did not journal.

Below is a sampling of the responses:

- |                               |  |
|-------------------------------|--|
| Participant 10:               | Yes, you should always be positive and not negative to people. Christ is always the same to us. We should love others as Christ loved us.  |
| Participant 14:<br>displayed. | Yes, because these are the examples that Christ  |
| Participant 15:               | I strongly agree that as members of the Body of Christ we must show genuine and loving hospitality. We are part of one family and if allow dissension to disrupt that bond, we sin against God. We must be intentional in our efforts to help others, to guard our tongue and show God's love. |

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<sup>54</sup> Appendix J – Figure 8

The conclusion from the responses to Journal Entry 3.4 was the audience agreed with the Biblical principles and their theological implications.

Journal Entry 3.5 is a question that seeks to measure if and how the presented information will change the way the Focus Group interacts with their church family, immediate family, and everyone they are in relationship with. Eleven of the eighteen respondents answered YES and continued with their explanation. Participant 15 said ‘NO, because I feel my church family is great. I show love to them all’.<sup>55</sup> This answer alludes back to the notion that some already feel they are displaying Christian hospitality and there is no need to change anything. Five individuals wrote out their responses without YES or NO. One participant did not log an entry for this question.

The following positively worded responses indicate that the majority of journalists agree the presented information will change how they interact with others.

- |                 |  |
|-----------------|--|
| Participant 15: | Studying this information and reflecting on God’s words regarding hospitality will, I hope, further my faith commitment. The trick is to put it all in practice, not only now, but after the study ends. |
| Participant 11: | Yes, it will encourage me to continue to express warm hospitality and be a peacemaker.   |
| Participant 6:  | Yes, it will. I know I need to change the way I think about some people. I am trying to love everyone. <sup>56</sup>   |

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<sup>55</sup> Appendix K – Responses 3.5

<sup>56</sup> Appendix K – Response 3.5

The purpose of the journaling was to have the Focus Group honestly reflect on the teaching content, the role-plays, and the overall impact the study was having on their hospitality. Participant 6's response to the question above is indicative of honest self-reflection. I argue that when one can honestly admit a flaw in self, the individual has taken the first step to choosing to change the flaw.

As Christians, it is important to take time out for self-reflection or we may find ourselves stuck with the notion that we are living Christ-like when we are not. It may be the root cause of the acceptance of family groups and cliques in the body. No one wants to admit the behaviors of these groups are not Christ-like. The question Malaby's has to answer is it easier to live with those bad behaviors and risk the judgment for the sins of body or is it easier to change?

I only know what the Bible teaches in Matthew 11:29, Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. At this point in the study I am encouraged that a few of the participants are discovering that while their individual Christian hospitality is not that bad, the study revealed to them the things that need to be changed or improved upon. I can only pray that by the end of the study, not only will they have been changed but will be willing to persuade others to change.

Journal Entry 4 is in response to Lesson 3 titled, *Incorporating the Five S's into Your Personal Hospitality*. This lesson expounded on the basic spiritual principles of Christian Hospitality. We had the acronym T.H.I.S. in the first class

that introduced the basic foundational principles *truth, honesty, integrity, and sincerity*. The five S's are *sanctification, sacrifice, substitution, submission, and survival*. I chose to describe these components as spiritual because the objective of the lesson was to cause the audience to renew their thinking. Christ applied these spiritual attributes and many more to his life, leaving the world his example of true Christian hospitality.

These components can be used alone or together, however used, they will enrich our hospitality. The curriculum taught the meaning of *sanctification* as being set apart from the rest of the world for a special purpose. I reiterated to the class that God has a special purpose for all of our lives and we begin a brief but vibrant discussion of this concept from a familiar reading of Rick Warren's book, *A Purpose Driven Life*.<sup>57</sup>

We discussed *sacrifice*, reminding the audience of Jesus' ultimate sacrificial work on the cross. I wanted them to understand the context in which sacrifice would be used in hospitality. In our interactions with each other there would be times, we would need to sacrifice our pride, our opinions, and even rethink our decisions to ensure we are in one accord. We must be certain we are operating as a spiritual body and not as individuals of that body.

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<sup>57</sup> Richard Warren, *The Purpose-Driven Life: What On Earth Am I Here For?* (Grand Rapids: 2002).

We defined and clarified the use of *substitution* in the context of extending hospitality. We must do our best to try to understand what a person may be going through when they are curt, short tempered, or just behaving badly. Substitution in this context means to walk in the other person's shoes. It is the opportunity to take a deep breath and ask ourselves, do I understand why he or she feels this way? Many times, just listening to each other's point of view will be enough for a disagreement to dissipate.

*Submission* is one of the hardest spiritual attributes for many to master, and I include myself in that number. The curriculum taught submission is obedience, it is coming into compliance, and it means to give in. Many times pride will stop us from being submissive in a church disagreement, even when the majority has voted and agreed on a problem and being disagreeable would not matter. For a Biblical understanding of submission in the context of Christian hospitality, we need look no further than Ephesians 5:21 that states, "Be subject to one another out of reverence to Christ." The greatest example of complete submission is the fact that Christ was submissive even unto death on the cross.

The last tenet of the Five S's is *survival*. The use of this word in this context was a little odd for the audience. The curriculum emphasized that surviving difficult relationships is only possible with the help of the Spirit. The Biblical example I

used to bring understanding to both the audience and myself was Mark 4:37-39.<sup>58</sup>

The main point is the anxiousness of the disciples who feared for their lives in contrast to Jesus being calmly asleep. I cannot imagine the disciples awoke Jesus gently and with soft words. If that had been any of us, we would have been upset at having been rudely awakened as Jesus was. Instead, Jesus assessed the situation and calmly rebuked the sea.

Survival from Jesus' viewpoint was not about being angry with the disciples for fearing, not trusting, having little faith, and unbelieving. Instead, this was the lesson Jesus wants believers to learn; we should have faith that the words and actions we display are Christ-like, after all the Spirit will give us the right words to say. We should trust and not be afraid to put our pride aside, and we should believe in living Christ-like.

Below is a sampling of the journal entries for Journal Entry 4, Question 1. The following participants responded to the question, *what are your thoughts concerning the information you are receiving on hospitality and relationships*.

Participant 11: Using the Five S's in your personal life takes prayer, dedication, and hard work. This is a process, but once you increase your relationship with God it becomes second nature.

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<sup>58</sup> <sup>37</sup> And a great storm of wind arose, and the waves beat into the boat, so that the boat was already filling.

<sup>38</sup> But he was in the stern, asleep on the cushion; and they woke him and said to him, "Teacher, do you not care if we perish?" <sup>39</sup> And he awoke and rebuked the wind, and said to the sea, "Peace! Be still!" And the wind ceased, and there was a great calm. Mark 4:37-39.

- Participant 15: Each week's lesson brings a new perspective or twist on the word hospitality. I would not have associated "sanctification" with hospitality. While the concept is more than logical, I always looked at sanctification as a more spiritual doctrine.
- Participant 16: It is a good source of information to help enhance what I already knew.<sup>59</sup>

Participants eleven and fifteen reflections were indicative of their willingness to receive what is being taught and do their best to apply it to their lives. Participant fifteen's response was what I was trying to achieve, a renewing of their minds, a new way of thinking about hospitality. It did not surprise me that many people do not associate hospitality as being spiritual when it is not only spiritual, but is a form of worship as well. Participant sixteen's answer confirms there are rigid mindsets convinced there is nothing wrong with their hospitality. Overall, two participants did not post an entry to this question. The rest of the responses were all positive in nature.

Journal Entry 4.3 is in response to the role-play activity for this lesson.

Below is the role-play scenario:

*Role-Play Activity – Submitting to Another's Point of View*

Directions – You will find the first written conversation in the role-play exercise. Two members from the Focus group have volunteered to write an appropriate response to the first conversation and act out both conversations. Use all that you have learned in this class and draw on your own Christian wisdom.

- Actor 1: I propose that our Pastor Search Committee exclude women from submitting resumes for our pastor vacancy. I am a witness that Malaby's has never had a woman pastor and probably never will.

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<sup>59</sup> Appendix K – Responses 4.1

As for myself, I am Baptist born and bred until I am dead, and I pray I never see a woman as pastor here.

Actor 2: I disagree with what you just said, Deacon Harris. The Bible teaches from Acts 2:18, “Yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy.”<sup>60</sup>

The question was, *did tonight’s role-play activity offer any tools you can use in your speech to display warmer hospitality?* Four participants did log a reflection for this question. The overwhelming majority of the reflections were positive. Most answered they should think before they speak. Below is an example of the only negative response and one positive response.

Participant 8: We have some of these people that think hospitality is to take over everything around them.

Participant 15: The role-play activity exemplified the need to sacrifice one’s opinion, listen to others, and receive the spiritual wisdom of others. We sometimes become too set in our ways and neglect to be willing to enter someone else’s world or walk in their shoes.<sup>61</sup>

One negative response out of fourteen revealed to me that many of the participants wanted to and did remain positive in their journaling. Throughout the reading and documentation of the journals, I have found this to be true. It is also indicative of accepting the status quo and not being willing, even in anonymity, to rock the boat. I was encouraged by the positive response that reflected the teaching of the lesson in being willing to substitute or trade places with someone to try to understand a difficult situation.

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<sup>60</sup> Appendix G – Lesson 3

<sup>61</sup> Appendix K – Responses 4.3



The project observer for the role-plays recorded the following:

Observation:

Actor 1: Acted his part well – acted like he was self-righteous.

Actor 2: Acted as if the Bible was going to change Actor1's mind.

Both actors really got into the skit stressing and sticking to their own points of view.

The audience is paying close attention. Finally, Actor1 submits to Actor2's point of view stating that he did not look at the Bible verses about how women should be quiet in church and submit to husbands the same way. He said he was going to go to the Bible and read the history to make sure what he was saying was right. The audience is thinking. You can see it on their faces and in the discussion after the skit.<sup>62</sup>

Lesson three, for the audience, was the most animated, enlightening, well discussed of the five lessons. The Focus Group was eager to do the skit as it was timely and reflected some of the attitudes in the body. One of the goals of this teaching was to relax the rigid atmosphere regarding family groups and cliques. That was the impetus for the design of the role-play activity. An underlying negative current exists in the body regarding these groups although it was not highly reflected in the Focus Group's responses. I also wanted the audience to have fun while receiving the tools to enrich their hospitality. This teaching strategy would prove to be successful throughout the study. The use of any other teaching strategy, when dealing with negative groups, would have resulted in even more closed minds than this study has revealed.

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<sup>62</sup> Appendix N

Journal Entry 5 responded to Lesson 4. The lesson title was *Applying the Ten Points of Light to Personal Hospitality*. The ten points of light, cited below, are found in I Peter 2:12-17.<sup>63</sup>

Be Honest in Everything  
 Do Good Works  
 Obey All Laws and Regulations  
 Always Do the Right Thing  
 Do Not Use Christianity to Beat Others Down  
 Put God First in Everything You Do  
 Do Not Dishonor or Disrespect Others  
 Express Love to Your Church Family Every Day of the Week – Not Just on Sunday  
 Have Reverence for God and the Things of God – Fear God  
 Honor Elected or Appointed Heads of State – Even if You Disagree With Them<sup>64</sup>

This lesson was important to the curriculum because living by these Biblical principles will leave the Christian with the necessary tools to display Christian hospitality at all times. I argue these tenets will leave us on autopilot when it comes to living life peacefully in community. There will be no need for second-guessing on what to say or do in most of our interactions, once these principles are practiced, and ingrained upon our hearts.

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<sup>63</sup> <sup>36</sup> Maintain good conduct among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation. <sup>13</sup> Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, <sup>14</sup> or to governors as sent by him to punish those who do wrong and to praise those who do right. <sup>15</sup> For it is God's will that by doing right you should put to silence the ignorance of foolish men. <sup>16</sup> Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God. <sup>17</sup> Honor all men. Love the brotherhood. Fear God. Honor the emperor. I Peter 2:12-17.

<sup>64</sup> Appendix G – Lesson 4

Journal Entry 5 asked the question, *what are your thoughts concerning the information you are receiving on hospitality and relationships*. Four Focus Group participants did not log an entry. Thirteen responses were positive in nature. Throughout the study, there was at least one negative journal response. Usually the response began with ‘I already do these things’, and this lesson’s response was ‘thoughts are good thoughts.’ I identified the individual as one who will not be persuaded by this study to enrich their hospitality.

Participant 15 wrote the following positive reflection:

The information presented will help me to adapt Christian hospitality as a way of life. The whole principle is broader than I first imagined. There is more to “community” than our next-door neighbor or church family. We must all go forth to show this hospitality to all.<sup>65</sup>

The interpretation of this response was the participant was open to receiving new knowledge regarding hospitality and as a result was enlightened. With knowledge comes the opportunity for the mind to be renewed. The renewal process operates with the Spirit to begin the inner change of the mind, body, and soul. Although, the study has revealed some are resistant to change; I was, once again, encouraged that Malaby’s can change.

As the lesson walked the audience through all of the ten points of light, there were hearty discussions regarding elected officials, honoring and respecting each other in our speech, and loving our church family every day, and not just on Sunday.

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<sup>65</sup> Appendix K – Response 5.1

Question five of Journal Entry 5 asked the Focus Group to reflect on the following question, *Will this information change the way you interact with your church family, your immediate family, and every one you are in relationship with?*

Below is a sampling of the responses:

- |                 |   |
|-----------------|---|
| Participant 9:  | Not change but make me better.  |
| Participant 15: | The 10 Points of light “challenged” me, especially the home elected or appointed heads of state. I truly admit that this is a tough one, which will require much prayer. I sometimes see elected officials as their political party rather than as officials. |
| Participant 11: | This information will enhance my relationships with church family, immediate family, and others I come in contact with on a daily basis.  |
| Participant 16: | Yes, especially in honoring elected heads of state even if I disagree with them. <sup>66</sup>  |

The Focus Group’s reflective responses to this question confirmed where many were in their struggle with displaying and living out Christian hospitality. Participant 9 does not interpret the lessons as an opportunity to renew the mind, and change, but as an opportunity to be made better. That can be interpreted as inner change; therefore, I do not quite understand what that statement meant. On the surface, my interpretation is the individual does not want to change but does want to be made better.

A couple of the responses revealed ambivalent feelings regarding elected officials. I interpret this ambivalence as a reflection of Malaby’s elected auxiliary

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<sup>66</sup> Appendix K – Response 5.5

heads and their extension of hospitality. That was a point I did drive home in the actual teaching, we are to respect the majority elected officials in our body. We are to honor and respect them even if we disagree with them. I brought the concept back to Malaby's because this is where we will gain the Biblical understanding to sort out our feelings regarding those in charge at Malaby's, on our jobs, and in the world.

The final breakdown of the journal entries to this question was five individuals did not post an entry. No responses were negative in nature.

Journal Entry 5.3 reported on the Lesson 4's role-play activity described below:

*Role-Play Activity – Honor and Respect Each Other*

Directions – You will find the first written conversation in the role-play exercise. Two members from the Focus group have volunteered to write an appropriate response to the first conversation and act out both conversations. Use all that you have learned in this class and draw on your own Christian wisdom.

Often in our speech, we sometimes do not watch what we say verbally and end up dishonoring or disrespecting someone. It happens when we gossip about someone or slander someone's name.

Actor 1: Hi Sister Jones. How are your elderly neighbors, Brother and Sister Williams? I have had them on my mind lately.

Actor 2: I just have to tell you, those two are the nosiest, meanest neighbors I have ever had the privilege of calling neighbor. I tell you, the both of them are just devils!

I encourage you to test yourselves next week and apply as many *points of light principles as applicable* to your relationships.<sup>67</sup>

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<sup>67</sup> Appendix G – Lesson Four

Of the eighteen responses, five members of the Focus Group chose not to log an entry. The remaining thirteen entries were all positive and below is a sampling:

- |                 |  |
|-----------------|--|
| Participant 2:  | It was relatable. The scenarios were realistic and give me an idea of how to handle a difficult situation.   |
| Participant 4:  | Yes, the role play gives or gave us various points on how to view situations and circumstances of neighbors we may consider to be noisy or contrary.   |
| Participant 12: | Calling people out of their name and seeing them with our own eyes and not God's eyes. God's eyes let us see some good in others. Being a real Christian means a lot to God. Respect people and treat them the way you want to be treated. Honesty comes from our heart and not our mouths. What is in the heart comes out of the mouth so be careful how we talk to people. |
| Participant 15: | Simply put do not gossip. Be kind, be compassionate, and look for God in others. See Christ in others and treat everyone the way you wish to be treated, including those with whom we have little in common. <sup>68</sup>   |

Below is the Project Observer's recorded journal entry on the lesson's role-play:

Observation:

Both are ready to participate and act out their role-play. Both are joking around before starting the skit.

The actors are acting out a realistic conversation about how to treat others and how to honor and respect them.

They take a negative situation and turn it into a positive one.

The audience is relating well to the scene and laughing at the funny parts.<sup>69</sup>

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<sup>68</sup> Appendix K – Response 5.3

<sup>69</sup> Appendix N

Lesson Four's role-play was funny, entertaining, and it gave the audience insight on how to respond when someone asks after the welfare of another. If you do not have anything kind to say, then do not say anything at all. After the role-play, I re-emphasized our speech sins. We hurt each other with our words in communicating with and communicating about each other. In order to be mindful of our speech sins, we must adhere to the Biblical principles taught in this study, apply them to our lives, and practice them every day.

Journal Entry 6 responded to the last lesson of the study. Lesson five's title was *Applying the Forgiveness Principle to Hospitality*. I designed the curriculum with this lesson to be the last in the study. I strongly felt that after teaching the Biblical principles of Christian hospitality, many of us would need a place to start the enrichment of our Christian hospitality. The starting place is forgiving each other of past hurts and offenses. Church hurt is comparable to being hurt by a spouse, a sister, or a brother. The comparison is fitting; after all, church folk are family too. In many of our relationships, we must forgive in order to display Christian hospitality. Harboring or holding on to past hurts will cause us to display bad behaviors that are not Christ like.

The Biblical principles this lesson taught are forgiveness is a Christian commandment and requirement. It is a spiritual law that operates on demand. I used the analogy of forgiveness and banking principles. When we open a checking or savings account, we deposit monies. These accounts are described as

‘demand’ accounts and it means the bank must release the monies when the owner of the account demands it. Forgiveness is a demand account belonging to God. When our feelings are hurt, we are to forgive, immediately, the soul who hurt us. God not only demands us to forgive, God commands us to forgive, because we are unable to do it on our own. (Matthew 18:21-22).

I emphasized to the class, when we look at what Jesus did on the cross, we acknowledge he deposited his life into a heavenly account for all humankind. We had already been forgiven when Jesus died on the cross and paid the debt for our sins in full when we were least deserving of that forgiveness. We owe it to God to forgive others. Forgiveness is a part of our honoring, respecting, and worshiping God. When we do not forgive others their trespasses against us, we trespass against God.

The most important tenet the lesson taught was that if we want to be in a right relationship with God and each other, then our hearts could not hold or harbor ill feelings. It was reiterated throughout the lessons, what was in our hearts would come out of our mouths. This final lesson began to teach forgiveness based on the relationship of God, Christ, and the Holy Spirit. I designed the lesson to include a brief review of every tenet taught in the five-week study.

The Focus Group’s journal entry responses to lesson five ran the gamut; however, most were positive reflections. Journal Entry 6, question one was *what are your thoughts concerning the information you are receiving on hospitality*



*and relationships*. Three respondents chose not to log an entry. Participant 3 was honest in stating that forgiveness is the hardest thing to do.<sup>70</sup> Participant 7's response alluded to the fact that God commands us to forgive others because we need forgiveness ourselves. Participant 15 stated the following: "I found the quote 'God calls us to relationship and Jesus calls us to partnership' especially astounding. I had not thought of it in that way but now see just how true it is."<sup>71</sup>

Below are examples of participant responses that I interpret as being resistant to change:

- |                 |   |
|-----------------|---|
| Participant 10: | My thoughts are good. I know there is always room for improvement in my life.                                 |
| Participant 11: | I try always to do good works for others and this story enhanced my hospitality towards others. <sup>72</sup> |

I have interpreted these type of responses that begin with 'I have always done,' as being unteachable or convinced there is no need to change anything about 'me,' as the individuals not willing to work on enhancing their personal hospitality.

In response to Journal Entry 6.2, that asked *how do the Biblical principles taught in tonight's lesson make you feel*. Two group members chose not to log an entry for this question. Below is a sampling of the responses:

- |                |  |
|----------------|--|
| Participant 1: | I reflect on what it means to forgive and I feel revitalized and enthusiastic because while you acknowledge the wrong that has been done to you or |
|----------------|--|

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<sup>70</sup> Appendix K – Responses 6.1

<sup>71</sup> Appendix K – Responses 6.1

<sup>72</sup> Appendix K – Responses 6.1

- someone else, you do not wallow in it. You obey God's law and forgive.
- Participant 5: I think we can forgive more. Forgiving one time might not be enough. Forgiveness is definitely a spiritual law, which is mandated by God.
- Participant 9: It is a great feeling when your heart and conscious are clear, knowing that you have forgiven someone.
- Participant 15: Encouraged to demonstrate the biblical principles of open, affirming, loving, honest, and respectful interactions with others. This has been my purpose from my youth and family upbringing. I now see it as a strong biblical principle.<sup>73</sup>

All of the respondent's entries were positive regarding forgiveness. I am confident while this subject of forgiveness is one the group is familiar with, revisiting it gave them the opportunity learn new insights and apply them to their hospitality.

Journal Entry 6.3 asks the group to reflect on the lesson's role-play activity. The question was, *did tonight's role-play activity offer any tools you can use in your speech to display warmer hospitality?* Below is the description of the last role-play of the study:

*Role-Play Activity – How to Forgive*

Directions – You will find the first written conversation in the role-play exercise. Two members from the Focus group have volunteered to write an appropriate response to the first conversation and act out both conversations. Use all that you have learned in this class and draw on your own Christian wisdom.

Actor 1: You are my closest friend and I need your advice. I have done a terrible wrong to my brother and I do not know how to ask him to forgive me.

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<sup>73</sup> Appendix K – Responses 6.2

The Focus Group responded with the following: one *No*, eight replied *yes* with explanations, one replied *kind of*, and two chose not to log an entry. The other six did log positive entries to the question. Below is a sampling of the responses:

- |                 |  |
|-----------------|--|
| Participant 3:  | Yes, approaching forgiveness using God's law as a guide is the best way when advising others on how to handle difficult situations. Whether you have wronged someone or have been wronged. |
| Participant 7:  | Tonight's role-play demonstrated how sometimes it takes a lot of work to forgive someone. By talking things out, we may find it is not as hard as we thought.                              |
| Participant 15: | Being open to forgiving others requires prayer and some soul searching. As we say, 'It is easier said than done.'  |

These answers indicated to me forgiveness is a subject we need to delve more deeply into at Malaby's. This observation only makes sense based on the fact the study is dealing with the display of bad Christian hospitality. I was encouraged with the honest reflections from the Focus Group that confirm there is more teaching to be done on the subject of forgiveness. That will be one of my recommendations to Malaby's because of this study.

The project observer's journal entry on the role-play is below:

Observation:

Both actors look happy and ready to participate in the role-play.  
 The actors act a positive scenario involving forgiveness first.  
 The audience eggs them on telling them to 'put more expression into it.'  
 The second scenario starts out negative with Actor2 telling Actor1 'Why bother to ask for forgiveness?'

Actor1 bases his answers on Biblical principles and scriptures. The role-play is realistic and very informative.<sup>74</sup>

The Focus Group actors confirmed the need for additional teachings on forgiveness. The directive for the actors was to take the opening scenario that I wrote, collaborate with each other, and re-write it. The actors rewrote the scene and decided on their own, to act out a positive and a negative version of forgiveness. This was a confirmation that the teachings of the study were not in vain and some in the Focus Group had grown from the experience.

Responses 6.6 of all five of the journal entries for the lessons were not reported on previously in the journal analysis. The question was *what questions or comments do you have regarding this study?* I felt the question should not have been asked until the last lesson and not at the end of each lesson. The responses do reflect a summation of all that was learned in the study.

Five responded with *none*, four chose not to log an entry, and nine responses were positive. Below is a sampling of the responses:

- |                 |  |
|-----------------|--|
| Participant 9:  | This study has been very educational. My relationship with God and members of Malaby's is much, much better. I need to make all my relationships special.    |
| Participant 10: | This was a very good opportunity. I learned a lot. I am so glad I took out the time to participate. Thank You Jesus!   |
| Participant 12: | All 5 lessons have taught me how to establish quality relationships with each other. We must first establish a quality relationship with God. (We) must have |

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<sup>74</sup> Appendix N

Participant 17: biblical principles. Stay in His word/Bible. God gives us wisdom for calling on Him first. Yes, it was and is very useful.<sup>75</sup>

I am convinced this study had a positive net effect on the Focus Group members. These will be the individuals who will began maneuvering this ship in another direction with the sharing of a new Biblical knowledge base, the willingness to apply the Biblical principles, and living out the example of Christian hospitality in their everyday lives. While there were a few who are obviously stuck, I do not give up hope that their hospitality was enriched by this study, and will be reflected in their interactions with others.

#### The Course Evaluations

The design and objective for the course evaluation for this study was an added opportunity to track and measure the change in attitudes and behaviors resulting from the curriculum. The objective of most course evaluations is to evaluate the instruction of a curriculum. My design went beyond the basic purpose of such questionnaires in two ways: 1) I administered the evaluation after each lesson. Most course evaluations are administered once, at the very end of the entire curriculum. 2) As I stated earlier, I designed questions to measure the movement or non-movement toward change. The intent was not only to measure

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<sup>75</sup> Appendix K – Responses 6.6

the Focus Group's possible movement but this was the only way I could gauge the Control Group's progressive change or non-change as well.

Nineteen Focus Group members signed the Project Covenant Agreement <sup>76</sup> and nineteen journals were distributed. Nine Control Group members filled out the pre-survey. In attendance at the first class session were nineteen Focus Group and four Control Group members. The attendance for the Focus Group remained steady throughout the project. The attendance for the Control Group declined over the course of the project.<sup>77</sup> Because of the decline in the Control Groups attendance over the course of the project and the fact that these attendees were not the same individuals throughout the project, I was unable to use their data set to determine emphatically a change in their attitudes and behaviors.

To that end, the design and structure of the course evaluation was as follows:

- Section 1: Evaluate the Lessons
- Section 2: Evaluate the Role-Play Activities
- Section 3: Evaluate the Learning Environment
- Section 4: Evaluate the Facilitator
- Section 5: Evaluate the Teaching Method
- Section 6: Evaluate the Project <sup>78</sup>

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<sup>76</sup> Appendix A

<sup>77</sup> Appendix J – Figure 10

<sup>78</sup> Appendix F

Each week of the study, the questions in Section 2: Evaluate the Role-Play activities changed, as did the questions in Section 6. The questions were changed to have the participants respond to the lesson content taught in each session. The first week's Evaluate the Role-Play Activities section had four questions on the questionnaire; all were Likert scale questions. The questionnaires for weeks two through five have six questions in total. The questions were a combination of open-ended questions (required written responses), closed ended questions (Yes or No), and Likert scale questions.<sup>79</sup>

The first set of analysis is based on the following four role-play activity questions that would be repeated on the course evaluation weekly; they are questions ten through thirteen on week one's questionnaire. This analysis plotted the movement of the Focus Group's responses to the four Likert Scale questions over the span of the five-week curriculum.<sup>80</sup> The results revealed the role-plays were relatable, real life experiences for eighty percent or more of the Focus Group. Eighty-five percent found the activities to be based on the Bible, ninety-five to one hundred percent reported the activities stimulated them to learn and apply them, and ninety-five to one hundred percent disagreed and strongly disagreed that the activities negatively influenced them.<sup>81</sup>

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<sup>79</sup> Appendix F

<sup>80</sup> Appendix F

<sup>81</sup> Appendix J – Figure 11

The second set of data analysis was based on the questions that would change during the course of the curriculum. The questions were nine and twelve. Both questions asked the respondent for two answers, either Yes or No, and a written explanation of the answer if the response is ‘Yes’. The result of this analysis was as follows: question nine indicated that over the five-week course, sixty-seven percent of the role-plays were similar situations the respondents had experienced while living in Christian community. This confirms the relatability factor of the role-play activities to which eighty percent agreed or strongly agreed to in data set 1, Figure 11.<sup>82</sup>

Question 12 asked *did you apply the Biblical principles from last week’s lesson*. In week two, eighty percent of the respondents answered yes. Weeks 3 and 4 sixty-five and sixty-two percent applied the principles to their hospitality. Week 5 shows movement back up to eighty-three percent. I attributed the movement in applying the principles, which started out high, dipped a little, and then moved back up, to the curriculum. Week 1’s lesson was based on an acronym (T.H.I.S.) which was easy to remember and use in everyday conversations. This question was asked on week’s two through five-course evaluation.

I would have thought the percentage of application would have been a little higher for lesson three’s class because of the spiritual nature of the content

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<sup>82</sup> Appendix J – Figure 11



and the acronym (sanctification, sacrifice, substitution, submission, and survival). The data revealed that classes three and four moved in the wrong direction for applying the principles to their lives. Lesson 4, however, was a very good lesson, even though some of the respondents struggled with the spiritual treatment of elected officials. Yet, this class returned a higher percentage of applying these principles to their lives and enriching hospitality.<sup>83</sup>

Below is a sampling of the participants' written comments from having answered 'Yes' to applying T.H.I.S. from week two's lesson to their personal hospitality. The questionnaire instructs them in the following manner, *if your answer is yes – briefly report how you may have used any of these principles in your hospitality toward others last week:*

- Participant 1: I applied all of them, truth, honesty, integrity, and sincerity.
- Participant 2: I talked with my son and encouraged him to use honesty always.
- Participant 3: I strive daily to do what thus saith the Lord. I strive to be honest & sincere.
- Participant 4: Truth and sincerity.<sup>84</sup>

Overall, the data analysis pointed out what I believe was a pivotal role the role-play activities played in persuading the Focus Group to apply Biblical principles to their hospitality. The activities stimulated the group in creating ways to implement what the Bible says regarding being more Christ-like. The groups excitedly volunteered to rewrite a scenario and act it out. The actors and the

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<sup>83</sup> Appendix J – Figure 12

<sup>84</sup> Appendix O

audience accidentally discovered the importance of using the correct body language after a scene was acted out on the first night of the study. Finally, throughout the study, the role-plays proved to be a wonderful way to have fun, lessen tension, and be in Christian community with each other.

Section 6 was the last set of questions on the course evaluation. This section evaluated the project and was critical data to this study. I designed two questions in this section to be asked on every weekly course evaluation.<sup>85</sup> I also designed additional questions based on the lessons that were different from week to week.<sup>86</sup> Below are the respective questions:

Has this project persuaded you to work on your hospitality with church family?

Do you have a better understanding of how Christians should behave and relate to other?

Are you committed to building your relationships on T.H.I.S.?

Are you committed to incorporating any of the Five S's into your hospitality?

Have your attitudes and behaviors toward your fellow church members moved from negative to positive?

Has being a part of this study caused you to want to greet your fellow church members with a smile or a handshake? If yes, how did you greet members before this study?<sup>87</sup>

When the first two questions asked every week were analyzed, the following data revealed a steady movement from the focus group that indicated they had been persuaded to work on their personal hospitality.<sup>88</sup> As the

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<sup>85</sup> Appendix J – Figure 12

<sup>86</sup> Appendix J – Figure 13

<sup>87</sup> Appendix F

<sup>88</sup> Appendix J – Figure 13

curriculum progressed, an increased positive movement indicated the group was better understanding how Christians are to behave and live in community with each other.

The individual questions asked after each lesson was analyzed as well. From lesson one, *Are you committed to building your relationships on T.H.I.S.?* The Focus Group responded in the affirmative with ninety-one percent and 9 percent who did not answer the question.<sup>89</sup> The next question, *Are you committed to incorporating any of the Five S's into your hospitality* is from lesson three. The question was asked two weeks in a row, on both week 3 and week four's evaluation questionnaire. On week 3, the response was eighty-five percent would work to incorporate sanctification, sacrifice, substitution, submission, and survival into their personal hospitality.<sup>90</sup> On week 4, the response was eighty-four percent. I attributed this small drop to the drop in attendance for week four's class.

The next question, *Are you committed to exhibiting positive hospitality in all your relationships*, was tracked on weeks one and two of the questionnaire. In week one, the response of the Focus Group was eighty-five percent. In week two, the response increased to ninety-five percent.<sup>91</sup>

The question that this study hinged on was, *Have your attitudes and behaviors toward your fellow church members moved from negative to positive?*

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<sup>89</sup> Appendix J – Figure 14

<sup>90</sup> Appendix J – Figure 15

<sup>91</sup> Appendix J – Figure 16

This question was asked on the last night of the study. The results were fifty percent said yes, their attitudes and behaviors had moved from negative to positive during the course of the study. Five percent said no, and forty-five percent wrote out their responses.<sup>92</sup> Below is a sampling of the written answers to this question.

Participant 1: I always tried to relate positively with church members and not get involved with negativity.

Participant 2: I generally do not have negative feelings about fellow church members.

Participant 3: I cannot say my behavior or attitude was negative, but it could be improved. I do feel that I have become more positive by being an effective listener and seeing others in a more positive light.

Participant 4: My behavior has not changed.

Participant 5: I am a positive person with my church members.

Participant 6: Positive.

Participant 7: Remain positive.<sup>93</sup>

The other four sections of the form evaluated the lessons, learning environment, the facilitator, and the teaching method. The lessons were rated as good and useful information. The learning environment, facilitator, and the teaching method all gained high marks. I was surprised at the commitment level of the focus group in recording in their journals. I expected them to be a little slack, subsequently, their responses contributed greatly to confirming the outcomes of the project. Overall, the evaluations of the standard course sections were very positive. I could tell by the second class, however, the form was a little

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<sup>92</sup> Appendix J – Figure 17

<sup>93</sup> Appendix O

too long. Many were very appreciative of the study and the materials, often stating these were needed classes.

The last question asked on the questionnaire was for comments. Below are comments from week 5. This information gives a much clearer view of how well the study was received.

- |                 |  |
|-----------------|--|
| Participant 3:  | I have enjoyed this study, finding it informative, biblical, and positive. I hope you are blessed by God in all your endeavors.  |
| Participant 4:  | I have enjoyed the subject matter. Facilitator was outgoing, thoughtful, extremely considerate of participants. More importantly, she demonstrated a true love of God and her church family. |
| Participant 8:  | This was a great study and I enjoyed participating.  |
| Participant 13: | Thank you for letting me be a part of this class. It made me appreciate other people. <sup>94</sup>  |

The responses were very encouraging and I am confident this study accomplished some, if not all its goals.

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<sup>94</sup> Appendix O

## CHAPTER FIVE

### **Conclusions**

This project set out to equip Malaby's with the necessary Biblical and Theological tools to enrich its current level of hospitality culture, thereby becoming more Christian like in attitudes and behaviors. The goal of the lessons was to teach what Paul wrote about in I Corinthians 12:12-26, and Romans 12:9-21 often referred to as the body metaphor and the marks of the true Christian, respectively. The Apostle Paul was a man of great persuasion and the teachings would prayerfully persuade those to recognize and change bad attitudes and behaviors.

The study considered three questions. 1) Were you persuaded to work on enhancing personal Christian hospitality? 2) Do you understand there is a way Christians are to behave, and 3) are you committed to living this way?

The data collected from the project journals, observer journal, and weekly course evaluations confirmed that Malaby's was persuaded to work on enhancing personal hospitality. The data collected from the project journals revealed that one hundred percent of the Focus Group participants reported their hospitality had

been enriched. That same number indicated they were committed to giving the best hospitality.<sup>95</sup>

Additional data that aided in drawing the conclusion that Malaby's was persuaded are the Course Evaluations. They were asked specifically if the role-play activities stimulated the participants to learn and apply the Biblical principles to their lives to which over sixty percent affirmed. Built into the lessons was the weekly encouragement to apply principles learned the night of the lesson to their lives the following week and report on the outcomes. This added outside exercise, I believe, contributed greatly to persuading the participants to enrich their personal Christian hospitality.

The baseline data for the Focus Group and the Control Group revealed their willingness to apply the principles to their lives. Over the course of the study, the group started out with eighty percent reporting they had been persuaded. Weeks two and three, their persuasion increased to eighty-two percent. Week 4, it fell back to eighty-one percent. By the end of the curriculum, their persuasion had increased to eighty-three percent. These findings remained steady and averaged eighty-one percent over the project.

While the overwhelming evidence is that Malaby's has been persuaded, there is concern for those who were not moved. A small number of the

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<sup>95</sup> Appendix J – Figure 7

participants revealed there is no need to change the way they individually do hospitality and throughout the project this remained true and constant for them. My concern was they have not connected with the inner reflection necessary to put pride away, to see concepts and ideas from another point of view, and to allow the Spirit to lead them and guide them in their interactions.

I am a little saddened by the fact that the Biblical principles taught did not cause a more deliberate spiritual introspection or sway them to apply new ideas and practices to their personal hospitality. I have not lost hope for these individuals. There exists the opportunity to create subsequent curriculums that can drill deeper in an effort to aid their understanding regarding Christian hospitality as a responsibility, requirement, and commandment.

I am very hopeful that moving forward, the Focus Group would do what it has been called on to do. That is to continue to tell others about what they have learned and live their lives in such a way that Christian hospitality will increasingly become a natural part their interactions.

The second question this study sought to answer was *Do you understand there is a way Christians are to behave?* When we look at the Biblical context and the times that Paul taught the body metaphor concept and the marks of a true Christian (I Corinthians 12:12-26 and Romans 12:9-21), we find Christians are no different in attitudes and temperament today. Paul had the added burden of once having planted churches false teachers would come in and undo the work he had



done. That is pretty much where small churches find themselves today. With family groups and cliques teaching by example how to be Christian when their display of Christian hospitality shows the opposite. It did not surprise me that some did not understand there is a way a Christian are to behave, commanded to behave, and is expected to behave.

From the Focus Groups' journaling, there was evidence the group was brought to an understanding that Christians are to behave Christ-like. Two questions were asked of them, the first was *has your hospitality been enriched?*<sup>96</sup> One hundred percent responded with 'Yes'. I cited this question and its findings because here is where spiritual reflection had to take place before answering any journal question. After all, one must first understand they are not behaving Christ like, identify how and why, and decide what to change.

The next evidence that verified the group understands that Christians are to behave Christ-like was *Are you committed to giving the best hospitality.*<sup>97</sup> Again, the response was one hundred percent. This confirmed they understood Christians are to behave as a royal priesthood, a chosen people, a peculiar people, and as God's people. (I Peter 2:9). These attributes are the marks of a true Christian that Paul expounds on in Romans 12:9-21.

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<sup>96</sup> Appendix J – Figure 7

<sup>97</sup> Appendix J – Figure 7

The final corroborating evidence that the project satisfactorily answered this question is data from the course evaluation. I tracked this question over the course of the project and findings showed a steady increase in the groups' understanding of how Christians are to behave.<sup>98</sup> The data indicated the groups' understanding started out at eighty percent on the first night of the class, and steadily increased to one hundred percent by the end of the curriculum.

*Are you committed to living this way* was the final question the project sought to answer. This question was important to this project because I could have taught until I was blue in the face, but if there were no renewing of the mind, no spiritual intervention, and no commitment to change it would have all been for naught. The journal entry data asked *are you committed to giving the best hospitality*. The respondents' response was one hundred percent 'Yes'. The course evaluation specifically asked on weeks one and two's questionnaire, *Are you committed to exhibiting positive hospitality?* The respondents answered 'Yes' at an average of eighty-eight percent.<sup>99</sup> While the question in the journal and on the course evaluation was not worded the same, the data results can be interpreted as the project positively answered the question.

The final question - was the project a success? The answer was, from a biblical and theological perspective, yes. Understanding church organizations

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<sup>98</sup> Appendix J – Figure 13

<sup>99</sup> Appendix J – Figure 16

from a system's point of view, change is complicated. I simply wanted to bring awareness of family groups and cliques, test the level of Malaby's display of Christian hospitality, and begin a conversation around change. The resistance I expected and received at the beginning of the project, eased, and completely dissipated by the end. I suspect from the data, there are those I did not persuade, and that is where the resistance silently remained.

I contend the project was a success because if it changed one person out of eighteen individuals and caused them to be more reflective in how they choose to treat each other, including the family groups, who still abound, change has occurred. The question was not how much, which is probably impossible to measure, but if they were persuaded to repent and change. Not only were they persuaded but many in the group put it into action from class one.

It is also from a Biblical viewpoint, I called this project a success. Jesus spoke a parable in Luke 15 about a shepherd with one hundred sheep and one went astray. The story concludes with Jesus relating that shepherd went after the one and left the ninety-nine behind. Jesus stressed the point that it will be more joy in heaven over one sinner who repents than over ninety-nine just souls. I employ Luke 15:7 <sup>100</sup> as the Biblical foundation on which the success of the project stands. The project met its objectives and if one Focus Group member

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<sup>100</sup> 7 Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance. Luke 15:7.

repented, renewed their thinking, and committed to allowing the Spirit to lead their interactions, it was a success. That one member will be the force to drive change. He or she will have an exponential effect in spreading Christian hospitality to one other, who will spread it two others, and on and on.

### **Personal Evaluation**

While I graded the project as having met its objectives, it was by no means a perfect project. I made a number of blunders, in the design of the project, implementation, and the collection of data. I learned that while I had a good project design, I would have profited from fine-tuning it. The project covenants proved successful in getting a committed level of participation from the Focus Group. Because of the lack of participation from the Control Group, I could not use very much of the data collected from the group. Perhaps I should have used a covenant agreement with this group as well.

The design called for a baseline to be established for both groups and was successfully accomplished. Again, however, I could not determine for the Control, if any change had taken place in their attitudes and behaviors. While their data would have served as confirming or not confirming that both groups moved toward enriching their Christian hospitality, the results did not alter my decision to grade the project a success. The reason for that is the role the Focus Group was charged with playing in the project and after the project, and that was to tell others about what they had experienced.

Another flawed design area that could have been more effective was the questions asked in every area of the project. The questions should have been more direct and questions that are more direct should have been asked regarding behaviors. From the data collection, a glaring revelation stood out. A few in the Focus Group were convinced their hospitality was just fine. I should have asked on the pre-survey, *grade your level of Christian hospitality. Select one answer below: Excellent, Great, Good, Poor, or Bad.* That direct question would have aided both groups' baseline data. Instead, my questions were somewhat indirect as were the results.

The journal questions were flawed as well. Written responses to questions are difficult to evaluate. Perhaps I should have categorized the responses in an effort to evaluate them more effectively. In addition, I would have gained more insight if I had changed the questions from week to week based on the lesson. Instead, I had the same six questions that I asked their reflection on for every lesson. Their reflections would have been much more directly associated with the lessons and with the success of the project if I had asked different questions each week.

Overall, the written responses in the journals allowed me to gather data I would not have received in any other form. It revealed the participants' experiences and struggles throughout the project. The Focus Group surveys, pre and post, did not capture this information.

As the design part of journals stood, it did accomplish its goal, which were honest reflections regarding their personal hospitality. These reflections played a great role in determining the success of the project.

In the course evaluation design, I wanted to plot and compare the change or non-change between the two groups over the course of the project. 1) That was unsuccessful because of the small data sampling received from the Control Group. 2) I did switch lessons 2 and 3 right in the midst of implementation. The class did not notice, but I had to deftly monitor and correct the data collection. 3) I did not intend to ask the same question on weeks three and four on the questionnaire. The question was *are you committed to incorporating the Five S's into your hospitality*.

The design of the interactive role-plays proved to be very successful. The Focus Group excitedly volunteered for the exercises weeks in advance. By the second week of the project, all the role-plays had been assigned. That was a little surprising to me because I actually thought it would be like pulling teeth to elicit participation. With the lessons teaching on speech sins, the commission of offenses, and forgiveness, I instinctively knew that visual lessons in these areas would be great. The visual scenes would leave the audience with action specific words, body language, and the correct Christian hospitality to display in varying situations.

I strongly assert without these exercises, the content would have been mundane and boring. With these exercises, everyone in attendance was energized and motivated toward the idea of changing something about their personal hospitality. This was reflected in the Focus Group journaling and in the project observer's journal.

The data collected from both the journals weighed heavily in rendering success for the project. The journals, while the questions should have been designed to address each night's lesson, proved invaluable to the project. I accepted the Focus Group's commitment to total honesty in their reflections. Their reflections indicated there is still some resistance to change, a certain level of acceptance of the groups who are causing disunity, and denial that their hospitality is fine and does not need improvement. I remain encouraged by the majority of the Focus Group, who expressed the content was new to them, had not thought of hospitality in the way it was presented, identified flaws and ways to improve their personal hospitality. Without their honest reflections, the positive numbers would have seemed askew, but with their written responses, I was able to understand and interpret the numbers in the context of their answers.

Personally, I learned many things from this journey. I learned that Malaby's has a thirst to display Christian hospitality in all they do. I believe a certain degree of miseducation of the Biblical principles regarding hospitality was so ingrained it caused them to accept the family groups and cliques and not

confront their obvious bad behaviors. From this study, I realized they were simply complacent and not strong enough or did not know how to confront and remedy the problem. I come away confident this study gave them that.

I learned that I changed too. I am convinced that Biblical education is the key to change. This experience gave me the tools to analyze church problems, to design an appropriate plan to teach what the Bible says regarding the problem, and to steer my fellow brothers and sisters toward change.

Months have passed since the implementation of the project and I can attest to the change I see in the Focus Group and myself. I have taken advantage of an excellent opportunity to go back to the focus group and query them with four additional questions. The impetus for the questions arose out of the desire to return to the Focus Group and collect the re-written role-plays.<sup>101</sup> At that meeting, I asked the four questions listed below:

1. In what ways has your understanding of Christian hospitality grown?
2. What are the hospitality attributes you have observed in others?
3. What are the hospitality attributes you wanted to add, change, or improve?
4. What was your greatest take away from the study?

In analyzing the results, I returned the Focus Groups baseline.<sup>102</sup> At the beginning of the study, the current level of hospitality was in the forty-percentile range and when asked if they would apply the principles, their baseline was at

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<sup>101</sup> Appendix R

<sup>102</sup> Appendix J – Figure 5



fifty-five percentile. By the end of the study Appendix J – Figure 13 indicated the Focus group had been persuaded to work on their hospitality and their understanding as to how Christians are to behave had increased steadily during the course of the administration of the study. The supplemental responses also indicated that Malaby's is moving in the right direction.

Question 1 asked *in what ways has your understanding of Christian hospitality grown?* While the responses <sup>103</sup> were varied, many pointed to actual Biblical and spiritual attributes having grown their hospitality. Some of the attributes were the fruit of the spirit (Galatians 5:22-23), T.H.I.S. (truth, honesty, integrity, and sincerity), the Five S's (sanctification, submission, substitution, sacrifice, and survival), and the Ten Points of Light (peacemaker, light bearer, and others). All the attributes listed were covered in the curriculum and acted out in the role-plays. Appendix J – Figure 7 measured the enrichment of the Focus Groups hospitality from their Journal postings. When asked *has your hospitality been enriched*, the response was one hundred percent that it had been enriched. This confirms that their understanding of Christian hospitality has grown because of the study.

Question 2 asked *what are the hospitality attributes you have observed in others*. The answers ran the gamut from submission, forgiveness, honesty, trust,

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<sup>103</sup> Appendix S

peacemaking, handshaking, hugs, greeting with a smile, respect, and kindness. I contend that because of this study, their responses confirm they have been persuaded to change the behaviors and attitudes toward one another. The answers are a mirror reflection of what they are observing in others is change in individuals' actions, words, and deeds. The change is a reflection of a transformational change for the entire body of Christ at Malaby's. This documents a move toward a more Christ-like display of hospitality.

Question 3 asked *what are the hospitality attributes you wanted to add, change, or improve*. Again, the answers varied, but there was a greater reflection on what a person felt they needed to focus on. This question reveals the work the Spirit did in revealing to each one what in their hearts they needed to change.

Below is a sampling of the answers:

Participant 4: Forgiveness is the one thing I wanted more teaching on and to improve.

Participant 11: I wanted to improve everything, and act and react in Godly ways.

Participant 17: I needed to work on forgiveness. I reflected on not holding grudges.

Participant 13: Well, I do not know, I always smile and shake people's hands.

Participant 14: I wanted to change my attitude on forgiving people. This helped.<sup>104</sup>

I was not surprised forgiveness was mentioned as often as it was in the response to this question. Because of family groups and cliques in the body there

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<sup>104</sup> Appendix S

would be the lingering effects of past hurts. I knew it would be very important to teach the Biblical tenets and stress the theological concepts of forgiveness. I am convinced because of the supplemental questions, a review and more advanced forgiveness concepts that were not covered in this curriculum will be designed in the Christian Education classes that will be taught in the upcoming months.

Participant 13 is one the project's few un-persuadable personalities. I believe while he or she may not want to admit it; God is working on their hospitality too.

The final supplemental question was *what was your greatest takeaway from the project?*

Below is another sampling of the responses from the Focus Group:

- Participant 1: That hospitality is essential. Jesus showed hospitality and if we are to be more Christ-like, we are commanded to do the same.
- Participant 3: My greatest takeaway was the teaching on T.H.I.S. – truth, honesty, sincerity and integrity.
- Participant 5: I learned that hospitality is what a Christian is. It is not an option because we are called to practice hospitality.
- Participant 8: Our hospitality has a lot to do with how people view us as Christians. We can turn people off by how we act or we can lead them to Jesus by how we act.
- Participant 14: That we call ourselves Christians, we must forgive each other and care for each other.
- Participant 18: I always felt it was the right thing to do to encourage others with kind words. Now I know it is Biblical and it is commanded of us as Christians.<sup>105</sup>

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<sup>105</sup> Appendix S

This question confirmed the curriculum was effective in the Biblical foundations it taught regarding hospitality. This project enriched Malaby's display of Christian hospitality and moved the body toward a change in attitudes and behaviors. I cite Participant 14 is in need of more in-depth teaching on forgiveness and I note again, that the reflection reveals the ongoing work of the Spirit on this individual to tackle the issue of forgiveness.

The supplemental questions and responses concluded what I witnessed after the study was done. There is always a hug, not just a smile, but also a hug, when we greet now. That is infectious and its usage will spread even more widely as time goes on. Focus Group members have reported to me the use of soft words in tense situations. Others have asked me if they handled a particular situation right. The project has caused me to be more hospitable in my interactions as well. I think before I speak more often now, while doing so my brain is actively searching for the words to say, and I am more honest and forthright.

I had no idea that I would be given this excellent opportunity to affect change at Malaby's through this study. I am grateful for having done this study through Gardner-Webb's doctoral program. Speaking for my church family and from the analyzed responses, Malaby's was grateful for this project too.

### **Project Relevance for Malaby's**

This project rooted itself in my spirit from years of hearing comments regarding family groups and cliques in the body. I also experienced personal church hurt when I began to assimilate into the fold as a newcomer. As I began to answer the higher call on my life, I often wondered how I could affect change to bring more harmony to the body of Christ. My first and natural instinct was to be an example. Well, that did not always work out; after all, I was a babe in Christ myself those early years. As time passed, anytime I was given the opportunity to teach and to preach, I would include hospitality in some form, in the presentations.

I have specifically recommended these Christian hospitality teachings from the study become a part of the Christian Education ministry at Malaby's. These Biblical principles enlightened some of our members and reminded many others of their commitments to behaving in a Christ-like manner. The proposal was to teach Christian hospitality at least once, on a four-week course schedule, during the calendar year. It was proposed and officially accepted at our December 2014, business meeting.

I also proposed a four-week course curriculum for the leaders of every ministry auxiliary. The motivation is that leaders are to display Christian hospitality first. Leaders are to be the example; therefore, they must be taught that their leadership influences the flocks' behaviors and attitudes. It was proposed

and officially accepted at our December 2014, business meeting. I did propose these two curriculums separately because I did not want individuals in leadership to receive the project as pointing fingers at particular groups. I am happy to report both proposals have been approved and embraced by Malaby's Deacon Ministry and Pastor, Rev. Dr. James S. Utley. The teaching content will be brought to all of Malaby's in 2015. I strongly believe this project and the report analysis will bear out that Malaby's is moving forward in its efforts to enrich its Christian hospitality.

### **Project Relevance for the Christian Church**

While this project was uniquely designed for and implemented at Malaby's, the application, and relevance of its teachings are universal. We are a small church beset by family groups and cliques. This malady is not relegated to small churches and can be found in any size church.

There are abundant Biblical resources regarding Christian hospitality. Yet, we find ourselves at odds with each other. There are churches with the Pastor and officers heading family groups and cliques. The small church and the church universal must seek to be the church described in Ephesians 5:27.<sup>106</sup> The context of the scripture speaks to the context of all churches with instructions on how we are to behave inside as well as outside the church.

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<sup>106</sup> that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.

No church, regardless of size, will be the church Christ has promised to come back for without a concerted effort to following the Christ example. There are some very elemental things we can do in our everyday Christian living to enhance our hospitality. The first thing every church should always strive to do is take the focus off individuals, the world, and the church as well. When God is our focus, we behave and act differently.

Christian hospitality has been commanded of Christians throughout the Bible. God desires that we live together in peace and harmony and yet we do not. The Christian church has abandoned its responsibility to live out this mandate. Instead of being in the world but not of the world, the church is living as the world lives. It is no wonder many who desire to be Christians, observe how we Christians treat each, and decide not to be Christians. This is where we have failed God's mandate.

God's purpose for all humanity is to be saved. We, therefore, are missing a great opportunity, through bad behaviors, to have others desire to be Christians. There are teachings and practices that can be put in place to correct this problem. The success of this project allows the church universal to adapt this model to change and enrich the level of hospitality in all churches.

I contend that Christian education, and most times, the re-education of fundamental Biblical principles is the starting point. Should a small church not have a Christian education department, I strongly advise the implementation of

one. Should a small church have a department already in place, I strongly advise adding classes that will teach on speech sins, bad behaviors, Christian offenses, and forgiveness.

This study used appropriate visual aids in the role-play activities that were very effective in the audience reception of the teaching content. The activities can be adapted for any church group or age group. A small church may want to focus on youth speech. The world offers the youth slang, body gestures in handshakes, and profanity. Role-play activities would be a great opportunity to introduce youth to Christ-like behaviors in an effort to have them leave worldly behaviors out of their lives.

Other churches may simply want to revise a Bible study series and focus it on Christian hospitality. The lessons in this study are appropriate and can be adapted to specific situations a church maybe experiencing and that makes this project available for use in any context.



## APPENDIX A

### **Project Covenant**

Enriching Christian Hospitality at Malaby's Crossroads Missionary Baptist Church in Knightdale, North Carolina

*Please read the consent form. If you would be willing to participate in this doctoral project and agree to the terms below, please sign your name at the bottom.*

I have freely chosen to participate in this doctoral project. As such, I understand the following:

- All the information I share is confidential. My age range and gender may be associated with results in publication, but my name will never be used.
- Once all data is compiled and analyzed, and once Rev. Barner completes the project, any survey associated with the project will be destroyed.
- My participation in the Focus Group is voluntary, and declining to participate will not affect me in any way.
- If I have any questions or concerns about my participation in this project, I will contact Rev. Barner and the administrator of the group, at any time.

By signing below, I acknowledge that I have read the above statements and understand them. I consent to participate in this study, and for Rev. Barner to use my confidential answers in the research.

I, \_\_\_\_\_ do hereby pledge my time and attendance to every class, to do journaling, fill out all questionnaires, and to overall commit to this project in its entirety.

I do hereby pledge to be fully committed and to follow all directives as a willing participant of this project study. The start date is October 8, 2014 through November 15, 2014, meeting weekly on Wednesday nights.

Date \_\_\_\_\_

Thank you for your signed commitment.  
Rev. Barbara Barner – Doctor of Ministry Student

## APPENDIX B

### Focus Group Pre-Survey

Enriching Christian Hospitality at Malaby's Crossroads Missionary Baptist  
Church in Knightdale, North Carolina

#### Focus Group Pre-Survey *Part 1: Personal Information*

1. Focus Group Number Assigned to You: \_\_\_\_\_ Gender:  
Male \_\_\_\_\_ Female \_\_\_\_\_
2. My Age: (*Circle one answer*)  
Under 18    18-24    25-34    35-44    45-54    55-64  
Over 65
3. Number of years attending Malaby's: \_\_\_\_\_
4. I am a member of Malaby's:        Yes \_\_\_\_\_ No \_\_\_\_\_
5. I am saved: Yes \_\_\_\_\_ No \_\_\_\_\_
6. Number of years saved: \_\_\_\_\_
7. What is the highest level of education completed? (*Circle one answer*)  
Less than High School        High School Graduate (GED) Some College – no  
degree  
Associate Degree        Bachelor Degree        Master's Degree        PhD

#### *Part II: Christian Hospitality and You* *Please answer the following questions as honestly as possible, understanding that your answers will remain anonymous.*

8. How often do you attend church? (*Circle one answer*)  
Once a month        Twice a Month        Three times a month        Every  
Sunday

9. Are you aware of family groups and cliques in the congregation? Yes \_\_\_\_\_  
No \_\_\_\_\_

10. Do you find the hospitality of family groups and cliques to be negative? Yes \_\_\_\_\_  
No \_\_\_\_\_

11. The current level of hospitality at Malaby's is outstanding. (*Circle one answer*)

Not Applicable   Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

12. There are no harsh words spoken, backbiting, or inhospitality in the body at Malaby's. (*Circle one answer*)

Not Applicable   Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

13. New members are welcomed into Malaby's body with the utmost hospitality. (*Circle one answer*)

Not Applicable   Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

14. Christians should exhibit hospitality in a manner that reflects Christ. (*Circle one answer*)

Not Applicable   Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

15. Christians should live in a manner that is holy and acceptable to God. (*Circle one answer*)

Not Applicable   Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

16. I do not have relationship problems with anyone in the congregation. (*Circle one answer*)

Not Applicable   Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

17. I do have relationship problems with some people in the congregation. (*Circle one answer*)

Not Applicable   Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

18. I am willing to apply Biblical hospitality principles to my personal hospitality.

*(Circle one answer)*

Not Applicable   Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

19. My relationships are strong because my relationship with God is strong.

*(Circle one answer)*

Not Applicable   Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

20. My relationship with others is not good and I do not know how to make it better.

*(Circle one answer)*

Not Applicable   Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

## APPENDIX C

### Focus Group Post-Survey

Enriching Christian Hospitality at Malaby's Crossroads Missionary Baptist  
Church in Knightdale, North Carolina

#### Focus Group Post-Survey *Part 1: Personal Information*

1. Focus Group Number Assigned to You: \_\_\_\_\_ Gender:  
Male \_\_\_\_\_ Female \_\_\_\_\_
2. My Age: (*Circle one answer*)  
Under 18      18-24      25-34      35-44      45-54      55-64  
Over 65
3. I am a member of Malaby's:      Yes \_\_\_\_\_ No \_\_\_\_\_
4. Number of years attending Malaby's: \_\_\_\_\_
5. I am saved: Yes \_\_\_\_\_ No \_\_\_\_\_
6. Number of years saved: \_\_\_\_\_
7. What is the highest level of education completed? (*Circle one answer*)  
Less than High School      High School Graduate      (GED)      Some College But  
No Degree  
Associate Degree      Bachelor Degree      Master's Degree      PhD

#### *Part II: Focus Group Post-Survey – Christian Hospitality and You* *Please answer the following questions as honestly as possible, understanding that* *your answers will remain anonymous.*

8. Is this your second survey of this project experience? (*Circle one answer*)  
YES      NO
9. Were you a part of the Focus Group? (*Circle one answer*)  
YES      NO
10. Did you sign the Project Covenant Commitment form? (*Circle one answer*)  
YES      NO

11. Did you attend all of the five lessons? If no, put the number of lessons you did attend in the underlined space beside "NO." (*Circle one answer*)

YES NO           

12. Did you participate in the role-play activities? If you participated in more than one role-play activity, put your answer in the underlined space beside "YES." (*Circle one answer*)

YES NO

13. If you participated in the role-play activities, did it change your personal hospitality in any way?

YES NO Was the change positive or negative? YES NO

List both the positive and negative changes the role-play activities may have given you.

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14. Did you post to your journal during the project? (*Circle one answer*)

YES NO

15. How many journal entries have you posted? (*Write the total number of journal entries on the line provided*)

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16. Did the journal entries influence your hospitality? (*Circle one answer*)

YES NO

17. Did you answer all questions and post all journal entries as honestly as possible? (*Circle one answer*)

YES NO

18. Has your current level of hospitality been enhanced? (*Circle one answer*)

YES NO

19. How has your hospitality been changed?

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20. Are you committed to giving the best personal hospitality to everyone you associate with? (*Circle one answer*)

YES

NO

## APPENDIX D

### Control Group Pre-Survey

Enriching Christian Hospitality at Malaby's Crossroads Missionary Baptist  
Church in Knightdale, North Carolina

#### Project Bible Study Pre-Survey

*Part I: Personal Information – Please do not put your name on this survey*

1. Gender: Male \_\_\_\_\_ Female \_\_\_\_\_
2. My Age: (*Circle one answer*)  
Under 18      18-24      25-34      35-44      45-54      55-64  
Over 65
3. I am a member of Malaby's:      Yes \_\_\_\_\_ No \_\_\_\_\_
4. Number of years attending Malaby's: \_\_\_\_\_
5. I am saved: Yes \_\_\_\_\_ No \_\_\_\_\_
6. Number of years saved: \_\_\_\_\_
7. What is the highest level of education completed? (*Circle one answer*)  
Less than High School    High School Graduate    (GED)    Some College But  
No Degree  
Associate Degree      Bachelor Degree      Master's Degree      PhD

*Part II: Bible Study Pre-Survey – Christian Hospitality and You*  
*Please answer the following questions as honestly as possible, understanding that*  
*your answers will remain anonymous.*

8. How often do you attend church? (*Circle one answer*)  
Once a month      Twice a Month      Three times a month      Every  
Sunday
9. How often do you read the Bible? (*Circle one answer*)



Daily   Once a Week   More than Twice a Week   Once a Month   More than Twice a Month

10. Are you aware of family groups and cliques in the congregation?

Yes \_\_\_\_\_ No \_\_\_\_\_

11. Have you witnessed anyone being shut out or discouraged from joining a ministry?

Yes \_\_\_\_\_ No \_\_\_\_\_

12. Have you witnessed the leadership at Malaby's be limited to people who are from only certain families or groups in the church? Yes \_\_\_\_\_ No \_\_\_\_\_

13. The current level of hospitality at Malaby's is outstanding. (*Circle one answer*)

Not Applicable   Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

14. There are no harsh words spoken, backbiting, or inhospitality in the body.

(*Circle one answer*)

Not Applicable   Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

15. New members are welcomed into Malaby's body with the utmost hospitality.

(*Circle one answer*)

Not Applicable   Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

16. I display kindness, honesty, and integrity in my interactions with others.

(*Circle one answer*)

Not Applicable   Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

17. I do have relationship problems with some people in the congregation. (*Circle one answer*)

Not Applicable   Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

18. I am willing to apply Biblical hospitality principles to my personal hospitality.

(*Circle one answer*)

Not Applicable   Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

19. My relationships are strong because my relationship with God is strong.

*(Circle one answer)*

Not Applicable   Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

20. My relationship with God and with others is not good and I do not know how to make it better.

*(Circle one answer)*

Not Applicable   Strongly Disagree   Disagree   Neutral   Agree   Strongly Agree

## APPENDIX E

### Control Group Post Survey

Enriching Christian Hospitality at Malaby's Crossroads Missionary Baptist  
Church in Knightdale, North Carolina

#### Project Bible Study Post-Survey *Part I: Personal Information*

1. Gender: Male \_\_\_\_\_ Female \_\_\_\_\_
2. My Age: (*Circle one answer*)  
Under 18      18-24      25-34      35-44      45-54      55-64  
Over 65
3. I am a member of Malaby's:      Yes \_\_\_\_\_ No \_\_\_\_\_
4. Number of years attending Malaby's: \_\_\_\_\_
5. I am saved: Yes \_\_\_\_\_ No \_\_\_\_\_
6. Number of years saved: \_\_\_\_\_
7. What is the highest level of education completed? (*Circle one answer*)  
Less than High School    High School    Graduate (GED)    Some College But  
No Degree  
Associate Degree      Bachelor Degree      Master's Degree      PhD

*Part II: Project Bible Study Post-Survey – Christian Hospitality and You*  
*Please answer the following questions as honestly as possible, understanding that*  
*your answers will remain anonymous.*

8. Is this your second survey of this project experience? (*Circle one answer*)  
YES              NO
9. Were you a part of the Focus Group? (*Circle one answer*)  
YES              NO

10. Did you attend all of the five lessons? If no, put the number of lessons you did attend in the underlined space beside "NO."

YES                      NO                  

11. Did you answer all questions as honestly as possible? (*Circle one answer*)

YES                      NO

12. In what ways has this study affected your personal hospitality toward others?

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13. Has the affect been positive or negative? (*Circle one answer*)

POSITIVE        NEGATIVE

14. Are you persuaded to use the biblical principles taught in this study and apply them to your hospitality? (*Circle one answer*)

YES                      NO

15. List the ways you would use these Biblical principles in your everyday hospitality.

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16. Have you been persuaded to be more hospitable to others? (*Circle one answer*)

YES                      NO

17. Did the role-play activities offer you ideas and words to say to improve your Christian hospitality?

Yes \_\_\_\_\_ No \_\_\_\_\_        If yes, list any of the activities you may have incorporated into your personal hospitality.

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18. Do you feel that this curriculum has enhanced your personal hospitality?

Yes \_\_\_\_\_ No \_\_\_\_\_

If yes, how has your personal hospitality changed?

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## APPENDIX F

### Course Evaluation

Your participation in this project study is greatly appreciated. I thank you for your attendance, undivided attention, and interactions. Please take a few minutes to evaluate the project course content, presentation, and objectives. Please circle the answer that best describes what you have experienced.

#### Evaluate the Lessons

1. The learning objectives were clear. (*Circle One*)

Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

2. The lessons were well organized. (*Circle One*)

Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

3. The information presented was difficult to understand. (*Circle One*)

Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

4. The information was relevant to my spiritual growth and creating a culture of hospitality. (*Circle One*)

Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

5. My understanding of relationships has been enhanced because of participating in this study. (*Circle One*) Strongly Disagree      Disagree      Neutral  
Agree      Strongly Agree

6. The information presented was based on biblical principles and not on opinions. (*Circle One*)

Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

7. After each lesson, I applied a biblical principal to a relationship during the following week.

(Circle One) Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

8. The overall quality of each lesson was a positive experience. (Circle One)

Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

#### Evaluate the Role-Play Activities

9. I related well to the role-play activities and they were real church life situations I have encountered.

(Circle One) Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

10. The role-play activities were based on biblical principles and not on opinions.

(Circle One)

Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

11. The role-play activities stimulated me to learn and apply biblical principles to my hospitality.

(Circle One) Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

12. After each role-play activity, I applied a biblical principal to a relationship during the following week.

(Circle One) Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

12. The role-play activities have negatively influenced my interactions and relationships with my church family.

(Circle One) Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

#### Evaluate the Learning Environment

13. I felt comfortable to share and to interact with others on the subject matter.

(Circle One)

Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

14. I felt awkward during the lesson discussions. (*Circle One*)

Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

15. The environment was not positive for learning and interactions. (*Circle One*)

Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

16. I was distracted by the atmosphere of the room. (*Circle One*)

Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

17. The atmosphere was conducive for a liberated learning experience. (*Circle One*)

Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

18. Overall, the environment was a positive one and enhanced my learning experience. (*Circle One*)

Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

#### Evaluate the Facilitator

19. The instructor was knowledgeable of the subject matter. (*Circle One*)

Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

20. The allotted time was managed well. (*Circle One*)

Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

21. Ideas and concepts were expressed clearly and accurately. (*Circle One*)

Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

22. The focus group was encouraged to take an active part in the presentation of the role-play activities.

(*Circle One*) Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree



23. The instructor provided relevant illustrations of the ideas and concepts presented. *(Circle One)*

Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

24. The instructor was enthusiastic and the enthusiasm enriched my learning experience.

*(Circle One)* Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

25. Overall, the instructor contributed to my learning experience. *(Circle One)*

Strongly Disagree      Disagree      Neutral      Agree  
Strongly Agree

#### Evaluate the Teaching Method

26. How effective was the delivery of the information? *(Circle One)*

Not at all effective      Generally ineffective      Neutral      Generally effective  
Very effective

27. Were thought provoking questions used to demonstrate the information?

*(Circle One)*

Not at all effective      Generally ineffective      Neutral      Generally effective  
Very effective

28. Were the focus group discussions effective? *(Circle One)*

Not Applicable      Not at all effective      Generally ineffective      Neutral  
Generally effective      Very effective

29. Did you find journaling effective? *(Circle One)*

Not Applicable      Not at all effective      Generally ineffective      Neutral  
Generally effective      Very effective

- 30. Has this project persuaded you to work on your hospitality with church family?

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- 31. Do you have a better understanding of how Christians should behave and relate to each other?

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- 32. Are you committed to building your relationships on trust, honesty, integrity, and sincerity?

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- 33. Are you committed to exhibiting positive hospitality in all your relationships?

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- 34. What parts of the project would you like to have improved or removed?

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- 35. Other comments:

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## APPENDIX G

### Project Curriculum

#### Lesson One – Enriching Personal Hospitality Employing *T.H.I.S*

The Bible study lessons for the month of October were focused on the building blocks for relationships in the church in an effort to enrich our Christian hospitality. These lessons are designed to steer you toward changing how you perceive and approach your relationships with others. The objective is to make you aware of what biblical principles make a godly relationship. The next objective is that you will take hold of these biblical principles, practice and apply them to your personal hospitality, and embrace the positive change that will affect your entire life and the church's life.

We will start with the primary relationship we want to consider and emulate and it is the one between Jesus and the Father. Theirs was a right and perfect relationship and some of the principles of that perfect relationship are:

- 1) *They did not lie to each other. Truth* is an attribute of God according to Isaiah 45:19b – “I the Lord speak the truth, I declare what is right.” In addition, John 17:17 tells us – “Sanctify them in the truth; thy word is truth.” We find in the scriptures each holds nothing back from the other, except for the time of end of the world, which God reserved only for himself to know.
- 2) Trust – both God and Jesus fully trusted each other and were willing to yield to the other's judgment. (Luke 22:42 – “Father, if thou art willing, remove this cup from me; nevertheless, not my will, but thine, be done”). Proverbs 3:5-6 tells us the following: “Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths.”

God desires a perfect relationship with us. God reaches out to all of God's creation and initiates a relationship. It is up to us to respond and want to be in relationship with God. Before we can establish a quality relationship with each other, we must first establish a quality relationship with God.

**Biblical Principles for Enhancing your Christian Hospitality**

The greatest attributes of a right relationship with each other must have *T.H.I.S* in it. These are the basic principles for a healthy relationship: Truth, Honesty, Integrity, and Sincerity.

Truth - There are spiritual principles in the Bible that act as spiritual laws. When we apply them, these truths consistently return a predictable and positive result. When we believe what Proverbs 15:1 says and act on it in faith we will receive the result of that scripture. It simply says – “A soft answer turns away wrath, but a harsh word stirs up anger.” This biblical truth works every time it is used. Love rejoices in the truth. Living in truth keeps us filled with joy and leaves no room for remorse.

Build your relationships on Truth and you will have joy in it. You may want to renew a relationship and that takes work. Gird yourself up, pray, and ask God to help you to work on your broken or decaying relationships. To renew or rejuvenate a dying one, you must begin telling and living the truth.

Honesty – This principle instructs us to behave honestly, with integrity, and sincerity in everything we say and do. Read aloud Exodus 23:1-9.<sup>107</sup> This scripture gives us instruction on how to behave with honesty, integrity, and sincerity. Honesty is defined as being truthful. It applies to what we say and how we behave. An honest relationship has boundaries that are clear and discernable. At the beginning of a relationship, honesty must be established and expected. Honesty leads us to godliness, it is always consistent, it builds trust, and when you deal honestly, there is no aura of distrust about you.

Integrity – Like truth and honesty, integrity is vital to building solid relationships that will last a lifetime. Integrity gives others the assurance that you can be relied upon to uphold godly principles in your relationships. Others in relationship with you know that you will do the right thing, that you are not double minded, and you are unwavering in your character. Psalms 101:2-3 is the perfect biblical example of a profession and commitment to integrity: “I will give heed to the way that is blameless. O when wilt thou come me? I will walk with integrity of heart within my house; I will set not set before my eyes anything that is base. I hate the work of those who fall away; it shall not cleave to me.”

Integrity is founded on the following four principles. (1) Wisely choose to behave in a godly manner that will be accepted by others. (2) Have a decency about the way you carry yourself, starting at home and but having it on the inside

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<sup>107</sup>You shall not utter a false report. You shall not join hands with a wicked man, to be a malicious witness. <sup>2</sup> You shall not follow a multitude to do evil; nor shall you bear false witness in a suit, turning aside after a multitude, so as to pervert justice; <sup>3</sup> nor shall you be partial to a poor man in his suit. <sup>4</sup> If you meet your enemy's ox or his ass going astray, you shall bring it back to him. <sup>5</sup> If you see the ass of one who hates you lying under its burden, you shall refrain from leaving him with it, you shall help him to lift it up. <sup>6</sup> You shall not pervert the justice due to your poor in his suit. <sup>7</sup> Keep far from a false charge, and do not slay the innocent and righteous, for I will not acquit the wicked. <sup>8</sup> And you shall take not bribe, for a bribe blinds the officials, and subverts the cause of those who are in the right. <sup>9</sup> You shall not oppress a stranger; you know the heart of a stranger, for you were strangers in the land of Egypt.

of you, so wherever you go it is revealed in your conversations for others to see. (3) Do not seek or find pleasure in ungodly or wicked behavior and do not engage in indecent things. (4) Do not allow ungodly works of others to enter or stay in your mind, instead, empty these thoughts through prayer to the Lord, and seek to keep a clean mind. Finally, integrity will become who you are when you have internalized these principles. Your relationships will flourish without strife and conflict when you commit to instilling integrity into your life and character.

**Sincerity** – Sincerity is a biblical principle sometimes difficult to identify in another's behavior. Sincerity can be masked and you have to get to know a person to gauge their level of sincerity in the relationship. In order to know that God is sincere in God's care for us, we must spend time getting to know God. The same works in our human relationships.

We can do something for someone we are in relationship with and have the wrong intentions. We can say something that sounds nice but it may not be what is meant. When sincerity is lacking, the result is hypocrisy, otherwise known as two-facedness, insincerity, and falseness. Do you remember what the Bible says about hypocrisy? Jesus told the Pharisees they were hypocrites because they wanted to appear Holy, be seen as Holy, and live life according to the Law of Moses, and yet, they were not Holy.

This biblical example reveals that the Pharisees did not have a very good relationship with Jesus. They lied to others, twisted the Law to fit their views, they did not trust Jesus, and they had no truth, honesty, integrity or sincerity. We should ask ourselves, "Is this what I do in my relationships? Do I give the appearance of living God's word, but am I only pretending?"

Sincerity is living life from a pure motive without deceit. II Corinthians 1:12: NIV teaches "Now this is our boast: Our conscience testifies that we have conducted ourselves in the world, and especially in our relations with you, in the holiness and sincerity that are from God. We have done so not according to worldly wisdom but according to God's grace."

In conclusion, I urge you to reflect on identifying the biblical qualities you want in your relationship with God and others. When you put trust into a relationship, you will receive trust. Whatever you put into your relationships will define that relationship. You may want to include all of *T.H.I.S* principles (trust, honesty, integrity, and sincerity) in all your relationships starting with your relationship with God.

### Role Play Activity

The role-play activities will help you put into daily practice sound biblical thought, words, and actions you can use in your relationships with others. The objective is to have you *apply* these spiritual practices to your life. As we put these spiritual practices into action, we grow in loving knowledge of God and

ourselves, and in our ability to love one another. We began to realize in a greater way how precious and unique we are. My prayer is that these spiritual practices will allow all of us to let our guards down. To have the inner walls which have formed a protective barrier around our hearts to come crashing down. As a result, we begin to have a greater experience of closeness and intimacy with God and each other.

*Role-Play Activity - Speech Sins*

Directions – You will find the first written conversation in the role-play exercise. Two members from the Focus group have volunteered to write an appropriate response to the first conversation and act out both conversations. Use all that you have learned in this class and draw upon your own Christian wisdom.

Actor 1: Hello, how are you? You must be our newest member.

Actor 2: Yes and I just finished the New Members class. I am so excited and looking forward to serving God.

Actor 1: Well, I can tell you do not know what God wants you to do, so I would not be so excited if I were you. You will probably just mess up.

Actor 2: Oh? (*She is taken aback by PARTICIPANT 1's harsh words/response*)

Actor 1: That is right. Until you know what God wants you to do, you need to sit in that pew and be quiet. *PARTICIPANT 1 walks away after hurting P2's feelings and dampening his or her spirit.*

From what you have learned from the biblical principles of truth, honesty, integrity, and sincerity, I would like for the two of you to rewrite the scene applying *T.H.I.S.* principles to the conversation.

I encourage all of you to test yourselves next week and apply *T.H.I.S.* principles to your relationships.

## Lesson Two-How to Deal with Offenses and Display Christian Hospitality

As a Christian, you are to be the peacemaker, the light bearer, and the salt of the earth to flavor lives all around you. You must be committed to being a Christian and to carrying out these principles. Living by these principles will minimize unnecessary pressures in your relationships, pressures caused by the offenses you commit, and offenses committed against you. James 3:18 guides us with following, “And the harvest of righteousness is sown in peace by those who make peace.”

The simplest interpretation of this verse is when we walk, sow, and live in righteousness; the fruit born from our example will be peacefulness displayed in our hospitality to others. A relationship full of discord, meanness, sin, gossiping, and general chaos is one with no peace. Family groups and cliques in the church exhibit the characteristics of stressed relationships, always at odds with each other. Would you not want to be in peace instead of strife? I would rather be in peace with my brother and sister, and God wants peace for the life of the church too.

Matthew 5:9 exhorts us to be peacemakers, “Blessed are the peacemakers: for they shall be called sons of God.” We are, therefore, to be peacemakers who bring peace to relationships. God has framed the value of a peacemaker as invaluable to the endurance of the church and a preserver of peace in relationships inside and outside of the church. Gaspar Garcia, in his book *Building Blocks for Relationships*, asserted the following:

When peace is brought on in a godly way, it is the product of a seed that bears righteousness as its fruit. That is to say, the means employed in the ensuing peace were means congruent with God’s way and were right with God. A peacemaker, we may conclude, is a believer who is walking with God step for step in the footsteps of Jesus.<sup>108</sup>

Last week, we looked at Mark’s example of Jesus being asleep, a storm coming up, and the disciples’ fear. Let us look at Matthew’s version that adds a little more subtext to the concept of being a peacemaker in relationships. There is a calm manifested in Matthew 8:23-27<sup>109</sup> and would someone please read it aloud for

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<sup>108</sup> Gaspar Garcia, *Building Blocks for Relationships: Qualities for Christian Living* (New York: iUniverse Publishers, 2008), 56.

<sup>109</sup> And when he got into the boat, his disciples followed him, <sup>24</sup> And behold, there arose a great storm on the sea, so that the boat was being swamped by the waves; but he was asleep. <sup>25</sup> And they went and woke him, saying, “Save, Lord, we are perishing.” <sup>26</sup> And he said to them, “Why are you afraid, O men of little faith?” Then he rose and rebuked the winds and the sea; and there was a great calm. <sup>27</sup> And the men marveled, saying, “What sort of man is this, that even winds and sea obey him?”.

our hearing. (1) A great storm suddenly kicks up and Jesus is asleep. (2) The disciples panic in fear of drowning. They run to Jesus and ask him to save them. (3) Jesus asks them why they are afraid in a calm voice. The effect was to bring calm to the disciples and peace to the situation. This is what we, as Christians, are called to do in our relationships!

In contrast, we are not called to be troublemakers or cause restlessness amongst others and ourselves. As peacemakers, we are equipped with everything we need to establish great relationships and to improve not so great relationships. There are two spiritual principles, however, that will aid us in fulfilling our call as peacemakers, and they are to be the salt of the earth and be the light of the world.

Being the salt of the earth...the Bible teaches in Matthew 5:13a, "You are the salt of the earth." That is who we are as Christians. Our mission is to move about the earth, flavoring the lives of those who are not saved, as well as those who are saved, with our salt. We flavor the lives of others with our words and actions. The perfect example is our witnessing to others about our savior Jesus Christ. When our witness is strong, full of conviction, it adds a spiritual element to our words that will touch someone's soul. In effect, we have flavored their life by sprinkling our testament in their hearing.

Another example would be new members assimilating into the body of Christ. We flavor their commitment to the Christian journey by sprinkling encouraging words and actions. Let us compare our usefulness as Christians to that of salt. If we, who follow Christ, are the salt, we cannot lose our flavor. If we lose our flavor who is going to flavor us? When salt loses its flavor, it is good for nothing and it can no longer be used.

This analogy should cause us to be very careful in our commitment to being more Christ like in our relationships. We do not want to lose our usefulness as God's servants, nor the ability to season our Christian brothers and sisters along the way. The Bible says the following in Luke 14:34-35, "Salt is good; but if the salt has lost its taste, how shall its saltiness be restored? It is fit neither for the land nor for the dunghill; men throw it away. He who has ears to hear, let him hear."

Our ambition is to be Christ like. We are to be peacemakers just as Christ was. When we are at peace others around us will receive that peace and will become peaceful. When we are at odds with each other, being argumentative, noisy, and given to snide remarks, people around us will be more inclined to behave that way. It is in times of discord we are to remember we are the salt of the earth, adding a Christian flavor to situations.

If we are the salt, we cannot expect others to take the initiative and try to turn a negative situation into a positive situation. We must step forward, be the peacemaker, and sprinkle salt on the situation because others will not know how or when to do it.



Salt is not only used for seasoning, it is used as a food preservative as well. God's word is the Christian's preservative and when we are preserved in God's word, we can go anywhere and sprinkle our salt. It does not matter whom we are in front of, we are going to maintain our saltiness because the salt has been preserved in us through God's word.

If you should run into someone with a bad attitude, you will act in the Holy Spirit and offer encouraging words or pray for them. In essence, your display of hospitality will be sprinkling their life with your salt. They could be having a bad day, but a word from you could make it a good day. In Proverbs 15:1a, the Bible says, "A soft answer turns away wrath."

In his book *Building Blocks for Relationships*, the author encourages us with the following understanding:

Salt is a mineral; it has chlorine and sodium. When these two elements are together, they serve a purpose. You can use these combined elements to accomplish wonderful things. But when it has lost the flavor, all you have is a block of white powder that is good for nothing. It won't even decompose. That describes you when you are walking according to the sin of the world instead of walking by the Word of God. You are not going to influence change in anyone's life with your negative attitude or by retorting with a smart saying when what the person really needs is a blessing in the form of kindness or compassion.<sup>110</sup>

Being the light of the world...according to Matthew 5:14, you are the light of the world. As Christians, we are called to be the light of the world. We are called to bring light to dark hearts, to help carry each other's burdens, to bring joy, cheer, and encouragement to others. The Bible reveals our purpose as light bearers in Matthew 5:16: "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."

As children of God, we are a bright light in a world of darkness. You have the never-ending opportunity to bring light into someone's life who maybe in the grip of dark suicidal thoughts. Imagine the power you have through Christ Jesus, to introduce such a person to Christ and to salvation. You are a beacon of light that cannot be put out by anyone, except you.

God's plan is that your light will not be hidden from a world that needs light in it. You may try to hide your light and God does not want you to do that. God wants your light to shine so bright that it explodes with brightness. Why would God want such a beacon of light to exude from you? God knows there are people who are in such dark places of sin, depression, mental illness, hearing voices, and

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<sup>110</sup> Garcia, *Building Blocks for Relationships: Qualities for Christian Living*, 60.

sadness, but nonetheless, are searching for a light. A light to guide them out of the darkness and you are the light.

Christians are charged to be the salt of the earth and the light of the world. When we feel our saltiness going stale, we are to flavor one another with God's word, a word that revitalizes us as well as preserves us. When we see our lights growing dim, we need to be renewed in mind and spirit with God's word. That renewal will recharge our light, allowing it to shine brighter.

Once we have been revitalized and renewed, we are able to be effective ambassadors of God, flavoring precious lives and shining a light through the darkness to show the way to Jesus. I challenge you to read Matthew, Chapters five through seven, and it is the Sermon on the Mount. Jesus' teaching on the Mount will increase your saltiness and your light!

*Role-Play Activity – Being Salty and Let Your Light Shine*

Directions – You will find the first written conversation in the role-play exercise. Two members from the Focus group have volunteered to write an appropriate response to the first conversation and act out both conversations. Use all that you have learned in this class and draw on your own Christian wisdom.

Actor1: Excuse me, do you know where the choir hymnals are?

Actor2: No. I do not. Do I look like I keep up with choir hymnals or know where they are?

(Actor1 has a decision to make – to behave like Actor2 or to sprinkle flavor on Actor2's attitude.)

I encourage all of you to test yourselves next week and apply *the peacemaker, salt of the earth, and the light of the world* principles to your relationships.

### **Lesson Three-Incorporating the Five S's into Your Personal Hospitality**

There are five fundamental principles that will guarantee the giving of successful hospitality when made use of. Each one is a spiritual principle Christ applied to his life and give as examples of extending Christian hospitality. They can be used alone or coupled, but when used together they will be the substance that drives the relationship and steers it in the proper course.

Speaking of driving and steering, imagine a relationship is a car. When you have *T.H.I.S* (from last week's lesson) as the four wheels on your car, add the five S's (spiritual principles) as the inner workings: the transmission, engine, and other working parts.

The first of these five principles is sanctification. Sanctification means to be set aside or set apart from the rest of the world for special purposes. When applied to your relationships it means to keep your relationships personal, private, and not public. Your relationships are set aside for yourself and the other person engaged. Think about it. Your relationship with God is personal, private, and set aside for the special purpose of being in communication with God.

In both private and personal relationships, it is permissible to share information. How else could we witness of the Lord, if we did not share what God has done for us. Keeping your relationships private and personal simply means that you reverence them, respect them, and deal in *T.H.I.S* (truth, honesty, integrity, and sincerity). If you reverence, love, and set aside something that is special to you, you will not tear it down with words to others.

If there should be strife in the relationship, because you have set it aside as special and meaningful to you, you will work through the strife privately. You will naturally not want to talk about it to others who are not a part of the relationship. Simply put, a relationship that is not sanctified has its dirty laundry aired everywhere.

What does the Bible say about sanctification? The Old Testament has God declaring in Leviticus 20:8, "Keep my statutes, and do them; I am the Lord who sanctify you." Not only does God set each of us apart for God's purposes, God also sanctifies our relationship with him and with each other! The result of that sanctification is the display of Christian hospitality.

The New Testament, in II Thessalonians 2:13, teaches "But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God chose you from the beginning to be saved, through sanctification by the Spirit and belief in the truth." After God chose us, God sanctified those who believe, by the Holy Spirit. You are set apart by God to be in relationship with God and with each other for God's purposes. God's purpose is that we be hospitable toward others.

**Sacrifice:** This word means to give up something for someone else. By doing so can cause hardship and long suffering to the giver. Relationships are tested and when we suffer through the hard times as well as the good times with each other, it will strengthen the relationship.

The attitude that Jesus displayed to save the sin sick world was one of sacrificing his life so that we would have everlasting life. While we may not sacrifice our own lives for those we are in relationship with, there will be other types of sacrifices asked of us. To sacrifice means to give up something of value to you. In relationships, many of us value our opinions, our pride, and our final decisions made on important life events.

Some of us would rather die than to give in when our minds are supposedly made up. There is, however, an opportunity to stop and reflect on the situation. Should it call for one to change a position, or decide to sacrifice for the sake of the other, it is what God expects you to do. When we are in a relationship that is set apart by God, and marriage is a great example, we should be more than willing to sacrifice it all to remain in the marriage relationship.

In the Old Testament, the meaning of sacrifice was giving up to God, the best and purest animals, grains, and crops in atonement for our sins. God instructed what to sacrifice and how to sacrifice it in Numbers 7:87, "All the cattle for the burnt offering twelve bulls, twelve rams, twelve male lambs a year old, with their cereal offering; and twelve male goats for a sin offering."

The establishment of sacrifices in the Old Testament would become the fulfillment of the New Testament with Christ's sacrifice. Hebrews 9:26 confirms the fulfillment spoken from the Old Testament, "For then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the age to put away sin by the sacrifice of himself." Jesus sacrificed all; surely, we can sacrifice our pride, stubbornness, and hardened hearts to ensure that we are in right relationship with God and with each other.

**Substitution:** When we are in relationship with each other, it is a good idea to put ourselves in our partner's place to try to understand his or her point of view. Another suggestion is to listen. Allow the other person to convey their point of view without imposing your will, justifying yourself, or just leaving the conversation with the attitude that yours is the only answer.

To employ the exercise of substitution in relationships is every important in disagreements. If we do not respect or try to understand the other person's point of view in a disagreement, it can cause harm to the relationship. Sometimes, just recognizing and listening to each other's point of views is enough for the argument to dissipate. Perhaps that was not the time to come to agreement, but sharing the diverging points of view, allowed both parties to walk away satisfied they had their say. When substitution is practiced, the relationship is strengthened with mutual respect and trust.

In the Bible, we need to look no further than God and Jesus' relationship and Christ's substitution to shed his blood instead of the shedding of our blood. In Numbers 3:12, God is speaking of a substitution when God declares, "Behold, I have taken the Levites from among the people of Israel instead of every first-born that opens the womb among the people of Israel. The Levites shall be mine." This verse reveals God establishing a relationship with the Levites who are the Priesthood in the Old Testament. Here, God is saying that I will substitute all the firstborn children of the Israelites to be priests in service to me, with the Levites.

God had claim over the firstborn of Israel and could have commanded they be in the Priesthood but substituted them for the tribe of Levites. Paying close attention to how God established his relationship with the Levites, (1) he sanctified the Levites (set them apart for his purposes), (2) put them in charge of the sacrifices, and (3) substituted the firstborn children of the Israelites to be priests for the Levites.

John 6:51 says, "I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh." Jesus made the ultimate substitution--his life for our sins. I pray we remember these scriptures when in the heat of an argument with someone we are in relationship with. Perhaps take the time to listen and ask ourselves; do I understand why he or she feels this way?

Submission: To submit means to give into, assent, and come into compliance. Every now and then, it does not hurt to submit to another's point of view. Giving in does not mean surrender. The perfect example of submission is Jesus in Matthew 26:39, "And going a little further he fell on his face and prayed, 'My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.'"

Occasionally another point of view will make more sense than yours. The most stressful moments in a relationship are usually centered on both parties not willing to budge. Submission is a biblical principle found in Ephesians 5:21 that teach, "Be subject to one another out of reverence for Christ." Not to mention the next verse that is sometimes taken out of context, Ephesians 5:22, that tells wives to submit to their husbands as to the Lord. Humanity's understanding is clear that we are to submit to God and to every law of man, but have the most difficult time submitting to each other for the sake of love and peace.

Survival: Persevering through relationships in difficult times can mature us in our Christian journey. The average person thinks of a relationship as between two people and most often it is, although it can be a relationship of more than two people as in church groups. In order for any relationship to be healthy and thrive, each individual in the relationship must bring his or her best selves to the relationship.

In do so, he or she brings the elements (*T.H.I.S* and the five S's) that make the relationship work. The higher the quality of the contributions made to the relationship, the better the quality of the relationship. Contributions of ourselves are required for the survival of the relationship.

In the Bible, we need to look at Mark 4:37-39, to observe a relationship that survived a stormy sea. It is the story of Jesus asleep in the back of the boat with the disciples aboard when a storm suddenly came. I imagine the disciples became anxious and angry. They were anxious at the boat taking on water and angry with Jesus for resting peacefully while all this was happening. I cannot imagine they awoke Jesus gently. The men were panic-stricken and aroused Jesus with the intensity of their anxiousness. If we were so rudely awakened, we would not have been hospitable. Instead, we would have a few negative words to say about it. But not Jesus, he simply arose, assessed the situation, and rebuked the sea. Survival from Jesus' point of view was not to assail the disciples for waking him. His was a higher lesson for the disciples to learn about survival, a lesson of trust, faith, and belief.

*Role-Play Activity – Submitting to Another's Point of View*

Directions – You will find the first written conversation in the role-play exercise. Two members from the Focus group have volunteered to write an appropriate response to the first conversation and act out both conversations. Use all that you have learned in this class and draw on your own Christian wisdom.

- Actor1: I propose that our Pastor Search Committee exclude women from submitting résumés for our pastor vacancy. I am a witness that Malaby's has never had a woman pastor and probably never will. As for myself, I am Baptist born and bred until I am dead, and I pray I never see a woman as pastor here.
- Actor 2: I disagree with what you just said, Deacon Harris. The Bible teaches from Acts 2:18, "yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy."

I encourage you to test yourselves next week and apply one or more of the five S principles to your relationships. (Sanctification, Sacrifice, Substitution, Submission, and Survival).

### Lesson Four-Applying the Ten Points of Light to Personal Hospitality

I have discovered reading the book of Proverbs teaches us how to treat each other and reading the book of Psalms teaches us how to treat God. The Ten Commandments instruct us on how to have and maintain a relationship with God. The Sermon on the Mount, briefly mentioned in the last week's lesson, teaches us how to live a Christian life. The Ten Points of Light principle is found in I Peter 2:12-17<sup>111</sup>. This principle, when applied to your life, will aid you greatly in overcoming the tendency to offend others and will minimize or avoid you being offended by others. Living by these biblical principles will enrich Christian hospitality.

Below is Gaspar Garcia's interpretation of I Peter 2:12-17 from his book titled *Building Blocks for Relationships*. In the re-written scripture passage below are ten points of light that gives instruction on how to live godly lives among men:

Having your *conversation honest* among the Gentiles: that, whereas they speak against you as evildoers, they may by your *good works*, which they shall behold, glorify God in the day of visitation. *Submit yourselves to every ordinance of man* for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that *with well doing ye may put to silence the ignorance of foolish men*: As free, and *not using your liberty for a cloke of maliciousness*, but as the servants of God. *Honour all men. Love the brotherhood. Fear God. Honour the king.*<sup>112</sup>

Below is a list of the ten points of light supported by I Peter 2:12-17.

Be Honest in Everything  
Do Good Works  
Obey All Laws and Regulations

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<sup>111</sup> Maintain good conduct among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation. <sup>13</sup> Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, <sup>14</sup> or to governors as sent by him to punish those who do wrong and to praise those who do right. <sup>15</sup> For it is God's will that by doing right you should put to silence the ignorance of foolish men. <sup>16</sup> Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God. <sup>17</sup> Honor all men, Love the brotherhood. Fear God, Honor the emperor. I Peter 2:12-17.

<sup>112</sup> Garcia, *Building Blocks for Relationships: Qualities for Christian*, 65.

Always Do the Right Thing  
 Do Not Use Christianity to Beat Others Down  
 Put God First in Everything You Do  
 Do Not Dishonor or Disrespect Others  
 Express Love to Your Church Family Every Day of the Week – Not Just  
 on Sunday  
 Have Reverence for God and the Things of God – Fear God  
 Honor Elected or Appointed Heads of State – Even if You Disagree With  
 Them

*Be Honest in everything* you say and do. If you are enticed by a scheme that may make you look good, but you know it is not honest, and then it is your Christian duty to walk away from it. Proverbs 1:10 succinctly says, “My son, if sinners entice you, do not consent.” When faced with a dishonest situation, ask yourself more than once, if needed, what would Jesus do? Because you are a representative of Jesus, you are obligated to act like Jesus!

*Do Good Works* – do good in every way and for everyone. Do not say I am going to do this for this person and not for that person. There is no selecting this deed or that deed to appear to do a good work. Doing good works is a way of life. It is an opportunity to let your light shine and flavor someone who may need spiritual seasoning. Let your good works become a way of life and you will not have to decide whom, why, or if you should, do a good work for others.

*Obey All Laws and Regulations* – be reminded that others are watching your Christian walk. When you come to a stop sign, do completely stop. Do not pause and go on, you are not abiding the law that says you must STOP at stop signs. Those watching you may say I can ease through a stop sign too. What happens when there is an accident because someone watched you disobey the law?

It is our Christian responsibility to be blameless, harmless, and without fault. Philippians 2:15 teaches the following ...”that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world.” The world should know who we are by our behavior, our obedience to laws, ordinances, and regulations.

*Always Do the Right Thing* even it is not to your advantage or in your favor. Everyone is tremendously challenged to do the right thing. Do not let the accuser tell you nobody is watching and that you can get away with doing wrong this one time. James 4:17 teaches, “Whoever knows what is right to do and fails to do it, for him it is sin.” Be reminded that when we fail to do the right thing, we are no longer under God’s protection and become vulnerable to the adversary who is seeking to steal, kill, and destroy us.

*Do Not Use Christianity to Beat Others Down* and make them feel guilt. Resist the temptation to say the words “well, that was your fault,” even if it was. When we do this, we cause hurt feelings, guilt, and sadness that can affect our



relationships. The words and actions used to make someone feel guilt and shame are not a blessing to them.

In the scripture passage of I Peter 12:16 and from Garcia's interpretation, the understanding is, "*not using your liberty for a cloke of maliciousness.*" This scripture instructs us not to use the cloak of Christianity to beat our brothers and sisters down. Saying words like "well, that's not a Christian way to behave," or acting holier than thou, is not the way God wants us to behave toward each other. When we bless each other, we say uplifting words and encourage each other. Strive, therefore, to be a blessing to others.

*Put God First in Everything You Do* and in all your ways acknowledge Him, and He shall direct your paths (Proverbs 3:6). Do not be afraid to ask what would Jesus do, when you are in a situation and you do not know what to do. Once you have answered the question, do as Jesus would do. If you were still not sure, ask Jesus again, what would you do? Taking the time to personally ask Jesus is as simple as saying a little prayer. After all, Jesus has left you with the Holy Spirit, who will guide you to all truth. Use your lifeline when you find yourself in precarious situations and do not know what to do or say. Communicate directly with the one who can give you the right answer and lead you in the right thing to do or say!

*Do Not Dishonor or Disrespect Others* and the best way to avoid doing this is to practice honoring and respecting others. In my context when I was growing up, we were taught to honor and respect our elders, schoolteachers, and any adult in authority. Dishonor and disrespect of others happens when we act superior to another.

Our words can sometimes make a person feel inferior and dishonored. When members join our fellowship, we should make them feel respected and honored. When we show respect and honor to others, we earn their respect and honor in return. Paul admonishes us to "love one another with brotherly affection; outdo one another in showing honor" (Romans 12:10).

*Express Love to Your Church Family Every Day of the Week, Not Just on Sunday*, and express love to your family and friends every day of the week. Today, we have numerous ways to communicate, cell phones, email, texting, and visiting. When we do not communicate as often as we should, we miss an opportunity to let our lights shine, to be a blessing to others, and receive a blessing from others. We should incorporate daily contact with church members into our lives and make a love call, a love text, a love email, or a love visit when we think of those we know may be carrying heavy burdens, sick, shut-in, or just in need of an encouraging word.

*Have Reverence for God and the Things of God – Fear God* and do not compromise your Godliness. Fearing God is different from fearing a monster in a

movie. Fearing God knows that God is all-powerful and if God wanted to, God could end everything in a split second.

Fearing God also knows that while we have choices, we cannot do anything to stop God's will. If we cannot do anything to stop God's will, we should be crying out, "God I want to do your will!" We should honor being in a relationship with God as both a servant, to do God's will, and as a child of God. Again, we have free will, and we can choose not to be in God's will. According to Luke 12:5, choosing not to be in God's will is not a good choice, "But I will warn you whom to fear; fear him who, after has killed, has the power to case into hell; yes, I tell you, fear him!"

*Honor Elected or Appointed Heads of State – Even if You Disagree with Them*, you have the responsibility to bring honor to your leaders. Doing so will cause you to have a peaceful life while you disagree with what the leader stands for. What we must understand is that God is using the leaders just as God is using us. We can sometimes barely discern how God is using us, we cannot dare to judge how God maybe using church leaders, elected officials, or heads of state. We should pray that God is using our leaders to do and say the right things on behalf of God and God's people.

These ten principles for building relationships are like ten points of light. When we obey and apply these principles to our lives, we will be salty and willing to season those who are lacking spirituality in their lives. Living these principles will cause our light to shine brighter and we will be identified as Disciples of Christ. Operating in these principles will cause us to bear the fruits of the spirit found in Galatians 5:22-23, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control; against such there is no law."

#### *Role-Play Activity – Honor and Respect Each Other*

Directions – You will find the first written conversation in the role-play exercise.

Two members from the Focus group have volunteered to write an appropriate response to the first conversation and act out both conversations. Use all that you have learned in this class and draw on your own Christian wisdom.

Often in our speech, we sometimes do not watch what we say verbally and end up dishonoring or disrespecting someone. It happens when we gossip about someone or slander someone's name.

Actor1: Hi Deacon Jones. How are your elderly neighbors, Brother and Sister Williams? I have had them on my mind lately.

Actor2: I just have to tell you, those two are the nosiest, meanest neighbors I have ever had the privilege of calling neighbor. I tell you, the both of them are just devils!

### **Lesson Five-Applying the Forgiveness Principle to Hospitality**

The answer to the question of how much forgiveness should we have for others, is the same amount of unlimited forgiveness that God has for you. The requirement of forgiveness is that we must forgive. There is no gray area. It is consistent, we forgive, or we do not forgive. We cannot assign varying degrees of forgiveness, for it is absolute. Forgiveness is a Christian commandment and requirement. If we do not forgive, we have fallen short of God's commandment.

We should not wait to hear the words, "I am sorry," before we forgive, and it should never be a condition for forgiveness. You may ask yourself, how will I know I have fully forgiven someone? When you have forgiven from your heart, you will not harbor negative feelings about the person and more importantly, you will be at peace. There is no limit to forgiveness and the Bible tells us the following regarding forgiveness in Matthew 18:21-22, "Then Peter came up and said to him, 'Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?' Jesus said to him, 'I do not say to you seven times, but seventy times seven.'"

Forgiveness is a spiritual law and in God's kingdom, it operates on demand. Let us look at banking principles to understand how forgiveness operates on demand. Checking accounts are called demand deposits and it means that the bank must release the money when the owner of the account demands it. Forgiveness is a demand account belonging to the Lord. When someone hurts your feelings, you are to forgive them immediately for hurting you. It is not you or I who demands forgiveness, it is the Lord who demands us to forgive others.

Let us look at Jesus' demand account. Jesus deposited his life into a heavenly account for us all. We have been pardoned completely and Jesus is not charging us for the forgiveness we have already received. He made the payment for all of us by his sacrifice when we were the least worthy to have been forgiven. We owe it to the Lord to forgive others as he has forgiven us. When we do not forgive others their trespasses against us, we trespass against God.

In addition, we should carefully consider the consequences when we do not forgive. Read aloud for the class Matthew 18:23-33, the parable of the Talent. In the story, the servant begged his master to forgive him an exorbitant amount, and the master forgave the servant the debt. When the servant met an acquaintance who owed him a much smaller amount, he refused to forgive him of the debt. Witnesses saw the deed, went back, and told the servant's master. The master had no pity on him and cast him in prison because he did not pay it forward. He had been forgiven but refused to forgive.

There is a penalty to pay for not forgiving others and the following Bible passages forewarn us of them. (1) Proverbs 17:9 states, "He who forgives an offense seeks love, but he who repeats a matter alienates a friend." (2) James 2:13

states, “For judgment is without mercy to one who has shown no mercy; yet mercy triumphs over judgment.”

The principle of forgiveness operates in our lives by preventing us from becoming burdened down and the act of forgiving helps to unload unnecessary burdens. Forgiveness is a spiritual law and the consequences are manifested in our spiritual lives. Not forgiving our church family members, family members, and others, causes us to become unnecessarily burdened. When we carry too heavy a load, we become sluggish. We become sluggish at attending church, Bible study, and Sunday school. These are just a few of the consequences that will begin to test our spiritual well-being. The answer is to let go, forgive, and turn it over to God.

Finally, let God’s word speak directly to your heart. If you want to have strong and meaningful Godly relationships, your heart must be prepared to take part in them. Your heart will be ready when it is not overloaded and you can freely enjoy your relationships. Just remember to “Cast your burden on the Lord, and he will sustain you; he will never permit the righteous to be moved” (Psalm 55:22).

The perfect partnership principle – Gaspar Garcia, defines the perfect relationship using the perfect partnership principle, in the following statement,

Form a perfect partnership in your relationship as did Jesus with God and as Jesus desires to have with you. The culmination of a healthy relationship is the perfect partnership. On earth, this is a rare sighting, if actually ever seen. We have more examples of poor and dysfunctional partnerships than perfect partnerships. There is only one place to turn for a respite from what we see all around us. The relationship between God and Jesus provides the keys to unlocking the secrets of the perfect relationship.<sup>113</sup>

Taking a closer look at the relationship between God and Jesus, it is apparent that God loves Jesus, and Jesus loves God. In their relationship is clarity as to who is in charge, who is the decision maker, and that leaves no doubt between them. The roles and boundaries are clearly defined, revered, and respected in the relationship.

It can be surmised that Jesus and God are not only in relationship, but are in a perfect partnership. In general, partnerships are a clearly defined contractual agreement between two or more entities. While God initiates a relationship with humankind, Jesus asks us to partner up with him. When Jesus persuaded Simon Peter to become a disciple, he said to him, “And he said to them, Follow me, and I

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<sup>113</sup> Garcia, *Building Blocks for Relationships: Qualities for Christian Living*, 113.

will make you fishers of men” (Matthew 4:19). Simon Peter signed onto that contract.

Jesus, relying on his relationship with his father and knowing God’s purpose for our lives, tells us to partner up with him in Matthew 11:27-30. “All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him. Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

Here a few learning points from this passage. (1) The relationship between God and Jesus is special. Jesus is saying that no man knows my Father or me the way that we know each other. (2) Not only do they have a healthy and robust relationship, they have the perfect partnership! (3) God calls us to relationship and Jesus calls us to partnership. Notice in Matthew 11:27-30, the following revelation quoted from Garcia’s book:

Jesus’ offer is for you to partner with Him. If you become His partner He will take the load off your back and give you the light chores to do. He will relieve you of the hardships of life and replace them with joy and prosperity. Once you partner with Jesus, you will transform and become like Him. It is at this point in your spiritual maturity that you will be able to extend yourself to others and a relationship that is modeled after your relationship with the Lord.<sup>114</sup>

Employing the principle of being in partnership, solidifies our relationships, and makes them strong and lasting. It is God’s desire for us to be in Godly relationships that will fulfill his purposes. This is what this study, applying biblical principles to personal hospitality, has attempted to teach. These principles are fundamental to our godly relationship building efforts, our attitudes, and our display of Christian hospitality.

Using the analogy of constructing a building, we understand the building must have a sound footing, solid foundation, and weight bearing walls. Transferring this analogy to constructing relationships, our solid footing would be based on *T.H.I.S* (truth, honesty, integrity, and sincerity), the spiritual foundation would be the 5S’s (sanctification, sacrifice, substitution, submission, and survival), the weight bearing walls would be the principles of being salty, being the light of the world, the 10 points of light, and being in partnership.

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<sup>114</sup> Garcia, *Building Blocks for Relationships: Qualities for Christian Living*, 115.

*Role-Play Activity – How to Forgive*

Directions – You will find the first written conversation in the role-play exercise. Two members from the Focus group have volunteered to write an appropriate response to the first conversation and act out both conversations. Use all that you have learned in this class and draw on your own Christian wisdom.

Actor1:           You are my closest friend and I need your advice. I have done a terrible wrong to my brother and I do not know how to ask him to forgive me.

I encourage you to test yourselves and apply as many *of these spiritual building blocks to your relationships daily*. I also pray that all of us will continue to work on loving, lifting, encouraging, and building up the body of Christ Jesus.

## APPENDIX H

### **Project Journal Format**

#### Responses 1.1

Journal Entry 1 – Document your experience with personal relationships with each other at Malaby's. Report one positive or negative experience that you may have had with someone here at Malaby's. Do not record names or dates.

Participant 1

Participant 2

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Participant 17

Participant 18

Responses 2.1 – Lesson One: Enriching Personal Hospitality Employing *T.H.I.S.*

Journal Entry 2 Question 1 – What are your thoughts concerning the information you are receiving on hospitality and relationships?

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

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Participant 13

Participant 14

Participant 15



Participant 16

Participant 17

Participant 18

## Responses 2.2

Journal Entry 2 Question 2 – How do the biblical principles taught in tonight make you feel?

Participant 1

Participant 2

Participant 3

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Participant 17

Participant 18

### Responses 2.3

Journal Entry 2 Question 3 – Did tonight's role-play activity offer any tools you can use in your speech to display warmer hospitality?

Participant 1

Participant 2

Participant 3

Participant 4

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Participant 17

Participant 18

#### Responses 2.4

Journal Entry 2 Question 4 – Do you agree with the Biblical principles on hospitality and being in relationship? You answer may be YES or No, but please explain why you agree or disagree with what is being taught.

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

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Participant 8

Participant 9

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Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18

#### Responses 2.5

Journal Entry 2 Question 5 – Will this information change the way you interact with your church family, your immediate family, and every one you are in relationship with?

Participant 1

Participant 2

Participant 3

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Participant 10

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Participant 17

Participant 18

## Responses 2.6

Journal Entry 2 Question 6 – What questions or comments do you have regarding this study?

Participant 1

Participant 2

Participant 3

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Participant 13

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Participant 18

Responses 3.1 – Lesson Two: How to Deal with Offenses and Display Christian Hospitality?

Journal Entry 3 Question 1 – What are your thoughts concerning the information you are receiving on hospitality and relationships?

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

Participant 6

Participant 7

Participant 8

Participant 9

Participant 10

Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18

### Responses 3.2

Journal Entry 3 Question 2 – How do the biblical principles taught tonight make you feel?

Participant 1

Participant 2

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Participant 9

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Participant 11

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Participant 14

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Participant 16

Participant 17

Participant 18

Responses 3.3

Journal Entry 3 Question 3 – Did tonight's role-play activity offer any tools you can use in your speech to display warmer hospitality?

Participant 1

Participant 2

Participant 3

Participant 4

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Participant 8

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Participant 11

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Participant 15

Participant 16

Participant 17



Participant 18

Responses 3.4

Journal Entry 3 Question 4 – Do you agree with the Biblical principles on hospitality and being in relationship? Your answer may be YES or No, but please explain why you agree or disagree with what is being taught.

Participant 1

Participant 2

Participant 3

Participant 4

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Participant 7

Participant 8

Participant 9

Participant 10

Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18

Responses 3.5

Journal Entry 3 Question 5 – Will this information change the way you interact with your church family, your immediate family, and every one you are in relationship with?

Participant 1

Participant 2

Participant 3

Participant 4

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Participant 7

Participant 8

Participant 9

Participant 10

Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18

Responses 3.6

Journal Entry 3 Question 6 – What questions or comments do you have regarding this study?

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

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Participant 17

Participant 18

### Responses 4.1 – Lesson Three: Incorporating the Five's into Your Personal Hospitality

Journal Entry 4 Question 1 – What are your thoughts concerning the information you are receiving on hospitality and relationships?

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

Participant 6

Participant 7

Participant 8

Participant 9

Participant 10

Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18

## Responses 4.2

Journal Entry 4 Question 2 – How do the biblical principles taught tonight make you feel?

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

Participant 6

Participant 7

Participant 8

Participant 9

Participant 10

Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18

## Responses 4.3

Journal Entry 4 Question 3 – Did tonight's role-play activity offer any tools you can use in your speech to display warmer hospitality?

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

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Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18

## Responses 4.4

Journal Entry 4 Question 4 – Do you agree with the Biblical principles on hospitality and being in relationship? Your answer may be YES or No, but please explain why you agree or disagree with what is being taught.

Participant 1

Participant 2

Participant 3

Participant 4

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Participant 6

Participant 7

Participant 8

Participant 9

Participant 10

Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18

## Responses 4.5

Journal Entry 4 Question 5 – Will this information change the way you interact with your church family, your immediate family, and every one you are in relationship with?

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

Participant 6

Participant 7

Participant 8

Participant 9

Participant 10

Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

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Participant 17

Participant 18



## Responses 4.6

Journal Entry 4 Question 6 – What questions or comments do you have regarding this study?

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

Participant 6

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## Responses 5.1 – Lesson Four: Applying the Ten Points of Light to Personal Hospitality

Journal Entry 5 Question 1 – What are your thoughts concerning the information you are receiving on hospitality and relationships?

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

Participant 6

Participant 7

Participant 8

Participant 9

Participant 10

Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18

## Responses 5.2

Journal Entry 5 Question 2 – How do the biblical principles taught tonight make you feel?

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

Participant 6

Participant 7

Participant 8

Participant 9

Participant 10

Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18

## Responses 5.3

Journal Entry 5 Question 3 – Did tonight's role-play activity offer any tools you can use in your speech to display warmer hospitality?

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

Participant 6

Participant 7

Participant 8

Participant 9

Participant 10

Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18

#### Responses 5.4

Journal Entry 5 Question 4 – Do you agree with the Biblical principles on hospitality and being in relationship? Your answer may be YES or No, but please explain why you agree or disagree with what is being taught.

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

Participant 6

Participant 7

Participant 8

Participant 9

Participant 10

Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18

## Responses 5.5

Journal Entry 5 Question 5 – Will this information change the way you interact with your church family, your immediate family, and every one you are in relationship with?

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

Participant 6

Participant 7

Participant 8

Participant 9

Participant 10

Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18

## Responses 5.6

Journal Entry 5 Question 6 – What questions or comments do you have regarding this study?

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

Participant 6

Participant 7

Participant 8

Participant 9

Participant 10

Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18

### Responses 6.1 – Lesson Four: Applying the Forgiveness Principle to Hospitality

Journal Entry 6 Question 1 – What are your thoughts concerning the information you are receiving on hospitality and relationships?

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

Participant 6

Participant 7

Participant 8

Participant 9

Participant 10

Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18



## Responses 6.2

Journal Entry 6 Question 2 – How do the biblical principles taught tonight make you feel?

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

Participant 6

Participant 7

Participant 8

Participant 9

Participant 10

Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18

## Responses 6.3

Journal Entry 6 Question 3 – Did tonight's role-play activity offer any tools you can use in your speech to display warmer hospitality?

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

Participant 6

Participant 7

Participant 8

Participant 9

Participant 10

Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18

## Responses 6.4

Journal Entry 6 Question 4 – Do you agree with the Biblical principles on hospitality and being in relationship? Your answer may be YES or No, but please explain why you agree or disagree with what is being taught.

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

Participant 6

Participant 7

Participant 8

Participant 9

Participant 10

Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18

## Responses 6.5

Journal Entry 6 Question 5 – Will this information change the way you interact with your church family, your immediate family, and every one you are in relationship with?

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

Participant 6

Participant 7

Participant 8

Participant 9

Participant 10

Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18

## Responses 6.6

Journal Entry 6 Question 6 – What questions or comments do you have regarding this study?

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

Participant 6

Participant 7

Participant 8

Participant 9

Participant 10

Participant 11

Participant 12

Participant 13

Participant 14

Participant 15

Participant 16

Participant 17

Participant 18

## APPENDIX I

### **Project Observer Journal Format**

Wednesday October 8, 2014

Enriching Personal Hospitality Employing *T.H.I.S.*

Role-play Observation

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Wednesday October 15, 2014

How to Deal with Offenses and Display Christian Hospitality

Role-play Observation

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Wednesday October 22, 2014

Incorporating the Five's into Your Personal Hospitality

Role-play Observation

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Wednesday October 29, 2014

Applying the Ten Points of Light to Personal Hospitality

Role-play Observation

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## Role-play Observation

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on its right side, suggesting it's resting on a surface.



## APPENDIX J

### Project Graphs

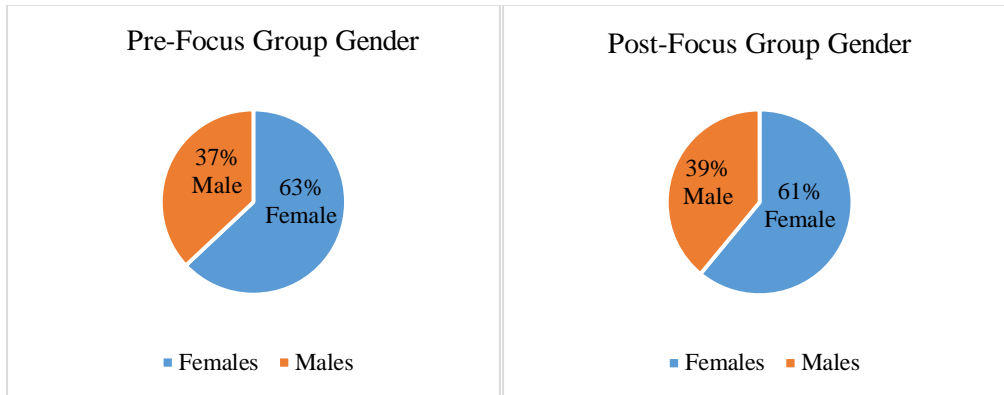


Figure 1

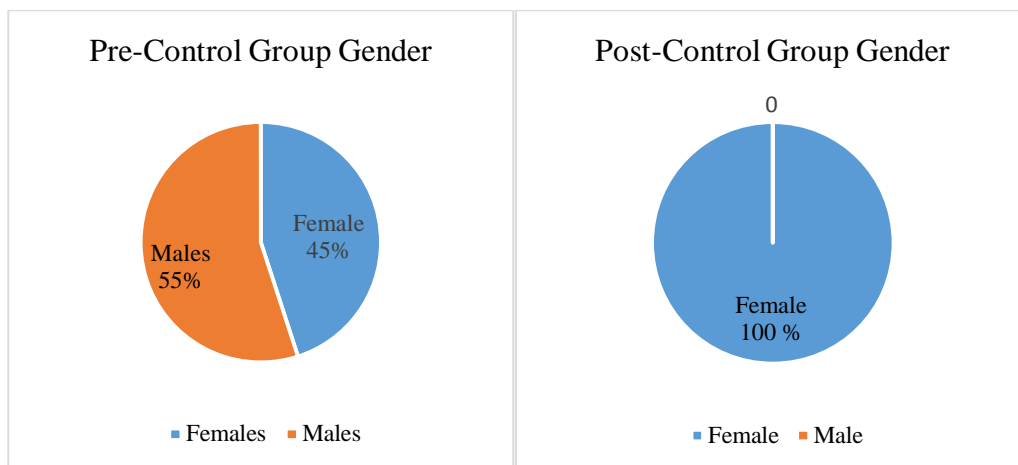


Figure 2

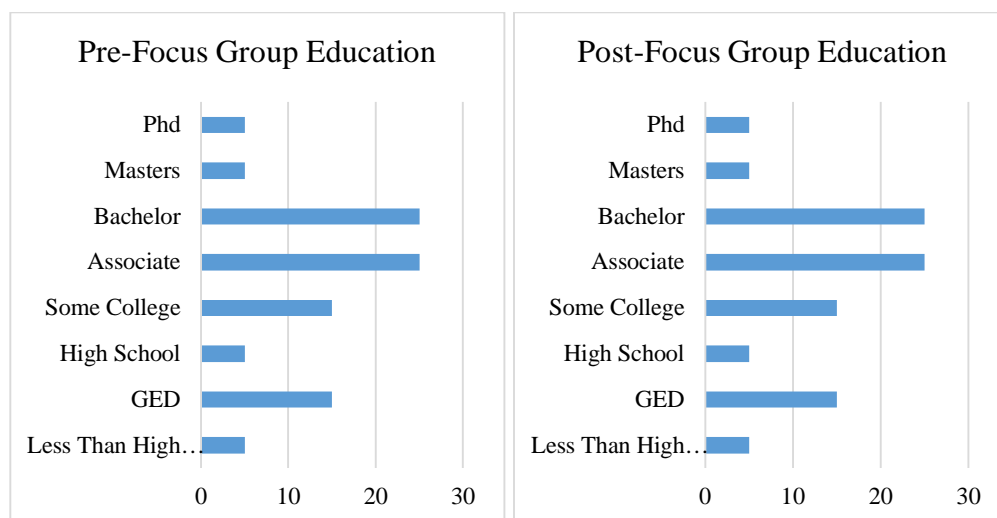


Figure 3

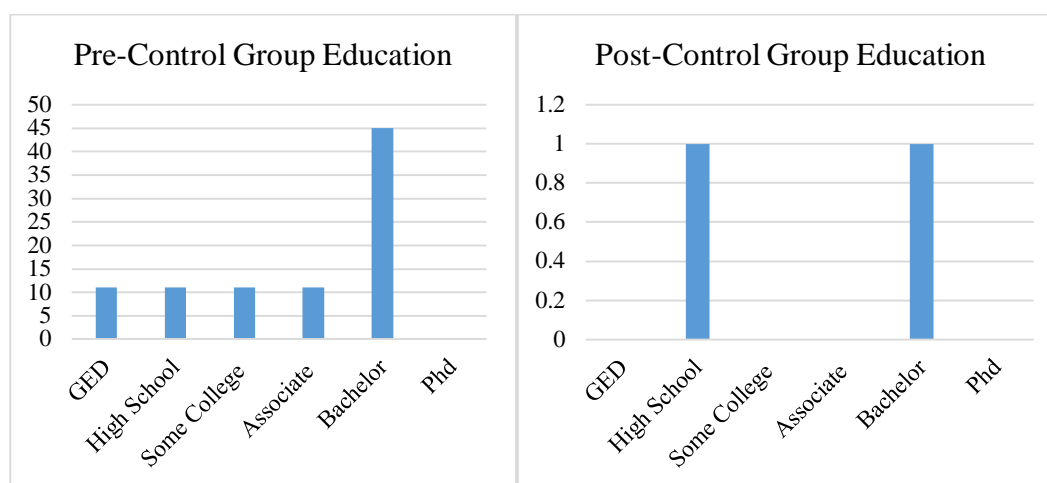


Figure 4

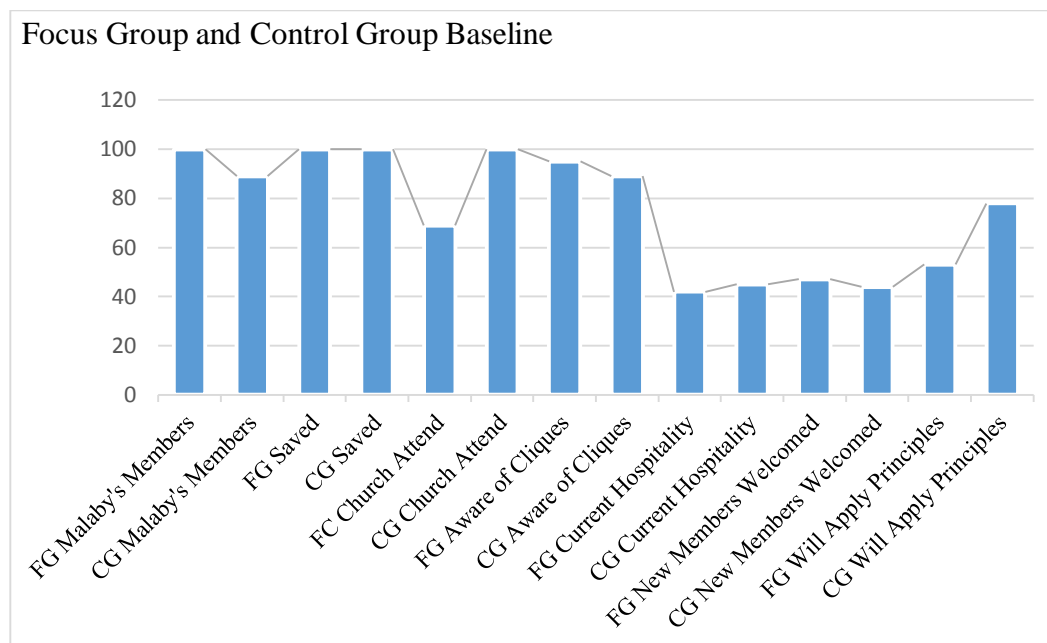


Figure 5

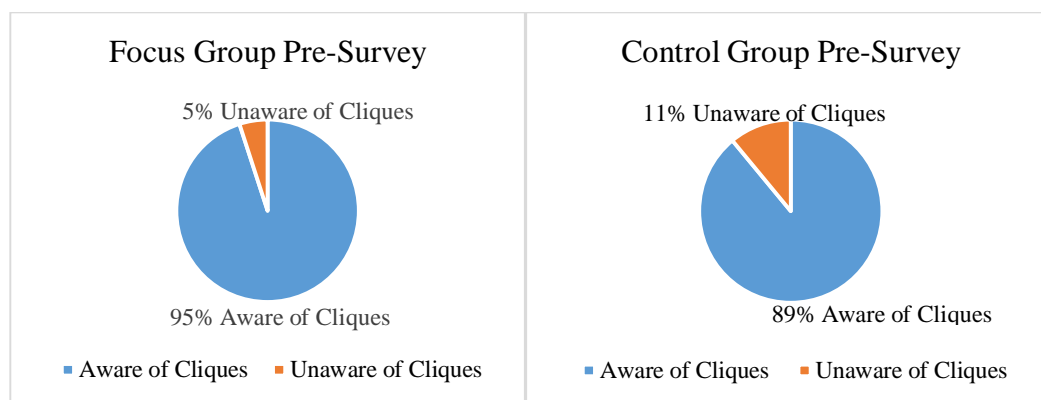


Figure 6

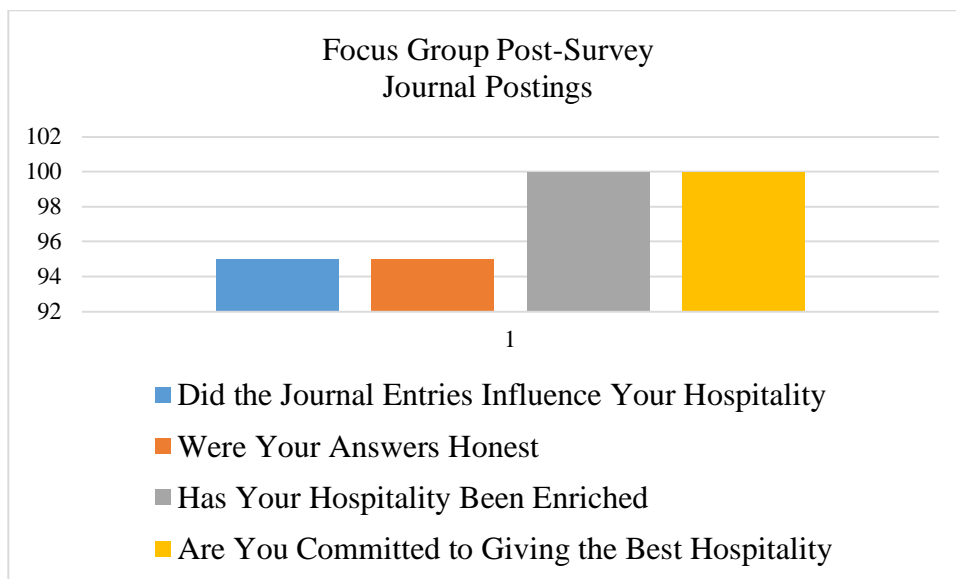


Figure 7

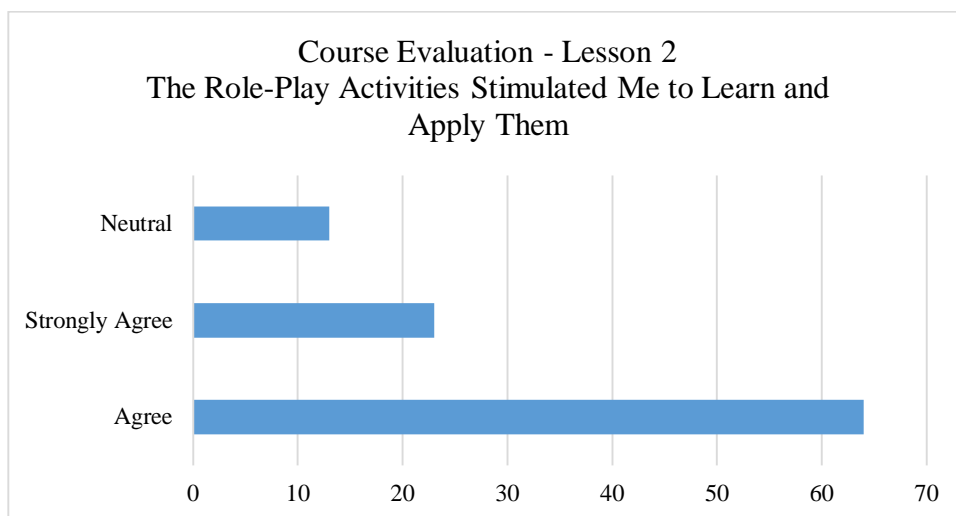


Figure 8

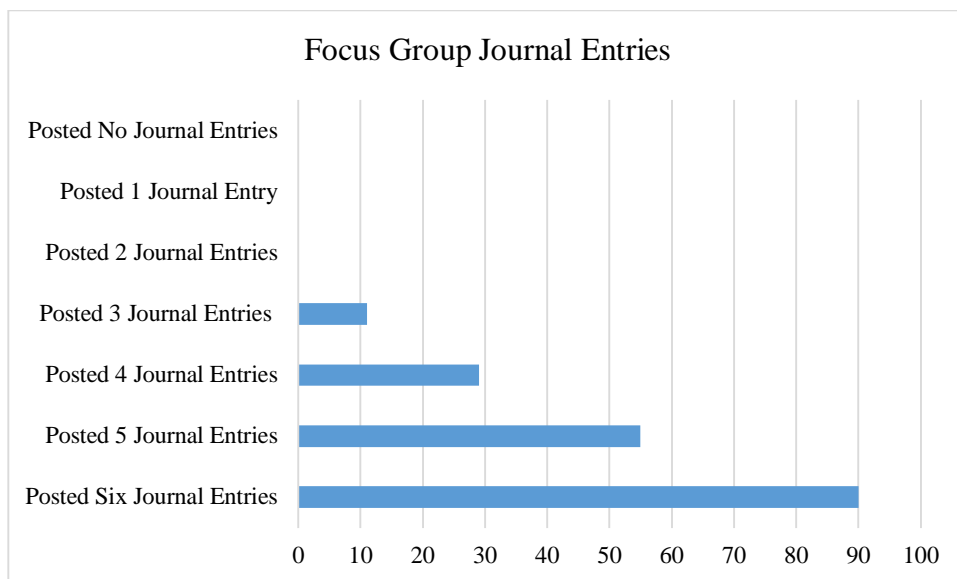


Figure 9

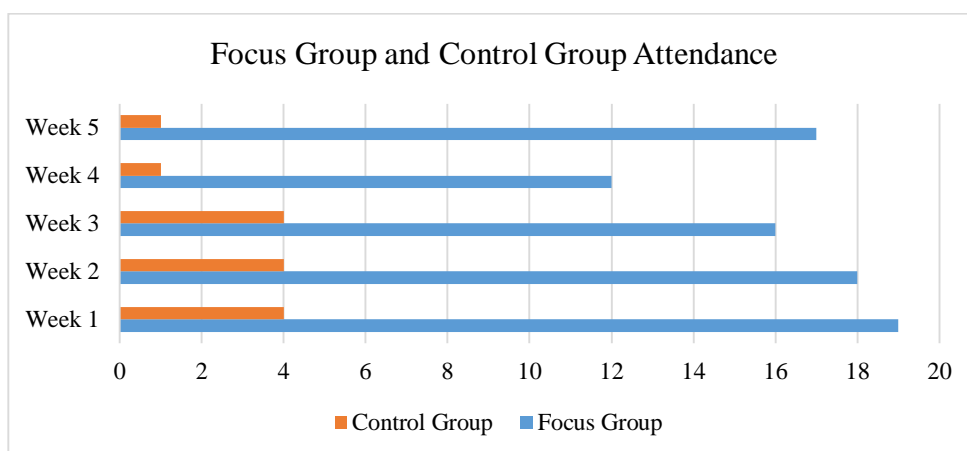


Figure 10

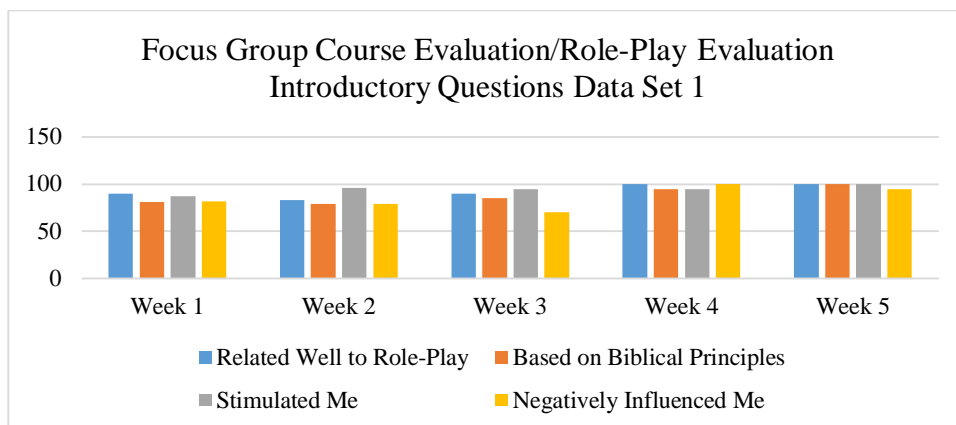


Figure 11

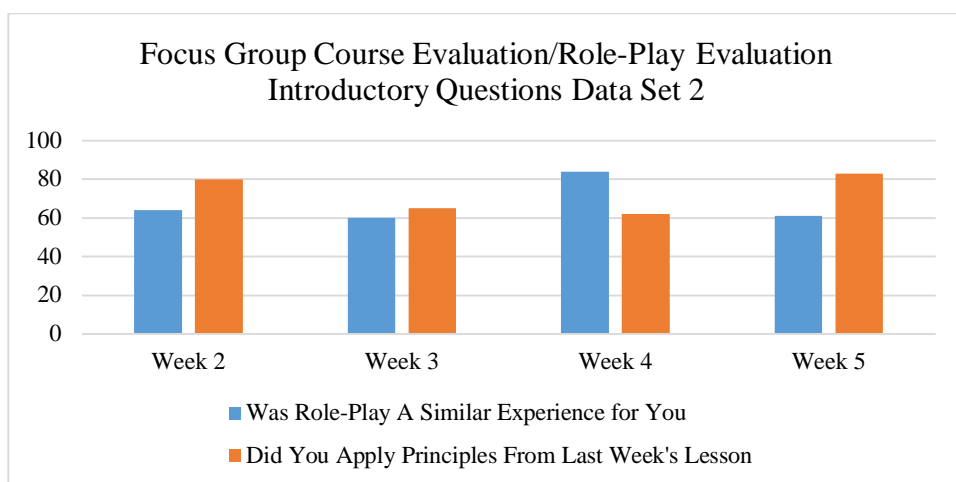


Figure 12

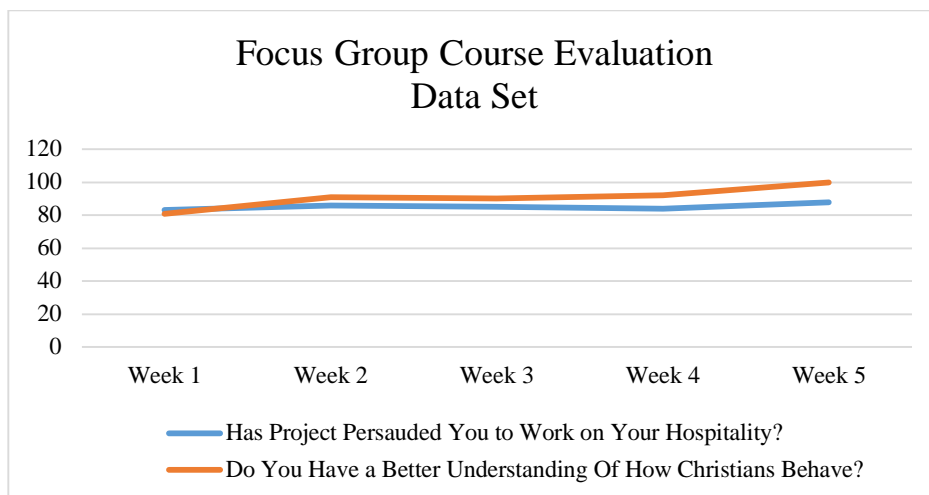


Figure 13

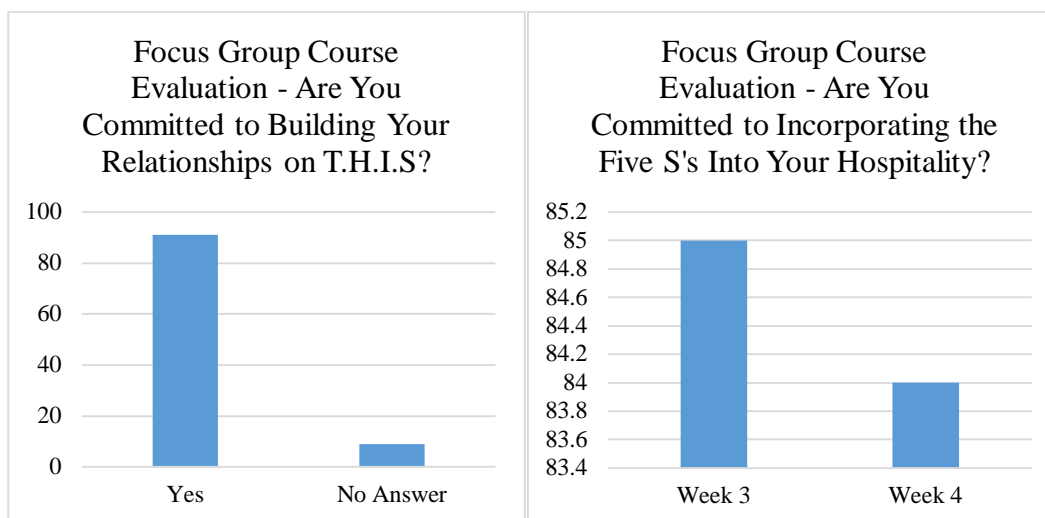


Figure 14

Figure 15

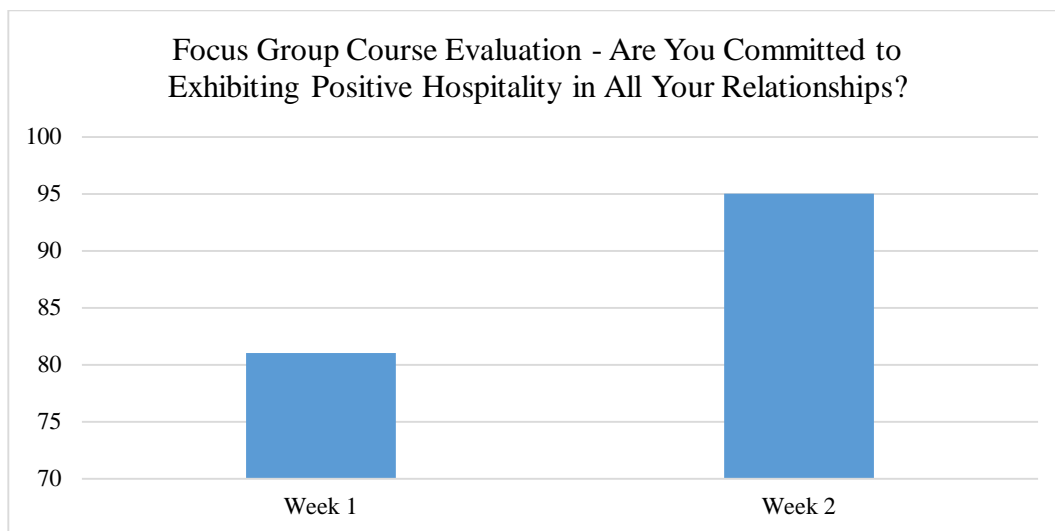


Figure 16

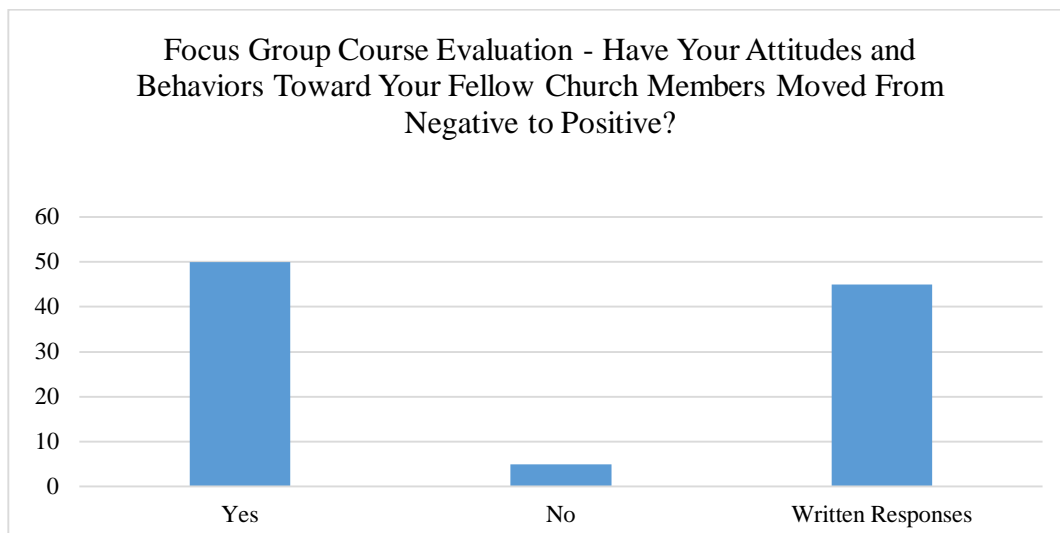


Figure 17



## APPENDIX K

### Journal Entries

All editing done to the journal entries are *Italicized*.

#### Responses 1.1

Journal Entry 1 – Document your experience with personal relationships with each other at Malaby's. Report one positive or negative experience that you may have had with someone here at Malaby's. Do not record names or dates.

##### Participant 1

For the most part, I can say truthfully that I have not had any negative experiences here at Malaby's to date. My experiences have been positive. The one experience that resonates most with me is *the* Hats Parade fundraiser. Everyone was cooperative and working towards the same goal, which was advancing God's kingdom.

##### Participant 2

My personal relationships have been mostly positive at Malaby's. Most of the people of the church have been positive and exhibited a Godly behavior.

A positive experience has been when I have needed some help with getting stuff for my family; someone has stepped up and *helps* my family with no hesitation.

One negative experience has been someone talking about the way I dressed, just because I didn't dress to their standard. They were disappointed in me and felt I was disrespectful to the church.

##### Participant 3

When I *returned* to *Malaby's* over thirty years ago and was elected as a Trustee, *no* one invited me to the Trustee ministry although I had been elected by the church body. I felt like leaving and *joining* another church. Then one day one of the trustee's *asked* me to come and be a member of the trustee ministry. It made me feel good because *they asked* me to hold the position I was elected *to*. Because of his concern, I now feel welcome and want to do my best to be the best I can in *God's* house.

## Participant 4

No written response

## Participant 5

We have felt love from MCMBC from day one. Especially the senior's with cakes, cookies, jams, preserves, etc. Even the officers have been hospitable while conducting the business of the church.

We have developed friendship that will last a long time, *lifelong* relationships.

## Participant 6

When I needed help to pay my bill and I went to my church to ask them could they help me, the person that I *talked* to was very nice and understanding. *Thank* God for having a family like this. I haven't had *someone be* negative to me but I have seen someone who *was* negative to someone else. I *tried* to talk to that person *and tell* them that they should *not* be mad *but to* just pray on it and God will help them.

## Participant 7

There was a guy that attended Malaby's whom he and I became good friends. We were both going through similar situations in our lives and we felt God brought us together to help each other through that time. I really enjoyed talking with him on the phone for hours and attending church services together. Each day we would discuss daily devotionals and how they were confirmation of discussions we had the day before. We would talk about anything which helped to ease the pain we both were going through. We talked of childhood dreams, hopes for tomorrow, and secrets. We were there for each other. I really miss him. I think about him every day. The time we had together was very brief. A promotion in his career took him away. Sometimes change can be good, sometimes not so good. A time for every season. A time for every purpose.

## Participant 8

In the late year of 2001 we *joined* Malaby's. We *are* love because we are created in god's image, *that's* the biblical part. Getting to the Hospitality part, I was *talked* about *and lied* on but I went on in the name of my father. We remember *that* a person told us, *it's* not the church *but* the people in the church.

## Participant 9

My personal relationships with members of Malaby's *are* great or often better. As we studied lesson 1 I realized that I use the biblical principles that are the pillars of a relationship. The use of the principles were natural, without knowing, in the attempt to grow to be a better person/Christian. Negative experience: One member didn't put tithe/offering in envelope as indicated. He was informed and accused me of stealing. But because of the natural use of the biblical principle, I was able not to make a negative situation worse.

## Participant 10

Negative Experience with *someone's* tone of voice in the fellowship hall *while* serving food.

## Participant 11

Positive: Being *encouraged* to participate in a Vacation Bible School skit at Malaby's and working as a team to come up with the skit presentation. The instructor encouraged me because I don't like to speak in front of a crowd of people. She said to me "you can do it" and gave me some examples and scripture references.

Negative: Doing my most vulnerable time of trying to find employment a minister said to me you don't really want a job. This really hurt coming from this person because I felt that they would support me.

## Participant 12

This person would see me coming toward them *and* they wouldn't speak. Once I got closer they'd turn their head to me. I still spoke to them because sometimes people just Dog Gone foolish, but *needless* to say they started speaking to me. I think they were looking at my face *and it* made them feel *confused*. So they're a wonderful Child of God. I'm glad I didn't blame them with harsh words. God knows and he hears everything what we're thinking before we say anything. We just have to learn to forgive people. Especially something like not speaking to you. Me and this person have *established* a quality relationship with each other. This person and I had a relationship with God. Thank God for letting me and that person *lean* on his understanding. In all your ways acknowledge him, and he shall direct your paths. Proverbs 15:1 God is good all the time, I'm glad we Christians love him and he loves us too. So we'll learn to love others and form good, loving relationships with one *another*.

## Participant 13

Here at Malaby's I have had some great *experiences* here. *I was always greeted in a positive.*

## Participant 14

I have had very positive experiences at Malaby's. Everyone has been warm and welcoming. People are always willing to help and they are supportive and encouraging. The only bad experience I had was with *an* interim pastor who criticized me for a family member not coming to the church. This pastor did not know anything about me or my family member and openly criticized me in front of the church leaders. I continued to be cordial towards this person while they were at Malaby's but I did *lose* some respect for them as a church leader, pastor, and role model. Prior to this experience, I looked up to this person. I prayed for the person and forgave them and asked God not to let me harbor any feelings towards them.

## Participant 15

I have not had an especially negative experience at Malaby's. My personal interactions are somewhat limited to Sunday worship service and occasional visits to the sick and shut-in. These limited interactions may, in part, result from my personality; I am mostly an introvert. I strive to form "relationships" that are honest and sincere. I believe that my dealings with others here at Malaby's have been truthful, honest, integrity-based, and sincere. I believe that "others here at Malaby's" have afforded me the same consideration. My relationships have been positive.

## Participant 16

Neg. - When a couple of women verbally put down others who were not members, but attend regularly.

Pos. - Members have *complemented the* youth on doing a great job with the youth moment.

Pos. - Members have praised other members for doing a kind deed.

Pos. - When others stepped up to volunteer to pay others tithes for that Sunday.

## Participant 17

Since I have been at Malaby's I have seen a greater number of people that I can say were truthful and untruthful. I believe that most are honest. They reflect that they want to do things in a Godly manner with integrity. They seem to be in sincerity with what they do and say.

Participant 18

What I got from this is that you have got to show people love. *You* can help the church to grow by using the element of life trust, truth, honesty, and integrity. *And* sincerity *is* important in *growing* a church home.

#### Responses 2.1 – Lesson One – Enriching Personal Hospitality Employing *T.H.I.S.*

Journal Entry 2 Question 1 – What are your thoughts concerning the information you are receiving on hospitality and relationships?

Participant 1

It makes sense that my relationship with God will foster a positive relationship with others. Truthfulness, honesty, integrity, and sincerity are the pillars of a God filled relationships.

Participant 2

I feel that the information can only help my hospitality and my personal relationships.

The information will help me to have relationships based on God and what He expects and wants from me.

Participant 3

I feel great about what is required of each member to make everyone welcome and a part of the Malaby's X-Rd family. A relationship with everyone is what god would like for each of us to work *toward* as he has done toward each of us.

Participant 4

Sanctification, sacrifice, substitution, submission, survival along with truth, honesty, integrity, sincerity are key elements in being a *well-grounded* Christian.

Participant 5

It's good to have the biblical principles along with what we already practice in our lives.

Participant 6

First of all if you are a Christian you should be able to love everyone and be *truthful* about everything. Because if you say you love God than you should love anyone that *hates* you and the *ones* who hurt you. Because

God *loves* you and you know you have hurt Him. *And don't worry* He still *loves* you.

Participant 7

Very interesting. A welcoming study. Looking forward to the weeks ahead.

Participant 8

Deuteronomy says I ascribe to our God. He is “the rock.” His work is perfect. All his ways are *just*, a God of truth and without injustice. John also said, 19, and for their sakes I sanctify myself, that they also may be sanctified by the truth.

Participant 9

Glad to receive the information; it's great. It's a guide for us to grow by and continue to get better as a person and church.

Participant 10

It was very well presented. Very well explained.

Participant 11

You should always seek God before speaking the truth to someone and always be honest and sincere. Pray for a sincere heart so you won't hurt or discourage someone from participating at church or doing God's will.

Participant 12

A relationship with God of truth, honest, integrity and sincerity are pillars of the relationship. Once you have those *qualities* you're a very forgiving person. A relationship *is* built within your heart because God knows your heart. Have a good attitude and gratitude. Learn to treat your fellow man with gratitude. Learn to treat your fellow man with integrity at all times. To Christians in Rome, Paul wrote don't copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Romans 12:2

Participant 13

I feel hospitality was always given. When I come into this church *I feel* truth and integrity.

Participant 14

The information was very helpful.

## Participant 15

The information is relevant not only to our church family relationships but also to our immediate family, our work family, and our community family. We should always strive to be honest, open, and affirming in our dealings with others.

## Participant 16

It is very informative. It helps to reinforce the principles that I have already learned as a Christian.

## Participant 17

I think the information is good because it is all biblical and we should follow the bible in all our ways.

## Participant 18

Show love all the time. Help people to feel good about *themselves and they'll* keep coming back.

## Responses 2.2

Journal Entry 2 Question 2 – How do the biblical principles taught in tonight's lesson make you feel?

## Participant 1

The biblical principles have provided me with a solid awareness of what God says about relationships and how these relationships should be conducted.

## Participant 2

They make me feel that God should be your focus in every aspect of your life. Not just some parts.

## Participant 3

Tonight's lesson makes me feel as though I am a part of God's plan.

## Participant 4

I believe that the biblical principle in tonight's lesson does bring us in a closer relationship with God and also provides a calmer form of peace among those who are seeking a relationship with God.

Participant 5

It makes us feel more informed and positive.

Participant 6

It *makes* me feel better about myself and *I* have to love more. And try to help more people if I can.

Participant 7

Enlightened.

Participant 8

I enjoy learning about the Lord's beautiful word. *And when people read the Word very well I can understand it.* Thank you.

Participant 9

That I'm on track. Realize I'm using them naturally.

Participant 10

It made me feel very good.

Participant 11

Makes me feel like I'm on the right path and I should pray to stay strong in the way I treat others at church as well as outside the church.

Participant 12

I know I came from a long ways. I feel like a faithful *Christian*. I can greet anyone, strangers even members, with a good spirit. Trusting and high standards in one another.

Participant 13

That you should follow the rule.

Participant 14

The biblical principles taught tonight made me examine my own actions and how I interact with others.

Participant 15

I feel the need to strive to live a life without guile, a life that is pleasing to God, a life that shows others God through me. More importantly, I want to develop a more trusting relationship with God.



Participant 16

Like I need to work on some *more* things. Also to help instill these same principles in *youth*.

Participant 17

It makes me feel that I can trust myself and others by being led by the bible and what it *teaches*.

Participant 18

Check *myself*.

### Responses 2.3

Journal Entry 2 Question 3 – Did tonight's role-play activity offer any tools you can use in your speech to display warmer hospitality?

Participant 1

They were perfect examples of what we should do as Christians, but I make it a part of my daily life to treat others the way that I want to be treated.

Participant 2

Don't let your body sin on you also. Sometimes your body language and actions show your sin.

You should make sure that you use the biblical tools to ensure to that you are doing things right.

Participant 3

The role-play part made me warm and partial that through good *relationships* I can *help* a new member *to* better *decide to be* a part of the church.

Participant 4

Yes, it reaffirms what I try to do when dealing with anyone and that is to put a little thought in what I am saying. Sometimes we should, if the time allows, privately say what we are thinking then consider how it's going to be *perceived* by those who are hearing it. However, put some thought *into* it before speaking.

Participant 5

Yes, think and pray before you open your mouth.

Participant 6

Well I always tell my children don't say bad thing to anyone because you can't take it back always spell nice word to anyone.

Participant 7

Yes.

Participant 8

Yes.

Participant 9

You can define elements of T.H.I.S from the role-playing activity. The actual event showed encouragement.

Participant 10

Yes, you should keep a positive attitude at all times.

Participant 11

Yes, it showed how to positively influence and encourage a new member in the church body. *For* example; letting them know what the ministries at the church are and encouraging them to join some of the ministries.

Participant 12

Greeting someone with a positive outlook and making them feel welcomed. Appreciate them coming to praise God and don't look at them *negatively because* they might not come back again. As we put these spiritual practices into action, we'll have knowledge of God and our *ability* to love one another. Just stay prayed up *because* we don't know who's watching us. As a result, we begin to have a greater experience of closeness and intimacy with God and each other.

Participant 13

Yes, you can be positive *and* not negative when you meet new people in Christ.

Participant 14

Yes, the positive examples of the role-play.

## Participant 15

I'm not sure that I could ever be so rude as the character portrayed in the role-play activity. I, however, enjoyed the performer's demonstrations of an alternative interaction with a new member.

## Participant 16

Yes, it made me to be more aware of new members and their feelings.

## Participant 17

The tools used in the play were *tools* that I would not want to use. I would want to be *gentle*, kind, and friendly.

## Participant 18

Yes, the right way, and the wrong way to do people.

## Responses 2.4

Journal Entry 2 Question 4 – Do you agree with the Biblical principles on hospitality and being in relationship? Your answer may be YES or No, but please explain why you agree or disagree with what is being taught.

## Participant 1

Yes, I do because one should always be truthful, honesty, sincerity and use integrity in all relationships. Relationships based on anything other than these principles will not last.

## Participant 2

Yes. I agree that you should apply the Bible to every aspect of your life. It will help you to live right and in a Christ-like way.  
When we follow Christ and God's way, everything is better.

## Participant 3

I agree that tonight's lesson *is a* good building block to a better relationship.

## Participant 4

Yes, people are watching and God *is* long after we are *finished* talking. As to how we live, it is important that our light is clear and bright as *Christians so* that others, as well as ourselves, have a right relationship with God.

Participant 5

Yes, realizing that if you are in the right relationship with God you can maintain the right relationship with others.

Participant 6

Yes, because I *think* everyone *should* love God first and love *himself or herself* and *then* they can love everyone. *And* they will know how to be *truthful* and *honest* to everyone.

Participant 7

Yes, the Word says *it is* for a harmonious life.

Participant 8

Being in hospitality *means* to treat *people* right. I was taught that in my later years. Thank you Lord very much.

Participant 9

Yes, these principles or attributes are the foundation for great talks.

Participant 10

Yes, you should seek God first in all situations.

Participant 11

Yes, if you apply biblical principles to your hospitality on a daily basis it will cause you to show integrity *and* to be honest with others after seeking God first. And being sincere in all that you do and say to others.

Participant 12

I agree 100%. *It* will help you put into daily practice sound biblical thoughts, words, and actions *that* you can use in your relationship. Such as *with* family members, getting along, and the power to change. That's what Jesus wants us to do. *Be* kind to people you just might be *entertaining* an angel. (Romans 12:2) Few things better reflect the heart of Christ than for his church to be a place where burdens are lifted and the weary find rest. Most of all we can go the exact mile *and pray* for them.

Participant 13

Yes, God tell us to love one another.

Participant 14

Yes. Truth, honesty, integrity, and sincerity are important components of any relationship. Without any of the 5 components you *cannot* have a good relationship.

Participant 15

I believe that God calls us to be disciples. We are required to have open and honest, and faithful communion with others. I do not believe that this gives us license to be overly judgmental. Or to assume that our thoughts and beliefs are God's thoughts. I believe that it is important to meet people where they are to show God's love and to allow God to bring that person into the fold.

Participant 16

Yes, as Christians we should always use T.H.I.S.

Participant 17

I agree. We should do all things in a Godly spirit.

Participant 18

People will like you and the church can grow.

## Responses 2.5

Journal Entry 2 Question 5 – Will this information change the way you interact with your church family, your immediate family, and every one you are in relationship with?

Participant 1

No because I already conduct myself in a Christ like manner.

Participant 2

Yes, it will help me to repair damaged or broken relationships and to strengthen my other relationships.

Participant 3

It will definitely make me interact better with my church and those outside of the church.

Participant 4

This is for me *is* a supportive mechanism to continue in finding the right relationship with God and that by its increase I have even a better relationship among my family and church family.

Participant 5

Yes.

Participant 6

Yes, I have to show *my immediate family* that I love *them* more.

Participant 7

Yes.

Participant 8

I am pray that my church family will still be grateful *toward* people. But I am trying hard.

Participant 9

Just improve.

Participant 10

No, I always try to the right thing.

Participant 11

Yes, it will enhance and help me improve in any areas that I am weak *as it pertains to* interacting with church family and immediate family.

Participant 12

First forgive them forgiving is healing conflict with family members. We as Christians *supposed* to have a heart like Jesus when he forgave the *children* of Israel. Pray for ones that *are* not where you stand with God because they will get saved. Just keep praying for them. Someone prayed for you. Keep on praying. Joy comes in the morning. Holding *grudges* *makes* you miss being happy and *greeting comfortably*. You'll be the one feeling bad. How can *the* Holy Spirit move in your life with a bad attitude?

Participant 13

No.

Participant 14

Yes.

Participant 15

I hope this information will help me to grow and to think twice before I voice an opinion that might be hurtful to others. I hope that I will be enticed to read the Books of Wisdom.

Participant 16

Yes.

Participant 17

I pray to God that he show *His* spirit in me in everything I do *in my* relationship to others.

Participant 18

Yes.

## Responses 2.6

Journal Entry 2 Question 6 – What questions or comments do you have regarding this study?

Participant 1

None.

Participant 2

Are there *anymore* scriptures that can be applied to hospitality and relationships?

Participant 3

I feel that more classes or lessons on how *we* should act as Christian and followers are good.

Participant 4

I think this was a good lesson and that there is a lot of *positivity* in it. This lesson either *confirms* or *reestablishes* our Christian beliefs.

Participant 5

It is very informative and in line with our biblical principles.

Participant 6

None.

Participant 7

No written response

Participant 8

I am *blessed that* you *asked* me to study in this class.

Participant 9

Outstanding, *I* really enjoyed *it*, as I was made more aware of the principles I was already using.

Participant 10

I think it will be very exciting to take a part in this.

Participant 11

I enjoyed the lesson. Tonight I feel that everyone got a chance to express their opinions and *learn* something from the lesson.

Participant 12

You'll learn to better yourself with God in any daily walk *with honesty*, truth, integrity, and sincerity. I'm glad to attend this study; it will make me get stronger *with my* Christian attitude. There is always room for improvement on this Christian journey. (Amen)

Participant 13

No written response

Participant 14

None. Tonight was a good lesson.

Participant 15

Not at this point. Good study.

Participant 16

None at the moment.

Participant 17

I think the lesson is very mind bending and eye opening for all believers.



Participant 18

I like it.

Responses 3.1 – Lesson Two – How to Deal with Offenses and Display Christian Hospitality.

Journal Entry 3 Question 1 – What are your thoughts concerning the information you are receiving on hospitality and relationships?

Participant 1

I think that the information is very enlightening. We should strive to be peacemakers as opposed to troublemakers.

Participant 2

I think that we as Christians should learn how to be hospitable according to the bible and what God tells us to be.

Participant 3

When someone says something that is hurtful you should try to understand why they feel that way about you. Talk *to* the person or persons as to why they feel the way they do about you.

Participant 4

A committed Christian character is going to naturally reflect one of peacemaker *and* light bearer. And the salt of their character may reflect one of them at separate times and there may be times when all three are shown in a situation.

Participant 5

It makes us feel that we are living the way the Bible teaches. We walk by faith, not by sight. We also walk in love.

Participant 6

My thoughts *are that* if everyone *tries* to have peace in their *hearts* it would be a better world. *It is* like if someone *says* something that *hurts* your *feelings* just think and talk to God before you say something back to that person. Then you will have something good to say back. And that *might* make that person *think*.

Participant 7

Approach relationships with more patience. Be less defensive.

Participant 8

To *be* a Christian you have to carry *yourself* like one. *I would* rather be in peace with my brother and sister.

Participant 9

It's *enriching* and *enhancing*. *It makes* me a better Christian.

Participant 10

My thoughts are *that* I learned a lot on *how to keep* a good relationship with others. We should let our light shine everyday not just on Sunday. We should be Christ-like every *day*.

Participant 11

As Christians, Christ wants us to serve as peacemakers to the world. We should be *easygoing*. And the closer we get to God *the* easier we'll find it to keep the peace.

Participant 12

I have to be *committed to* being a Christian, carrying out these principles, *and getting* along with everyone.

Participant 13

*Hospitality* is a thing you should show all time because you know you are helping someone.

Participant 14

This lesson was an eye opening experience. Before tonight's lesson, I did not consider sanctification, substitution, or survival a part of a thriving relationship

Participant 15

After attending the two sessions, I find that I am more attuned to random instances of hospitality shown towards others and me.

Participant 16

I think that the information is very informative. It helps to keep me on track with the biblical teachings I have learned.

Participant 17

It was very enlightening.

Participant 18  
No written response

### Responses 3.2

Journal Entry 3 Question 2 – How do the biblical principles taught in tonight's lesson make you feel?

Participant 1  
I feel refreshed as God's laws are outlined about hospitality and how we are to treat one another.

Participant 2  
It lets you know that as Christians we should always look to keep the peace and bring God's peace to others and their lives.

Participant 3  
It taught me to love *the* person regardless *of* how they may feel about you. This is what God would have you to do.

Participant 4  
That *Jesus'* response of calmness that was shown to the disciples that were panicking on the boat in the storm gave peace to the disciples. *And* they saw *Him* as the salt they needed in what they perceived as a time of trouble.

Participant 5  
Personally, I think we are aligned with God's will and *principles*.

Participant 6  
It made me feel that I need to make peace with my family. If they do things that I don't like *I should* just love them still and look over them. *Also* pray for them and *ask* God to help me and help them to see the *things* they are doing *wrong*. Help me to be strong.

Participant 7  
Need to dig deeper in studying the bible and apply it more to my relationships.

Participant 8  
Matthew 5 "Blessed are the pure in heart. For they shall see God"

Participant 9  
Absolutely better.

Participant 10  
It makes me feel good. The information is very valuable to me.

Participant 11  
The biblical principles make me feel confident that *whoever* keeps peace will be blessed by God.

Participant 12  
*Getting closer* to God, walking with him daily, reading His Word, and standing on it.

Participant 13  
*It makes* me feel good about my relationship.

Participant 14  
It helped me equate them with the type of relationships Christ had with the church and the type of relationship he wants us to have with each other.

Participant 15  
I feel that I want to embrace the precipice of becoming “an instrument of God’s peace.”  
Striving to be the salt of the earth is an ongoing process that we repeat each day.

Participant 16  
That I need to be about my Father’s business.

Participant 17  
In doing these things, it *makes* me realize that these things are to be done daily.

Participant 18  
No written response

### Responses 3.3

Journal Entry 3 Question 3 – Did tonight’s role-play activity offer any tools you can use in your speech to display warmer hospitality?

Participant 1

Yes, it is best to be kind in speech so that *the* end results will be for the greater good.

Participant 2

Yes, *your* body language also tells a lot about how you feel and whether you are welcoming or not.

Participant 3

Tonight's lesson taught *me* to *accept* others feelings if they do not agree with your views or the way you *view* God.

Participant 4

Yes, we should be thankful for ushers! But even more than that we all should try to let our Christian life show that we all should Christ like examples. Even though it is a cliché, the statement "What would Jesus Do?" we should consider it when we find ourselves in some *situations*.

Participant 5

Yes, she went from being *rude* to *helpful*. Her tone, *from* brash to polite.

Participant 6

No, because I *always* try to help someone if I can. *If* someone asks me something, I try to answer them in a nice way.

Participant 7

Yes.

Participant 8

The Bible said to treat everyone right. And it also said for I say to you that unless your righteousness exceeds the righteousness of the scribes.

Participant 9

Forgive and move on.

Participant 10

Yes, you should always be kind to one another.

Participant 11

Tonight's *role-play* was about a new church member trying to find hymns and the other member wasn't sure where to find the hymns but she

volunteered to help the new member find the hymns. Yes, this displayed warm hospitality.

Participant 12

Be careful how you speak to people because God wants us to be nice and make peace and not be a peace breaker. Matthew 5:9

Hot mouth causes ships to sink and there is a time and place. Gentle words make the devil flee.

Participant 13

No written response

Participant 14

Yes.

Participant 15

The role-play activity helps us (me) to recognize the small, seemingly inconsequential comments that we make.

Participant 16

Yes, I need to always be aware of how and what I say. Be godly in every way.

Participant 17

Yes, very much so.

Participant 18

No written review

#### Responses 3.4

Journal Entry 3 Question 4 – Do you agree with the Biblical principles on hospitality and being in relationship? Your answer may be YES or No, but please explain why you agree or disagree with what is being taught.

Participant 1

Yes, you must have a relationship with God in order to bring dark hearts to Christ. Being the salt of the earth means leading by example.

Participant 2

Yes, as Christians we follow Christ. He was a peacekeeper and brought *peace* to everyone he talked to. As Christ's followers, we should also do the same.

Participant 3

Yes, I think you should always look at how God would have *you* react. You can always agree or disagree with someone.

Participant 4

Yes, when non-Christians do not see peace or salt as discussed in tonight's lesson. *The* light being shown *should* want others to come to Christ; we are *supposed* to be *his* vessels.

Participant 5

Yes, we were taught to treat others, as you want to be treated.

Participant 6

Yes, because I think everyone should have a relationship with God if you want to have a good relationship with your family and church family. This is the only way you can have a relationship with anyone. God *wants* everybody to love and be at peace with *everyone*.

Participant 7

Yes.

Participant 8

No written response

Participant 9

Yes, *improve on* examining yourself.

Participant 10

Yes, you should always be positive *and* not negative to people. Christ is always the same to us. We should love others like Christ love us.

Participant 11

Yes, because keeping the peace makes everyone happy.

Participant 12

Yes.

Participant 13

Yes.

Participant 14

Yes, because these are the examples that Christ displayed.

Participant 15

I strongly agree that as members of the Body of Christ we must show genuine and loving hospitality. We are part of one family and if we allow dissension to disrupt that bond, we sin against God.

We must be intentional in our efforts to help others, to guard our tongue and show God's love.

Participant 16

Yes, we should be sprinkling our salt (God's word) everyday, everywhere.

Participant 17

Yes, because it is biblical and the Bible is the right way to present yourself.

Participant 18

No written response

### Responses 3.5

Journal Entry 3 Question 5 – Will this information change the way you interact with your church family, your immediate family, and every one you are in relationship with?

Participant 1

Yes, I will take into account how I interact with others and base those interactions on God's law.

Participant 2

Yes. I will try to keep the peace in my relationships with family members and my church family.

Participant 3

Yes, I can respect someone *else's* views.



Participant 4

It encourages me to become stronger in my continuation of my examination of finding how to do better in my relationship with my family and church family. As well as those who may be in search of a relationship with Christ. Even if simply pointing them in the right direction. To my Pastor, associate pastors, or Deacon.

Participant 5

Yes, but we practice and believe in these biblical principles.

Participant 6

Yes, it will. I know I need to change the way I think about some people. I am *trying* to love everyone.

Participant 7

Yes.

Participant 8

We all are created in God's image so that *means* we all need to love one *another* in the name of our Father, which *is* in heaven. (Amen)

Participant 9

It will help improve myself.

Participant 10

Yes, I will always try to be very nice to everyone. Even *those people that* are negative to me.

Participant 11

Yes, it will encourage me to continue to express warm hospitality and be a peacemaker.

Participant 12

Yes, pray for your family member just as your church family too. Try to be positive about *situations* that *weigh* you down. *Pray* about everything that *upsets* you. The enemy *tries* to get you down and destroy you. *Put* me on God's path, *the* straight and narrow.

Participant 13

No, because I feel that my church family is great. I show love to them all.

Participant 14

Yes.

Participant 15

Studying this information and reflecting on God's words regarding hospitality will, I hope, further my faith commitment.

The trick is to put it all in practice, not only now, but after the study ends.

Participant 16

Yes, my family, and a coworker.

Participant 17

It will help all of us if we apply it and make it a part of our daily speech.

Participant 18

No written response

### Responses 3.6

Journal Entry 3 Question 6 – What questions or comments do you have regarding this study?

Participant 1

None.

Participant 2

None.

Participant 3

Because everyone does not agree *with* how they view God. They should not be looked down *on*. You must *always* be willing to explain *why* you feel the way you see God.

Participant 4

No written response

Participant 5

It is informative, inspiring, and in line in *with* what we say and do.

Participant 6

None.

Participant 7  
No written response

Participant 8  
No written response

Participant 9  
Great awareness.

Participant 10  
*Not* at this time.

Participant 11  
I feel this study is a great tool to point *out* what some Christians need to work on and reiterate for others.

Participant 12  
Peace with God teaches me love *in spite of* what kind of relationship you have with someone. I thank God for this study. It is not all about me; it is about *God's* way.

Participant 13  
I am learning a lot about trust. When you come across someone with a bad attitude, act with the Holy Spirit.

Participant 14  
None, tonight's bible study was great.

Participant 15  
This study will be beneficial to the entire church body as the church continues to grow. Practical and biblical-based advice on life's everyday issues will strengthen the congregation.

Participant 16  
None.

Participant 17  
It was and is very useful.

Participant 18  
No written response

### Responses 4.1 – Lesson Three – Incorporating the Five S's into Your Personal Hospitality

Journal Entry 4 Question 1 – What are your thoughts concerning the information you are receiving on hospitality and relationships?

Participant 1  
No written response

Participant 2  
No written response

Participant 3  
The information *made* me think about *how* to treat my fellow church members and people outside the door of church.

Participant 4  
Tonight's lesson was a continuation of our previous lessons where we dwell deeper in understanding the fundamental principles for successful relationships.

Participant 5  
Relationships between you and the person involved should be sanctified, private, and personal.

Participant 6  
I think if you use those words in your everyday life you *will* become a better *person* in *your* daily walk with God. *Also, you* will know how to love and *forgive* each other.

Participant 7  
The five S's makes you more humble.

Participant 8  
A Christian starts by showing *their* commitment *towards* relationship with Christ and the Holy Spirit.

Participant 9  
As I stated earlier, it makes you more aware.

Participant 10

It is being well presented.

Participant 11

Using the Five S's in your personal life takes *prayer*, dedication, and hard work. This is a process, but once you increase your relationship with God it becomes second nature.

Participant 12

*Be peaceful 24/7. You have to pray each day so that you can make it through. There could be someone that is having a bad day. I am saying needs a encourage word. God's word always calms. I believe God has a purpose for us. I agree with a positive relationship with God first and your hospitality will come out.*

Participant 13

Hospitality is always a good thing to practice because you never know when you need someone.

Participant 14

No written response

Participant 15

Each week's lesson brings a new perspective or twist on the word hospitality. I would not have associated "sanctification" with hospitality. While the concept is more than logical, I always looked at sanctification as a more spiritual doctrine.

Participant 16

It is a good source of information to help enhance what I already know.

Participant 17

The information was good.

Participant 18

Being a Christian, you have to put on your gear because you are a peacemaker. Our job is to bring people in.

#### Responses 4.2

Journal Entry 4 Question 2 – How do the biblical principles taught in tonight's lesson make you feel?

Participant 1

No written response

Participant 2

No written response

Participant 3

The principles taught tonight made me think about how I *can* handle situations that come up in my everyday walk.

Participant 4

When teaching or studying can be supported by biblical scripture, it is good.

Participant 5

We feel like we are on the right track with our relationship. It is framed on honesty, truth, integrity, and love (emotionally and spiritually).

Participant 6

It made me feel that I need to work on *something's* in my life.

Participant 7

A lot to think about but not unreasonable. If trying to live by God's word, it is not hard to do.

Participant 8

A peacemaker is a believer who is walking with God in the *footsteps* of Jesus.

Participant 9

Great, I am turning *into* a better person.

Participant 10

Good.

Participant 11

I should follow God's word and apply *His* word to my everyday living.

Participant 12

I *need* a little more Jesus. *It is* wonderful being the salt of the Earth. *Be* nice to sinners *as* well as *Christians*. Submit yourself to do right no matter

what you are going through. I know God will make a way for you. Reach out and touch God's hand, not man's hand. *The main thing that I ask God is to help me to make it through.* And say *encouraging words* to lift someone else that is going through.

Participant 13

No written response

Participant 14

No written response

Participant 15

Hospitality encompasses more than being nice, friendly, or welcoming. It requires a commitment to sacrifice, substitution, and submission.

Participant 16

Encouraged.

Participant 17

Not to rely on my own for good relationships but *use* the biblical way.

Participant 18

Do not push people away but bring them in our home of love.

#### Responses 4.3

Journal Entry 4 Question 3 – Did tonight's role-play activity offer any tools you can use in your speech to display warmer hospitality?

Participant 1

No written response

Participant 2

No written response

Participant 3

Tonight's lesson and role-play showed me how we can work out our disagreements.

Participant 4

Yes, we should be firm in our beliefs as was demonstrated in the role-play tonight. *But* we also should *recognize* that others have ideas that are better *sometimes* or their ideas may help to form a better thought or reason for our beliefs, which was also demonstrated in the role-play.

Participant 5

Yes, think before you speak. Pray and speak softly.

Participant 6

Yes.

Participant 7

Yes.

Participant 8

We have some of these people that think that hospitality is to take over everything around *them*.

Participant 9

Yes, think before you speak. Make an assessment of what you are going to say.

Participant 10

Yes, sometimes you may have to adjust to change.

Participant 11

Yes, *accept* others people's thoughts and feelings whether it takes you out of your comfort zone or not.

Participant 12

Watch how you *approach* and say things to people. *Actions speak* louder than words. Let your bright light shine not your dim light shine. Warm hospitality stays warm with a warm heart. *Let* God bring out good humble words.

Participant 13

No written response

Participant 14

No written response



Participant 15

The role-play activity exemplified the need to sacrifice one's opinion, listen to others, and receive the spiritual wisdom of others.

We sometimes become too set in our ways and neglect to be willing to enter someone else's world or walk in their shoes.

Participant 16

Yes, even though someone may be argumentative or snappy, you can bring flavor to them by being positive.

Participant 17

Yes, be careful in *your* speech to *others*.

Participant 18

Yes.

#### Responses 4.4

Journal Entry 4 Question 4 – Do you agree with the Biblical principles on hospitality and being in relationship? Your answer may be YES or No, but please explain why you agree or disagree with what is being taught.

Participant 1

No written response

Participant 2

No written response

Participant 3

Yes, biblical principles of being in a relationship with others demonstrated how God would have us to work out the *differences* we have with each other.

Participant 4

Yes, because the principle of the five S's and T.H.I.S are supported by biblical scripture.

Participant 5

Yes, because it is biblical and God has a leading role in our relationship.

Participant 6

Yes, because I know *sometimes* I do not want to hear what *some* people have to say. I need to submit some of the time.

Participant 7

Yes, I can see how the five S's will enhance your life.

Participant 8

No written response

Participant 9

Yes, continue to provide information and examples on *how* to become a better person.

Participant 10

Yes, sometimes in relationships things will not always *go* your way. You may need to compromise.

Participant 11

Yes because the more you love others the closer your walk with God becomes.

Participant 12

Having a relationship with God forms Godly relationships. Then we can commit to being a Christian. Stay prayed up with biblical principles. God's promises are the right way. Stand on *His* word 100%.

Participant 13

No written response

Participant 14

No written response

Participant 15

I agree that as a spiritual body and as a Christian that we must be accountable to the needs of others. And that being accountable requires all aspects of hospitality as we are leaning in the study.

Participant 16

Yes, in every relationship we need to be godly.

Participant 17

Yes, the *tongue* is *truly* a two-edged sword.

Participant 18

It shows you how to love and talk to your *loved ones* and they will follow you.

#### Responses 4.5

Journal Entry 4 Question 5 – Will this information change the way you interact with your church family, your immediate family, and every one you are in relationship with?

Participant 1

No written response

Participant 2

No written response

Participant 3

Yes, most definitely.

Participant 4

Yes.

Participant 5

We *enjoyed* it. Live by them and try to *do* the best of our ability to incorporate them in our daily walk

Participant 6

Yes.

Participant 7

Yes.

Participant 8

No, because some of our church family do not care about *their* immediate family.

Participant 9

The information will improve the way I interact with my church family.

Participant 10

Yes, it will help me understand that I am not always going to be right in all situations. I need to always pray and seek God first for the right thing to do.

Participant 11

Yes, I will sacrifice for others.

Participant 12

Yes, be a blessing for others, Christians, and family members. Practice makes perfect. I pray I will let my thoughts be like God's thoughts. Stay on the pathway. Get *focused*. Things will get better as long as I stay positive no matter what comes *my* way. I have a spiritual mind *including* wisdom, faith, trusting, and believing in God. Phil 4:13

Participant 13

Sometimes because everyone in the church *does* not act the way, God *wants* you to act.

Participant 14

No written response

Participant 15

I've been encouraged by this study to broaden my perspective of hospitality and what the team encompasses to recognize that hospitality requires me to see others as God sees each of us, and to extend to others the same welcoming spirit that God extends.

Participant 16

No.

Participant 17

No written response

Participant 18

Yes.

#### Responses 4.6

Journal Entry 4 Question 6 – What questions or comments do you have regarding this study?

Participant 1  
No written response

Participant 2  
No written response

Participant 3  
*Relationships* between each other *are* very important part of our spiritual growth.

Participant 4  
No written response

Participant 5  
We *enjoyed* it. Live by them and try to *do* the best of our ability to incorporate them in our daily walk.

Participant 6  
I cannot think of *anything*.

Participant 7  
No written response

Participant 8  
No written response

Participant 9  
Again, *I* enjoyed *it and the* super awareness.

Participant 10  
N/A at this time.

Participant 11  
Your attitude towards others should be loving as God loved us by giving His only Son as a sacrifice for us all.

Participant 12  
I am glad, thankful, and blessed to study God's principles. *I have* a good attitude *towards* God, my brothers and sisters, *and* church members.

Participant 13  
No written response

Participant 14  
No written response

Participant 15  
No written response

Participant 16  
None.

Participant 17  
No written response

Participant 18  
Loving it.

#### Responses 5.1 – Lesson Four: Applying the Ten Points of Light to Personal Hospitality

Journal Entry 5 Question 1 – What are your thoughts concerning the information you are receiving on hospitality and relationships?

Participant 1  
Tonight's lesson was very enlightening in that it emphasizes how we are to interact and treat one another. Being honest and doing the right thing even in the face of adversity. Above all putting God first in all that you do is the highlight of the lesson.

Participant 2  
The world tries to make it hard for us as Christians to follow the Ten Points of Light. But we should do our best to follow and live by them and *to* pray to God for strength and endurance.

Participant 3  
The information discussed in *tonight's* class gave me the tools I need to be a better person especially when *faced with* some of the things talked about. *Such as* how to treat others I come in contact with daily.

Participant 4

It teaches us and raises thoughts as how we should live as Christians.

Participant 5

Our thoughts are the same; you must have love, truth, integrity, honesty, and sincerity in *everything* you do.

Participant 6

No written response

Participant 7

No written response

Participant 8

No written response

Participant 9

When we look at what has been discussed and add the Ten Points of Light.

Participant 10

My thoughts are good thoughts. All the information I am receiving are very vital to me. It helps me to be mindful that you should live so God can use you anywhere at any time. Live holy!

Participant 11

You should treat others with respect, be honest, and make decisions after praying and based on God's Word (bible).

Participant 12

Food for the soul and wisdom/strength for the ones who *are* trying to get where Christians are. *Be* a vessel of God *and* do not get angry so *quickly* with others. *Learn* to lean on God no matter what comes your way. *Be* humble so God can get to us.

Participant 13

Hospitality and relationships is something you have in your heart. You will receive hospitality when you show the same to others.

Participant 14

This week's lesson went beyond just relationships with other Christians and family members that we encounter.

Participant 15

The information presented will help me to adapt Christian hospitality as a way of life. The whole principle is broader than I first imagined. There is more to “community” than our next-door neighbor or church family. We must all go forth to show this hospitality to all.

Participant 16

Very informative values *that* I grew up with.

Participant 17

It was very enlightening.

Participant 18

No written response

## Responses 5.2

Journal Entry 5 Question 2 – How do the biblical principles taught in tonight’s lesson make you feel?

Participant 1

As I reflect on this lesson, I am reminded that *we* often allow our emotions to rule us but ultimately we should be doing what doth saith the Lord.

Participant 2

The part about honoring your elected officials is a tough part to do. We should do our best but when they do controversial things, it makes it tough to do. As a Christian, I think I should pray about it and ask God for help with that.

Participant 3

It tells me how wrong I have been in dealing with everyday life.

Participant 4

That it is each of our *responsibilities* to take advantage of these principles when the opportunity to use them *is* presented.

Participant 5

God is good, his mercy is everlasting. We are glad that we found Him. His principles and precepts will always be in our hearts and minds in the good times and even when we are going through.



Participant 6  
No written response

Participant 7  
No written response

Participant 8  
No written response

Participant 9  
Outstanding.

Participant 10  
It made me feel like there is always room for improvement in my life.  
*That's* my everyday response to coworkers and the ones I know don't like me.

Participant 11  
Biblical principles taught tonight make me to continue doing good works for others daily *while* sacrificing and submitting to God's will.

Participant 12  
Makes me feel *that* my light needs to shine brighter and smile with gratefulness. *I should* be more considerate when I speak to others. It may lift someone up. Do not let my problem be called out first. Think before I speak.

Participant 13  
It makes me *want to be* honest in everything.

Participant 14  
The 10 Points of Light should be implemented in my daily walk.

Participant 15  
I am recognizing the need to be welcoming to others not simply as a nice gesture but as a requirement of the faith. And to apply what I have learned not only to saints but to family members, coworkers, etc.

Participant 16  
I am on the right path, yet I still have some work to do.

Participant 17

In doing these things, it makes me realize that these things are to be done daily.

Participant 18

No written response

### Responses 5.3

Journal Entry 5 Question 3 – Did tonight's role-play activity offer any tools you can use in your speech to display warmer hospitality?

Participant 1

Yes, watching as well being aware of what you say to others is crucial. The tongue can bring life and death but we must beware that if we are to talk, we must be aware of the consequences.

Participant 2

It was a relatable. The scenarios *were* realistic and gave me an idea of how to handle a difficult situation.

Participant 3

Yes, you should know your neighbors well enough to have *a* conversation with them about *anything*.

Participant 4

Yes, the role play gives or gave us various points on how to view situations and circumstances of neighbors we may consider to be noisy or contrary.

Participant 5

Yes always love your neighbors. Speak kindly about everybody.

Participant 6

No written response

Participant 7

No written response

Participant 8

No written response

Participant 9

N/A

Participant 10

Be careful and mindful of the things you say about others.

Participant 11

Yes, to speak positively of others in all *situations*.

Participant 12

Calling people out of their name and seeing them with our own eyes not God's eyes. God's eyes let us see some good in others. Being *a* real Christian means a lot to God. Respect people and treat them the way you want to be *treated*. Honesty comes from our heart not our *mouths*. What is in the heart comes out the mouth so be careful how we talk to people.

Participant 13

Yes, it was good because you have to understand the elderly people and your neighbors. They need to be *spoken* to sometimes.

Participant 14

Yes.

Participant 15

Simply put, do not gossip. Be kind, be compassionate, and look for God in others. See Christ in others and treat everyone the way you wish to be treated, including those with whom we have little in common.

Participant 16

Yes, it reminds me to check on the elderly more.

Participant 17

Yes, very much so.

Participant 18

No written response

## Responses 5.4

Journal Entry 5 Question 4 – Do you agree with the Biblical principles on hospitality and being in relationship? You answer may be YES or No, but please explain why you agree or disagree with what is being taught.

Participant 1

Yes, obeying and relying on the biblical principles. *It* will teach us to lead by example and encourage others to seek the fruit of the spirit.

Participant 2

Yes, they are God's way and I should try to always follow them. And when struggling I can always pray to Him for strength.

Participant 3

God's word teaches us how to *live* the best life you can and how to deal with others in a Christian way.

Participant 4

Yes, we may be confronted with conflicts daily but *do* not let the conflicts change who we are as Christians.

Participant 5

Yes. God is good over and over again. So why can we not be the same?

Participant 6

No written response

Participant 7

No written response

Participant 8

No written response

Participant 9

Yes, *I* strongly agree. Continuing to improve in all aspects.

Participant 10

Yes, you should be respectful at all times. Even when the person has done you wrong for no reason.

Participant 11

Yes, because the bible teaches *us* how to deal with and treat others in our everyday lives. *And* examples are given.

Participant 12

God principles do not lie. First of all, we are following His paths. That's what makes us form good relationships with others. I believe in God's promises too.

Participant 13

Yes.

Participant 14

Yes, we should keep on praying. We should pray that God's will be done. He is sovereign and in control anyways.

Participant 15

I agree wholeheartedly with the principles and strive to adapt and embrace the principles as I learn more about the tradition of Christian hospitality.

Participant 16

Yes, I believe in the 10 points of light. If you are a true Christian.

Participant 17

Yes, because it is *biblical* and the bible is the right way to present yourself.

Participant 18

No written response

## Responses 5.5

Journal Entry 5 Question 5 – Will this information change the way you interact with your church family, your immediate family, and every one you are in relationship with?

Participant 1

Participating in this study has certainly made me more aware of my speech and interactions with others.

Participant 2

Yes, it will help me to improve those relationships based on how God wants me to.

Participant 3

Yes, I will work on things that I know I am guilty of doing when I talk to people.

Participant 4

Yes, it will be a tool or tools that will aid me in interacting with whomever I come in contact with.

Participant 5

Yes, it reinforces what we believe.

Participant 6

No written response

Participant 7

No written response

Participant 8

No written response

Participant 9

Not change *but* make me better.

Participant 10

Yes, it will.

Participant 11

This information will enhance my relationships with church family, immediate family, and others I come in contact with on a daily basis.

Participant 12

Yes, love God. Love yourself. I will teach you to love your church family and immediate family. Daily walking the King's highway. And fear God, not man. Keep praying each day using the Ten Points of Light principles. I know for sure everything is going to be alright.

Participant 13

No written response

Participant 14

Yes.

Participant 15

The 10 Points of Light “challenged” me, especially the home elected or appointed heads of state.

I truly admit that this is a tough one, which will require much prayer. I sometimes see elected officials as their political party rather than as individuals.

Participant 16

Yes, especially in honoring elected heads of state even if I disagree with them.

Participant 17

It will help all of us if we apply it and make it a part of our daily *speech*.

Participant 18

No written response

#### Responses 5.6

Journal Entry 5 Question 6 – What questions or comments do you have regarding this study?

Participant 1

None.

Participant 2

None.

Participant 3

I feel by being in this *study* I can grow in my Christian walk.

Participant 4

None. The lesson was clear and thought provoking.

Participant 5

This has been an informative study that we all can use.

Participant 6  
No written response

Participant 7  
No written response

Participant 8  
No written response

Participant 9  
Great training.

Participant 10  
N/A at this time.

Participant 11  
In all things you do, you should consult God through prayer and read your bible daily to make sure your life is lined up with God's will for your life.

Participant 12  
I got close to God.

Participant 13  
No written response

Participant 14  
None, the information was easy to understand with practical, everyday application.

Participant 15  
No written response

Participant 16  
None

Participant 17  
Yes, it was and is very useful.

Participant 18  
No written response



## Responses 6.1 – Lesson Five: Applying the Forgiveness Principle to Hospitality

Journal Entry 6 Question 1 – What are your thoughts concerning the information you are receiving on hospitality and relationships?

Participant 1

Forgiveness is God's law. If we are to be forgiven, we must learn to forgive. For it is a part of being in a relationship with God.

Participant 2

We as Christians should try to use these principles in the way we interact within our daily relationships.

Participant 3

My thoughts were that if you *do* not forgive someone for what they did then you should *not* want forgiveness *for* things you do or say. Forgiveness is *sometimes* the hardest thing you do.

Participant 4

Forming a perfect partnership with Jesus will make forgiving others easier because of our understanding of how Jesus *views* forgiveness. And because it is *His* desire it will make our burdens lighter and give us peace.

Participant 5

God wants us to apply biblical principles to developing personal hospitality and relationships. These should be built on T.H.I.S. and the 5 S's including love and forgiveness.

Participant 6

I thank God. Everyone should forgive each other. Because if you want God to forgive you, you have to forgive and ask God to help you to forget it. And try not to *think about* what the person did to you and let God take care of it.

Participant 7

God commands that we forgive others because we ourselves need forgiveness.

Participant 8

No written response

Participant 9

Forgiving is sometimes hard to do. This lesson taught and reinforced this critical aspect of self-development growth.

Participant 10

My thoughts are good. I know *there* is always room for improvement in my life.

Participant 11

I try to always do good works for others *and* this story enhanced my hospitality towards others.

Participant 12

Building your relationship with God and *treatment* of church family. And respect with family members, people period. I have *learned* what hospitality means in *God's* eyes.

Participant 13

No written response

Participant 14

Forgiveness is a very important part of any relationship. It is important for you to forgive other and for when you have been wronged by others.

Participant 15

I found the quote "God calls us to relationship and Jesus call us to partnership" especially astounding. I had not thought of it in that way but now see just how true it is.

Participant 16

Very good information. Strong principles on forgiveness and partnership with God.

Participant 17

It was very enlightening.

Participant 18

No written response

## Responses 6.2

Journal Entry 6 Question 2 – How do the biblical principles taught in tonight's lesson make you feel?

## Participant 1

I reflect on what it means to forgive and I feel revitalized and enthusiastic because while you acknowledge the wrong that has been done to you or someone else, you don't wallow in it. You obey God's law and forgive.

## Participant 2

They make me look at how I treat others and whether I truly *forgave* someone so that I may be forgiven and not hold on to any type of grudge.

## Participant 3

The bible teaches us how Jesus died for our sins. It also tells us that we should have forgiveness in our heart the same as Jesus had for us. Although you forgive someone, you may not forget the reason why you gave them a reason to be forgiven.

## Participant 4

The study of T.H.I.S. and the five S's are made clearer on how to apply them to a better relationship with God, Jesus, church family, family, and friends.

## Participant 5

I think we can forgive more. *Forgiving* one time might not be enough. Forgiveness is definitely a spiritual law, which is mandated by God.

## Participant 6

It makes me feel good about the way I should feel about *others even when* they do wrong.

## Participant 7

It is very hard sometimes to forgive others because there is a lot of extreme evilness in this world. The enemy purposely sets out to hurt us, it is hard to understand how, and why a person would do the things they do.

## Participant 8

No written response

Participant 9

It is a great feeling when your heart and conscious *are* clear knowing that you have forgiven someone.

Participant 10

It makes me feel good. I know that you have to forgive someone who has done you wrong no matter what the situation was.

Participant 11

One of the principles taught tonight was forgiveness. And prayer is need to forgive others.

Participant 12

Wonderful. Staying in Christ Jesus makes me stronger in my walk with Christ.

Participant 13

That truth, honesty, and integrity are things that you should practice all the time.

Participant 14

They make me feel blessed and fortunate to have a loving and forgiving God.

Participant 15

Encouraged to demonstrate the biblical principles of open, affirming, loving, honest, and respectful interaction with others. This has been my purpose from my youth and family upbringing. I now see it is a strong biblical principle.

Participant 16

I have work to do in making a prefect partnership.

Participant 17

In doing these things it makes me realize that these things are to be done daily.

Participant 18

No written response

## Responses 6.3

Journal Entry 6 Question 3 – Did tonight's role-play activity offer any tools you can use in your speech to display warmer hospitality?

Participant 1

Yes, approaching forgiveness using God's law as a guide is the best way when advising others *on* how to handle difficult situations. *Whether* you have wronged someone or have been wronged.

Participant 2

No.

Participant 3

Tonight's role-play demonstrated how sometimes it takes a lot *of* work to forgive someone. By *talking* things out, we may find it is not as hard as we thought.

Participant 4

Yes, to continue to remain calm in speech as we learned in a previous lesson. Along with our study tonight where *we* learned that there are consequences when we do not forgive and *when we* remember that we owe it to the Lord to forgive others as He has forgiven us.

Participant 5

Always pray in everything you do or say. Prayer brings peace in all situations because when you have peace from God our speech will change.

Participant 6

Yes.

Participant 7

Kind of.

Participant 8

No written response

Participant 9

It covered many of the items discussed in the study.

Participant 10

Yes.

Participant 11

Yes.

Participant 12

I know forgiving someone is healing *and* makes us feel better too. Just be kind to that person *because* God forgives us. You have to be spiritually wise, humble, and strong in faith. God makes things easy for us when we reach for *His* help. Christ knows our heart. We want people to forgive us. You will want them to forgive you. I do not want to trespass against God.

Participant 13

The role-play was great to let you know when you need advice.

Participant 14

Yes.

Participant 15

Being open to forgiving others requires prayer and some soul searching. As we say, "It's easier said than done."

Participant 16

Yes, when helping someone we need to be able to direct them to scriptural (biblical) help to go with what we are saying to that person.

Participant 17

Yes, very much so.

Participant 18

No written response

#### Responses 6.4

Journal Entry 6 Question 4 – Do you agree with the Biblical principles on hospitality and being in relationship? You answer may be YES or No, but please explain why you agree or disagree with what is being taught.

Participant 1

Yes, the godly way is the ultimate way of addressing forgiveness. God forgives us on a daily basis for repeated sins. So we should learn to do the same.

Participant 2

Yes, forgiveness is key to us as Christians. Christ forgave us and continues to even though we sin against Him. In order for us to be forgiven, we must forgive others.

Participant 3

The Bible teaches us that forgiveness and *relationships* work in hand. As we forgive, we build a relationship between each other.

Participant 4

Yes. We are to live in agreement according to biblical standards set forth by God. Because being in partnership with Jesus will lighten our burdens. *It* stated in our lesson that it is God's desire for us to be in godly relationships that will fulfill his purpose. And as Christians, our *objective* should be to fulfill God's desire *for our lives*.

Participant 5

Yes.

Participant 6

Yes because I know, I need to have a forgiving heart *towards* everyone.

Participant 7

Yes. It is hard but find a way.

Participant 8

No written response

Participant 9

Yes. These principles of truth, honesty, integrity, and sincerity make our relationship with God better.

Participant 10

Yes, you should follow God's word at all times. Be a follower of Christ not man.

Participant 11

Yes, forgiveness must happen if you want God to forgive you of your sins/wrong doing.

Participant 12

Yes. *It* makes a *difference* because *of* wisdom to know it's God's way instead of the devil's way. The Holy Spirit is interacting and protecting us from being in the flesh.

Participant 13

Yes.

Participant 14

Yes, the relationship between God and Jesus is what we should strive to have with God and with one another.

Participant 15

I agree that hospitality in all of our relationships enhances our interactions, but more importantly, it honors God.

Participant 16

Yes, forgiveness is needed if we are to have a relationship with God.

Participant 17

Yes because it is *biblical* and the bible is the right way to present yourself.

Participant 18

No written response

## Responses 6.5

Journal Entry 6 Question 5 – Will this information change the way you interact with your church family, your immediate family, and every one you are in relationship with?

Participant 1

This study has certainly increased my awareness of hospitality and how the biblical principles apply to our interactions and treatment of others.



Participant 2

Yes, I will try not *to* use the “forgive but don’t forget” principle. When you keep bringing back up the situation, it will embed into your head that memory of hurt and pain. And may cause you to not fully or truly forgive someone.

Participant 3

Yes, *this* lesson gave me tools to work with when having *disagreements* with someone by being a Christian. *You will* be more likely *to* understand why forgiveness is important to *a* relationship with your family and church family.

Participant 4

Yes.

Participant 5

No written response

Participant 6

Yes, it will because I have a better understanding *of* forgiveness.

Participant 7

Yes. Church folk can be some of the toughest to deal with but the Word commands it.

Participant 8

No written response

Participant 9

It has already. I am better from being a part of this study group.

Participant 10

Yes.

Participant 11

Yes.

Participant 12

Yes, I’ll deal with them from God’s point of view instead of my own understanding. Let God give me wisdom to forgive and move on to better

days. Show love because love is something to heal the soul. Love hides all faults.

Participant 13  
No written response

Participant 14  
Yes.

Participant 15  
This entire study has brought to the forefront an aspect of Christian belief that I had not considered in this fashion. Although I know we are required to be compassionate, to do good to others, to be kind and forgiving. I find that I now try to make a more conscious effort to show true hospitality. I have some work to do but I now have a plan to follow based upon scripture and instructions from this study.

Participant 16  
Yes, my immediate family especially. Life is too short not to forgive others.

Participant 17  
It will help all of us if we apply it and make it part of our daily speech.

Participant 18  
No written response

## Responses 6.6

Journal Entry 6 Question 6 – What questions or comments do you have regarding this study?

Participant 1  
None, I have enjoyed being a part of this study on hospitality.

Participant 2  
None.

Participant 3  
*While* being grounded in your faith you can better understand what God would do in *relationships* with your fellow man.

Participant 4

When is the next class? Good lessons.

Participant 5

No written response

Participant 6

None because I have *always tried* to forgive the *ones* that have hurt me in the past.

Participant 7

Great study! Wish you much success!

Participant 8

No written response

Participant 9

This study has been very educational. My relationship with God and members of Malaby's is much, much better. I need to make all my relationships special.

Participant 10

This *was* a very good opportunity. I learned a lot. I am so glad I *took* out the time to participate. Thank You Jesus!

Participant 11

I enjoyed participating in this study.

Participant 12

All 5 *lessons* have taught me how to establish quality relationships with each other. We must first establish a quality relationship with God. Must have biblical principles. Stay in *His* word/bible. God gives us wisdom for calling on *Him* first.

Participant 13

No written response

Participant 14

None. I enjoyed the lesson.

Participant 15

Thank you for the opportunity to be a part of this study.

Participant 16

None.

Participant 17

Yes, it was and is very useful.

Participant 18

No written response

## APPENDIX L

### Questions and Written Focus Group Answers

Question 14-List both the positive and negative changes the role-play activity may have given you.

- |                 |  |
|-----------------|--|
| Participant 1:  | I found new ways to say positive and encouraging words to others.  |
| Participant 2:  | The role-play activities gave me a clearer view.   |
| Participant 3:  | No Answer  |
| Participant 4:  | It taught me I should sacrifice more in tough situations.  |
| Participant 5:  | I came away with a greater appreciation of how important Christian hospitality is to the church body and new ways to apply the principals to everyday life.                  |
| Participant 6:  | No Answer  |
| Participant 7:  | Love others, even your enemies. Forgive and always be a light to everyone.   |
| Participant 8:  | No Answer  |
| Participant 9:  | No Answer  |
| Participant 10: | The role-play allowed me to examine myself. The activity showed me where I needed to improve my hospitality.   |
| Participant 11: | Changed my view on what it means to be hospitable from a biblical viewpoint. It helped me to understand how I have and have not been hospitable in the past.                 |
| Participant 12: | No Answer  |
| Participant 13: | How to approach someone with kind words; they may give you a hard time but forgive them. Jesus wants us to forgive and do unto others, as you will have them to do unto you. |
| Participant 14: | No Answer  |
| Participant 15: | No Answer  |
| Participant 16: | The role-play inspired me to reflect on my hospitality from a biblical viewpoint.  |
| Participant 17: | To think before I respond to someone and try always to be positive.  |

Question 19 – How has your hospitality been changed?

- Participant 1: I have vowed to speak to everyone, even if they do not speak back.
- Participant 2: I will use T.H.I.S. and the Five S's as tools in daily living.
- Participant 3: I gained knowledge in understanding T.H.I.S., the Five S's, and other Biblical principles. I now have true awareness regarding hospitality.
- Participant 4: I have changed and I will be more hospitable while driving my car, have more respect for elected officials, and be more willing to accept hospitality from others.
- Participant 5: I have always tried to be positive and hospitable but this lesson tells me that I can always improve and take it to a higher level by using the Biblical principles of this lesson.
- Participant 6: It helped me to treat people nicely who have wronged me.
- Participant 7: I am striving to be more like Jesus.
- Participant 8: I find myself extending hospitality to others over the phone or through email, who I may not see on a daily basis.
- Participant 9: I am more aware of being hospitable. I will use the Five S's and T.H.I.S. in my hospitality.
- Participant 10: It has changed me for the better because I treat people nicer.
- Participant 11: I now think about how others feel about me and what I can do better in everyday life.
- Participant 12: I will practice submission and sacrifice more often to my church family and my immediate family.
- Participant 13: I am getting along better with my church members and family members. It improved everyday contact.
- Participant 14: It has encouraged me to base my hospitality on Biblical scriptures and principles.
- Participant 15: As a Christian, I really want to follow God's way of interacting with others.
- Participant 16: I have a new commitment to being more humble and understanding of the next person.
- Participant 17: It caused me to think about other people's feelings.
- Participant 18: I am going to improve my hospitality because it is bad.

## APPENDIX M

### **Questions That Required Written Answers from the Control Group Post-Survey**

Question 11- In what ways has this study affected your personal hospitality toward others?

Participant 1: It has given me the principles that explain why we should do good hospitality.

Participant 2: Since Lesson 1, I have made a conscious effort to be more hospitable towards everyone. In addition, I have applied the principles learned in every lesson.

Question 14 – List the ways you would use these Biblical principles in your everyday hospitality.

Participant 1: No Answer

Participant 2: In our daily walk, we should treat others as Christ treats us, and do what he has commanded. These principles help to show examples of how to do this daily.

Question 16 – Did the role-play activities offer any ideas and words to say to improve your Christian hospitality? If yes, list any of the activities you may have incorporated into your personal hospitality.

Participant 1: I will try to be more helpful to others both spiritually and physically.

Participant 2: I will use T.H.I.S. and the Five S's principles in my hospitality.

Question 18 – Do you feel this curriculum has enhanced your personal hospitality?

Participant 1: No Answer

Participant 2: I have become more aware of the importance of personal hospitality.

## APPENDIX N

### Project Observer Journal Entries

Wednesday October 8, 2014

Lesson One – Enriching Personal Hospitality Employing *T.H.I.S.*

#### *Role-Play Activity - Speech Sins*

Actor 1: Hello, how are you? You must be our newest member.

Actor 2: Yes and I just finished the New Members class. I am so excited and looking forward to serving God.

Actor 1: Well, I can tell you do not know what God wants you to do, so I would not be so excited if I were you. You will probably just mess up.

Actor 2: Oh? (*She is taken aback by Actor 1's harsh words/response*)

Actor 1: That is right. Until you know what God wants you to do, you need to sit in that pew and be quiet. *Actor 1 walks away after hurting Actor 2's feelings and dampening his or her spirit.*

Observation:

Both actors look happy and ready to participate before the skit. Some of the responses were “The truth hurts sometimes” and “Everybody needs to be fixed of something.” Audience was caught off guard by Actor 1’s comments to Actor 2, “Oh no she didn’t.” Audience is interested in the skit. Audience members agree with the skit that some people are welcoming and some are harsh to new members. Some stated responses from the audience were “Our eyes and body language says a lot and shows sin.” “When I first came to Malaby’s, they treated me so nice, there was no place else I rather been.” The actors looked satisfied with their performance and truly portrayed realistic scenarios.

Wednesday October 15, 2014

Lesson Two – How to Deal with Offenses and Display Christian Hospitality

#### *Role-Play Activity – Being Salty and Let Your Light Shine*

Directions – You will find the first written conversation in the role-play exercise.

Two members from the Focus group have volunteered to write an appropriate



response to the first conversation and act out both conversations. Use all that you have learned in this class and draw on your own Christian wisdom.

Actor 1: Excuse me; do you know where the choir hymnals are?

Actor 2: No. I do not. Do I look like I keep up with choir hymnals or know where they are?

(Actor 1 has a decision to make – to behave like Actor 2 or to sprinkle flavor on Actor 2's attitude.)

Observation:

Actor 1: Looks happy and relaxed.

Actor 2: Looks happy.

Actor 2: Now she acts like Actor 1 has cussed her out.

Audience members laugh and find this situation hilarious. Audience connects with the skit/scenario.

Wednesday October 22, 2014

Lesson Three – Incorporating the Five S's into Your Personal Hospitality

*Role-Play Activity – Submitting to Another's Point of View*

Directions – You will find the first written conversation in the role-play exercise. Two members from the Focus group have volunteered to write an appropriate response to the first conversation and act out both conversations. Use all that you have learned in this class and draw on your own Christian wisdom.

Actor 1: I propose that our Pastor Search Committee exclude women from submitting resumes for our pastor vacancy. I am a witness that Malaby's has never had a woman pastor and probably never will. As for myself, I am Baptist born and bred until I am dead, and I pray I never see a woman as pastor here.

Actor 2: I disagree with what you just said, Deacon Harris. The Bible teaches from Acts 2:18, "Yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy."

Observation:

Actor 1: Acted his part well – acted like he was self-righteous.

Actor 2: Acted as if the Bible was going to change Actor 1's mind.

Both actors really got into the skit stressing and sticking to their own points of view.

The audience is paying close attention.

Finally, Actor 1: submits to Actor 2's point of view stating that he did not look at the Bible verses about how women should be quiet in church and submit to husbands the same way. He said he was going to go to the Bible and read the history to make sure what he was saying was right.

The audience is thinking. You can see it on their faces and in the discussion after the skit.

Wednesday October 29, 2014

Lesson Four – Applying the Ten Points of Light to Personal Hospitality

*Role-Play Activity – Honor and Respect Each Other*

Directions – You will find the first written conversation in the role-play exercise. Two members from the Focus group have volunteered to write an appropriate response to the first conversation and act out both conversations. Use all that you have learned in this class and draw on your own Christian wisdom.

Often in our speech, we sometimes do not watch what we say verbally and end up dishonoring or disrespecting someone. It happens when we gossip about someone or slander someone's name.

Actor 1: Hi Sister Jones. How are your elderly neighbors, Brother and Sister Williams? I have had them on my mind lately.

Actor 2: I just have to tell you, those two are the nosiest, meanest neighbors I have ever had the privilege of calling neighbor. I tell you, the both of them are just devils!

Observation:

Both are ready to participate and act out their role-play. Both are joking around before starting the skit.

The actors are acting out a realistic conversation about how to treat others and how to honor and respect them.

They take a negative situation and turn it into a positive one.

The audience is relating well to scene and laughing at the funny parts.

Wednesday November 5, 2014

Lesson Four – Applying the Forgiveness Principle to Hospitality

*Role-Play Activity – How to Forgive*

Directions – You will find the first written conversation in the role-play exercise. Two members from the Focus group have volunteered to write an appropriate response to the first conversation and act out both conversations. Use all that you have learned in this class and draw on your own Christian wisdom.

Actor 1:        You are my closest friend and I need your advice. I have done a terrible wrong to my brother and I do not know how to ask him to forgive me.

Observation:

Both actors look happy and ready to participate in the role-play.  
The actors act a positive scenario involving forgiveness first.  
The audience eggs them on telling them to “Put more expression into it.”  
The second scenario starts out negative with Actor 2 telling Actor 1 “Why bother to ask for forgiveness?”  
Actor 1 bases his answers on Biblical principles and scriptures. The role-play is realistic and very informative.

## APPENDIX O

### Course Evaluation Responses

Question 12B – If your answer is yes – briefly report how you may have used any of these principles in your hospitality toward others last week. This question is from week 2's Course Evaluation form.

|                 |   |
|-----------------|---|
| Participant 1:  | All of them, truth, honesty, integrity, and sincerity.  |
| Participant 2:  | I talked with my son and encouraged him to use honesty always.  |
| Participant 3:  | I strive daily to do what thus saith the Lord. I strive to be honest & sincere.   |
| Participant 4:  | Truth and sincerity.  |
| Participant 5:  | No Answer.  |
| Participant 6:  | N/A   |
| Participant 7:  | Being considerate of other people's feelings.   |
| Participant 8:  | I say hello even if I do not get a response. I smile and help even when others do not even ask, knowing they need assistance. |
| Participant 9:  | I try to speak nicely to people even when they do me wrong.   |
| Participant 10: | No Answer.  |
| Participant 11: | Patience.   |
| Participant 12: | Truth.  |
| Participant 13: | Sincerity.  |
| Participant 14: | Integrity, having integrity is having a good character, you can be trusted.   |
| Participant 15: | No Answer.  |
| Participant 16: | Truth and integrity are needed in every relationship.   |
| Participant 17: | No Answer.  |
| Participant 18: | No Answer.  |
| Participant 19: | N/A   |
| Participant 20: | N/A   |
| Participant 21: | No Answer.  |
| Participant 22: | I tried to apply all of them last week. I believe I succeeded.  |

Question 1 – Has this project persuaded you to work on your hospitality? (Week 2)

|                 |   |
|-----------------|---|
| Participant 1:  | No.   |
| Participant 2:  | No Answer.  |
| Participant 3:  | No Answer.  |
| Participant 4:  | Yes.  |
| Participant 5:  | Yes.  |
| Participant 6:  | Yes.  |
| Participant 7:  | Yes.  |
| Participant 8:  | Yes.  |
| Participant 9:  | Yes.  |
| Participant 10: | Yes.  |
| Participant 11: | Yes.  |
| Participant 12: | Yes.  |
| Participant 13: | Yes.  |
| Participant 14: | Yes.  |
| Participant 15: | Yes.  |
| Participant 16: | Yes.  |
| Participant 17: | Yes.  |
| Participant 18: | Yes.  |
| Participant 19: | Yes.  |
| Participant 20: | Yes.  |
| Participant 21: | Yes.  |
| Participant 22: | Yes, it has made me want to improve the way I interact with others. |

Question 2 – Describe what you have learned in your own words. (Week 2)

|                |  |
|----------------|--|
| Participant 1: | How the display of hospitality can positively or negatively affect others.                                   |
| Participant 2: | I had a refreshing experience. I try to display the correct behavior at all times.                           |
| Participant 3: | I learned that when we apply T.H.I.S. in our everyday lives we are following God's principles for our lives. |
| Participant 4: | I learned that your body language as well as your words speaks volumes to others.                            |
| Participant 5: | I will respond at the end of the course.   |
| Participant 6: | In all of my relationships I should have trust, honesty, integrity and sincerity.                            |
| Participant 7: | No Answer.   |

|                 |   |
|-----------------|---|
| Participant 8:  | No Answer.  |
| Participant 9:  | No Answer.  |
| Participant 10: | No Answer.  |
| Participant 11: | Nothing, tonight.   |
| Participant 12: | Pray for your relationships with everyone whether in long-term or in passing.                                   |
| Participant 13: | That Honesty is the best way.   |
| Participant 14: | That it is good to have truth, honesty, integrity, and sincerity in your walk with God.                         |
| Participant 15: | That we can all fail at our best.   |
| Participant 16: | To be more aware of others and how I represent God to them.   |
| Participant 17: | To Use T.H.I.S. in our life.  |
| Participant 18: | We have to be careful with what we say or do (verbal or nonverbal) to our fellow Christian Brothers or Sisters. |
| Participant 19: | No Answer.  |
| Participant 20: | No Answer   |
| Participant 21: | No Answer   |
| Participant 22: | No Answer   |

Question 3 – Do you have a better understanding of how Christians should behave and relate to each other? (Week 3)

|                 |            |
|-----------------|------------|
| Participant 1:  | Yes.       |
| Participant 2:  | Yes.       |
| Participant 3:  | Yes.       |
| Participant 4:  | Yes.       |
| Participant 5:  | Yes.       |
| Participant 6:  | Yes.       |
| Participant 7:  | No Answer. |
| Participant 8:  | Yes.       |
| Participant 9:  | Yes.       |
| Participant 10: | Yes.       |
| Participant 11: | Yes.       |
| Participant 12: | Yes.       |
| Participant 13: | Yes.       |
| Participant 14: | Yes.       |
| Participant 15: | Yes.       |
| Participant 16: | Yes.       |
| Participant 17: | Yes.       |
| Participant 18: | Yes, I do. |

- Participant 19: Yes, we should be positive and kind hearted to one another.
- Participant 20: Yes. We should always use God's Word to guide us every day.

Question 4 – Are you committed to exhibiting positive hospitality in all your relationships? (Week 4)

- Participant 1: Yes.
- Participant 2: Yes.
- Participant 3: Yes.
- Participant 4: Yes.
- Participant 5: Yes.
- Participant 6: Yes.
- Participant 7: Yes.
- Participant 8: Yes.
- Participant 9: Yes.
- Participant 10: No Answer.
- Participant 11: Yes, very much so.
- Participant 12: Yes, with God's help.
- Participant 13: Yes. I should apologize and ask for forgiveness.

Question 5- List the Main Ideas in Tonight's Lesson (Week 4)

- Participant 1: Be honest in everything you say and do. Do good works. Put God first in everything you do. Always do the right thing.
- Participant 2: Give honor to others.
- Participant 3: Be contemplative.
- Participant 4: Respect your superior even if they are wrong.
- Participant 5: We should fear God, do not use Christianity to beat others down, and respect our elected officials.
- Participant 6: Treat others nice. Praying for people in leadership whether you agree with their ideals or not. Being a role model to others and doing the right think in every situation.
- Participant 7: Be honest in everything. Do good works for all. Obey the laws and regulations.
- Participant 8: Reverence for God and the things of God.
- Participant 9: Honor and respect others-especially those that hold an office-not to dishonor them even if we do not agree with everything they do.

- Participant 10: No Answer.
- Participant 11: Show honor and respect even to those with whom we disagree. Practice the fruit of the spirit.
- Participant 12: Express love toward others who are saved and unsaved. Use honesty with everyone. Let your light shine.
- Participant 13: No Answer.

Question 6 - Have your Attitudes and Behaviors Moved from Negative to Positive? (Week 5)

- Participant 1: Yes. Treat everyone Godly.
- Participant 2: I always tried to relate positively with church members and not get involved with negativity.
- Participant 3: I generally do not have negative feelings about fellow church members.
- Participant 4: Positive.
- Participant 5: Being honest and faithful.
- Participant 6: Yes. I speak to more of the members who have wronged me.
- Participant 7: Yes. I am practicing on being more Christ like.
- Participant 8: I cannot say my behavior or attitude was negative, but it could be improved. I do feel that I have become more positive by being an effective listener and seeing others in a more positive light.
- Participant 9: Remain positive.
- Participant 10: My behavior has not changed
- Participant 11: Yes. Positively, as I try to be more humble.
- Participant 12: Yes
- Participant 13: I am a positive person with my church members
- Participant 14: I have always had a positive attitude toward all members.
- Participant 15: No.
- Participant 16: Yes. We should not have anything negative. We have disagreements we should work them out and forgive each other.
- Participant 17: I am committed to trying harder to be more understanding of others.
- Participant 18: No Answer.



Question 7 – What parts of the project would you like to see improved or removed? (Week 5)

|                 |  |
|-----------------|--|
| Participant 1:  | None.  |
| Participant 2:  | None.  |
| Participant 3:  | None.  |
| Participant 4:  | None.  |
| Participant 5:  | None.  |
| Participant 6:  | Remove harsh words.                                    |
| Participant 7:  | None. It was very well put together and planned out.   |
| Participant 8:  | I found that all aspects of the project were relevant. |
| Participant 9:  | None.  |
| Participant 10: | More time to discuss the role-plays.                   |
| Participant 11: | None.  |
| Participant 12: | None. Maybe have some snacks and a party at the end?   |
| Participant 13: | None.  |
| Participant 14: | None.  |
| Participant 16: | All this was good.                                     |
| Participant 16: | No Answer.   |
| Participant 17: | None.  |
| Participant 18: | More Role Play.  |

Question 8 – Other Comments (Week 5)

|                 |   |
|-----------------|---|
| Participant 1:  | No Answer.  |
| Participant 2:  | No Answer.  |
| Participant 3:  | I have enjoyed this study, finding it informative, biblical, and positive. I hope you are blessed by God in all your endeavors.   |
| Participant 4:  | I enjoyed the subject matter. Facilitator was outgoing, thoughtful, extremely considerate of participants. More importantly, she demonstrated a true love of God and her church family. |
| Participant 5:  | No Answer.  |
| Participant 6:  | No Answer.  |
| Participant 7:  | God is Good!  |
| Participant 8:  | This was a great study and I enjoyed participating.   |
| Participant 9:  | No Answer.  |
| Participant 10: | No Answer.  |
| Participant 11: | No Answer.  |

- Participant 12: No Answer.
- Participant 13: Thank you for letting me be a part of this class. It made me appreciate other people.
- Participant 14: No Answer.
- Participant 15: Superb Study.
- Participant 16: I've enjoyed the study, the feedback from others, and the hospitality shown.
- Participant 17: This was a great project, very informative, and interesting. God Bless and may God reward you with your degree.
- Participant 18: Great job, Rev. Barner. On target - thanks!

## APPENDIX P

### **Project Debriefing Statement**

Malaby's Crossroads Missionary Baptist Church,

Thank you so much for your help in my doctoral project! Your participation in this project study is greatly appreciated. I thank you for your attendance, undivided attention, and interactions. I could not have completed the doctoral program with your assistance.

I wanted to take a minute and summarize what the research we have done together is all about. You know what it means to me and it is important for you to understand what it means to this body of Christ. As you know, we have met for five weeks in a row, taken pre-surveys, post-surveys, and course evaluations. You have been tested on every aspect of the teaching curriculum and tested on your attitudes and behaviors. The purpose of the tests was to gauge the effectiveness of the teachings.

The analysis of the sessions is yet to be done statistically, but that has been the focus of the research. Your honest and anonymous answers to all the many questions will help me to determine the effectiveness of this study. The intention is to analyze all the data collected and summarize them in my final project thesis. I am striving for the mark of graduating on time in May of 2015 and the results of this study will be published next spring in the library at Gardner-Webb. I will donate a copy for the church to keep in the library, if you are interested in reading it in its entirety.

Again, thank you Malaby's Crossroads for your help in this study! May God bless us all as we continue creating a culture of Christian hospitality.

## APPENDIX Q

### Supplemental Focus Group Questions

1. In what ways has your understanding of Christian hospitality grown?

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2. What are the hospitality attributes you have observed in others?

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3. What are the hospitality attributes you wanted to add, change, or improve.

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4. What was your greatest take away from the project?

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## APPENDIX R

### Rewritten Role Plays

Lesson One – Enriching Personal Hospitality Employing *T.H.I.S.* - October 8, 2014

#### ***Original Role-Play Activity - Speech Sins***

**Directions** – You will find the first written conversation in the role-play exercise. Two members from the Focus group have volunteered to write an appropriate response to the first conversation and act out both conversations. Use all that you have learned in this class and draw upon your own Christian wisdom.

Actor 1: Hello, how are you? You must be our newest member.  
Actor 2: Yes and I just finished the New Members class. I am so excited and looking forward to serving God.  
Actor 1: Well, I can tell you do not know what God wants you to do, so I would not be so excited if I were you. You will probably just mess up.  
Actor 2: Oh? (*She is taken aback by P1's harsh words/response*)  
Actor 1: That is right. Until you know what God wants you to do, you need to sit in that pew and be quiet. *P1 walks away after hurting P2's feelings and dampening his or her spirit.*

From what you have learned from the biblical principles of truth, honesty, integrity, and sincerity, I would like for the two of you to rewrite the scene applying *T.H.I.S.* principles to the conversation.

#### ***Rewritten Role-Play Activity - Speech Sins***

Actor 1: Hello, how are you? You must be our newest member.  
Actor 2: Yes and I just finished the New Members class. I am so excited and looking forward to serving God.  
Actor 1: That is great! I am so excited you decided to join this church and I am looking forward to worshiping and serving with you. There are some awesome ministries here; anyone of them would be lucky to have you. I am sure you will do a great job at whatever God places on your heart to do. Have you thought about which ones you would like to join?  
Actor 2: Yes. I thought about the choir and becoming an usher.  
Actor 1: Fantastic! Come on, I am going to introduce you to the choir director and the president of the Ushers ministry.

Actor 2: Thank you so much.

Lesson Two – How to Deal with Offenses and Display Christian Hospitality –  
October 15, 2014

***Original Role-Play Activity – Being Salty and Let Your Light Shine***

**Directions** – You will find the first written conversation in the role-play exercise. Two members from the Focus group have volunteered to write an appropriate response to the first conversation and act out both conversations. Use all that you have learned in this class and draw on your own Christian wisdom.

Actor 1: Excuse me. Do you know where the choir hymnals are?

Actor 2: No. I do not. Do I look like I keep up with choir hymnals or know where they are?

(P1 has a decision to make – to behave like P2 or to sprinkle flavor on P2’s attitude.)

***Rewritten Role-Play Activity – Being Salty and Let Your Light Shine***

Actor 1: Excuse me. Do you know where the choir hymnals are?

Actor 2: No. I do not. Do I look like I know where the choir hymnals are?

Actor 1: I will just look in the choir stand myself.

\*\*There was a lot of laughter with this skit and I asked the actors if they were not going to resolve the issue. They felt like they had resolved the issue when Actor 1 said she would look for the hymnals herself. Using what they had learned they began again and acted out the scene to create a more Christ-like resolution.\*\*

Actor 1: Excuse me. Do you know where the choir hymnals are?

Actor 2: No. I do not. Do I look like I know where the choir hymnals are?

Actor 1: I will just look in the choir stand for one.

Actor 2: (Having a change of heart) I apologize. I will go with you and we will look together.

Actor 1: Ok – let’s go together and look in the choir stand.

Lesson Three – Incorporating the Five S’s Into Your Personal Hospitality – October  
22, 2014

***Original Role-Play Activity – Submitting to Another’s Point of View***

**Directions** – You will find the first written conversation in the role-play exercise. Two members from the Focus group have volunteered to write an appropriate response to the first conversation and act out both conversations. Use all that you have learned in this class and draw on your own Christian wisdom.

- Actor 1: I propose that our Pastor Search Committee exclude women from submitting resume's for our pastor vacancy. I am a witness that Malaby's has never had a woman pastor and probably never will. As for myself, I am Baptist born and bred until I am dead, and I pray I never see a woman as pastor here.
- Actor 2: I disagree with what you just said, Deacon Harris. The Bible teaches from Acts 2:18, "yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy."

***Rewritten Role-Play Activity – Submitting to Another's Point of View***

- Actor 1: Hey there Bro. Roberstson. You know it is sad we just lost our pastor. You know as the senior deacon of this church, I have been here for sixty-three years. I take care of whole lot of things around this church, I always have, and I love this church. All my years here, a woman has never been considered to pastor this church. As Chairman of this committee, I am requesting that we do not accept resumes from women. I have been around for a long time and there is no place for a woman to be a pastor of a church. Let me say this forcefully: as long as I am alive, there will not be a woman pastor of Malaby's Crossroads Missionary Baptist Church!
- Actor 2: Well, Bro. Deacon, I disagree with you wholeheartedly. You know God can and will use anybody. If you are the Christian you say you are then you know God used women to carry his word. Even in the Bible, it talks about Mary Magdalene, Ruth, Esther, and they all were used by God to carry his message. So how can you say that women are not fit when God can choose to use women as well as men to carry his word? So, I just as forcefully disagree with you!
- Actor 1: Well if you want to talk men and women in the Bible, who opened up the red sea so the Israelites to cross over on dry land? Moses did. Who was the person God loved the most in the Bible? It says that David was a man who was after God's own heart. Now a days, you are hearing about women wanting to preach, wanting to pastor, nowhere in the Bible is there a woman pastor. Not only that, today women want to CEO's, Senators, President of the Unites States, and they even want to be soldiers and generals. It is just down right ridiculous how they have stepped out their places and what God designed them to do and to be which is mothers, nurturers, helpmeets – the Bible says, and take care of the home. What is going on in this world? To think there is the possibility that I will

- go to church and there is a woman in the pulpit. I do not think so – no way!
- Actor 2: Bro. Deacon, after they had crucified, hung Jesus and stretched him out on the cross, whom did he tell to go and tell the Disciples? Was it a man?
- Actor 1: No.
- Actor 2: It was a woman. Therefore, a woman can carry God's word as well as man. When God chooses who he uses, I do not believe he looks at whether it is a man or a woman. God's purpose is for the Good News to be told so that the lost maybe saved. If you want the truth about it, some woman can administer churches better than men, evangelize better than men, and not to mention that some women can preach better than men! We must move forward in the search committee and if we are truly willing to have God send us our next pastor, we must include women in the search!
- Actor 1: Those are some good points you are making. I cannot believe I am submitting to your point of view. The thing that got me is being in God's will. I am changing my point of view regarding accepting applications from women. I know you want to do a happy dance about now. This is a hard one for me and I will be praying that God will show me the way.
- Actor 2: I know this is hard for you and I am very proud of you Deacon. I will not do a happy dance; just know that God is proud of you too.

Lesson Four - Applying the Ten Points of Light to Personal Hospitality – October 29, 2014

***Original Role-Play Activity – Honor and Respect Each Other***

Directions – You will find the first written conversation in the role-play exercise.

Two members from the Focus group have volunteered to write an appropriate response to the first conversation and act out both conversations. Use all that you have learned in this class and draw on your own Christian wisdom.

Often in our speech, we sometimes do not watch what we say verbally and end up dishonoring or disrespecting someone. It happens when we gossip about someone or slander someone's name.

- Actor1: Hi Deacon Jones. How are your elderly neighbors, Brother and Sister Williams? I have had them on my mind lately.
- Actor2: I just have to tell you, those two are the nosiest, meanest neighbors I have ever had the privilege of calling neighbor. I tell you, the both of them are just devils!



***Rewritten Role-Play Activity– Honor and Respect Each Other***

Actor 1: Hi Deacon Jones. How are your elderly neighbors, Brother and Sister Williams? I have had them on my mind lately.

Actor 2: I must give you a Christian's report regarding the Williams family. They are wonderful neighbors, friendly, always willing to help folks in the community, and I could not ask for better neighbors.

Lesson Five - Applying the Forgiveness Principle to Hospitality – November 5, 2014

***Original Role-Play Activity – How to Forgive***

Directions – You will find the first written conversation in the role-play exercise. Two members from the Focus group have volunteered to write an appropriate response to the first conversation and act out both conversations. Use all that you have learned in this class and draw on your own Christian wisdom.

Actor1: You are my closest friend and I need your advice. I have done a terrible wrong to my brother and I do not know how to ask him to forgive me.

***Rewritten Role-Play Activity – How to Forgive******Scenario #1***

Actor1: You are my closest friend and I need your advice. I have done a terrible wrong to my brother and I do not know how to ask him to forgive me.

Actor 2: Well, I do not know the full story or any of the circumstances that surround the wrong that you committed against your brother, but I can see that you are burdened by it. All things considered, I would suggest that you just give it some time, and things will work out so that you will an opportunity to talk to him about it, but for now, just wait.

***Scenario #2***

Actor1: You are my closest friend and I need your advice. I have done a terrible wrong to my brother and I do not know how to ask him to forgive me.

Actor 2: Romans 3:23 says, God know that we have all sinned and fallen short of His glory, but He forgives and loves us in spite of our shortcomings. If your brother is a Christian, then he will accept your apology as though the wrong never occurred; however, in this case since you are burdened by this wrong, you need to

demonstrate your integrity and ask yourself how Jesus would handle the situation. Jesus would tell you to follow the lead of the prodigal son in Luke 15. Carefully think about what you are going to say and be honest and sincere. Let your brother know that it was not your intent to hurt him in any way, and that you are seeking his forgiveness. Laying down your pride and admitting your wrong is not only the Godly thing to do but it is the right thing to do to regain your brother's trust. You have tried your way, and it did not work. This situation calls for God's expertise. Try it, I guarantee you that your burden of guilt will be relieved if you try God's way and seek your brother's forgiveness.

## APPENDIX S

### **Supplemental Focus Group Questions and Responses**

*Question One: In what ways has your understanding of Christian hospitality grown?*

Participant 1: Submission, forgiveness, honesty, and trust.

Participant 2: I smile more, I shake hands, and I have more truth and integrity about myself.

Participant 3: I use trust, honesty, sincerity, and integrity.

Participant 4: Peacemaking, love, integrity, and learning to love your enemy.

Participant 5: Handshaking, greeting with a smile, and showing love.

Participant 6: The way people greet each other, being kind and considerate.

Participant 7: A handshake and a smile.

Participant 8: Smiling, being friendly, and being kind.

Participant 9: Kindness, humbleness, joy, peace, love.

Participant 10: Honesty, smiles, being an attentive listener, and handshakes.

Participant 11: Happiness, cheerfulness, kindness, and loving.

Participant 12: Kindness, smiling, and being friendly.

Participant 13: Respect and kindness.

Participant 14: Being kind to others, smiling, talking with everyone.

Participant 15: I have seen others lend a helping hand, smile, shake hands.

Participant 16: Respect, self-control, honesty, submission, and humbleness.

Participant 17: I have observed folks telling folks off as well as observing kindness.

Participant 18: I hug more, handshake more, and I smile while greeting others more.

*Question Two: What are the hospitality attributes you have observed in others?*

Participant 1: Submission, forgiveness, honesty, and trust.

Participant 2: People smiling, shaking hands, truth, and integrity.

Participant 3: Trust, honesty, sincerity, and integrity.

Participant 4: Peacemaking, love, integrity, and forgiving each other.

Participant 5: Handshaking, greeting with a smile, and showing Christian love.

Participant 6: The way people greet each other now, being kind and considerate.

Participant 7: A handshake and a smile.

Participant 8: Smiling, being friendly, and being kind.

Participant 9: Kindness, humbleness, joy, peace, and love.

Participant 10: Honesty, smiles, being attentive to others, and handshakes.

Participant 11: Happiness, being cheerful, showing kindness, and concern.

Participant 12: Kindness, smiling and being friendly.

Participant 13: Being respectful and kind.

Participant 14: Talking with each other and being kind to each other.

Participant 15: I have seen others lend a helping hand, smile, and offer handshakes.

Participant 16: Respect, self-control, honesty, submission and humbleness.

Participant 17: I have seen others in disagreements and I have tried to offer Christian advice.

Participant 18: I have observed more hugs, more handshakes, more eager to speak and to smile.

*Question Three: What are the hospitality attributes you wanted to add, change, or improve?*

Participant 1: To hug more and to ask sincerely how life is going.

Participant 2: I smile more and offer assistance to others.

Participant 3: Become a better peacemaker, light bearer, and salt of the earth.

Participant 4: Forgiveness is the one thing I wanted more teaching on and to improve.

Participant 5: I have made a conscious effort to be more hospitable to other motorists.

Participant 6: By smiling as I share the Gospel with others.

Participant 7: I want to forgive more.

Participant 8: Greet people with a smile, being willing to speak first, even if they do not speak back.

Participant 9: I want to be more outgoing and greet people more within the church body.

Participant 10: I want to be kinder, more understanding, and always have something good to say.

Participant 11: I want to improve everything, and act and react in Godly ways.

Participant 12: To be more giving of time, assets, and myself.

Participant 13: Well, I do not know. I always smile and shake people's hands.

Participant 14: I wanted to change my attitude on forgiving people. This helped.

Participant 15: The only thing I did not do before was to offer encouraging words to others.

Participant 16: Be more humble, more understanding of others, smile more, and always say the right thing.

Participant 17: I needed to work on forgiveness. I reflected on not holding grudges.

Participant 18: I want to make others feel better. Offer words of encouragement.

*Question Four: What was your greatest take away from the project?*

Participant 1: That hospitality is essential. Jesus showed hospitality and if we are to be more Christ-like, we are commanded to do the same.

Participant 2: The teaching on sincerity. I have received false sincerity and I want to be honest in my concern for others.

Participant 3: My greatest takeaway was the teaching on T.H.I.S. – truth, honesty, sincerity, and integrity.

Participant 4: Learning to forgive in all circumstances. While it may be hard sometimes.

Participant 5: I learned that hospitality is what a Christian is. It is not an option because we are called to practice hospitality.

Participant 6: I discovered I like to give a handshake to get a person's attention and smile while I converse with them about the Gospel.

Participant 7: I learned to be polite to everyone.

Participant 8: Our hospitality has a lot to do with how people view us as Christians. We can turn people off by how we act or we can lead them to Jesus by how we act.

Participant 9: Smiling at people more to make them feel warm and welcome.

Participant 10: There were many. However, the role-plays and the class responses I remember most.

- Participant 11: If you are a true Christian then you will learn to walk and talk differently. I think of how others view me and I try to be on my best behavior at all times.
- Participant 12: Romans 12:13 encourages us all to practice hospitality whether it is our gift or not.
- Participant 13: Love everyone. Forgive more. Give thanks to people who help me, because when I thank them I am thanking God.
- Participant 14: If we call ourselves Christians, we must forgive each other and care for each other.
- Participant 15: The role-plays. The helped me to imagine myself in that situation and gave me ideas for ways to act and react in a Christian manner.
- Participant 16: I learned what the bible says about being kind to one another. I also learned that it takes the help of the Holy Spirit to guide us day in and day out.
- Participant 17: Sacrifice. Being willing to sacrifice being kind and hospitable to those who are kind and hospitable in return.
- Participant 18: I always felt it was the right thing to do to encourage others with kind words. Now I know it is Biblical and it is commanded of us as Christians.

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