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THE MISSION EFFECTIVENESS OF PROGRAM-DRIVEN AND
PURPOSE-DRIVEN CHURCH MODELS IN SELECTED
SOUTHERN BAPTIST CHURCHES

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the Faculty of

The Southern Baptist Theological Seminary

In Partial Fulfillment

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Doctor of Education

by

Malcolm Todd Cathey

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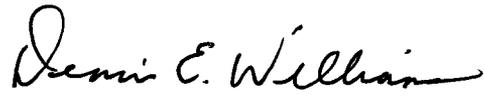
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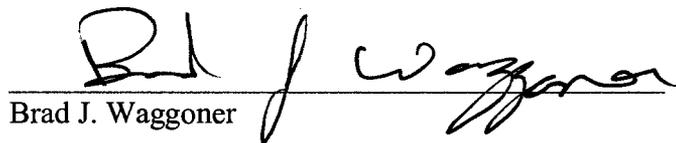
**THE MISSION EFFECTIVENESS OF PROGRAM-DRIVEN AND
PURPOSE-DRIVEN CHURCH MODELS IN SELECTED
SOUTHERN BAPTIST CHURCHES**

Malcolm Todd Cathey

Read and Approved by:



Dennis E. Williams (Chairperson)



Brad J. Waggoner

Date 12/12/08

In memory of
my father, Rev. J. D. Cathey, Jr.,
and in dedication to
my mother, Barbara Cathey,
and to my wife, Sheila,
daughter, Candice, and son, Cole.

Thank you for your
love and support.

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PREFACE

My deepest appreciation goes out to Dr. Dennis E. Williams, my supervising professor, who helped me to structure a study that will make a difference for Christ in the context of the local church. His love for students and his passion for Christ are evident. My appreciation also goes out to Dr. Brad Waggoner, who provided a great deal of valuable insight from his vast expertise in church leadership.

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My parents always encouraged me to do my best and raised me to fear the Lord. My father, who was a Southern Baptist pastor for forty-four years, gave me an example of a minister who remained faithful to Christ in the good times and in the troubled times. My mother, always the godly example, gave me continual encouragement throughout the process.

Sheila, my wife, who understands fully the rigors and stresses of academic pursuits, has never complained. She has been a constant source of inspiration all along the way.

I am most grateful to Christ. I am thankful for the salvation I have in Him. I am humbled to be a servant in His church. It is my desire to be used to help the church make disciples. “Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the Lord, and on his law he meditates day and night. He is like a tree planted by the streams of water that yields its fruit in its season, and its leaf does not wither. In all he does, he prospers” (Ps 1:1-3).

M. Todd Cathey

DeSoto, Missouri

December 2008

CHAPTER 1

RESEARCH CONCERN

The church as the body of Christ is the most extended image found in the New Testament (Erickson 1998, 1047). The church is a beacon of light shining through the darkness of sin illuminating man's path toward righteousness. The church is a herald proclaiming the promise of abundant life in a culture of death. The church is an ancient entity contemporaneously bearing a timeless message of faith into the cultural faithlessness of post-modernity. Throughout time, her buildings, programs, and methods have changed, but her purpose and mission remain constant.

Regardless of the age or the point in history, irrespective of the obstacles, despite the extent and severity of any persecution hurled against her, the Spirit-indwelt, supernaturally-empowered church has steadily marched forth, victoriously spreading the message of salvation to a lost world. J. P. Moreland has commented, "The Spiritual Formation Line presents discipleship to Jesus Christ as the greatest opportunity individual human beings have in life and the only hope corporate mankind has of solving its insurmountable problems" (Moreland 1997, 11). Like each successive era before it, the current culture brings new and diverse challenges to the church. Perhaps today more than ever before, the church finds herself in the tension of the already not yet, of being in the world but not of the world, of being a glimpse of the future in this present evil age.

Regardless of societal norms, the church is to fulfill the mandates of Christ and to continue in the tradition of the early church by fulfilling her mission through evangelism, discipleship, worship, ministry, prayer, and fellowship as described in Acts 2.

Introduction to the Research Problem

When compared to other organizations, the church is unique. In his book *Breakout Churches*, Thom Rainer affirms this observation by saying that “churches are quite different from any other kinds of organizations, including other non-profit entities” (Rainer 2005, 26). Part of this uniqueness stems from the fact that there is an organismic element present in the church that is not found in any other type of institution. Given an understanding of this uniqueness, a church successfully executing her mission thrives for many reasons. God’s supernatural blessing, passionate effective leadership, an understanding of congregational giftedness and community needs, organizational alignment with the official vision statement to carry out the six functions, a culture of excellence, and advanced strategic planning are all elements expected to be present in a vibrant, growing church.

One of the most critical issues for the church in the United States is that as a whole the church is not growing. Sadly, most churches are stagnant or declining. Gene Mims observes that saying that 70% of evangelical churches are not growing (Mims 2003, 102). Rainer agrees with Mims by stating that most churches are couched in mediocrity. Rainer observes that most churches “have good pastors and good lay people, but they have not broken out of their mediocrity” (Rainer 2005, 23). Rainer drives home the point by saying that “eight out of the ten of the approximately 400,000 churches in the United States are declining or have plateaued” (Rainer 2005, 45). Ed Stetzer provides an

even bleaker picture, “Although about 70 percent of SBC churches are plateaued or declining, the plateaued number does not tell the whole story for Southern Baptists or of any of the other denominations studied. Most recently, the Leavell Center at New Orleans Baptist Theological Seminary did a study revealing that only 11 percent of Southern Baptist churches were experiencing healthy growth” (Stezer and Dodson 2007, 25)

Since 1917, most Southern Baptist churches have used a program-based model to fulfill the biblical mission of the church. The original program-based paradigm, introduced by L. P. Leavell, consisted of five programs or organizations. In 1991, this model was reemphasized by many Southern Baptist leaders in the book by McCoury and May, *The Southern Baptist Church Growth Plan*. Whereas Leavell’s model focused on five programs, *The Southern Baptist Church Growth Plan* is built around six foundational programs and two emphasis programs. Today, most Southern Baptist churches implement all or varying components of this program-based model in their attempt to fulfill the Great Commission.

Rick Warren, pastor of Saddleback Community Church in Lake Forest, California, and the author of *The Purpose Driven Church*, argues that a clear understanding of purpose is a critical component of an effective church. Warren developed a model, known as the Purpose-Driven church, which focuses on purposeful organization and a life development process instead of a set of standardized programs to effectively accomplish the church’s purpose. With the advent of his book in 1995, and due to Saddleback’s huge growth, many Southern Baptists and even congregations of differing denominations have attempted to adopt the purpose-driven model. To his credit,

however, Warren does not simply accentuate the benefits of having a clear purpose, but he also implores churches to organize around their purposes (Warren 1995, 94). Even though Saddleback and other purpose-driven churches appear to have been hugely successful, D. W. B. Robbins claims that approximately half of the churches claiming to be purpose-driven are plateaued or declining (Robbins 2003, 135).

Research Purpose

The purpose of this study is to compare program-driven and purpose-driven models with self-reported mission effectiveness through the six functions of the church, i.e. evangelism, discipleship, worship, ministry, prayer, and fellowship in selected Southern Baptist churches.

Delimitations of the Study

There are numerous factors that can have either a positive or a negative impact on church mission effectiveness. Prominent among these are national contextual factors, local contextual factors, national institutional factors, and local institutional factors (Roozen and Carroll 1979, 39). National contextual factors include factors on the national level such as socio-economic and political issues. Local contextual factors include elements such as population shifts, neighborhood changes, and economic trends. These contextual factors are external to the church and are circumstances over which the church has no control (Geiger 2005, 7). National institutional factors include issues that are related to the church such as decisions made by and activities promoted by a denomination at the national level. The individual church has no direct control over decisions made by the denomination as a whole. Local institutional factors include such

variables as structure, programs, and leadership. These issues are directly controlled by the local church. Since the local church has no control over national contextual factors, local contextual factors, or national institutional factors, this study is delimited to examine only local institutional factors.

Consideration of only local institutional factors covers a very wide ranging category. Some of these issues include the length of time the church has been established, attitudes toward tradition, attitudes regarding finances, the personalities of the leaders, demographics of the church membership, the personality of the congregation, attitudes toward seekers, available parking, building space, space usage, condition and appearance of the facilities, and an understanding of the biblical purpose and mission of the church (Geiger 2005, 7). To investigate all of these variables would be impossible. As a result, this study has further been delimited to examine church mission effectiveness through the biblical mission of the church by examining six characteristic functions which should be a component of every New Testament church: evangelism, discipleship, worship, ministry, prayer, and fellowship.

Research Questions

The following research questions were used to guide the data collection and the subsequent analysis of data throughout this study.

1. How many churches in the sample can be categorized as program-driven?
2. How many churches in the sample can be categorized as purpose-driven?
3. What is the level of reported effectiveness of program-driven models in accomplishing the six functions of the church?
4. What is the level of reported effectiveness of purpose-driven models in accomplishing the six functions of the church?

5. How do the program-driven and purpose-driven models compare in effectiveness in accomplishing the six functions?

Terminology

The following definitions and terms are presented for the clarification of their use in this research project:

Annual Church Profile. “The Annual Church Profile (ACP) is a standardized annual report that each Southern Baptist church is asked to complete and submit to their local Baptist Associational office, who in turn submits it to the state and national convention offices” (Geiger 2005, 9).

Church. The church is both universal and local. In God’s purpose, there is only one church, one gathering [the Universal Church] of all under the headship of Christ. But on earth it is pluriform [the local churches], seen whether two or three are gathered in his name (Robinson 1982, 205).” The Universal Church is “the community of all true believers of all time” from every geographical location (Grudem 1994, 1238). The local church, however, is an autonomous local congregation of Holy Spirit indwelt believers in Christ who have voluntarily joined together through fellowship of the gospel and unity in doctrine for the purposes of carrying out the Great Commission through the functions of evangelism, discipleship, worship, ministry, prayer, and fellowship through the exercise of each member’s spiritual gifts (*Baptist Faith and Message* 13, 2000). The term church in this study will refer to the local church.

Discipleship. Discipleship includes the entire worship, teaching, and service ministry of the church. The goal is to develop worshiping believers who are maturing in Christ and who are fully assimilated into the body of Christ where their spiritual giftedness is identified and exercised through service for the good of that body. For the

purposes of this dissertation, discipleship is one of the functions of the church that should be fulfilled by each local church as modeled in Acts 2:42.

Evangelism. “The proclamation of the gospel to unbelievers” (Grudem 1994, 1241). Rainer expands this definition: “The proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. The results of evangelism include obedience to Christ, incorporation into his church, and responsible service to the world” (Rainer 1993, 77-78). Evangelism is explicitly mentioned in the Great Commission and in Acts 2:47. In this study, it forms one of the foundational purposes of the church and is implicitly part of the mission of the church.

Fellowship. “The association of believers in the experience of their common salvation or in the various consequences, expressions, and benefits of salvation” (Robinson 1979, 752). For the purposes of this study, fellowship is foundational to the mission of the church as identified in Acts 2:42.

Function of the church. “The timeless, unchanging, and nonnegotiable precepts that are based on Scripture and are mandates for all churches to pursue to accomplish their purpose” (Malphurs 2007, 77). These functions, while discernable throughout the New Testament, are clearly identified as a group in Acts 2:42-47. They include evangelism, discipleship, worship, ministry, prayer, and fellowship. Together these functions are the mission of each local church and are critical to this study in helping to determine mission effectiveness.

Incarnational or functional ecclesiology. The concept of the church as the body of Christ being on mission, i.e. the church executing purpose (the Great Commission), mission (the six functions of the church), and vision (the ideal picture of

what the church will look like in the future and the strategy devised and executed to carry it out).

Ministry. Ministry is the act of a Christian using his or her spiritual gifts for the edification of the church in service to God and others. For the purposes of this study, ministry is one of the foundational elements of the local church's mission as identified in Acts 2:45.

Mission. "God's plan for all churches: Typically includes six purposes [functions]: worship, evangelism, equipping [discipleship], prayer, ministry and fellowship" (Church Central 2005, 2-1). In this research, an understanding of the church's mission is the critical second step in developing a vision for the church. For the purposes of this study, the mission answers the question, "What are we supposed to be doing?" The mission tells the congregation that the church exists to fulfill the six functions.

Organization. "Organization refers to the plan—the conceptual framework that holds the organization together and provides structure. Stemming directly from the organizational purpose, it's the structure that determines how people can work together in relationship to effectively accomplish that purpose" (Anthony 1992, 216). In this study, organization includes the effective mobilization and utilization of the limited resources of time, people, and finances.

Organizational alignment. Organizational alignment is the degree to which an organization is structured to fulfill its vision. In this study, proper organizational alignment focused on a balanced emphasis of the elements of evangelism, discipleship, worship, ministry, prayer, and fellowship will result in church health.

Prayer. "The word prayer expresses the largest and most comprehensive

approach to God. It gives prominence to the element of devotion. It is communion and fellowship with God. It is enjoyment of God. It is access to God” (Bounds 1990, 225).

For the purposes of this research, prayer is one of the functions of the church as identified in Acts 2:42 and is a critical component of mission effectiveness.

Program-driven. A program-driven church is one that depends primarily on a number of standardized one-size-fits-all programs to accomplish the church’s reason for being. Sunday School, discipleship training, Women’s Missionary Union, and Brotherhood are typical programs implemented to carry out the Great Commission in many Southern Baptist churches.

Purpose-driven. “A purpose-driven church is driven philosophically and programmatically by five purposes revealed in the Bible: worship, discipleship, ministry, evangelism, and fellowship. This model rejects the church mentality that continues to do programs and activities with no biblical purpose driving them” (Geiger 2005, 12).

Purpose. The purpose answers the “Why?” of an organization. Each church has the same purpose, that is, to carry out the Great Commission. In other words, the church exists to make disciples.

Structure. The terms structure and infrastructure are used synonymously. For this study, structure refers “to the basic facilities, programs, and organizational systems needed to keep the church running day by day” (Rainer 2005, 94).

Vision. “God’s specific plan for a specific church at a specific time” (Church Central 2005, 2-1). Vision is the conceptual picture of what the organization will be in the future and serves as a lens to interpret the present. Unlike the purpose and mission, the vision is unique to each individual local church. Vision, in this study, is a critical element in understanding the strategy of how each local church will achieve her purpose

and mission.

Vision Intersection Profile. The Vision Intersection Profile (VIP factor) was identified by Thom Rainer in *Breakout Churches*. For the purposes of this study, the Vision Intersection Profile can be used by churches to identify their unique visions for ministry. The vision is discovered through the intersection of three elements: the passion and spiritual giftedness of the ministerial staff; the passion and spiritual giftedness of the membership; and the needs of the community.

Vision statement. A vision statement is an image in words of a future state that is built on plausible speculations and reasonable assumptions about the future and is based upon internal judgments about what is possible and worthwhile (Allison and Kaye 1997, 12). For the purposes of this study, the vision statement follows the purpose and mission in describing how each individual church will carry out the elements of evangelism, discipleship, worship, ministry, fellowship, and prayer in the context of its community.

Worship. “Christian worship is the total affirming, transforming response of human beings to God’s self-revealing and self-giving, through Jesus Christ, in the power of the Holy Spirit” (Hustad 1998, 272). For the purposes of this study, worship comprises a critical component of the mission of the church as identified in Acts 2:46.

Research Assumptions

The following assumptions underlie this study:

1. The church is both an organism and an organization, thus making it different from other organizations, including other non-profit entities.
2. There are six functions identified in Acts 2:42-47, evangelism, discipleship, worship, ministry, prayer, and fellowship, that each local church should strive to accomplish in its local context.

3. Pastors or other full-time staff members are the most knowledgeable about the design of their church structure; therefore, they are the most appropriate persons to survey.
4. It is believed that churches averaging 350 or more in their primary worship service(s) with multiple full-time staff members, as a general rule, have a higher degree of organization and capacity for organization than churches of smaller numbers and fewer staff.
5. Southern Baptist churches accurately report their statistics on the Annual Church Profiles.

Procedural Overview

This study focuses on six areas in which the effectiveness of the local church should be assessed: evangelism, discipleship, worship, ministry, prayer, and fellowship. The procedure used to guide this process was conducted in four stages. The first stage consisted of a review of the precedent literature. The literature review included a discussion of the theological presuppositions regarding the biblical nature of the church. It is believed that a proper understanding of what the church is, is a necessary prerequisite to developing leadership presuppositions, vis-à-vis understanding what the church is naturally leads to what the church is to do and how the church is to accomplish that purpose and mission. The literature review also examined the components of a healthy church and the organizational significance of purpose, mission, and vision. Finally, an examination of the theological and leadership assumptions in praxis is presented through a description of the contrasting program-driven and purpose-driven models.

The second stage entailed the development of a survey which was used to identify the level of self-reported effectiveness of program-driven and purpose-driven models. An expert panel was utilized to aid in the development of the survey. The expert panel was comprised of Christian educators and local church practitioners. The survey employed an on-line format and was field-tested by a small group of church leaders.

Once the survey was developed, the instrument was submitted to and approved by Southern Seminary's ethics committee.

In the third stage, the population and sample were identified. This phase also included the gathering of the data which was obtained from the sample through the use of the on-line survey utilizing a Likert response scale that measured self-reported perceptions of mission effectiveness through the six functions of program-driven and purpose-driven church models.

Following the completion of the data gathering, the fourth stage entailed the analysis of the data. After the data was analyzed, conclusions were drawn and reported.

CHAPTER 2

PRECEDENT LITERATURE

When considering the church, many ideas, images, and functions come to mind. As a result of the varied portrayals in Scripture, students of ecclesiology come away with diverse interpretations spread over a wide spectrum concerning what the church is, what the church should do, and how the church should carry out her mission. Although the New Testament church has been in existence for two millennia, this triad of questions continues to engender debate. Millard Erickson states, “The church is at once a very familiar and a very misunderstood topic” (Erickson 1998, 1036). Part of the reason for the debate, according to Erickson, is that the church “is one of the few aspects of Christian theology that can be observed” (Erickson 1998, 1036).

Distributed along the continuum of ecclesiastical understandings, are those who view the church as an organization as opposed to those who regard the church strictly as a living growing organism. Other questions regarding the formulation of a church’s purpose, mission, and vision get at the crux of what a church is to do in a specific locale. The way a church is organized, the driving force of the church, and how the laity should be mobilized to most effectively use their spiritual gifts for the good of the body are additional issues that foster a great amount of discussion.

In the late 1960s, John Macquarrie observed that there was more being written on the church than any other theological theme. According to Macquarrie, most of these

writings were practically oriented, and dealt with such things as the church in relation to rapid social change, the church in a secular society, the church on mission, and other similar issues. Macquarrie cautioned students of theology that “however valuable some of the insights gained in these various fields may be, they need to be guided and correlated by a theological understanding of the church” (Macquarrie 1966, 346).

Taking Macquarrie’s admonishment to heart, a foundation for the study is laid by examining the theological assumptions of the church as an organization or an organism. Second, the biblical nature of the church as the body of Christ is examined. Third, the purpose and mission of the church are identified from Scripture. Fourth, the church’s vision is identified as the strategy employed in executing the purpose and mission in the context of that church’s community. All of these theological aspects are then brought together in a discussion of the church executing purpose, mission, and vision in practice. Finally, an examination of the contrasting program-driven and purpose-driven models including the components of each and the ways each model is designed to effectively fulfill the biblical purpose, mission, and vision of the church is presented.

The Church: An Organism or an Organization?

There exists a bipolar debate regarding the nature of the church. This dualism is represented by two extremes which perceive the church either strictly as an organism or solely as an organization. The first model, the “spiritualistic” paradigm, focuses on the organismic aspects of the church and consider the institution or organizational aspects of little importance. The other extreme, the “institutionalistic” paradigm, focuses more on the forms, methods, and programs (Schwarz 1999, 13). The two opposing models are

represented by two poles, a dynamic pole and a static pole. The dynamic pole typifies the organic or organismic side, and the static pole symbolizes the organizational side.

According to Christian Schwarz, both poles are necessary and both are implied in the New Testament concept of ἐκκλησία (Schwarz 1999, 16).

The Church as an Organism

Robert J. Whittet views the church not as an organization, but as the living relationship between the risen and ascended Christ and the regenerate. Whittet states, “It has often been said that the church is not so much an organization as it is an organism” (Whittet 2001, 142). Bromiley echoes the sentiment, “The church is not a human organization; it is God’s workmanship (Ephesians 2:10), created in accordance with his eternal purpose in Christ (Ephesians 1:4f) that in it He might show the exceeding riches of his grace (Ephesians 2:7)” (Bromiley 1979, 1:693).

Throughout the New Testament, various scriptural metaphors portray the church as an organism. The most common of these picture the church as a body (1 Cor 12, 15; Col 1:12-14; 26-28; 3:4-10), as a bride (John 3:29; Eph 5:22-31), as the branches of the vine (John 15), and as a tree (Luke 13:6-9; Rom 11:13-24).

The dynamic pole, representing the organismic side, is implicit in the New Testament images of the church which focus on these biological or organic characteristics. The primary image depicting the church in this manner is the body of Christ and individual Christians as members of this body carrying out their particular functions as described in the earlier section (Schwarz 1999, 16). The Apostle Paul uses this body metaphor in 1 Corinthians 12:12-31 to illustrate the nature of the church. According to this passage, the body is comprised of different parts each with different

functions but with all parts working together in unison to help the body function at peak effectiveness. As a body, the church is changing and dynamic. It is supernatural in its very essence. MacNair states, “I speak of the church as an ‘organism.’ The church is not merely a group of people. It is a living entity of its own. God the Holy Spirit indwells and enlivens individual believers. But these verses [Eph 5:23-32; cf. Rev 19:7; 21:2, 9-10] and others indicate clearly that the Holy Spirit indwells and enlivens believers as a group that we call the church” (MacNair 1999, 22-23). MacNair goes on to say, “God designates the church to be the body of Christ, that is, the very organism that is Christ on earth” (MacNair 1999, 23). MacNair, making reference to Ephesians 5:23-32, continues, “For the time between Christ’s two advents, *the church* is God Himself, in the Spirit, in time and space, by His will and for His glory” (MacNair 1999, 23). While MacNair has great insight into the church, most evangelicals, would not equate the church as God Himself, the majority would agree that the church is Christ’s visible representative on the earth and while the church does possess divine characteristics such as Christ as the head and being indwelt by the Holy Spirit, she is comprised of imperfect people who are in the process of being sanctified.

The Church as an Organization

The other extreme, the static pole, focuses on the church as an organization. As an organization, the church functions as a group who operate by constitutions and by-laws, write mission statements, own property, pay bills, develop budgets, and among other things, elect officers (Gangel 1989, 57-58). Michael Anthony points out that the church is an organization “much like the kingdoms, families, and other institutions found in Scripture” (Anthony 1992, 215).

The static element—and by the use of static there is no intent to imply organizational or dogmatic inflexibility—is observable in such images and metaphors as those who describe “the church in terms of architectural and technical metaphors emphasizing the aspect of ‘church building’” (Schwarz 1999, 16). Scriptural references supporting this view are Paul’s characterization of himself as a “wise architect” who laid the “foundation” on which others “build” (1 Cor 3:10).

The church may be seen as an organization from the following biblical principles as identified by Anthony. First, design and purpose are evident in creation. Even the Greek word *cosmos*, describing the universe, means to put in order. This design and purpose may be seen in everything from the position and alignment of the planets to the function and parts of the human eye. Our scientific laws exist because there is a predetermined plan and order, there is a predictable constancy in the way that things operate (Anthony 1992, 215). By the same token, the church universal or local, does not exist without design. Second, in order for a church to operate effectively and to achieve its purpose, organization is necessary. The Book of Exodus provides many organizational principles practiced today in both the church and secular settings. One of the foremost examples is found in Exodus 18:13-24. In this passage, Moses is overwhelmed with his responsibilities. The demands of his tasks were not good for him, nor were they good for the people. As a result, Jethro, Moses’ father-in-law, advised him to develop an organizational structure whereby he could delegate his responsibilities, thus creating a more efficient and effective process that benefitted everyone (Anthony 1992, 215). Third, administration is necessary. Administration is often simplistically defined in business textbooks as “getting things done through people” (Anthony 1992, 216). In a strict sense,

administration entails the strategic placement of people in each of the organizational positions to carry out the plan (Anthony 1992, 216). When administration is done effectively, “ministries emerge which allow people to serve and to be served” (Menking 1977, 41). When administration is ineffective, people are less inclined to serve (Menking 1977, 41). In Acts 6:1-8, Luke presents an administrative crisis which had arisen in the church. As the demands on the apostle’s time had increased, the widows were being neglected and were not receiving their daily allotment of food. To correct the problem, a new organizational structure was developed and implemented which allowed for the effective distribution of the food. Anthony states, “These and many others are principles that apply in any organizational situation—secular or sacred. It demonstrates that God is a God of order, and that both organization and administration are biblical concepts that come from the very nature of God” (Anthony 1992, 215).

A Mediating Position

From the primary New Testament metaphor of the church as the body of Christ, to the metaphor of the church as a vine, one would be hard pressed to deny that the church is an organism. Conversely, while it is true that the church is an organism, one would also be hard pressed to deny the organizational aspects of the church.

Although the organismic and organizational ideas are both present in the New Testament, they are not in competition with each other. MacNair states, “Organization refers to concrete structures, procedures, rules of operation, and plans that make up a local church—the programs you read about in the bulletin. The ‘organism’ of the church is its life and ministry, God’s intangible working among the people, causing them to grow—and grow together. The organism is the living body or bride of Christ. But, on the

other hand, neither is the church an organism without an organization. We do not look for church health in the absence of concrete activities in which we can engage” (MacNair 1999, 8). According to Schwarz, there are numerous accounts in the Pauline Epistles showing the two aspects joined together to form a single entity. In the first letter to the Corinthians, Paul uses the image of “God’s field” (organic metaphor) and God’s building (technical metaphor) (1 Cor 3:9) in reference to the church. In Ephesians, Paul employs the concept of “growing” (organic metaphor) into a “temple” (technical metaphor) (Eph 2:19-22). In addition, perhaps the most well-known application is Paul’s description of the “body of Christ” (organic metaphor) “may be built up” (technical metaphor) (Eph 4:12). Not only does Paul integrate such terminology, but Peter also utilizes a similar idea through the usage of “living” (organic metaphor) “stones” (technical metaphor) (1 Pet 2:4-8) (Schwarz 1999, 16).

According to Schwarz, there is, in the ecumenical community, “a large measure of agreement on what needs to happen in a church so that it can be called a church in the *theological* sense: faith, fellowship, and service” (Schwarz 1999, 17). Other writers, such as Raymond Ortlund, focus on the “commitment to Christ, commitment to the body of Christ, and commitment to the world” (Ortlund 1983, 11, 119). In other writings, such as those by Johannes Hoekendijk, the formula *kerygma*, *koinonia*, and *diakonia* has become generally accepted (Hoekendijk 1950, 171). Schwarz states, “These central concepts cannot be taken for granted wherever a church as an institution exists; they need to become reality again and again” (Schwarz 1999, 17). Schwarz maintains that if any one of the elements of faith, fellowship, and service “is missing or neglected in an institution, we should not regard this institution as [a] ‘true church’” (Schwarz 1999, 18).

Although the church as an institution cannot be divested of faith, fellowship, or service, by the same token, the church as an organism can never find expression in a vacuum, devoid of all institutions. From the very beginning, the church was established as a legally ordered institution. In the early days of Christianity, the church was threatened from without by Gnostic heresies. The Gnostics, claiming to have a special knowledge, appealed “to the Spirit speaking and working within them” as did the early Christians (Schwarz 1999, 19). As a result, three institutional elements arose which, according to Schwarz, proved crucial in overcoming this critical situation: the biblical canon, the rules of faith, and the episcopalian hierarchy (Schwarz 1999, 19). Schwarz comments, “Beside the dynamic element there was now a static one, the adherence to formal authority and tradition” (Schwarz 1999, 19).

Ideally, the organismic and the organizational aspects should be in a twofold relationship with each other. On the one hand, the development of the church as an organism unavoidably leads to organizations. On the other hand, according to Schwarz, “The aim of these institutions is to be useful in stimulating the development of the church as an organism” (Schwarz 1999, 20).

One caveat should be made at this point: the church, strictly as an organization can be replicated or manufactured by humans. The church as an organism cannot. With this in mind, Anthony makes the point, “A church can be as organized and well-administered as any secular organization, but if it’s not founded on a deep sense of dependence upon God, the organization is functioning apart from its source of life” (Anthony 1992, 216). Schwarz comments:

The importance of linking the institutional with the personal, the organizational with the organic, the static with the dynamic, is repeatedly underlined when our institute carries out scientific studies of local churches. In these analyses we have discovered eight quality characteristics, the organizational level and the organic level are functionally related to each other.

1. Empowering leadership
2. Gift-orientated ministry
3. Passionate spirituality
4. Functional structures
5. Inspiring worship services
6. Holistic small groups
7. Need-orientated evangelism
8. Loving relationships

These quality characteristics are not meant to be normative in a dogmatic sense. Rather, they are tried and tested instruments to ascertain how *healthy* a church is. (Schwarz 1999, 21)

Dobbins states, “Life requires organization for visible manifestation and material existence.

The more highly developed the life the more complex the organization through which it functions. The constant struggle of that which possesses life is to adjust itself

advantageously to a favorable environment, and to overcome unfavorable forces and

circumstances” (Dobbins 1923, 88). Along these same lines, Howse and Thomason state:

The primary characteristic of the organized organism is its relatedness. The body of Christ consists of parts which because of their relationship give the body its unity. Actually, this unity of the body is the best evidence of the quality of life a church has. In other words, it reflects the degree to which the members are possessed by Christ. Thus we see that the very oneness of the body is the result of every part being and doing its part, every member fulfilling his responsibility; every part maintaining an intimate relationship to the head and to the other parts. (Howse and Thomason 1963, 10)

The interrelationship of the dynamic and static poles of the church describes an ideal which is preferred but not always found in praxis. A church can go astray in either of the two directions. If a church moves too far toward the dynamic pole, it moves

toward a dualistic subjectivism, which is anti-institutionalistic out of conviction. If a church moves too far toward the static pole, it tends towards a monistic objectivism (Schwarz 1999, 22). Schwarz states, “Even today, these two extremes, with their ‘either-or’ logic, seem to be more prevalent than a functional relationship between organization and organism” (Schwarz 1999, 23). Schwarz continues, “In this situation, it is not surprising that the subject of church growth does not really get off the ground” (Schwarz 1999, 23). When the dynamic and static aspects work in conjunction, the potential for church health and the effective execution of the church’s mission is increased dramatically. Ideally, the church should be viewed as an organized organism. Anthony summarizes, “A church with structure but no life is well-organized, but dead and ineffective. A church with life but no structure is well-meaning and enthusiastic, but unwieldy and ineffective—like a body without a skeleton” (Anthony 1992, 216).

Organization, then, is critical to the effectiveness of a church. Organization refers to the plan—the conceptual framework that holds the organization together and provides strength. Stemming directly from the organizational purpose, it’s the structure that determines how people can work together in relationship to effectively accomplish that purpose (Anthony 1992, 216).

The Local Church: The Body of Christ on Mission

Despite the biblical emphasis on member participation in the body of Christ, many church members have a different view. In a recent national survey of two hundred churches across America, cited by Anthony, lay leaders were asked, “Why does the church exist?” (Anthony 1993, 90). According to Anthony, “The responses were

amazing! About 89 percent responded with something like, ‘The purpose of the church is to take care of me, my family, and our needs’ (Anthony 1993, 90). In chapter 1, the definition of the local church was identified as an autonomous local congregation of Holy Spirit indwelt believers in Christ who have voluntarily joined together through fellowship of the gospel and unity in doctrine for the purposes of carrying out the Great Commission through the functions of evangelism, discipleship, worship, ministry, prayer, and fellowship through the exercise of each member’s spiritual gifts (*Baptist Faith and Message* 13, 2000). According to Davies, “The life of any body is shown by what it does and that life is developed by what it does” (Davies 2001, 26). This is no different when it comes to the church. Charles Tidwell states, “A church does what it does because it is what it is” (Tidwell 1985, 66).

The earlier section identified the church as the body of Christ, and therefore, every true church exists as the visible representation of Christ on this earth. This is the concept of *incarnational ecclesiology* or the idea of the body of Christ on mission. The Apostle John, writing to seven local churches in western Asia Minor, reminded them that the Lord knows their works, and it is these works which reveal their life (Rev 2:2, 9, 13, 19; 3:1, 8, 15). Davies states, “It is often said that activism is no substitute for life. That is true as far as it goes. If, however, a believer does not have things to do to put his faith into practice, his spiritual life will stagnate” (Davies 2001, 26). Along these same lines, James writes, “Faith without works is dead” (Jas 2:20, 26). The same is true for the church. As a result of the nature of the church, it is imperative for each congregation to develop processes that help members progress to spiritual maturity, i.e., that place where Christians are actively using their spiritual gifts for the good of the body.

The Purpose of the Church

A clear purpose is necessary to prevent multiple driving forces in the church to exist and compete for attention. The church which fails to state its purpose sets the stage for conflict and for the potential to try to go in several different directions at the same time (Warren 1995, 76). While purpose, mission, and vision can be very helpful in defining the why, what, and how of a church, in a previous study Rainer discovered “considerable confusion over these phrases” (Rainer 1999, 138). Rainer and Lawless state, “It is amazing that the most important organization (and organism) on earth, is often the most confused about its purpose and particular vision for carrying out that purpose” (Rainer and Lawless 2003, 15). Much of the confusion stems from contradictions in the literature. Gangel states, “The traditional word ‘purpose’ is now being replaced by the term ‘mission statement’” (Gangel 1989, 94). Barna has noticed a great deal of confusion over mission and vision, he states, “Sadly, the majority of churches I’ve studied have confused mission and vision. For some reason, most pastors equate the two. They believe that the two terms are interchangeable. They’re not” (Barna 1991, 145).

The purpose answers the “why” of the organization. “Why are we here?” and “Why do we exist?” are questions foundational to the church’s purpose (Malphurs 1999, 104). For the church, the purpose is universal in nature in that it should apply to every evangelical church, and it identifies the biblical reason a church exists (Martin and McIntosh 1993, 85; Marshall 2003, 27).

“God has called the church out of the world for a purpose,” states R. L. Omanson (Omanson 1984, 233). That purpose is known as the Great Commission. The Great Commission is most commonly identified with Matthew 28:19-20, “Go therefore, and make disciples of all nations” But each of the other Gospels and the Acts of the

Apostles has its equivalent: “Go into all the world and proclaim the gospel to the whole creation . . .” (Mark 16:15); “You are my witnesses . . .” (Luke 24:48); “And you also will bear witness . . .” (John 15:27); “You will be my witnesses . . .” (Acts 1:8).

Davies maintains, “Our interest in the commission is not so much that it is a divine command, supremely important as that is, but more particularly in the fact that this is a great task and responsibility laid upon the church by the risen Saviour. It is the connection with the church that is significant here. It is fundamental to the church’s life, for obedience to the commission has brought the church into being. An essential expression of its life in Christ is its continuing obedience to it” (Davies 2001, 203-04).

Not only are the individual members of the church to be obedient to the Great Commission, but the local church as a whole. Davies comments, “The here-and-now church is the local church that has to carry out the obligations involved in the commission. The commission has never been withdrawn and is still binding on the church—the local church, God’s people, Christ’s body, and the temple of the Holy Spirit” (Davies 2001, 204).

There should be no doubt that there is an individual obedience contained within the corporate, examples of which we find in the New Testament, for individual testimony and witness is a necessary expression of the fulfillment of the commission (Davies 2001, 204). Davies states:

It follows, therefore, that evangelism and mission are not to be left to the individual believer to do what he or she can or what he or she thinks is best. It is for the church to examine what it is doing in obedience to Christ’s commission and to institute a programme or endeavour in which each member is involved and to which each member’s personal witness can be related. The church will seek in the guidance of the Spirit of God in this and will submit its work to the authority of God’s word while taking note of the particular environment or setting of the church

and the personal resources available within the church. The church is under an obligation in this area—it is not optional. (Davies 2001, 204-05)

The emphasis on “witness” in the commission delineates its intensive character. As a result, witnessing for Christ must occur both in the lives of the individual Christians and in the corporate life of the church. Warren comments, “What *really* attracts large numbers of unchurched to a church is changed lives—a lot of changed lives. People want to go where lives are being changed, where hurts are being healed, and where hope is restored” (Warren 1995, 247). Dever agrees, “If you can get a reputation in the community as a church in which people’s lives are actually changed, you will begin to see some amazing things” (Dever 2001, 255).

***The Mission of the Church: The Effective Execution of
Six Characteristic Functions***

Implicit in the word “mission” is the idea that there is something to be accomplished (Caldwell 2001, 475). The contemporary church’s quest for mission is inextricably linked to our predecessors in the faith. Shawchuck and Heuser maintain, “When we set about defining and pursuing our mission, we join ranks with a long and illustrious procession of men and women whose lives demonstrate the power of having clear missional intention” (Shawchuck and Heuser 1996, 76).

As the purpose asks the question “Why do we exist?” the mission seeks to answer “What are we supposed to be doing?” Mission as defined by Rainer is, “the primary purpose in which all Christian churches should be involved; these purposes typically include evangelism, discipleship, fellowship, ministry, and worship” (Rainer 1999, 138).

Each of these elements is seen throughout the pages of the New Testament.

Evangelism is mandated in each of the gospels and Acts, and is either mandated or observed throughout the remainder of the New Testament (Matt. 24:14; John 15:27; Matt. 28:19-20; Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:8; 2 Cor. 5:11; Eph. 4:11; 2 Tim. 4:5; Philemon 6). Discipleship is modeled or mandated throughout the gospels and Acts (Matt. 28:19-20; Luke 14:33; Acts 6:1-7; Acts 9:36; Acts 11:26; Acts 14:21; Acts 19:1-7). Worship is also demonstrated throughout the New Testament (Luke 2:37; John 4:20-24; John 9:38; John 20:28; Acts 13:43; Acts 13:40; Acts 17:4; Heb. 1:6; 1 Pet. 2:5; Rev. 5:6-14). Ministry is also seen in the pages of the New Testament (Eph. 4:7-16; Luke 1:2; John 18:36; Acts 13:5; Acts 26:16; 1 Cor. 4:1). Likewise, prayer is demonstrated throughout the biblical text (1 Sam. 1:15; Psalm 88:1-2; Psalm 130:1-2; Psalm 142:1-2; Lam. 2:19; Matt. 7:7-8; Phil. 4:6; Heb. 5:7). Finally, Fellowship is also seen throughout the pages of the New Testament (Rom. 12:13; Rom. 15:26; Gal. 6:6; Phil. 4:15; 2 Cor. 8:4; 2 Cor. 9:13; Heb. 13:6).

While there are numerous biblically mandated passages for each of the functions, Systematic Theologian John S. Hammett states, “I see Acts 2:42-47 as a more appropriate text for deriving these ministries, since it refers explicitly to the early church’s life and does so in a way that is deliberately descriptive” (Hammett 2005, 220). In the Acts account, Luke presents a unique glimpse into the life and activities of the early church. In Acts 1:8, Luke records Jesus’ commission to believers. In the following chapter, Acts 2:42-47, Luke chronicles the activities of the church in Jerusalem fulfilling that mandate in the context of its immediate community. Jesus’ mandate to the church is clear. Each local church should be obediently, actively, and intentionally engaged in making disciples as dictated in the Great Commission. Not only is the church to make

disciples, but an examination of Acts 2:42-47 shows an expanded number of characteristic activities in which the early church engaged that have commonly become recognized among evangelicals as the functions of the church. Howse and Thomason define a function of the church as, “a basic kind of action which is consistent with the nature of the church” (Howse and Thomason 1963, 18-19). Gene Mims states, “The New Testament outlines five functions every church can and must do in order to fulfill the Great Commission” (Mims 1994, 33). According to Mims, Warren, and others, these functions are evangelism, discipleship, worship, ministry, and fellowship. Mims states, “Simply hearing or reading about these five functions is not enough. They must become active, living principles in our lives before we can experience their God-given power in church growth” (Mims 1994, 34).

As stated earlier, Acts 2:42-47 provides a snapshot of the early church in Jerusalem. This church is viewed as the “model church” because it demonstrates so vividly the church involved in several characteristic functions. In describing the activities of the church at Jerusalem, Rainer explains:

First we read that Christians were “continually devoting themselves to the apostles teaching” (2:42). The people were growing in Christian *discipleship*. That same verse also says that they devoted themselves to “*fellowship*.” In Acts 2:45 we find the Christians “began selling their property and possessions and were sharing them with all, as anyone might have need.” The church was thus involved in *ministry*. The early church quickly learned the importance of *worship*: “Day by day continuing with one mind in the temple” (2:46), they worshiped together. Then the author, Luke, tells us that “the Lord was adding to their number day by day those who were being saved” (2:47). *Evangelism* was at the heart of the early church. (Rainer 1999, 148-49)

Rainer concludes, “Ultimately, the five purposes of the church are important because they are based on a biblical foundation” (Rainer 1999, 149).

Many church growth scholars (Chuck Lawless, Thom Rainer, and Glenn Martin) believe that a closer examination of Acts 2:42-47 reveals six functions instead of five. This premise is based on the word “devoted” in verse 42. This passage demonstrates that the early church was devoted to evangelism, discipleship, worship, ministry, prayer, and fellowship. Prayer was originally included under the heading of worship, but it is now being viewed by these scholars as a separate function. Although each function is categorized individually, they should not be viewed as independent. On the contrary, each is related to the other and each is interdependent on the others. In the end, the local church should be making disciples who are evangelizing, discipling, worshipping, ministering, praying, and fellowshiping.

Evangelism

One of the primary elements of the Great Commission and a subsequent function of the church is evangelism. McCoury and May maintain that “effective evangelism lies at the heart of the ministry of all churches and denominations that are growing” (McCoury and May 1991, 19). Rainer defines evangelism as “the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. The results of evangelism include obedience to Christ, incorporation into his church, and responsible service to the world” (Rainer, 1993, 77-78).

Believers are saved from sin and alienation from God, in part at least, to join God in His work of reconciling sinners to Himself. To fail to evangelize is to fail in obedience to God in what He desires for believers and churches to do (Mims 1994, 37).

It is the responsibility of each redeemed person to share the gospel. Mims maintains that the only way to make disciples is through evangelism under the lordship of Jesus Christ (Mims 1994, 38). Mims continues:

How fitting that God should choose saved sinners to share the gospel! Only the redeemed understand separation and salvation. We know what it is like to be lost and to be saved. We know what it is like to be softened through the convicting power of the Holy Spirit to receive the gospel. We know what it is like to hear the gospel from another person, and we know what it is like to respond to the gospel. We know what it is like to repent of sins and to trust Christ. We know what it means to become a disciple and to be baptized into a local church. (Mims 1994, 38-39)

Whitney maintains, “Anyone who thinks that talking about Jesus is a mercenary duty for a professional rather than the inestimable privilege of every Christian doesn’t understand the gospel. Evangelism is not just something we’re *told* to do, but something we *get* to do. As members of the church of Christ we have the honor of being royal ambassadors. Each one of us gets to tell the world the truth about the Creator of the universe, the awesome majesty of His holiness, the greatness of His love in sending His Son, and the glory of His heavenly home” (Whitney 1996, 97).

Evangelism is not only an individual matter, it is also a corporate matter. A look at the first century church, both in Acts and in other epistles, shows that New Testament evangelism was church evangelism. “It was church based and the whole church did it,” states Davies (Davies 2001, 140). The early Christians in the church at Jerusalem recognized their responsibility and privilege to share the gospel of Christ (Acts 2:47). Persecution did not silence the spread of the gospel from Jerusalem, quite the contrary, it stimulated it. Through the evangelistic efforts of the early Christian community in Jerusalem, the gospel was spread into Judea, Samaria, and eventually

throughout the known world (Mims 1994, 36). According to 1 Thessalonians 1:8, as in the Jerusalem church, the gospel message was carried from the local church in Thessalonica into the surrounding region, and the new converts were then brought into the local church by baptism (Davies 2001, 140).

God receives more glory when witness is borne of Him corporately than individually. Whitney contends, "I don't want to *de-emphasize* personal evangelism; I want to highlight what has been neglected, namely, congregational and small group evangelism" (Whitney 1996, 91). Whitney believes that according to 1 Timothy 3:15, "evangelism is not only our job as individual Christians, it is also our task *with* other Christians" (Whitney 1996, 95). Whitney explains, "The church is God's earthly steward for the gospel. Although this has application to the church as a whole, it finds its daily expression in the local church. There is no single, worldwide voice for the church. It is to individual churches that the truth, God's message to the world, is entrusted for proclamation. As part of a local church, you have the responsibility to help fulfill its commission" (Whitney 1996, 95).

Not only was evangelism the obligation of the early church, but it remains the responsibility of the contemporary church as well (Davies 2001, 140). In order to fulfill this corporate responsibility, it is necessary for the local church to have an evangelistic program whereby the members of the body can be trained and mobilized for intentional and effective evangelism. Davies states, "The agent of evangelism is the local church, so outreach should always be before the church in the ministry of the word, in prayer meetings, in the church business meetings, and in the meetings of the elders. It should be the church's constant desire to reach out with the gospel with every member playing his part to the full" (Davies 2001, 140).

While an intentional program of evangelism is a necessity, one should be sure to understand that it is not the method employed but the gospel message itself that is the most important element. “How we present the gospel is important, but not as important as the need to share the gospel with others,” writes Mims (Mims 1994, 36). Mark Galli reported after visiting several churches which were successfully reaching people for Christ that a number of different methodologies were being used. In an attempt to define some clear principles of evangelistically effective churches, he determined that each church which was examined was aware of “its unique identity as well as whom it is able to reach” (Galli 1991, 37). Martin and McIntosh state, “Today’s evangelistically successful churches do not ignore Christ’s message to go ‘into all the world’ (Matt. 28:19), but they do believe effective use of their resources demands that they carefully select those who will be most responsive to their presentation of the gospel” (Martin and McIntosh 1993, 106). The issue at hand is that of the best allocation of limited resources: people, time, and money. According to these authors, “Designing outreach events and programming for clearly defined groups of people produces better results than approaches aimed at broader audiences” (Martin and McIntosh 1993, 106).

In growing churches evangelism takes a prominent and visible place. These churches emphasize the priority of evangelism and regularly train, equip, and involve a minimum of ten percent of their people each year in some form of evangelistic outreach (Martin and McIntosh 1993, 112). Many of these growing churches have successfully mobilized their Sunday Schools for outreach. McCoury and May comment, “Growing churches have found that the Sunday School is their primary tool for evangelism. One task of the Sunday School is that of reaching people. Through the Sunday School, people are organized and provided structures for visitation and outreach. Growing churches

make the Sunday School a primary organization for outreach, rather than just a primary organization for Christian education” (McCoury and May 1991, 20). In later research, this claim has been reaffirmed, and continues to be cited in the latest LifeWay materials (Rainer 1999, 39-40; Francis 2006, 7).

Although the effective growing churches used various evangelistic methodologies, there is no one program that maintains its effectiveness over an extended period of time. Martin and McIntosh indicate that prepackaged evangelistic training programs have an effective life of about three to five years. The initial two years after implementation produce the highest yields with a slight decline in the following years. According to these authors, “Continually testing new ideas is a real benefit” (Martin and McIntosh 1993, 113).

Discipleship

The Great Commission as given in Matthew 28:19-20 specifically carries the imperative to make disciples. Discipleship, the process of making disciples, embodies the entire teaching ministry of the church. The goal of discipleship is to develop believers so that they are continually maturing in Christ and that they are fully assimilated into the local body of Christ where their spiritual giftedness is identified and exercised in ministry for the good of that body. Michael Lawson and Robert Choun explain that “Christian education in simple terms is the disciple-making ministry of the church” (Lawson and Choun 1992, 16). These writers continue, “Properly done, Christian education at the local church level focuses on spiritual development, life change, and values education in ways fundamentally different from general education” (Lawson and Choun 1992, 16). Lawson and Choun affirm that “whatever else may be true, the church

ought to be a gathering of Jesus' students. The church ought to be a learning community. This learning community must enable her children, youth, and adults to grow in their faith. All must become Jesus' disciples" (Lawson and Choun 1992, 17).

Spiritual formation is supremely necessary in the life of a growing vibrant church. Proper discipleship should stir something in the life of the believer "that causes them to think and behave like Christ" (Mims 1994, 41). To achieve this lofty aspiration, teaching is at the heart of discipleship. Whitney states, "God has given gifted people to the church to equip the church, to do the work of the church, and to build up the church" (Whitney 1996, 182). Davies makes the point that "a church that doesn't make some efforts to involve every member in its life is likely to suffer from an unbalanced emphasis and dependence on a few 'indispensable' people" (Davies 2001, 137). Davies continues, "The 'let someone else do it' syndrome is a total contradiction of true Christian discipleship. The Lord Jesus calls each Christian to take up his own cross and follow him (Mark 8:34). He does not expect us to leave it for someone else to pick up and carry. Every Christian is involved in discipleship whether he likes it or not, that includes the church's ministry of prayer in the prayer meeting" (Davies 2001, 137).

Although discipleship is indispensable, Mims believes that discipleship is the least practiced of all the church functions. Mims states, "Discipleship is a process that begins after conversion and continues throughout a believer's life. It occurs when one believer engages another and the result is that both become more Christlike in what they think and do" (Mims 1994, 39). Kenneth Gangel says that "teaching adults in the church today is certainly different from what it was twenty years ago! But few churches have understood that difference and fewer still have responded to it effectively" (Gangel 1988, 149). Like the other five purposes, discipleship is not optional. Mims believes that

“discipleship is to be undertaken with a seriousness and an intensity rarely understood and practiced in the modern church or in the lives of believers (Mims 1994, 40).

“Leaders of growing churches help church members discover their spiritual gifts.

Ephesians 4:7-16, Romans 12:3-8, 1 Corinthians 12:1-31, and 1 Peter 4:7-11 serve as primary passages dealing with spiritual gifts. Christians who do not serve from a sense of giftedness usually become frustrated in their service” (McCoury and May 1991, 10-11).

Gene Getz says that discipleship is to “provide believers with the sum total of experiences which will help them to get beyond the knowledge level. This begins with the teaching-learning experiences, but it is far more inclusive than a transmissive-receiving type process. It must go beyond mere dissemination of scriptural content and even beyond interaction with that content by those who are being taught” (Getz 1984, 113). Getz concludes by saying that “if believers are merely recipients of truth without the opportunity to truly worship God, minister to one another, and to win others to Christ, they probably will not get beyond the knowledge level” (Getz 1984, 113).

In Ephesians 4, Paul wrote what has become the most familiar passage on discipleship:

And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head – Christ. (Eph 4:11-15)

Mims believes that this passage “perfectly expresses God’s will for every believer as He builds His kingdom. He calls and appoints persons with special gifts to equip the saints

for their work in building up the body of Christ (Mims 1994, 41).

Although discipleship is indispensable, Findley Edge says that “the greatest task Sunday School teachers face is this: to lead individuals in experiences through which they will come to know Jesus as Savior and through which they will increasingly grow in His likeness” (Edge 1999, 14). The necessity of Christian discipleship is for teachers “to teach in such a way that what is taught will make a difference in the lives of the class members” (Edge 1999, 16). This assumes that the student is at the heart of the teaching-learning process. Edge identifies five steps in the teaching-learning process that will enable the lesson to have a life-changing impact on the students. The first step is exposure. Edge states, “Obviously, a person must be exposed to a Bible truth before he or she can learn it” (Edge 1999, 16). A second step is repetition. This step has been a long-recognized element of effective teaching in the public school. The challenge for the church’s discipleship ministry arises from the fact that the lesson is taught at intervals of one week with people easily forgetting during the week what was taught and that different Bible passages are studied each week. Edge says, “Our members are content to come, sit, and listen—but to do nothing” (Edge 1999, 17). The third step is understanding. Richard Osmer says, “At the heart of teaching is an increase in understanding of the subject matter on the part of the student” (Osmer 1990, 21). Edge maintains that “in the realm of religious teaching, understanding is perhaps one of the most neglected steps” (Edge 1999, 18). Edge explains, “Many of us learn what the Bible says about various things, but we do not understand what these teachings mean for our daily living” (Edge 1999, 18). The fourth step is conviction. Understanding is a necessary step, but it is not enough. Edge says that “conviction must also be present if change is to take place in a person’s life” (Edge 1999, 19). The fifth step is response. Response includes teachers discussing “with

class members during the session the ways and possible opportunities they will have to express in action the truth they studied” (Edge 1999, 20). With this last step, the learner becomes not only a hearer of the word, but a doer of the word.

In order for the teacher to have the maximum results, Edge points out five principles of learning. The first principle is prior understanding. This meets the student where he or she is and builds from there. The second principle is interest. Edge says, “In normal life experiences we learn best that in which we are interested” (Edge 1999, 25). Lawrence O. Richards and Gray Bredfeldt have observed that “sometimes the greatest challenge a teacher faces in explaining a concept is bridging the gap between the historic world of an event and the contemporary world of the student” (Richards and Bredfeldt 1998, 93). The third principle of learning is need. Edge says that the “learner’s felt need is closely related to his interest. Again, if we observe people in their normal everyday relationships we will find that they learn what they need to know” (Edge 1999, 26). The fourth principle is activity. Students learn by doing. Edge says, “The teacher in preparing the lesson, must make plans to stimulate class members in purposeful activity” (Edge 1999, 29). Richards and Bredfeldt state, “The ultimate objective in teaching the Bible is not Bible knowledge, though that is very important; it is *applied* Bible knowledge in the student’s everyday life” (Richards and Bredfeldt 1998, 94). The final principle is identification. Edge says that “educators have not sufficiently appreciated or emphasized this in the past. Seemingly, they have been so concerned with educational techniques and psychological manipulations that they have failed to recognize the importance of the life and personality of the teacher in the teaching-learning process” (Edge 1999, 30). This principle is also called incarnational teaching. Mary Moore explains, “Incarnational teaching is teaching that expects God’s revelation in the world, teaching that respects the

preciousness of life wherever it is found” (Moore 1991, 92). Edge explains that incarnational teaching makes teaching Sunday School easier, but it also makes it more difficult. Edge states, “Personal identification makes it easier to teach Sunday School because the teacher does not necessarily need to be a master of educational theory and teaching techniques. Yet personal identification makes Sunday School teaching harder because the teacher must live a life that is both worthy of imitation and that inspires imitation” (Edge 1999, 30).

Discipleship is necessary and indispensable. It is God’s plan for training, preparing, and maturing His children. Mims summarizes, “We are saved by God through His grace and given to the church for care and nurture. Discipling believers requires commitment, patience, and obedience, because growing and maturing believers requires time. It is the hardest task the church accomplishes” (Mims 1994, 42).

Worship

In true worship, man gains a proper perspective of himself in relation to his Creator. Evelyn Underhill says that “Christian worship is the total adoring response of man to the one Eternal God self-revealed in time” (Underhill 1991, 48). Hustad expands this definition, “Christian worship is the total affirming, transforming response of human beings to God’s self-revealing and self-giving, through Jesus Christ, in the power of the Holy Spirit” (Hustad 1998, 272). Howse and Thomason state, “To worship is to experience an awareness of God, to adore him in recognition of his holiness and majesty, and to respond in loving obedience to his leadership” (Howse and Thomason 1963, 19). Byars maintains, “To worship is more than just a cafeteria of things we contrive to do because they seem religious. The aim of worship is not to teach or entertain or inspire

(though all of those things may occur). The purpose of worship is to participate, as God may make it possible, in God's own life. God has shown us what we are to do to open ourselves to this participation" (Byars 2000, 27). Franklin Segler says, "Worship is not a mere preparation for action. It is the *Opus Dei*, the adoration of God as humankind's highest privilege. God will be served for God's glory alone, not as a means to an end" (Segler 1996, 10).

When a person is saved, that person becomes a temple of the Holy Spirit. According to Whitney, "This means that the Spirit of God Himself has come to live within you and made you, as a temple, a place of worship. You don't have to *go* to a temple to worship God; you *are* His temple. That's why private worship—true worship—can happen wherever you are, and why it can be so blessed" (Whitney 1996, 80).

While it is important for a person to engage in individual worship, Whitney maintains that in congregational worship God will make Himself known in ways that can not be known in private worship. Whitney states, "That's because you are not only a temple of God as an individual, but the Bible also says (and far more often) that Christians *collectively* are God's temple" (Whitney 1996, 81). Whitney argues that, individually each Christian is the "the temple of the Holy Spirit." At the same time the local church or the local *community* of believers are equally "the temple of the Holy Spirit" (Whitney 1996, 82).

Worship in the church is supremely important. Segler maintains that "there is no possibility of the church's being Christian without worship" (Segler 1996, 10). Segler goes on to say, "The essence of worship is the self-portrayal of the congregation, whom God has called to be his people in the world" (Segler 1996, 10). Corporate worship is additionally important because "God reveals Himself more clearly in congregational

worship than in nature,” states Whitney (Whitney 1996, 76). Whitney goes on to explain that although God does reveal Himself in nature, this revelation is limited. Although Creation reveals the Creator, it is general revelation and therefore, is not the clearest revelation of God. God has revealed Himself most completely through special revelation i.e., Jesus Christ and Scripture (Whitney 1996, 76). Whitney states, “Here is the point: You won’t hear about Christ and you won’t hear the God-breathed words when you worship God in nature, but you will when you worship with the church” (Whitney 1996, 77). In other words, creation reveals God as Creator, but not as Savior. According to 2 Corinthians 5:17, God’s working to make a new creation in man, is more glorious than creation itself (Whitney 1996, 77). Whitney states, “So it just isn’t true that you consistently worship God as well on the golf course, at the lake, and in a stadium, on a hike or bike through the woods, or in the privacy of your own home or backyard as you can with His people at church. If you really want to worship God, you can never do better than worshipping Him where His Word is preached and Christ is proclaimed” (Whitney 1996, 77). In addition, Whitney contends that God receives greater glory when He is worshiped with the church than when He is worshiped by an individual alone, when God’s “glory is declared, not when it is hidden or private” (Whitney 1996, 77). Whitney states, “Despite its deficiencies, worship in the church is more like this than is private worship, and thus it brings more glory to God” (Whitney 1996, 77). According to Whitney, it is right to worship God both alone and with the church, but worshipping God with the church brings Him more glory (Whitney 1996, 78). Donald Hustad maintains that “the worship service is a rehearsal for the everyday life of worship” (Hustad 1993, 124).

According to Segler, the New Testament lists at least ten elements of worship practiced by the early church. These elements serve as a pattern for us today. They are music, the reading of the Scriptures, prayer, the people's "amens" [congregational approval of what the leader says], the sermon or exposition of the Scriptures, exhortations to love and good works, offerings, doxologies, open confessions, and the ordinances of baptism and the Lord's Supper (Segler 1996, 25-27).

In addition to these elements which must be incorporated in the worship service, there are also social and contextual considerations such as post-modernism and post-literacy with which today's church must come to grips, notwithstanding the deep emotional attachment that congregants have to particular styles of worship. Martin and McIntosh state, "We live in a day where communication is dominated by television. It is a post-literate age. We are now an oral, musical, visual culture. The use of the narrative story is primary" (Martin and McIntosh 1993, 38).

Martin and McIntosh have identified six contemporary trends that churches must be aware of in the area of worship. The first trend is the desire to meet with God. Since the 1500s there have been two great worship related paradigm shifts. The first, a result of the Reformation, resulted from an increased focus on knowledge and the content of worship. This led to a more restrained worship style. The second shift occurred as a result of the Great Awakening, where feeling or the experiential aspect was emphasized. This experiencing God focus has led to a more emotive type of worship (Martin and McIntosh 1993, 39). Contemporary churches are usually designing worship services balanced with content and feelings. Martin and McIntosh state, "We like to say that churches want worship that is both head-orientated and heart-orientated, where worshipers can learn about God and meet with God and sing about God and sing to God"

(Martin and McIntosh 1993, 39).

A second trend is the seeker-sensitive service. Both older and newer congregations have elected to implement seeker-sensitive worship styles to be more “user-friendly to the unchurched, but not exclusively targeted toward them” (Martin and McIntosh 1993, 39). A characteristic of these seeker-sensitive churches is that traditional church concepts remain while making them “understandable to the unchurched” (Martin and McIntosh 1993, 39-40).

A festival atmosphere of worship is the third trend. Today’s growing worship services “have a festival atmosphere rather than an oppressive one” (Martin and McIntosh 1993, 40). This festive feeling is known as celebrative worship. Martin and McIntosh have identified five characteristics of celebrative worship. First, is that people attend “because they want to rather than because they have to” (Martin and McIntosh 1993, 40). Second, these willing worshipers bring their friends with them to worship. A third characteristic of celebrative worship is that people participate in it with enthusiasm. These celebrative services create an environment “where singing, giving, praying, and other areas of worship are entered into with enthusiasm” (Martin and McIntosh 1993, 40). Fourth, celebrative services capture the “attention of worshipers throughout the entire time of worship” (Martin and McIntosh 1993, 40). A fifth and final characteristic is personal growth. In these services congregants are challenged to apply biblical principles to everyday living (Martin and McIntosh 1993, 41). According to these authors, “This move toward a festival atmosphere is seen in the use of small bands playing contemporary music, paced in a faster tempo than hymns. It is seen in the change from a contemplative quietness in a softly lit sanctuary to a lively talking together in a brightly lit auditorium before the service. It is seen in the participative clapping and hugging, as

contrasted to the sedate and attentive rigidity of older worship styles” (Martin and McIntosh 1993, 41).

Fourth, is an emphasis on quality. Advances in technology especially in the areas of radio, television, video, internet, compact discs, and digital versatile discs make the best products, experiences, information, and entertainment readily available and highly accessible. In this buffet culture where people have a consumer mentality, quality is a desired commodity, people expect it, and they will go where they can get it (Martin and McIntosh 1993, 41). This quality control issue demands that churches have “well-planned, rehearsed worship services using the best musicians, sound equipment, and communication skills” (Martin and McIntosh 1993, 42).

Due to the rising attention given to spiritual gift development, there is now a trend of using the arts in worship. This movement has brought about “a broader acceptance of people’s talents in all areas” (Martin and McIntosh 1993, 42). These authors believe that “even though the church at large has always been a haven for art, crafts, and plays, for the most part such expression by gifted people is just beginning to be understood and highlighted by congregations” (Martin and McIntosh 1993, 42).

A sixth and final trend as identified by these authors is the emphasis of a relational-styled worship. The focus on significant relationships has dropped in recent years. This decline is due largely in part because of an increase in mobility. Martin and McIntosh state, “The mobility of people has torn apart the natural networks of family, friends, and neighbors. Working farther away from home has created a commuter society where people hold essentially two jobs—their work and driving twenty hours weekly to it. Exposure to too many people, too much information, and too many expectations leads the people resisting relationships even when they want them” (Martin and McIntosh 1993,

42-43). This societal norm has had an adverse effect on the church where relationships are essential. The cornerstone of the Christian life is “a vertical relationship with God and a horizontal relationship with people” (Martin and McIntosh 1993, 43). The church must respond to “the need for healthier relationships” by “designing relational-style worship services” (Martin and McIntosh 1993, 43). Howse and Thomason conclude, “Worship is truly the heart of a church. Through it a congregation keeps in touch with God, the giver of life. Love, praise, repentance, and commitment are all genuinely and vitally expressed. Worship becomes more than human fellowship. It is conscious, personal fellowship with the personal God as revealed in Jesus Christ” (Howse and Thomason 1963, 19).

Ministry

Ministry is one of the most well-known functions of the church and according to Mims is “an essential function of a growing church” (Mims 1994, 45). A day in virtually any large church office will reveal many ministry needs especially in regard to benevolence. People in need call the church for help because they expect that as the church ministers it will meet their needs. Ministry is defined by Rainer and Lawless as “a Christian using his or her spiritual gifts for the edification of the church and in service to a lost world” (Rainer and Lawless 2005, 6-1). Tidwell contends that “ministry is largely made up of voluntary acts, those which a church consciously chooses to do to help persons because the people of the church love God, and they love and care for others as they care for themselves” (Tidwell 1985, 70). Oden adds that one of the chief functions of the pastor is to equip the saints for the work of the ministry as Ephesians 4:11-12 exhorts (Oden 1983, 156). Oden states, “The pastor had best not do anything that the

body itself could do. The pastor's primary task is to equip the body, not try to do everything for the laity" (Oden 1983, 156). Getz summarizes, "The church is a unique organism. It is edified and becomes mature as every member functions. God never intended for members of the body of Christ to depend on one leader to do 'the work of the ministry'" (Getz 1984, 115-16). Getz goes on to say that "God did not even intend for *several leaders* to do the work of the ministry. Rather, He intended for the *whole* church to do this work. It is a responsibility of church leaders to 'equip the saints' to serve one another. Then—and only then—can a local body of believers grow and develop into a mature church" (Getz 1984, 116).

Even though ministry includes meeting people's physical needs by acts of service, ministry is not complete until the message of the gospel is shared bringing the focus of ministry to salvation. This is the primary end for Christian ministry (Mims 1994, 45).

In the church, evangelism, discipleship, and ministry take place simultaneously. In the spiritual development process, "ministry naturally follows evangelism and discipleship" (Mims 1994, 44). Mims states, "Churches usually do not do evangelism, then discipleship, and then ministry. But ministry grows out of a transformed and serving life" (Mims 1994, 44). As has been previously stated, Paul instructed the Ephesians that they were to equip the saints for the work of the ministry. Mims maintains, "Ministry or service cannot be separated from evangelism and discipleship. All ministry that is Christian ultimately is evangelistic, and ministering aids in maturing believers. Jesus did not separate doing good and doing God's will" (Mims 1994, 44).

The Book of Acts shows believers of the early church selling their possessions and distributing the proceeds to anyone who had need because of what Christ had done in

their lives. Mims states, “Whatever good the early church did, it did it in the name of Jesus and for God’s glory. Persons who do good things without relating them to Jesus Christ are not doing Christian ministry” (Mims 1994, 44). Rainer and Lawless add, “The beauty of the church in Acts was the picture of every believer being involved in ministry. A person not involved in ministry would not have been considered part of the church. A Christian, by his or her very nature, would be doing ministry. How that scenario has changed in most American churches!” (Rainer and Lawless 2003, 71).

Ministry and evangelism are linked as closely as discipleship and evangelism. According to Mims, this logical priority leads to the conclusion that meeting a person’s spiritual needs is paramount to meeting their physical needs. Mims contends, “Person’s physical needs are vitally important, but their relationship with the Lord is paramount” (Mims 1994, 45). Jesus is the example as the servant who gave His life as a ransom to redeem fallen humanity.

In addition to meeting people’s needs for the purpose of bringing them to salvation, there is another attribute of ministry. Ministry entails the act of believers using their spiritual gifts to build up the church (Mims 1994, 47). Whatever gift a person may possess, the Holy Spirit has given it to be used for His service. When a Christian uses his or her gifts, this brings glory to God (Whitney 1996, 105). Conversely, a professing Christian who fails to use his or her gifts in the service of the church fails to bring glory to God (Whitney 1996, 106). Whitney states, “Serving God in His church says to others that you love Him and that He is *worthy* of serving. It says that you believe God is so great and the work of His kingdom so important that the costs of laying down your life to serve Him are not too much. This glorifies God before the Christian and the non-Christian, to those inside and those outside the church who see you serving. But when

you don't serve God, that says God is not worth serving, and that diminishes His glory before others" (Whitney 1996, 106).

The rise of rapid social change has also impacted ministry, and as a result, churches are forced to re-examine how ministry is done. The way ministry was done in previous eras is drastically different from the way it can most effectively be done today (Martin and McIntosh 1993, 8). The exposure to an explosion of information has created a generation of people with different needs which require new paradigms of ministry. The problem is that many churches continue using the methods of the past to minister to the new needs of the present (Martin and McIntosh 1993, 10). Martin and McIntosh identify several characteristics that the church must understand in order to effectively minister today:

1. People have less free time, and are more difficult to recruit.
2. People oppose change, resist making friends, and are lonely.
3. People are bombarded by so much information that they find it difficult to listen to more information.
4. People cannot see the big picture, tie ends together, or see how the pieces relate.
5. People hear more than they understand, forget what they already know, and resist learning more.
6. People don't know how to use what they learn, make mistakes when they try, and feel guilty about it.
7. People know information is out there, have difficulty getting it, and make mistakes without it. (Martin and McIntosh 1993, 11)

To contrast the needs of today, Martin and McIntosh identify several current trends still in use:

Worship services at 11:00 A.M. are a throwback to the agricultural age when churches had to give farmers time to complete the morning chores, hitch the horse to the wagon, and drive into town. The time most farmers completed this routine, 11:00 A.M., was the logical choice for morning services to begin. Today, however, many churches find earlier hours for worship services often attract more people. The evening service is a throwback to the industrial age when electric lights were first developed. Initially not every home or business establishment was able to have

lights installed. Some enterprising church leaders found that by installing electric lights they could attract crowds to evening evangelistic services. Today many churches find that smaller groups meeting in homes attract more people than evening services. (Martin and McIntosh 1993, 11)

Christians demonstrate their love for God and His church by using their spiritual gifts in ministry to meet the physical and spiritual needs of people (Whitney 1996, 108). When a Christian engages in ministry with this perspective, “working in the church is not bare duty to him” (Whitney 1996, 110). In addition, many churches of today’s technological age are still bound by ministry paradigms used during the agricultural and industrial ages. In order to be fully effective, churches must be aware and sensitive to changes in culture and respond appropriately to remain relevant (Martin and McIntosh 1993, 12).

Prayer

One of the most intimate expressions that the Christian has with God is prayer. Rainer and Lawless define prayer as “drawing near to God through faith in quiet contemplation and with bold request” (Rainer and Lawless 2005, 4-2). Richard Foster in his work, *Prayer*, says that the key to the heart of God is prayer (Foster 1992, 2). Foster goes on to say, “If the key is prayer, the door is Jesus Christ. How good of God to provide us a way into his heart. He knows we are stiff-necked and hard-hearted, so he has provided us a means of entrance” (Foster 1992, 2). T. W. Hunt adds that “prayer must be built on the foundation of the sovereignty and character of God” (Hunt, 1986, 8). E. M. Bounds, the well-known writer on prayer, says, “In any study of the principles and procedure of prayer, of its activities and enterprises, first place, must, of necessity, be given to faith. It is the initial quality in the heart of any man who essays to talk to the

unseen. He must, out of sheer helplessness, stretch forth hands of faith. He *must* believe, where he cannot prove. In the ultimate issue, prayer is simply faith, claiming its natural yet marvelous prerogatives—faith taking possession of its illimitable inheritance”

(Bounds, 1990, 13).

Davies says that prayer is “both a responsibility and a privilege” (Davies 2001, 143). Rainer discovered in his research that nearly 70% of highly effective evangelistic churches listed prayer as a major factor in their evangelistic success (Rainer 1996, 67). MacNair affirms that the health of the church begins with prayer (MacNair 1999, 47). Davies states, “Prayer as service to God may be highlighted when we consider corporate prayer and especially the church prayer meeting as an exposure of the church’s spiritual life. The audible praying of the members (leading others in prayer) exposes the spiritual health (or ill-health) of the church. The prayer meeting should be the power centre of the church, but is often plagued by problems” (Davies 2001, 136).

According to Rainer and Lawless, prayer needs to be a priority in the church because God’s Word mandates it (Rainer and Lawless 2003, 68). Originally writing in 1925, G. Campbell Morgan explains, “While the purpose of the present series of studies is that of stating the positive truth of the Christian faith concerning prayer, it is necessary at least to recognize the fact that among the things of weakness characterizing our age is a far spread doubt of the possibility of prayer” (Morgan 1995, 19). The emphasis on prayer in the contemporary church seems to be no better, nevertheless its importance to the church cannot be understated. Bounds says, “Prayer is always in place in the house of God. When prayer is a stranger there, then it ceases to be God’s house at all” (Bounds 1990, 75). Bounds continues, “They, who sidetrack prayer [in the church] or seek to minimize it, and give it a secondary place, pervert the church of God, and make it

something less and other than it is ordained to be” (Bounds 1990, 75). Rainer and Lawless agree, “Even if we could find no positive correlation between prayer and church growth, the mandate of prayer would require our obedience God is working through prayer to lead churches to unprecedented levels of growth. In one study of churches which had reversed their negative growth rate, the key factor for the reversal was determined to be an increased emphasis on prayer. The prayers of the early church unleashed the power of God to add thousands to the church” (Rainer and Lawless 2003, 68).

In today’s society the individual reigns supreme, and the group is minimized.

Whitney states:

Consequently, we ‘individualize’ many references to corporate experience in the New Testament, thus often emphasizing personal prayer, personal Bible study, personal evangelism, and personal Christian maturity and growth. The facts are that more is said in the Book of Acts and the epistles about corporate prayer, corporate learning of biblical truth, corporate evangelism, and corporate maturity and growth than about the personal aspects of these Christian disciplines. Don’t misunderstand. Both are intricately related. But the personal dimensions of Christianity are difficult to maintain and practice consistently unless they grow out of a proper corporate experience on a regular basis. . . .The emphasis in the scriptural record is clearly on corporate prayer being the context in which personal prayer becomes meaningful. (Whitney 1996, 164)

The book of Acts shows that the early Christians were people of prayer. The text does not emphasize their individual prayer, but instead, highlights their participation in corporate prayer (Whitney 1996, 164). Whitney has observed that in the early part of Acts 2, the Holy Spirit dramatically came upon the lives of these early believers. His coming resulted in a “magnetic devotion” to corporate prayer with “others who had the Spirit of God” (Whitney 1996, 164-65).

The effectiveness of the early church as described in the Book of Acts and the epistles show “convincing proof of the power of prayer” (Hunt 1986, 108). In the early days of Christianity, the church faced many hurdles including misunderstandings and false accusations. Despite these obstacles, it had “spread in exactly the same geographic pattern commissioned by Jesus—Jerusalem, Judea, Samaria, and the ‘uttermost parts of the earth,’ points in Europe and Asia Minor far distant from its seedbed” (Hunt 1986, 108). Hunt states, “This rapid geographical and ideological shift could have been accomplished only by supernatural forces. The instrument of expansion was the church, and the force the church was using was prayer” (Hunt 1986, 108).

Since the beginning, the church has always been the most effective, powerful, and unified when her people engaged regularly in corporate prayer. Prayer was necessary for survival and for the successful missionary activity of the early church. It is thus necessary for the successful growing church of today. Human effort and finances cannot compensate for a lack of God’s power. History has proven that the power of God never comes upon the church as it does when the church prays (Whitney 1996, 168). Bounds summarizes, “The life, power, and glory of the church is prayer. The life of its members is dependent on prayer and the presence of God is secured and retained by prayer. The very place is made sacred by its ministry. Without it, the church is lifeless and powerless. Without it even the building itself is nothing, more or other than any other structure. Prayer converts even the bricks, and mortar, and lumber, into a sanctuary, a Holy of Holies, where the Shekinah dwells” (Bounds 1990, 75).

Fellowship

When one thinks of fellowship he or she might think of the camaraderie that

occurs between believers. While this is an important aspect of fellowship, it is certainly not a comprehensive understanding. True biblical fellowship involves so much more. D. W. B. Robinson defines fellowship, “The association of believers in the experience of their common salvation or in the various consequences, expressions, and benefits of salvation” (Robinson 1979, 752). Davies writes:

Fellowship is essentially sharing a common life in the Lord Jesus Christ. That life in common is capable of definition because at its centre is a person (Jesus Christ) who can be described. Fellowship in Christ has to do with facts, historical and theological that can be stated. Fellowship is in the truth. To deny the truth is to make fellowship impossible. There is then nothing in common and we must conclude that there is no life there. Such is true also of fellowship between churches. Fellowship is essentially to do with spiritual life and biblical truth. It requires trust and confidence otherwise it does not exist. (Davies 2001, 60)

True fellowship can only occur through a theological unity. It does not happen by accident. True fellowship occurs naturally as the power of God works in the lives of believers and corporately in the church body. As believers mature in their Christian walk and serve others through ministry, fellowship grows (Mims 1994, 48). Mims writes, “Fellowship is more than just a feeling of goodwill in a congregation. Fellowship is a person-to-person relationship, and Christian fellowship also involves a relationship with God” (Mims 1994, 48).

God created man with the desire for community. Christians experience something in fellowship that cannot be experienced in discipleship, “or in eating and taking the Lord’s Supper with fellow believers, or in praying together” (Whitney 1996, 153). Like iron sharpening iron, believers receive grace and strength through fellowship. Without fellowship a Christian will not mature as necessary (Whitney 1996, 153). Whitney states, “Distance yourself from fellowship with the church, and there is a real

sense in which you distance yourself from the grace of God” (Whitney 1996, 154).

Whitney continues, “The strength of your spiritual fire is related to the fellowship you have with the body of Christ. You will not be able to maintain your spiritual fervency without the spiritual fuel God supplies through *koinonia*” (Whitney 1996, 159).

Not only is fellowship a necessary ingredient of personal spiritual growth, but it is also vital to church growth. Without a warm, loving, accepting fellowship, a church will not grow (Mims 1994, 50). People want to be where the fruits of the Spirit i.e., love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control are evident (Galatians 5:22). Mims states that “churches cannot have the kind of fellowship we want and our Lord expects unless they focus on evangelism, discipleship, ministry and worship. A church whose fellowship is broken needs only to return to these functions to restore fellowship among its members (Mims 1994, 50).

The living body metaphor of the church depicts it as a unity. Howse and Thomason state, “The conscious sense of oneness is commonly referred to as the fellowship of a church. The quality of this fellowship is characterized by the word ‘love.’ Not a human love which seeks at best to do unto others as you would have them do unto you. Rather it is a love shared with friend and foe alike as a means by which God can perform his redemptive work with others. The Greek word to describe this fellowship of love is *koinonia*” (Howse and Thomason 1963, 6).

Fellowship has another element, the external dimension. This external dimension should be observable through friendliness and should be evident in worship services. According to McCoury and May, a survey conducted in a metropolitan city in Texas polled non-churched residents about what they would look for in a church to attend. The non-churched respondents indicated that they would look for “friendliness.”

Yet when many church members were surveyed they rated the friendliness of their churches as low. In the surveys conducted among church members the primary areas of concern were “visitation, outreach, and better programs.” The non-churched respondents were saying, “be our friends, and we will attend” (McCoury and May 1991, 12).

McCoury and May continue, “Better church programs and more effective methods of visitation are excellent strategies for growth. But these strategies must demonstrate genuine concern for people and a willingness to be ‘friends’ with people even if they do not attend the church’s programs” (McCoury and May 1991, 12).

The problem is that in so many churches the fellowship is turned inward. What happens is that congregants believe the church is friendly. We are friendly to one another, but we ignore guests. This inwardly focused fellowship is definitely a hindrance to growth (McCoury and May 1991, 12). Each church must make the extra effort to be friendly to guests and warmly welcome them when they attend. McCoury and May state, “Church settings must be created in which visitors and prospects are deliberately included. ‘Hosts’ on the parking lot, at major entrances to the buildings, and in Sunday School classes need to help guests have good experiences, sit with them in worship, and walk them to their cars after the service to see them off. One who is a friend is more important than a ‘friendly’ church” (McCoury and May 1991, 12).

Fellowship, then, includes two dimensions, the internal dimension based on theological unity and the external dimension observable through a warm, friendly, welcoming, atmosphere. McCoury and May state, “A growing church will spend as much time working at including people as it does in working at attracting people” (McCoury and May 1991, 12).

It is important to understand that the Body of Christ is “empowered by the Holy Spirit to accomplish God’s processes on earth” (Tillapaugh 1982, 21). Christians should not view themselves as mercenary warriors, but instead should understand that each is a vital member of the church, the Body of Christ. Tillapaugh states, “The local church is the visible manifestation of this Body, ordained by God to carry His witness and to be salt and light to the world. In too many instances we have abrogated this responsibility to a needy world and turned inward, ministering only to ourselves” (Tillapaugh 1982, 21).

While the individual aspect of the six functions is important, it is the corporate expression of these functions that is ultimately the most important. Each local church is to corporately carry out the Great Commission through the functions of evangelism, discipleship, worship, ministry, prayer, and fellowship (Tillapaugh 1982, 21).

Vision

While the purpose tells why an organization exists and the mission statement expresses what the organization is to do, the vision “describes a more specific, concrete understanding of the envisioned end product of ministry efforts” (Lawson 2001, 715). According to Rainer, “Vision tells the how of the mission” (Rainer 1999, 149). MacNair states, “All churches benefit from specifying a vision” (MacNair 1999, 192). Allison and Kaye define vision as “an image in words of a future state that is built on plausible speculations and reasonable assumptions about the future and based upon internal judgements about what is possible and worthwhile” (Allison and Kaye 1997, 12). Shawchuck and Heuser state, “The mission of a congregation is practical, concrete, always in process because the organization is in an environment that is always in transition—a stable, static congregation is probably dead” (Shawchuck and Heuser 1996,

101). Hemphill adds, “We must be able to articulate why the church exists and what we expect it to accomplish” (Hemphill 1996, 24). Hemphill continues, “We had many programs, but they were disconnected” (Hemphill 1996, 9). He concludes, “What ignites a church and propels it forward into unprecedented growth? Most pastors who have experienced healthy church growth readily agree that vision is the fuel for growth” (Hemphill 1994, 129). Dale says, “A healthy dream is a necessary foundation for a healthy organization. Nothing less than a Kingdom dream will turn a church toward healthy and aggressive ministry” (Dale 1981, 18).

Vision is derived from the depths of one’s spirituality. It is in this inner self, where a person sees God, themselves, and the potential that God desires to accomplish through them (Shawchuck and Heuser 1993, 69-70). The same is true with the church. The vision of the church originates from the spiritual depths of the gifts, callings, and passions of the membership. This is an important factor, one that is overlooked or ignored in many churches. MacNair contends, “It is unbiblical and dangerous to say that the pastor or the leadership originates the vision. Rather, the vision must be the *church’s* vision” (MacNair 1999, 198). Rainer and Lawless make the point that a “fallacy in much of the literature about vision today is that the pastor must somehow get a direct word from God about the vision, communicate it to the church, and get the people to ‘own’ the vision” (Rainer and Lawless 2003, 40). Rainer and Lawless continue, “The biblical reality is that God desires to speak of all of the people of the church about vision. The very nature of spiritual gifts is that they are God’s way of showing each believer’s purpose in the larger vision of the church. The pastor who unilaterally determines the vision of the church without awareness of the spiritual giftedness and passions of the people is headed for trouble” (Rainer and Lawless 2003, 40). Shawchuck and Heuser

maintain, “Any discussion of vision, then, must begin with our spirituality, and not our work. Unless we are captured by a vision of God’s greatness and our littleness, we can never have a full and complete vision of our work. And where there is no vision, the people perish; where there is no vision, ministry perishes” (Shawchuck and Heuser 1993, 69-70).

Successful fulfillment of purpose and mission is impossible without vision. Rainer defines vision as “God’s specific plan for a specific church at a specific time” (Rainer 1999, 138). According to this model, “each church, therefore, would have a different vision statement unique to its own situation. It may have similarities with the vision statements of other churches but, ultimately, it would reflect the distinctive personality and community of each church” (Rainer 1999, 138). Anthony states, “The vision tells us what our community will look like as our mission is realized. The vision is more specific and communicates the heart of an organization, while clear and challenging in its message. It inspires and is caught more than taught” (Anthony 2005, 92). George Barna says that vision is “a clear mental image of a preferable future imparted by God to His chosen servants, based upon an accurate understanding of God, self, and circumstances” (Barna 1991, 28). Marshall adds that the vision “will answer the question: What will we look like when we are effectively accomplishing our purpose? If *purpose* explains why and *mission* explains what, *vision* explains how. A vision statement expresses the concrete way that your church, the spiritually gifted mix of believers whom God has brought together, with the resources that He is currently providing, in this particular community and time in history, will image and worship Christ and extend His kingdom” (MacNair 1999, 192). MacNair continues, “A church whose vision has not been consciously specified and used as a rationale for its ministry is

essentially a church without a rudder” (MacNair 1999, 195). As important as vision is, in a recent survey Thom Rainer discovered that of the churches involved in the study, only four out of ten churches had a vision statement (Rainer 1999, 149).

There are five key functions of vision as identified by Rainer. First, vision helps a church to focus on specific elements, thus eliminating many initiatives that will not aid the individual local church in the fulfillment of her mission. Second, vision takes into consideration the uniqueness of each church. Every church has unique contextual considerations which must be addressed such as location, community demographics, and personality. Wise church leaders will focus “the efforts of the church according to the uniqueness of the church” (Rainer 1999, 150). In so doing, the vision articulates how the church’s unique personality can best minister in this context and community” (Rainer 1999, 150). Third, vision helps to allocate and direct the limited resources of time, people, and money. Fourth, vision engenders accountability. Rainer states, “Because the vision helps the church to focus on doing fewer things well, greater attention can be given to the particular ministries outlined by the vision” (Rainer 1999, 151). Finally, vision fosters cooperation rather than competition. Rainer states, “If the churches understand God’s specific plan for them at a specific time, each will have a focus that is unique and different from others. While there will undoubtedly be similar ministries offered, each of the churches can make unique contributions. The vision thus engenders a cooperative spirit rather than a competitive spirit” (Rainer 1999, 151).

In developing a vision, church leadership must have an understanding of the needs of the community. McCoury and May state, “Needs discovery allows people to see new possibilities and builds positive anticipation” (McCoury and May 1991, 3). Rainer suggests using the Vision Intersection Profile to aid a church in discovering God’s vision.

The VIP factor as it is referred to identifies vision through the intersection of three factors: the passion of the leaders, the needs of the community, and the gifts, abilities, and talents of the congregation (Rainer 2005, 30). Shawchuck and Heuser state that “mission, in order to have integrity, must relate to the identity of the congregation (who are we), to God’s own mission (the reconciliation of the world God loves), and to the pressing needs that are going unmet in our communities (near and far)” (Shawchuck and Heuser 1996, 76).

As in any church that is trying to move forward for the Lord, there will be obstacles to be crossed and impediments that will block the way. Rainer and Lawless have identified six obstacles that may arise in the local church which may block the successful achievement of vision.

The first vision obstacle is “*koinonitis*” (Rainer and Lawless 2003, 18). C. Peter Wagner originated this phrase to describe an unhealthy church fellowship wherein the group no longer has an outward focus, instead the primary concern is the preservation of the existing group. A result of *koinonitis* is that “outsiders are not welcome” (Rainer and Lawless 2003, 18). A symptom of churches plagued with *koinonitis* is that they often view themselves as friendly and do not realize that quite the opposite is true (Rainer and Lawless 2003, 18).

Resistance to change is a second impediment to vision. By its very nature, a worthwhile vision leads a church forward, leaving behind the status quo. Pursuing vision engenders change, and resistance to change is a common characteristic of churches “that have been in a familiar and comfortable pattern” (Rainer and Lawless 2003, 19).

Power groups within the church form a third roadblock to vision. Although some power groups in the church provide stability, this can also be counterproductive in

the sense that centers of power vying for control can develop. Groups such as the deacon body, the finance committee, or even a particular family with a long history in the church “may have stability to the point that no fresh ideas by newer people have been introduced to the group. In such situations it is not uncommon for the power groups to protect their authority” (Rainer and Lawless 2003, 19).

A fourth hurdle for vision is an uncertain focus and direction. Rainer and Lawless state, “For many traditional churches, programs, methodologies, schedules, and organizations exist because ‘that’s the way we have always done it.’ God’s vision is not seen clearly because new wine cannot be put in old wineskins” (Rainer and Lawless 2003, 20).

Majoring on minors can be a fifth obstacle to vision. This typically occurs when a church steeped in tradition becomes focused on relatively insignificant items which take precedent over the truly important issues. As a result, the budget often becomes the driving force of the church or the order of the bulletin becomes a higher priority than prayer (Rainer and Lawless 2003, 20).

The sixth and final factor that can hinder vision is institutional survival. This occurs when the continued existence of the institution is a greater concern than fulfilling the stated purpose and mission. A natural result is an inward focus and financial viability is a greater consideration than God’s direction (Rainer and Lawless 2003, 20).

Once these obstacles have been overcome, vision can truly transform the organization. Galloway has rightly observed that vision is “the place where tomorrow is shaped” (Galloway 1999, 11). Vision motivates ministry and determines results. It has the power to unleash creativity and can serve as a catalyst for innovation and inspire

passion. Galloway states, "Vision provides an energizing force for a congregation even as it produces a picture of a faith-inspiring future that can be brought into being by individual and group actions, commitments, and priorities" (Galloway 1999, 11).

Galloway quotes Burt Nanus in *Visionary Leadership*: "There is no more powerful engine driving an organization toward excellence and long-range success than an attractive, worthwhile, and achievable vision of the future, widely shared" (Galloway 1999, 12-13). Malphurs agrees by saying, "A clear direction communicates a unifying theme to all the members and draws them together as a team or community. It broadcasts 'Here is where we are going. Let's all pull together and with God's help make it happen'" (Malphurs 1999, 102).

Innate in every church should be the desire to carry out the Great Commission. This is the purpose of the church. To do so, the church must stand uncompromisingly on the immutable Word of God while providing relevant ministry in an ever-changing world (Warren 1995, 55). According to Warren, "Many Christians unwilling to live with this tension retreat to one of two extremes" (Warren 1995, 55). The first extreme is the fallacy that effective church growth is only a result of organization, management, and marketing (Warren 1995, 59). Warren emphatically states that "the church is not a business!" (Warren 1995, 59). A church cannot be built on plans, programs, and procedures without God's anointing (Warren 1995, 59). The second error is the idea that there is nothing we can do to make a church grow (Warren 1995, 59). Warren states, "Some pastors and theologians believe that any planning organizing, advertising, or effort is presumptuous, unspiritual, or even sinful, and that our role is to sit back and watch God do his thing" (Warren 1995, 59). Warren goes on to explain, "Church growth is a partnership between God and man. Churches grow by the power of God through the

skilled effort of people. Both elements, God's power and man's skilled effort, must be present. We cannot do it without God but he has decided not to do it without us" (Warren 1995, 60).

The purpose, mission, and vision refocus the church on its reasons for existing and they answer the questions: "Why are we here?" "What are we supposed to do?" and "How will we accomplish it?" (Figure 1).

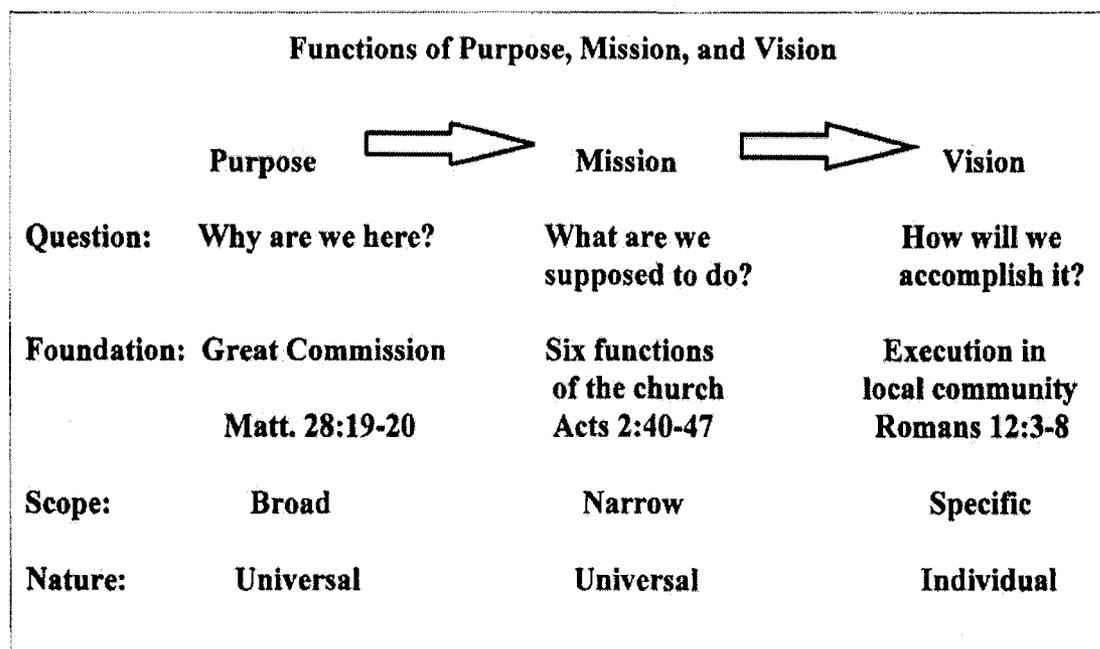


Figure 1. The functions of purpose, mission, and vision

Organizational Considerations: The Church's Fulfillment of Purpose, Mission, and Vision

As the body of Christ, the church functions as an organism-organization comprised of many parts with Christ, as the head. As the head of the church, Christ is the coordinating center for all life, functions, and activities. In Acts 2:42-47, the early church

in Jerusalem is seen carrying out the six characteristic and defining functions of the church. Throughout the Pauline corpus, the individual members or parts of the body carry out their unique functions so that the body works in unity to carry out Christ's plan. In practice, the body of Christ is healthy or is functioning at peak efficiency only to the degree in which each member is fully using his or her spiritual giftedness for the good of that body. This point is made especially clear when one realizes that Paul never talks about gifts of service outside of the context of the body of Christ. In Romans 12:5, Paul speaks of the body in relation to spiritual gifts. First Corinthians 12 records Paul's second discussion of spiritual gifts. In the middle of that treatise, Paul illustrates his point by utilizing the imagery of the church as the body of Christ where each member is important and expected to fulfill their functions in that body. In Paul's third treatment of spiritual gifts, Ephesians 4, he says that the spiritual gifts are given for the edification of the body of Christ. As a result of the theological correlation between the spiritual gifts of its members and the healthy functioning of the body of Christ and because of the purpose and mission of the church, it is necessary that church leaders develop systems, processes, programs, and structures to facilitate the accomplishment of these functions.

The human body that Paul uses as a metaphor to describe the church is the most highly organized organism on earth (Dobbins 1923, 89). As a result, organization is fundamentally critical to the effectiveness of a church. Dobbins says, "The pastor or Christian worker who would follow after God and his Son and the great workers whom God and Christ have used in the redemptive plan must understand the motive and value of organization" (Dobbins 1923, 89). As such, any organizational decisions in the church must be based on the mission and vision (Rainer 2005, 105). Structural decisions must begin with an understanding of why the structures are needed. Rainer says, "We have

seen countless churches spend millions of dollars on buildings with no real grasp of what they are trying to accomplish” (Rainer 2005, 105). Rainer affirms that the critical issue is “for churches to understand why they do what they do” (Rainer 2005, 105). Graves states, “A basic principle in architecture says that ‘form follows function.’ The structure of a building is determined by the function it is to perform. So it is in the church. The structure, relationships, and methodology of the church are shaped by the task of the church” (Graves 1972, 8). As a result, vision is necessary before an effective structure can be implemented. Anthony explains, “If a church does not know (or care) where it is going, how it gets there will not matter. Being intent on solving only today’s problems and issues prevents us from looking into the future. Then we run the risk of being blind to whom we want to be tomorrow. Simply stated, who we will be tomorrow is largely determined by the decisions we make today. Put from a biblical perspective: ‘Where there is no vision, the people perish . . . (Prov 29:18 KJV)’” (Anthony 1993, 90-91). At the same time, Dobbins reminds us that since the church is a spiritual organism, any church organizational structure that “is not vitalized by spiritual motive is a cold and lifeless thing. Method and device can never take the place of spiritual passion” (Dobbins 1923, 90).

The church is not to be a disorganized rabble. Every example of the church in the New Testament shows organization. Davies states, “Organization is essentially a spiritual matter for it is to do with the system the church adopts to ensure that its life, which is essentially spiritual, functions properly. The progress of the church does not depend on any solitary member, but to the contrary each member is to be involved. Organization is necessary to ensure the involvement of each member” (Davies 2001, 27).

Whether intentional or not, every church utilizes some type of organizational structure.

Anthony states:

Scripture clearly teaches that God intends for his people to be governed within a system of order and consistent coordination. This was seen by the way God organized the tribes of Israel and gave the priestly tribe of Levi specific responsibilities for moving and maintaining the tabernacle. In the New Testament, we saw abundant evidence of God's prescribed order in his selection of deacons and elders for leadership roles within the church. The giving of spiritual gifts for specific areas of service (evangelism, teaching, counseling, etc.) reveals God's desire for organization in ministry (Eph. 4:11-16; Rom. 12; 1 Cor. 14:26-39). (Anthony 2005b, 158)

In designing an organizational structure for churches there is no one model that will fit every need. Anthony observes that there are "simply too many variances which are reflected in the theology, geography, ethnography, and demographic distinctives of each local church" (Anthony 2005b, 158). Anthony explains, "The church in Antioch did not replicate the Jerusalem church. The church in Ephesus did not pattern themselves after the church in Phillipi. The church in Corinth certainly had their own way of doing things which was unique to their fellowship!" (Anthony 2005b, 158). At one time many churches simply attempted to maintain existing organizations or to establish those organizations recommended by denominational leaders. Graves comments, "Now churches are encouraged to accept responsibility for discovering the unique needs of their own community and to establish and maintain those organizations that will enable the church to meet these needs. This places greater responsibility on the church and its leadership for discovering local needs and planning the organization required to meet those needs" (Graves 1972, 56).

Organizational structure has been defined by Robert Welch as "the blueprint or pattern in which we will relate people roles to one another. It is the framework for getting

the job done” (Welch 2005, 26). Anthony gives a more complex definition:

“Organization refers to the plan—the conceptual framework that holds the organization together and provides strength. Stemming directly from the organizational purpose, it’s the structure that determines how people can work together in relationship to effectively accomplish that purpose” (Anthony 1992, 216).

In considering the church as an organism and an organization, Dobbins compares the organizational structure of the church to the organs of the body as the body as they carry out their individual functions (Dobbins 1923, 88). Although it may sound simplistic, there is a natural order to the process. A church must understand why it exists in order to know what it is supposed to do i.e., purpose, mission, and vision. Once these elements are established, the subsequent structural decisions may follow (Rainer 2005, 105).

Throughout Scripture, God has demonstrated that He operates with “clearly established patterns of organizational structure” (Anthony 2005a, 33). This concept may be seen in creation, through the family, and in the church (Anthony 2005a, 33). Without organizational structure the church would end up “in anarchy and confusion” (Anthony 2005a, 33). McCoury and May stress that “a body, or organism, needs coordination. Growth leaders are team players and team members with the conceptual skills to coordinate the whole body. They see priorities and understand organizational relationships. For growth to occur, pastors and the leadership teams must have a congregational-wide perspective on the church’s opportunities and resources” (McCoury and May 1991, 11).

Next, the question arises of how much organization is necessary. McCoury and May maintain that it “depends on the church’s mission, size, resources, and needs”

(McCoury and May 1991, 19). In developing the organization, Dobbins explains that “the mastery of details is the secret of success in effectual organization” (Dobbins 1923, 90). Dobbins continues:

In projecting any new plan of organization, ‘How will this work one year, five years, ten years from now?’ is a question that should frequently be asked. Plans inaugurated with no chance to succeed soon discredit the church and take away confidence in its ability to do the things that are possible. Completeness and harmony with all other plans and policies of the church will largely determine the prospects for permanence. It is better to stick to the old plans, inadequate though they may be, for a while, and introduce the new gradually and cautiously, rather than to project a lot of new schemes some of which are bound to fail, and with their failure carry down others that deserve to succeed. (Dobbins 1923, 90)

Organizational structures should be determined by continuing needs. When the purpose, mission, and vision of the church are known, the proper deployment of “people, functions, and resources” must be determined to accomplish the stated objectives effectively (Kilinski and Wofford 1973, 142). Kilinski and Wofford state, “This requires much more than drawing a clean and systematic organization chart or describing well-designed jobs. We are confronted with a far more complex task—that of setting into motion an organization that works smoothly and efficiently toward its desired ends” (Kilinski and Wofford 1973, 142). They explain, “It is not enough simply to lay out in theory how the organization should function, i.e., who should make particular decisions and who should perform certain tasks. We must go beyond that to anticipate how the organization will operate on a day-to-day basis and to be of influence in that operation. We must attempt to build an organization that is not simply well-structured, but one that will function effectively as well” (Kilinski and Wofford 1973, 142). Graves states, “A church needs sufficient organization to accomplish its objectives, no more and no less. The first question the church should ask about organization is, Organize for *what?* What

are the tasks to be performed, the objectives to be reached? What are the needs within the church, the community, and in wider spheres where Christians have responsibility?"

(Graves 1972, 56). Jim Collins summarizes, "A great organization is one that delivers superior performance and makes a distinctive impact over a long period of time" (Collins 2005, 5).

The goal is to implement an organizational structure that employs effective elements and disposes of those that are ineffective (Kilinski and Wofford 1973, 143). Hackman agrees: "Structure, like authority, is in itself neither good nor bad for teamwork. It all depends on the *kinds* of structures that are created" (Hackman 2002, 94). Hackman goes on to say that the most desirable structures provide "a solid platform" to fulfill their objectives while leaving room to establish "their own unique ways of operating" (Hackman 2002, 94). While on the one hand, too much structure can be immobilizing, it is also true that too little can be debilitating as well. Hackman has observed that the "wise leaders focus mainly on the handful of structural features that establish a good basic 'frame' for the team's work and then give the team plenty of room to mold that frame to their particular circumstances" (Hackman 2002, 94).

A second important task of the organization is not only to develop an effective structure to facilitate the achievement of the vision, but to staff the structure with the right people (Rainer 2005, 101). In his study on breakout churches, Rainer writes that "the breakout churches did not just look for the best qualified people to be a part of the ministry team. They sought people who would be the right fit with their personalities and philosophies of ministries" (Rainer 2005, 101). In having a successful staff, it is critical to have highly competent people on the ministry team who work well together (Rainer 2005, 101). Tidwell says that the "common element" in a "good" organization is "some

pattern of structure, some design—an *arrangement*” (Tidwell 1985, 108). Tidwell goes on to state that to “bring life and meaning to this arrangement, one must bring *people*” (Tidwell 1985, 108). In bringing people, Callahan adds, “have just enough people on just enough committees to achieve wise decisions and accomplish significant results” (Callahan 1999, 210). Although not every person in the church can be in a leadership position, there should be a useful place of service for every member of the church body to exercise their spiritual gifts. Those people of special ability should be utilized in places of higher responsibility. Collins maintains in an organization it is important to get “the right people on the bus, the right people in the right seats, and the wrong people off the bus, then we’ll figure out where to drive the bus” (Collins 2001, 41). Dobbins states, “To a New Testament church is given a task of staggering magnitude, calling for the best efforts of every man and woman, boy and girl, in its membership, and the only hope of success lies in a division of labor that will find the right place for every member and put that member in his or her place” (Dobbins 1923, 93).

There is a “natural, normal, and predictable sequence” of events that occurs in organizations over time. Initially, an organization is created to “carry out prescribed purposes and to achieve desired goals. Over time, if not guarded against, the emphasis shifts to prioritizing the “maintenance and survival of that organization” (Schaller and Tidwell 1975, 22). Rainer and Lawless add, “For many churches, the organizations and structure become an end instead of a means” (Rainer and Lawless 2003, 40). The church structure was originally implemented to execute the vision, but now the organization exists to perpetuate the past because “we’ve always done it that way” (Rainer and Lawless 2003, 40). Kennon Callahan says, “effective congregations conserve their member’s time by developing the most minimal and streamlined organizational structure

possible, so that people can be involved substantively and responsibly in the total life and mission of the church” (Callahan 1983, 59).

Organizational Models of Churches

Most Southern Baptist churches can be classified by what Rick Warren refers to as her driving force (Warren 1995, 77). The driving force of a church is the underlying assumptions or philosophies that guide and determine what is done or what is not done. Warren writes, “Every church is driven by something. There is a guiding force, a controlling assumption, and directing conviction behind everything that happens” (Warren 1995, 77). An organizational structure that supports the controlling philosophy will naturally follow.

The first model is the tradition-driven church. The primary concern of the church driven by tradition is maintaining the past. A phrase often repeated in the tradition-driven church is “We’ve never done it that way before.” Any modification of the status-quo is undesirable. Stagnation is a natural result in this philosophy. Nevertheless, this stagnancy is viewed by its members as organizational stability. By default, tradition-driven churches are usually older institutions that are “bound together by rules, regulations, and rituals, while younger churches tend to be bound by a sense of purpose and mission. In some churches, tradition can be such a driving force that everything else, even God’s will, becomes secondary” (Warren 1995, 77).

The personality-driven church is a second type. This type church is usually focused around the personality of a leader such as a pastor with a lengthy tenure or a key lay person. The question “What does the leader want?” is usually asked before major decisions are made (Warren 1995, 77). Warren states, “One obvious problem with a

personality-driven church is that its agenda is determined more by the background, needs, and insecurities of the leader than by God's will or the needs of the people" (Warren 1995, 77-78). Another serious problem with the personality-driven church is that everything "comes to a standstill when its driving personality leaves or dies" (Warren 1995, 78).

The finance-driven church is a third classification. The major question of this church is "How much will it cost?" Finances are the primary concern of this type of church. Finances must never be the controlling factor of the church. Finances should be used to fund necessary ministries. Warren states, "The bottom line in any church should not be 'How much did we save?' but 'Who was saved?'" (Warren 1995, 78). Warren observes, "I've noticed that many churches are driven by faith in their early years and driven by finances in later years" (Warren 1995, 78).

The fourth category is the program-driven church. "The Sunday School, the women's program, the choir, and the youth group are examples of programs that are often driving forces in churches," states Warren (Warren 1995, 78). The focus of the program-driven church is "on maintaining and sustaining the programs of the church" (Warren 1995, 78). Warren warns, "Often, the program-driven church's goal subtly shifts from developing people to just filling positions, and the nominating committee becomes the most crucial group in the church" (Warren 1995, 78). A phenomenon often occurring in the program-driven church is that when the results of a program diminish, no one questions the effectiveness of the program; people only blame themselves for not working hard enough (Warren 1995, 78).

A fifth category includes the churches which are driven by buildings. Instead of the building being viewed as a tool to be used in carrying out the functions of the

church, the building becomes the primary concern. Often paying the mortgage on the building is more than the congregation can afford, thus diverting funds, energy, and attention from other necessary ministries. On the other hand, some churches choose to remain in historic buildings that are too small or functionally obsolescent for growing ministry needs, thus stifling for future growth. Warren states, “Staying with a historic, but inadequate, building should never take priority over reaching the community” (Warren 1995, 79).

Churches driven by events form a sixth classification. Warren states, “If you look at the calendar of an event-driven church, you might get the impression that the goal of the church is to keep people busy” (Warren 1995, 79). In the event-driven church, one big event follows another. One of the dangers of the event-driven church is that it may keep members very busy, but not necessarily for any particular purpose. Warren warns, “In the event-driven church, attendance becomes the sole measurement of faithfulness and maturity. We must be wary of the tendency to allow meetings to replace ministry as the primary activity of believers” (Warren 1995, 79).

A seventh category is the seeker-driven church. The seeker-driven church takes very seriously the mandate “to reach unbelievers for Christ, and be relevant in today’s culture” (Warren 1995, 79). The problem with the seeker-driven church is that sometimes the needs of the seekers become the primary concern to the exclusion of everything else. Warren states, “While we must be sensitive to the needs, hurts, and interests of seekers, and while it is wise to design evangelistic services that target their needs, we cannot allow seekers to drive the total agenda of the church” (Warren 1995, 79). Evangelism is a necessary function of the church, but it cannot be done to the exclusion of the other purposes. Meeting the needs of seekers is an important “first step

in the process of making disciples, but it should not be the driving force of the church” (Warren 1995, 79). Warren cautions, “While it is fine for a business to be market driven (give the customer whatever he wants), a church has a higher calling. The church should be *seeker sensitive* but it must not be, seeker driven” (Warren 1995, 79-80).

A final category identifies those churches which are purpose-driven. Warren promotes the purpose-driven church as a viable alternative to the other models. According to Warren, there are two necessary elements of this model. The first is to view “everything the church does through the lens of five New Testament purposes [six if prayer is viewed as a separate function] and see how God intends for the church to balance all five purposes” (Warren 1995, 80). Secondly, the model “requires a *process* for fulfilling the purposes of the church” (Warren 1995, 80). According to Warren, the purpose-driven model will produce a “healthier, stronger, and more effective” church than the other paradigms (Warren 1995, 80). Warren says, “Strong churches are built on purpose! By focusing equally on all five of the New Testament purposes of the church, your church will develop the healthy balance that makes lasting growth possible” (Warren 1995, 81).

Contrasting Models: Program-Driven vs. Purpose-Driven

As was stated in the organizational section, effective organizational structures exist to achieve the church’s purpose, mission, and vision. In other words, form follows function. Malphurs has observed that numerous churches today do have a strategy, as expressed in their programs, but have no mission” (Malphurs 1999, 102). Malphurs laments, “This does not make sense” (Malphurs 1999, 102). Not only do many churches have aimless strategies, but time after time, well-intentioned church congregations spend

millions of dollars on new facilities without a grasp of what they intend to accomplish with them (Rainer 2005, 105). Sadly, in a survey cited by Rick Warren, 89 percent of church members said, “‘The church’s purpose is to take care of my family’s needs,’ for many, the role of the pastor is simply to keep the sheep who are already in the ‘pen’ happy and not to lose too many of them. Only 11 percent said, ‘The purpose of the church is to win the world for Jesus Christ’” (Warren 1995, 82).

The Program-Driven Church

A program, according to Tidwell, is “what you do as an expression of your awareness of and commitment to the church’s purpose and objectives. It should be planned in relation to the needs of persons, both in and out of the fellowship. It is what a church does to be obedient to Christ in trying to live His way and to be faithful in working with Him to bring persons to God” (Tidwell 1985, 91). John M. Dettoni defines a program as “the detailed, planned activities that are derived from the theology and philosophy and the model of a church’s reason for being” (Dettoni 2001, 564).

In 1917, twenty-six years after the Southern Baptist Convention officially embraced Sunday School as an “organization” of the church, L. P. Leavell outlined five organizations that were typical of Southern Baptist churches. The first organization is the Sunday School. According to Leavell, the Sunday School was to “carry out the teaching function” (Leavell 1917, 28). Writing in 1917, Leavell stated, “This service is today so organized into departments that it can reach and hold the membership of church and congregation. Every member of the church and congregation should count it a privilege to belong to the Sunday school and to study the Bible in it” (Leavell 1917, 28).

The second organization of the church was the prayer meeting. The purpose of the prayer meeting was “to develop the devotional life” of the church members (Leavell 1917, 28). Leavell states, “This service has practically no organization within itself, but is a congregational meeting in which members of all the organizations of the church should unite. It should be one of the rallying places for the common life of the church” (Leavell 1917, 28).

A third organization of the church was the Baptist Young People’s Union. This organization existed for the purpose of “carrying out the training function” of the church (Leavell 1917, 29). According to Leavell, “Its work is adapted to young Christians and in it they are taught the fundamentals of church beliefs and practices, and are drilled in practical Christian duties” (Leavell 1917, 29).

The fourth element consists of missionary organizations such as the “Women’s Missionary Society,” now known as the Women’s Missionary Union, more commonly referred to as the WMU, and the Baptist Brotherhood. The Women’s Missionary Society was developed to propagate “mission study and missionary work” (Leavell 1917, 29). Leavell wrote, “This organization has, in some cases, several auxiliaries and exerts a great influence for missions. The Baptist Brotherhood was developed as a program for adult male involvement “in a more thorough way than is possible in Sunday School or the preaching service” (Leavell 1917, 28).

The fifth organization focused on the development of children. The purpose of this initiative was to develop boys and girls “in Bible knowledge and missionary activities; such as Sunbeam Bands, Girls’ Bands, Royal Ambassadors, etc.” (Leavell 1917, 29). Leavell maintains that “all these organizations should maintain the proper relationship to each other and to the church as a whole by meeting together in the

common preaching services and the prayer meeting services; also, by making all contributions into a common treasury” (Leavell 1917, 29-30).

In his discussion of the church, Leavell compared the church to a hand. Leavell suggested that “the hand must divide itself into fingers to be of service; so these [five] organizations are the fingers with which the church grasps its opportunities for service; somewhere in them each church member should have a place” (Leavell 1917, 30). The desired results of this organizational structure were two-fold. Leavell states, “First, they enable each church member to more effectively advance the kingdom of God by working with a group interested in specific tasks; second, each individual is developed in mind, heart, and hand. Church organizations offer opportunity for study and practice, and a combination of these two always means development” (Leavell 1917, 30). Although Leavell uses the term organization when referring to his five elements, according to the definitions set forth for this study they would be considered programs.

In 1991, McCoury and May and several Southern Baptist leaders published *The Southern Baptist Church Growth Plan* (McCoury and May 1991). This plan, similar to Leavell’s, centered on eight programs, typically form the skeleton for many Southern Baptist churches. The eight programs are divided into two categories, six foundational programs (pastoral ministries, Bible teaching, discipleship training, music ministry, Brotherhood, and Woman’s Missionary Union) and two emphasis programs (stewardship and evangelism). The two emphasis programs were added “because of the support they give to church growth” (McCoury and May 1991, 28). Each program is assigned certain tasks which aid in the effective fulfillment of the program.

McCoury and May, have identified three reasons why the church assigns various tasks to each program. First of all, the fulfillment of the various tasks enables the

church to accomplish its mission. Each task intersects with other tasks so that no program stands alone. Second, the assignment of specific tasks “sets forth the purpose of the program” (McCoury and May 1991, 28). An accompanying task statement clarifies the purpose of that program. Third, the programs become the mechanism for accomplishing the “many tasks for which the church’s mission calls” (McCoury and May 1991, 29). McCoury and May state, “The unique task assignments given to church programs prevent a church from overlapping activities and from wasting resources” (McCoury and May 1991, 28-29).

The Southern Baptist Church Growth Plan is a contemporary look at how most Southern Baptist churches are traditionally structured. The elements of pastoral ministries, Sunday School, discipleship training, and WMU are all familiar components of most traditional Southern Baptist Churches.

To be effective, McCoury and May maintain, “Structures must be provided for each church program. Leaders for the various programs must be trained. Each program’s tasks must be clearly defined. Program leaders must plan, organize, and evaluate their work. Good organization helps churches accomplish major mission tasks” (McCoury and May 1991, 19). Traditionally, these programs have provided the necessary channels to accomplish the church’s mission. McCoury and May state, “Southern Baptist church programs are constantly evaluated and updated as needed. The resources and administrative helps for these programs all have a biblical base and have proven track records for use in Southern Baptist churches in the various regions of our county” (McCoury and May 1991, 29).

There are a number of positive aspects exhibited by the program-driven church. First, the programs are intentionally designed to have universal application for

implementation in churches of all sizes and needs. The universal nature of the programs do allow for some flexibility and innovation. McCoury and May explain, “A program might not always work for ‘truly unique’ situations. Sometimes this is the case. So, one has to look for ‘learning points,’ those times/places when the program opens itself to the creative and the new” (McCoury and May 1991, 29).

A second positive feature of the program-driven church is the aspect that these programs “provide an organization, a structure, which involves people and gives them numerous opportunities to use their gifts” (McCoury and May 1991, 29). According to McCoury and May, “This is good administration” (McCoury and May 1991, 29).

A third benefit is that “today’s church leaders need conceptual skills which enable one to understand the complexities of the overall organization” (McCoury and May 1991, 29). McCoury and May explain, “One must be able to see the total picture as well as the various parts of the picture. The various church programs are simply parts of the overall church organization. Programs are separate parts of the of the entire church’s organizational life helping the church to accomplish its mission” (McCoury and May 1991, 29).

Additional positive aspects of the program-driven model include the familiarity of the concepts that are already present in many churches. Overall, the concepts are simple and easy to implement. The structure with its universal design provides a mechanism for organizational success and provides opportunities for members to exercise their spiritual gifts. The program-driven model has a history being used with some measure of success over the decades, and several churches today still garner excellent results from this paradigm.

As with any model, the program-driven paradigm does have some negative characteristics. The one size-fits all nature of the program-driven model, while a benefit, can also be a shortfall. In many situations more emphasis is placed on the maintenance of the organization than achieving the vision for which the model was originally intended to achieve. While the authors state that the model works in most circumstances except the “truly unique” situations. In American society today, there are ever increasing “truly unique” situations. If a church finds its vision by examining the passions and giftedness of the church staff, the passions and giftedness of its members, and the needs of the community, every single church is in a unique situation.

Over the years, the programs developed by Southern Baptists have become vital channels for helping churches accomplish their missions (McCoury and May 1991, 29). In conclusion, McCoury and May state, “By using them well, churches can accomplish their mission and carry out the four functions [evangelism, discipleship, missions, administration] of a church” (McCoury and May 1991, 30).

The Purpose-Driven Church

Opposite the program-driven church is the purpose-driven church. The purpose-driven church is a model that organizes around the fulfillment of the purposes of the church. Warren maintains, “Nothing precedes purpose. The starting point for every church should be the question, ‘Why do we exist?’ Until you know what your church exists for, you have no foundation, no motivation, and no direction for ministry. If you are helping a new church get started, your first task is to *define* your purpose. It’s far easier to set the right foundation at the start of a new church than it is to reset it after a church has existed for years” (Warren 1995, 81). Rainer agrees, “The church must be

driven by its purposes” (Rainer 2005, 158).

In his book, *Breakout Churches*, Rainer studied churches that have made what he calls “the leap to greatness” (Rainer 2005, 16). Of the 52,333 churches in his initial database, only 13 fit the stringent screening process of a true breakout church. Churches such as Saddleback Church in Lake Forest, CA; Southeast Christian Church in Louisville, Kentucky, or Willow Creek Community Church in South Barrington, Illinois were not considered breakout churches because they had never been in decline. The breakout church is one that was in decline but had an obvious transition point from decline to unprecedented growth. Rainer states, “The influence of the Purpose Driven concept on many of the breakout churches is significant” (Rainer 2005, 109). According to Rainer, “Unlike the comparison churches, the breakout churches adopted the philosophy of the model instead of seeing its methodology as the answer to all churches’ needs and problems” (Rainer 2005, 159). Rainer continues, “Moving from entrenched structures to vital ministries requires not a specific vision at this point, but a new mindset. The church must move from an inward focus to an outward focus” (Rainer and Lawless 2003, 40). The purpose-driven church is based upon developing intentional strategies and a supporting structure that forces the church to “give equal attention to each purpose” (Warren 1995, 50). Warren says, “That is what being a purpose-driven church is all about” (Warren 1995, 50).

Martin and McIntosh cite the experience of Christopher Columbus to illustrate the importance of being purpose-driven:

On a warm August morning more than five centuries ago, Christopher Columbus embarked from a small seaport near Palos, Spain. As the joke goes, when he left, he didn’t know where he was. And when he returned, he didn’t know where he had been. What he did know, of course, was his purpose. And it was commitment and belief in his purpose which kept him going. When his crew lost

faith and the long voyage seemed futile, he kept going. Even though he didn't accomplish his exact purpose, it was his pursuit of it that led him to discover something even greater—the new world. (Martin and McIntosh 1993, 81)

Unlike the program-driven church, there is no universal group of programs that exist in the purpose-driven church. The programs used in one purpose-driven church could vary greatly in comparison to other purpose-driven churches. The common element of the purpose-driven churches will be that the structure of each church flows from the a serious, prayerful, understanding of the Great Commission, an understanding of the functions of the church from Acts 2:42-47, coupled with a realization of ministerial staff giftedness, membership giftedness, and community needs. From this understanding a uniquely structured church will emerge to reach the unique community surrounding them.

Although there are no universal group of programs that characterize the purpose-driven church, there are, however, eleven characteristics of a purpose-driven church as identified by Warren. Warren states:

1. **They have a purpose statement** that describes (in their own words) their commitment to building the church around the five New Testament purposes: worship, evangelism, fellowship, discipleship, and ministry.
2. **They use a purpose driven strategy** to fulfill their purpose statement. While using a variety of terms, a Purpose Driven strategy brings people to Christ and into membership in his family, then builds them up to maturity, then equips them for ministry in the church, and then sends them out on a life mission in the world in order to bring glory to God.

The Purpose Driven strategy is based on two vital assumptions: People grow best when you allow them to make gradual commitments, and you must ask for commitment in specific ways, such as using covenants.

3. **They organize around a Purpose Driven structure**, which ensures balance and gives equal emphasis to all five New Testament purposes. Purpose Driven churches are team-based, rather than hierarchical in structure. They organize around purpose-based teams (at least five-one for each purpose) composed of lay leaders and staff, with each team responsible for a specific purpose and target group (such as the community, the crowd, the congregation, the committed, and the core).

4. **They program by purpose:** They have at least one program for fulfilling each of the five purposes and each of the corresponding constituencies. They evangelize in the community, gather the crowd for worship, fellowship in the congregation, disciples the committed, and equip the core for ministry and mission.
5. **They staff by purpose:** Every purpose has its own champion. Purpose Driven churches begin by finding volunteers to lead and serve on each purpose-based team, and they develop full-time paid positions as needed.
6. **The pastor preaches by purpose:** Messages and series are planned to ensure that the congregation receives a balanced emphasis on each of the purposes.
7. **They form small groups on purpose:** Purpose Driven DNA is implanted in every cell (group) of the congregation. Each small group helps the members fulfill each of the five purposes in their lives. The goal is to help every believer live a purpose driven life.
8. **They calendar by purpose:** The purposes are the determining factor in deciding what events are scheduled. Every event must fulfill at least one of the five purposes or it isn't approved.
9. **They budget by purpose:** Every expenditure is categorized by the purpose to which it relates.
10. **They build by purpose:** Buildings are seen as ministry tools, not monuments. They must serve the purposes and never become more important than the purposes.
11. **They evaluate by purpose:** These congregations regularly ask, "Are we balancing all five purposes? Is there a better way to fulfill each purpose?" (Warren [2006] [purposedriven.html](#))

There are many positive aspects of the purpose-driven model. First, this paradigm takes very seriously the biblical mandate for evangelism, discipleship, worship, ministry, fellowship, and prayer. The effective fulfillment of these six functions is the reason the purpose-driven organization exists.

Second, the purpose-driven model has been very effective in new churches. The smashing success of Saddleback is the prime example. Warren started from scratch with two families and now his church boasts over 20,000 attendees and almost 3,000 baptisms per year (Warren 1995, 46; Southern Baptist Directory Service [2005]).

A third positive aspect is that the purpose-driven model has been instrumental in the revitalization of many older congregations. Anthony states, “The insights and wisdom of *The Purpose Driven Church* by Rick Warren . . . have helped many churches find new life and a sense of direction for ministry . . . Understanding the purpose of the church and its local mission can help keep church growth alive or bring about renewal in the midst of decline” (Anthony 2001, 161). Warren comments, “If you serve in an existing church that has plateaued, is declining, or is simply discouraged, your most important task is to *redefine* your purpose. Recapture a clear vision of what God wants to do in and through your church family. Absolutely nothing will revitalize a discouraged church faster than rediscovering its purpose” (Warren 1995, 81).

As with all other models, there are some negative aspects of the purpose-driven church. One of the problems has arisen when pastors of smaller churches have tried with little success to implement the principles. Anthony has observed the difficulty in implementing the purpose-driven model “in the small church is that many of these congregations see their family focus and emphasis on tradition as their purpose for ministry” (Anthony 2001, 161). Anthony explains, “In church after church, pastors are spending hundreds of hours in helping the small church define its purpose, only to discover that the congregation has little enthusiasm for or energy left to implement the findings” (Anthony 2001, 161).

Another negative of the purpose-driven model, is that many churches try to copy the methods and programs of Saddleback or some other highly successful purpose-driven church instead of applying the principles of the purpose-driven paradigm. This is not Warren’s fault, for he tells churches not to do it. Nevertheless, church after church copies this or that, but the simple fact is that the processes of Saddleback to reach Lake

Forrest, California may not work to effectively reach the populace of DeSoto, Missouri; Muscle Shoals, Alabama; Arlington, Texas; or Nashville, Tennessee.

The primary difference between the program-driven church and the purpose-driven church is one of focus. Most church leaders from both camps love Jesus. Leaders from both spectrums use the same terminology. Their integrity is unquestionable. They are committed to fulfilling the Great Commission, their stress levels and schedules reflect it. Leaders from both sides talk about mission and vision statements, strategic planning, and results management. Both are headed in the same direction for the same reasons. The difference is, the program-driven church is program and task centered with a standard universal design to achieve the mission, whereas the purpose-driven church is results oriented with no standardized structure, but all organizational structures exist to fulfill the mission in their unique settings.

Profile of the Current Study

This literature review has helped to shape this present study in several important ways. First, a biblical foundation has been established regarding the identity of the church. In simplest terms, the church is the Body of Christ, an organism and an organization, with universal and local dimensions, whose members are given spiritual gifts and are responsible for fulfilling the Great Commission (purpose) by exercising those gifts through the six characteristic functions (mission) of the church in their unique settings (vision). Understanding what the church is is a necessary prerequisite to understanding what the church is to do.

Second, this review has identified the varying interpretations and usage of purpose, mission, and vision statements. A biblical model has been presented which has

identified the following elements: (1) The purpose of the church has been specified as the Great Commission. (2) The mission of the church, found in Acts 2:42-47, consists of the execution of evangelism, discipleship, worship, ministry, fellowship, and prayer. (3) The purpose and mission are universal and applicable to each local New Testament congregation. (4) The vision, however, has been defined and explained as unique to each local congregation and comes as a result of embracing who that local church is through the intersection of three factors, the passions and spiritual giftedness of the ministerial staff, the passions and spiritual giftedness of the congregation, and the needs of the community.

Finally, the material has provided the contrasting program-driven and purpose-driven organizational models currently utilized throughout many Southern Baptist churches to achieve the Great Commission. Given an understanding of the nature, purpose, and mission of the church, the research questions flow from this review first, to identify which churches of the sample utilize either the purpose-driven or program-driven models, and second, to consider the perceived effectiveness in the execution of the six functions of the church between the program-driven model and the purpose-driven model.

CHAPTER 3

METHODOLOGICAL DESIGN

An examination of the theological foundations of the nature of the church as the body of Christ, as well as the biblical purpose and mission of the church have been presented in chapter 2. These rudimentary theological presuppositions were followed by the leadership assumptions of the significance of the biblical nature, purpose, mission, and vision of the church. The practical application of these ideals through various organizational structures employed in contemporary churches followed. The precedent literature concluded with a discussion of the contrasting program-driven and purpose-driven church models and the characteristic components of each. Chapter 3 describes an overview of the research design, population, sample and delimitations, limitations of generalization, instrumentation, and the data gathering procedures utilized in this investigation.

Research Question Synopsis

The following research questions were used to guide the data collection and the subsequent analysis of data throughout this study:

1. How many churches in the sample can be categorized as program-driven?
2. How many churches in the sample can be categorized as purpose-driven?
3. What is the level of reported effectiveness of program-driven models in accomplishing the six functions of the church?

4. What is the level of reported effectiveness of purpose-driven models in accomplishing the six functions of the church?
5. How do the program-driven and purpose-driven models compare in effectiveness in accomplishing the six functions?

Design Overview

The design overview delineates the second and third stages of the research process. Stage one examined the precedent literature and presented two contrasting organizational frameworks common among Southern Baptist churches, the program-driven and the purpose-driven models along with the defining characteristics of each. The second stage involved the development of a survey which was used to identify which churches of the sample utilize either the program-driven or purpose-driven models. The survey was further developed to determine the level of self-perceived mission effectiveness of each model through the six functions of the church. The survey was validated through the enlistment and consultation of an expert panel and through field testing. The third stage included the identification of the population and sample including the limitations of generalization and the collection of data.

Population

The population of this study was identified as Southern Baptist churches in the United States. The size of the population was approximately 48,000 churches.

Samples and Delimitations

Local churches of the Southern Baptist Convention were selected for this study for a number of reasons. First, local churches of the Southern Baptist Convention were chosen because it comprises the largest Protestant denomination in the United States

(Rainer 1996, 6). Second, since the early 1900s the program-driven model has been the characterizing structure of many Southern Baptist churches. Third, the purpose-driven church model was first developed by a Southern Baptist pastor and initially implemented and popularized in a Southern Baptist church. As a result, both of these models are common structures utilized by local churches throughout the Southern Baptist Convention. While churches of other denominations have implemented both of these models, in similar church studies, Rainer attests to the fact that “inclusion of data from other denominations did not easily match with Southern Baptist statistics. Simply stated, we were comparing ‘apples and oranges’” (Rainer 1996, 6). Fourth, the churches of the Southern Baptist Convention have been recognized for their accurate records (Bradshaw 2000, 53; Geiger 2005, 76).

The churches of the Southern Baptist Convention were delimited to survey only those churches in the fifteen-state Southern geographical region of the United States. This region encompasses the states of Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, and West Virginia. This region was chosen because of the high concentration of Southern Baptist churches.

The population was further delimited to those churches which had an average minimum attendance of 350 persons in their primary weekly worship service(s) and which employed multiple full-time staff members in the 2004 Annual Church Profiles. This limitation was placed on the study because it is believed that churches of this size with multiple full-time staff members, as a general rule, have a higher degree of organization and capacity for organization than churches of smaller numbers and fewer

staff. The sample churches were identified through the use of the Annual Church Profiles for the year 2004 which were obtained from the previously mentioned individual state conventions and were used in conjunction with the Southern Baptist Directory Service of the Southern Baptist Convention. The sample was obtained by identifying every church in the population which met the above described criteria, which had submitted an Annual Church Profile for the year 2004, and which had an identifiable and functioning electronic mail address. The sample consisted of 1,232 churches.

The following is a synopsis of the delimitations placed on the study by the researcher:

1. The sample was delimited to Southern Baptist churches.
2. The sample was delimited to Southern Baptist churches in the United States.
3. The sample was delimited to examining Southern Baptist churches in the following fifteen Southern states: Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, and West Virginia.
4. The sample was delimited to those churches which recorded an average minimum attendance of 350 persons in their primary weekly worship service(s) in their 2004 Annual Church Profile.
5. The sample was delimited to those churches which employ multiple full-time ministerial staff.
6. The sample was further delimited to churches who returned their Annual Church Profile for the year 2004.
7. The sample was delimited to those churches which have an identifiable and functioning electronic mail address.

Limitations of Generalization

The data from the samples will not necessarily generalize to Southern Baptist churches which have fewer than 350 people in attendance in their primary worship

service(s) or to those which do not employ multiple full-time ministerial staff persons. Additionally, the data may not generalize to Southern Baptist churches in other geographic regions. Finally, the data will not necessarily generalize to churches of other denominations.

Instrumentation

The survey instrument primarily utilized a Likert response scale. The instrument was based on the defining characteristics of both the program-driven and the purpose-driven church models presented in the precedent literature to identify those churches of the sample which employ either of these models. In addition, the survey was designed to measure the extent to which each church effectively fulfills the six functions of the church as identified in Acts 2:42-47. The survey was taken by either the senior pastor or other full-time ministerial staff person. In addition to the Likert response items, other questions gathering basic demographic information were also asked.

The instrument for this study was developed by the researcher and based on the following existing surveys: The Church Health Survey™, developed by Thom Rainer and Church Health Associates; the survey instrument used by Rainer in the book *High Expectations* (Rainer 1999); and The Church Practice Assessment, developed by LifeWay Church Resources. The completed survey contained questions that discovered pastoral perceptions of their church's effective fulfillment of the six functions of the church. After the initial questions were formulated, the researcher enlisted an expert panel of advisors to solicit their expertise in the development of the survey.

After the suggestions from the expert panel were implemented, the research profile was submitted to Southern Seminary's Research Ethics Committee for approval.

After permission was granted to use the survey, the final instrument was built on the internet using a web-based survey hosted by SurveyMonkey.com. The researcher then conducted a field test with a small number of churches within the sample and applied Chronbach's alpha using the results of the field test to determine the internal reliability of the survey.

When the field tests were returned with acceptable results, electronic mails were sent to all of the churches of the sample requesting that the senior pastor or other full-time ministerial staff member complete the on-line survey. The electronic mail contained a link to the location of the survey. When the responses were complete, the data was analyzed with the assistance of a statistician.

Development of the Survey

The survey employed for the current study was developed through a three-step process. The first step was an examination of the material presented in the precedent literature. The precedent literature provided the necessary background and components of the entire study and thus provided the necessary content regarding the nature of the church as the body of Christ, the six functions of the church, and the identifying characteristics of the program-driven and purpose-driven models. Second, the survey was developed with the assistance of an expert panel of Christian education professionals based on the material presented in the precedent literature. The expert panel helped to ensure the content validity of the research instrument. Content validity "refers to how well the measure samples the universe of content relevant to the construct of behavior being assessed" (Cone and Foster 1993, 157). Third, the instrument was field-tested by a small group of churches from the sample. The field test churches helped to ensure the

face validity of the survey instrument. Face validity is “the extent to which a casual subjective inspection of a test’s items indicates that they cover the content that the test is claimed to measure,” or that the test looks like it is going to measure what it is supposed to measure (Gall, Borg, and Gall 1996, 759). Chronbach’s alpha, a statistical measure to ensure the internal consistency of an instrument, was applied to the results of the field test.

Precedent Literature

The precedent literature has served to identify and synthesize the biblical theology of the church by identifying the nature, purpose, and mission of the church. The precedent literature also presented the organizational significance of purpose, mission, and vision, an examination of the six functions of the church, and concluded with a discussion of the contrasting program-driven and purpose-driven church models and the characteristic components of each. The discussion of the six functions and the distinctive components of the program-driven and purpose-driven paradigms were used to craft a survey that was utilized to determine ministerial perceptions of mission effectiveness through the six functions for each of the two models.

Expert Panel

In order to ensure content validity, an expert panel of advisors was enlisted to assist with the development of the instrument. The expert panel consisted of practitioners and educators in the field of Christian Education. Those who served on the panel were Dr. Bernie Spooner, Dean of the School of Leadership and Christian Education at Dallas Baptist University, Dallas, Texas; Dr. Wayne Shuffield, Director of Missions,

Evangelism and Ministry, Baptist General Convention of Texas, Dallas, Texas; and Dr. Andy Gowins, Minister of Education, Inglewood Baptist Church, Nashville, Tennessee.

A proposed draft of the survey was developed. The draft included three sections of questions, a demographic component that asked for the name and address of the church, the age of the church, the position of the minister completing the survey, the average worship attendance of the church, and the number of full-time staff members when fully staffed. The second component of the survey was comprised of five questions used to classify the organizational structure, either program-driven or purpose-driven. The third component consisted of a section for each of the six functions. Each of these sections contained six Likert-type response statements that were used to determine the church's effectiveness in that function. The instrument was electronically mailed to the expert panel members (Appendix 2). The draft was accompanied by instructions and a summary of the research project so that the panel members could fully understand the purpose of the survey and the intended results of the instrument. When the panel members responded with suggestions, the necessary changes were incorporated into the survey. The survey was then resubmitted to the panel members for further review and approval.

Field Testing

When the members of the expert panel were satisfied with the content of the survey, it was field-tested by a group of five churches in the sample. This step ensured the internal reliability of the instrument. Recommendations made by the field test churches were included in the survey.

The Chronbach's *alpha* Index of Internal Consistency was applied to the results of the field test to ensure the internal reliability of the research instrument before it was made available to the sample churches. Chronbach's *alpha* is the preferred statistic for measuring the internal consistency of items in an instrument that have more than two answers. Generally speaking, it is a method for splitting data in two in every possible way and computing the correlation coefficient for each split. The average of all these values yields Chronbach's *alpha*. *Alpha* values of 0.8 or higher are generally accepted as evidence of a reliable scale (Field 2005, 673). Five churches were sampled and 36 multiple choice questions were contained in the field study. Chronbach's *alpha* for the field tested survey was 0.971.

The most important statistic for this procedure is the "*alpha* if item deleted" (Field 2005, 672). If, by deleting any of the items, the reliability of the scale would be changed substantially, then that item should be removed from the scale. In this case, *alpha* was 0.971 and the 95% confidence intervals were 0.915 to 0.966. The actual *alpha* values for the 36 items on the survey ranged between 0.968 and 0.972. Therefore, all of the survey items possesses high internal consistency, and none need be removed.

Since the survey also purports to measure six functions (Evangelism, Discipleship, Worship, Ministry, Prayer, and Fellowship) each consisting of six items, the internal consistency of these subscales was also calculated. As might be expected considering the small number of cases, the values of Chronbach's *alpha* for the six subscales were less than the *alpha* value for the entire survey. Nevertheless, the values were all within the acceptable range for a reliable scale. The *alpha* values for the six

Table 1. Chronbach's *alpha* Index

	<i>[a]</i>	<i>n of items</i>
Total	.971	36

were: 0.904 (Evangelism), 0.926 (Discipleship), 0.762 (Worship), 0.874 (Ministry), 0.950 (Prayer), and 0.822 (Fellowship). Clearly, there is more variability in the Worship scale, but the internal consistency value is still within the acceptable range.

Table 2. Chronbach's *alpha* Index for Each Function

<i>Function</i>	<i>[a]</i>	<i>n of items</i>
Evangelism	0.904	6
Discipleship	0.926	6
Worship	0.762	6
Ministry	0.874	6
Prayer	0.950	6
Fellowship	0.822	6

Survey Content and Design

The final draft of the survey provided a brief description of the study and an agreement to participate. Instructions for the proper completion of the survey followed. The survey was comprised primarily of Likert response scale statements. The survey was divided into three primary sections: (1) demographic information, (2) church structure classification, and (3) the church function assessment. After a section which identified various information such as church name, address, state, position of the minister completing the survey, and other data, the primary content of the survey began with a

series of statements based on the characteristic elements of the program-driven and purpose-driven models that were used by the researcher to classify which churches from the sample employ the program-driven or purpose-driven models. The six statements from each of the six functions were randomly mixed. These statements focused on identifying the self-reported ministerial perception of the level of the church's mission effectiveness through the six functions.

Data Gathering Procedures

The researcher obtained a list of Southern Baptist churches from each of the fifteen state conventions. The churches selected were from the fifteen previously identified Southern states, which recorded an average attendance of at least 350 in their primary worship service(s) on their 2004 Annual Church Profile, which employed multiple full-time ministerial staff members, and which had an identifiable and functioning electronic mail address. After the process of identifying the sample was complete, invitations to participate in the survey were sent via electronic mail to the selected churches during the week of May 9, 2007. The letters included a brief explanation of the purpose of the study and a link to the SurveyMonkey.com website containing the instrument.

In an effort to increase the response rate, potential respondents were assured that their responses would remain totally anonymous and that any responses would be treated confidentially. Also, completion of the survey entitled the participants to the results of the study. Surveys were taken by the senior pastor or other appropriate full-time ministerial staff member of each participating sample church. During the week of

July 9, 2007, a follow-up electronic mail was sent to those churches which had not completed the survey encouraging them to do so. The survey was closed on July 23, 2007.

CHAPTER 4

ANALYSIS OF FINDINGS

The findings presented in this chapter resulted from the methodological design described in chapter 3. The data analysis and the resulting conclusions comprised the fourth stage of the research process. The material collected during the survey phase of the project provided data that led to the discovery of how many churches of the sample could be identified as either program-driven or purpose-driven, the level of reported effectiveness for each of the models, and how each model compared with the other in the accomplishment of each of the six functions.

Compilation Protocol

On March 19, 2007, the researcher contacted SurveyMonkey.com to provide on-line hosting for the *Church Function Assessment*. The assessment was hosted at <http://www.surveymonkey.com/s.asp?u=648803512898>. A total of 1,230 invitations to take the survey were mailed. There were 243 usable returned surveys.

Raw data were compiled through the use of the approved survey instrument. Once the on-line surveys were completed by the respondents, chi-square was computed to help answer research questions three, four, and five by investigating whether the distributions of the categorical variables of the program-driven and purpose-driven models differed significantly.

Research Findings

In chapter 2, the program-driven church was identified as one that depends on a number of programs such as Sunday School, Brotherhood, and Women's Missionary Union, for example, to fulfill the Great Commission. The purpose-driven church, on the other hand, is driven philosophically and programmatically by five distinct purposes revealed in the Bible: worship, discipleship, ministry, evangelism, and fellowship. The following section describes and displays the findings of the survey.

Church Demographics and Classification

The survey opened with a demographic section. Basic questions such as the name and location of the church, the age of the church, the ministerial position of the person completing the survey, the average attendance in the primary worship service(s), and the number of full-time ministerial staff members when the church is fully staffed were asked in this section. This demographic information helped to ensure the church in question met the criteria of the study and further helped to keep each church in the sample separate, particularly if the church had a common name, e.g., First Baptist Church, and that the person who completed the survey was a ministerial staff member.

After the demographics, the next section of the survey was used to determine how many churches of the sample could be identified as either program-driven (RQ 1) or purpose-driven (RQ 2). In chapter 2, eleven characteristics of purpose-driven churches, as well as several defining characteristics of the program-based model were identified. The five most distinguishing and contrasting characteristics of each model were taken from the lists and were used to develop the classification questions.

Scoring the Church Classification Section

The respondents who chose a minimum of four out of five “A” responses for questions 1-5 were classified as purpose-driven. The exception to this was a respondent who selected answer “C” in either question 3 or 4. In this case, the church was automatically classified as “other.” Eighteen (7.40%) of the 243 respondents were categorized as purpose-driven (Table 3).

Table 3. Program-driven, purpose-driven, and other Churches identified from the sample

<i>Model</i>	<i>n</i>	<i>percent</i>
Program-driven	167	68.72
Purpose-driven	18	7.40
Other	58	23.86
Total	243	99.98

The respondents who selected a minimum of three out of five “B” responses for questions 1-5 were considered program-driven. The respondents who chose “C” in questions 3 or 4 were categorized as “other.” Of the 243 respondents, 167 (68.72%) were categorized as program-driven (Table 3).

Churches were categorized as “other” which chose answer “C” for question 3 or 4. Those churches which selected three of five “A” responses were also classified as “other.” Fifty-eight (23.86%) churches comprised the “other” category (Table 3).

Location and classification of the responding churches. The sample was comprised of Southern Baptist churches in the following fifteen Southern states:

Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, and West Virginia. Respondents from fourteen of the fifteen states participated. Using an ordinal scale, the data was ranked in the following order indicating the states with largest number of respondents: (1) Texas (52 – 33 program-driven; 4 purpose-driven; 15 other); (2) Tennessee (26 – 18 program-driven; 2 purpose-driven; 9 other); (3) Florida (26 – 18 program-driven; 0 purpose-driven; 8 other). Texas also had the most churches from each model. Those with the lowest number of returns were (13) Virginia (6 – 3 program-driven; 1 purpose-driven; 2 other); (14) West Virginia (1 – 1 program-driven); (15) North Carolina (0) (Table 4).

2004 church attendance. The sample was also comprised of those churches recording an average minimum attendance of 350 persons in their primary weekly worship service(s) in their 2004 Annual Church Profiles. The largest concentration of responding program-driven churches (39.52%) averaged between 350 and 500 in their primary worship service(s), while the largest concentration of purpose-driven churches (33.33%) averaged 651-800 (Table 5).

Age of the respondents' churches in 2004. The ages of the sample churches was not a consideration of the study, yet, they were collected for comparison purposes. The 101-150 age range represented the largest number of program-driven churches (32.33%), while the 51-75 age division represented the largest number of purpose-driven (33.33%) congregations. The 201-227 category held oldest program-driven churches (2.39%), while the oldest purpose-driven churches (22.22%) were 101-150 (Table 6).

Table 4. Number, location, and classification of respondents.

<i>State</i>	Program-driven		Purpose-driven		Other		Total	
	<i>n</i>	<i>Percent of Program-driven</i>	<i>n</i>	<i>Percent of Purpose-driven</i>	<i>n</i>	<i>Percent of Other</i>	<i>n</i>	<i>Percent of Total</i>
AL	18	10.77	1	5.55	3	5.17	22	9.05
AR	4	2.39	1	5.55	3	5.17	8	3.29
FL	18	10.77	0	0.00	8	13.79	26	10.69
GA	19	11.37	3	16.66	2	3.44	24	9.87
KY	8	4.79	0	0.00	4	6.89	12	4.93
LA	6	3.59	2	11.11	3	5.17	11	4.52
MS	9	5.38	0	0.00	0	0.00	9	3.70
MO	12	7.18	1	5.55	3	5.17	16	6.58
NC	0	0.00	0	0.00	0	0.00	0	0.00
OK	7	4.19	0	0.00	3	5.17	10	4.11
SC	11	6.58	3	16.66	3	5.17	17	6.99
TN	18	10.77	2	11.11	9	15.51	29	11.93
TX	33	19.76	4	22.22	15	25.86	52	21.39
VA	3	1.79	1	5.55	2	3.44	6	2.46
WV	1	0.59	0	0.00	0	0.00	1	0.41
Total	167	99.92	18	99.96	58	99.95	243	99.92

Overall, 72% of the purpose-driven churches (13), were younger than seventy-six years. Even though the individual church may have been in existence for a number of years, the reader must keep in mind that the purpose-driven model has only been developed since the 1980s. By contrast, only 40% (67) of the program-driven churches were less than seventy-six years old (Table 6).

Table 5. 2004 Attendance of churches by model classification

<i>Attendance</i>	Program-driven		Purpose-driven		Other		Total Respondents	
	<i>n</i>	<i>Percent of Program-driven</i>	<i>n</i>	<i>Percent of Purpose-driven</i>	<i>n</i>	<i>Percent of Other</i>	<i>n</i>	<i>Percent of Total</i>
350-500	66	39.52	3	16.66	17	29.31	86	35.39
501-650	33	19.76	1	5.55	10	17.24	44	18.10
651-800	15	8.98	6	33.33	8	13.79	29	11.93
801-950	11	6.58	3	16.66	6	10.34	20	8.22
951-1100	7	4.19	0	0.00	3	5.17	10	4.11
1101-1250	14	8.38	2	11.11	4	6.89	20	8.22
1251-1400	7	4.19	1	5.55	2	3.44	10	4.11
1401-2000	10	5.98	1	5.55	6	10.34	17	6.99
2001-3000	2	1.19	1	5.55	1	1.72	4	1.64
3001-3570	2	1.19	0	0.00	1	1.72	3	1.23
Total	167	99.96	18	99.96	58	99.96	243	99.96

Table 6. Age of the respondents' churches in 2004 by model classification

<i>Age</i>	<i>Program-driven</i>		<i>Purpose-driven</i>		<i>Other</i>		<i>Total</i>	
	<i>n</i>	<i>Percent of Program-driven</i>	<i>n</i>	<i>Percent of Purpose-driven</i>	<i>n</i>	<i>Percent of Other</i>	<i>n</i>	<i>Percent of Total</i>
<20	9	5.38	3	16.66	6	10.34	18	7.40
21-50	31	18.56	4	22.22	10	17.24	45	18.51
51-75	27	16.16	6	33.33	14	24.13	47	19.34
76-100	21	12.57	1	5.55	6	10.34	28	11.52
101-150	54	32.33	4	22.22	18	31.03	76	31.27
151-200	21	12.57	0	0.00	4	6.89	25	10.28
201-227	4	2.39	0	0.00	0	0.00	4	1.64
Total	167	99.96	18	99.98	58	99.97	243	99.96

Position of the respondents by church model. The sample was delimited to those churches which employ multiple full-time ministerial staff. The senior pastor or other full-time ministerial staff person was requested to complete the survey. Overall, senior pastors comprised the largest number of respondents. They completed the survey 57.20% of the time (Table 7).

In examining the respondents by position, there was little variation between the percentages of respondents from one position to the other in relation to the church model. The exception to this was that no ministers of education submitted surveys for the

Table 7. Position of respondents by church model classification

<i>Position</i>	Program-driven		Purpose-driven		Other		Total	
	<i>n</i>	<i>Percent of Program-driven</i>	<i>n</i>	<i>Percent of Purpose-driven</i>	<i>n</i>	<i>Percent of Other</i>	<i>n</i>	<i>Percent of Total</i>
Senior Pastor	91	54.49	12	66.66	36	62.06	139	57.20
Associate Pastor	29	17.36	4	22.22	7	12.06	40	16.46
Executive Pastor	10	5.98	1	5.55	2	3.44	13	5.34
Minister of Education	20	11.97	0	0.00	5	8.62	25	10.28
Other	17	10.17	1	5.55	8	13.79	26	10.69
Total	167	99.97	18	99.98	58	99.97	243	99.97

purpose-driven model. The lack of variation between the percentages of respondents from one model to the other suggests the data was submitted by individuals with similar responsibilities and ministerial perspectives.

The Church Function Assessment

Research questions 3 and 4 were intended to discover the self-reported levels of effectiveness for the program-driven and purpose-driven models, and research question 5 examined how the two models compare in the execution of the six functions. The third component of the survey, the actual church function assessment, was developed to identify the levels of effectiveness of each model in each of the six functions. The following sections examine each function and the survey questions used to measure the subsequent levels of effectiveness. The items utilized a five-question Likert scale where

the answer “1” represented the least desirable level, and each corresponding number demonstrated an increase in effectiveness with “5” being the most desirable.

Reported Effectiveness of the Program-Driven and Purpose-Driven Models

This section will answer research questions 3, 4, and 5. Each question will be examined by program-driven responses, purpose-driven responses, and followed by a description of the crosstab and chi-square analyses. The crosstab analysis compares the responses for two dependent variables across the independent variables. Since there were very few responses at the two extremes of the 5-point scale, the data were collapsed into a 3-point scale for the purpose of running crosstab comparisons and chi-square statistics. That is, all 1 responses were recorded as 2 and all 5 responses were recorded as 4.

For each cell, the count, column, percentage, and residual have been calculated. As a general rule, differences of 8-10 percentage points or higher are usually considered significant. The residual is the difference between the observed and expected frequencies for a cell. The sign of the residual (positive or negative) explains the direction of the relationship.

The dependent variable (i.e., program-driven or purpose-driven model) is nominal. The independent variables (Q6-Q41) are ordinal in a Likert-type scale with each question having 5 choices arranged from the least important/effective to the most important/effective. Therefore, chi-square is an appropriate statistic to test the relationship/independence of the two models.

Chi-square tests the hypothesis that the row and column variables are independent. It determines if differences exist in the frequency of response to one or

more variables. It also measures the relationship between two or more variables, i.e., if there is a significant difference between the two models on this dimension.

The chi-square test is not considered valid if more than 20% of the cells have an expected value less than 5, or if any cell has an expected value less than 1. Even after collapsing the Likert scales from five categories to three categories, the small number of cases for the purpose-driven model (n=18) still resulted in chi-square values that should not be considered valid for many (n=14) of the items compared. Nevertheless, trends may easily be seen on each survey item and in each of the six functions pointing to the fact that purpose-driven model respondents consistently scored at the higher, or at the more desirable end of the scale, to a greater extent than did the program-driven respondents.

Evangelism. Six questions were designed to address evangelism (Q6, Q18, Q25, Q32, Q39, Q41). Question 6 was used to measure the respondent's perception of evangelistic intentionality. The most common response for the program-driven churches (45.50%) was that evangelistic intentionality is "almost always" considered as ministries are developed. The most common response for the purpose-driven churches (66.66%) exemplified a stronger level of intentionality, in that evangelism is an "integral part of the development of every ministry" (Table 8).

The program-driven model had a mean score of 4.08 on this question while the purpose-driven respondents averaged 4.71. This is a difference of .63 favoring the purpose-driven model (Figure 2). The chi-square statistic for this question is not valid. However, there exists a 22% difference on the collapsed scale between the two models in the "almost always" category. The residual value in these cells also indicates that the

direction of the difference favors the purpose-driven model.

The second evangelism item (Q18) examined visitor follow-up. A few (1.19%) of the program-driven churches said that they have no systematic plan for visitor follow-up, and another 2.99% said they have no plan, but occasionally do visitor follow-up. The majority of the responses for the program-driven churches were fairly evenly distributed among two areas: (1) 16.66% indicated a “systematic plan for visitor follow-up” that was not thoroughly executed; (2) 77.77% reported a very thorough systematic plan for visitor follow-up that is thoroughly executed. Unlike the responding program-driven churches, all of the purpose-driven churches reported some level of visitor follow-up. Like the program-driven churches, the majority of the purpose-driven churches’ responses were in the same two areas, but with more contrasting results: (1) 44.44% said they have a systematic plan for visitor follow-up” that is not thoroughly executed; (2) 50.00% indicated that they have a “thoroughly executed systematic plan” (Table 8).

The average mean score for the program-driven churches for this question was 4.05. The average mean score for the purpose-driven churches was 4.72. This is a difference of .67 favoring the purpose-driven model (Figure 8). The chi-square item was not valid. However, there was a 19.5% difference between the program-driven and purpose-driven models. Although the chi-square statistic is not valid, the trend toward effectiveness points to the purpose-driven model. The third evangelism item (Q25) examined the role evangelism plays in the Sunday School/small group strategy. Nearly half (43.10%) of the program-driven churches replied that evangelism plays “a strong” or “primary” emphasis” in their Sunday School/small group strategy, while the majority (94.44%) of the purpose-driven churches reported “a strong” or “primary emphasis” in

Table 8. Program-driven and purpose-driven evangelism
summary by survey question

Evangelism Questions (<i>n</i> = 167)	1 %	2 %	3 %	4 %	5 %
<p>6. Evangelistic intentionality is:</p> <ul style="list-style-type: none"> ○ 1 never considered as ministries are developed ○ 2 rarely considered as ministries are developed ○ 3 sometimes considered as ministries are developed ○ 4 almost always considered as ministries are developed ○ 5 an integral part of the development of every ministry 	<p>Program 0.59 (1)</p> <p>Purpose 0.00% (0)</p>	<p>Program 2.39 (4)</p> <p>Purpose 0.00% (0)</p>	<p>Program 18.56 (31)</p> <p>Purpose 0.00% (0)</p>	<p>Program 45.50 (76)</p> <p>Purpose 27.77% (5)</p>	<p>Program 32.90 (55)</p> <p>Purpose 66.66% (12)</p>
<p>18. Regarding a systematic plan for visitor follow-up, our church:</p> <ul style="list-style-type: none"> ○ 1 has no systematic plan ○ 2 has no systematic plan but occasionally has visitor follow-up ○ 3 some level of regular visitor follow-up ○ 4 has a systematic plan, but it is not thoroughly executed ○ 5 a very thorough systematic plan that is thoroughly executed 	<p>Program 1.19 (2)</p> <p>Purpose 0.00% (0)</p>	<p>Program 2.99 (5)</p> <p>Purpose 0.00% (0)</p>	<p>Program 20.95 (35)</p> <p>Purpose 5.55% (1)</p>	<p>Program 38.92 (65)</p> <p>Purpose 16.66% (3)</p>	<p>Program 35.92 (60)</p> <p>Purpose 77.77% (14)</p>

Table 8---Continued. Program-driven and purpose-driven evangelism summary by survey question

25. Evangelism plays the following role in our small group/Sunday School strategy: <ul style="list-style-type: none"> ○ 1 no emphasis ○ 2 almost no emphasis ○ 3 some limited emphasis ○ 4 strong emphasis ○ 5 primary emphasis 	Program 0.59 (1)	Program 7.18 (12)	Program 49.10 (82)	Program 37.72 (63)	Program 5.38 (9)
	Purpose 0.00% (0)	Purpose 5.55% (1)	Purpose 11.11% (2)	Purpose 66.66% (12)	Purpose 16.66% (3)
32. Over the past three years participation in our intentional evangelistic outreach activities has: <ul style="list-style-type: none"> ○ 1 decreased ○ 2 decreased somewhat ○ 3 remained about the same ○ 4 increased somewhat ○ 5 increased sharply 	Program 5.38 (9)	Program 10.17 (17)	Program 45.50 (76)	Program 28.74 (48)	Program 10.17 (17)
	Purpose 0.00% (0)	Purpose 5.55% (1)	Purpose 33.33% (6)	Purpose 33.33% (6)	Purpose 27.77% (5)
39. In relation to starting new Bible study/small group classes from established classes, our members are: <ul style="list-style-type: none"> ○ 1 very resistant to starting new classes ○ 2 somewhat resistant to starting new classes ○ 3 ambivalent ○ 4 somewhat open to starting new classes ○ 5 passionate about starting new classes 	Program 2.99 (5)	Program 17.96 (30)	Program 8.38 (14)	Program 67.06 (112)	Program 3.59 (6)
	Purpose 0.00% (0)	Purpose 0.00% (0)	Purpose 0.00% (0)	Purpose 72.22% (13)	Purpose 27.77% (5)

Table 8---Continued. Program-driven and purpose-driven evangelism summary by survey question

41. Over the past three years, our church has experienced more growth: ○ 1 church membership has declined ○ 2 church membership has plateaued ○ 3 by statement ○ 4 by transfer of letter ○ 5 by profession of faith and baptism	Program 6.58 (11)	Program 12.57 (21)	Program 7.78 (13)	Program 47.30 (79)	Program 25.74 (43)
	Purpose 0.00% (0)	Purpose 0.00% (0)	Purpose 5.55% (1)	Purpose 38.88% (7)	Purpose 55.55% (10)

Key: Top number = Percentage of Respondents
 Bottom Number = Actual Number of Respondents

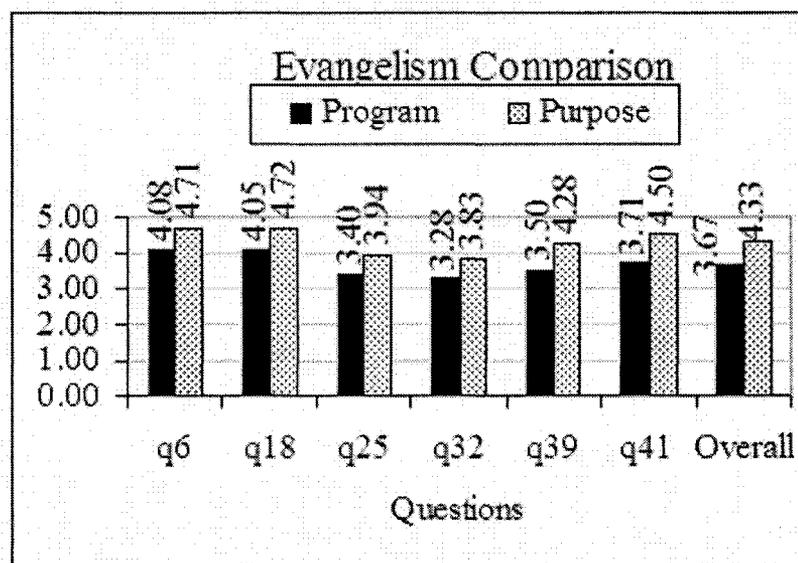


Figure 2. Program-driven and purpose-driven evangelism comparisons

their Sunday School/small group strategy (Table 2).

The mean score for the program-driven model for this item was 3.40. The

mean score for the purpose-driven model was 3.94. The difference is .46 favoring the purpose-driven model (Figure 2). The differences between the two models were significant beyond the .01 level of confidence (significance level = 0.004). This means there is a 99% level of confidence in the observed differences. The direction of the difference points to the purpose-driven model as having a much higher percentage of respondents placing a strong emphasis on the role of evangelism in the small group/Sunday school strategies than the program-driven churches.

The fourth evangelism question (Q32) examined whether the level of participation in their intentional evangelistic activities had increased, remained the same, or decreased. The majority (45.50%) of program-driven churches said that their intentional evangelistic activities had plateaued, while some (38.91%) did report an increase. Unlike the program-driven churches, none of the purpose-driven subjects reported a decrease in evangelism participation, although some (33.33%) did indicate a plateau. The majority (61.10%) of the purpose-driven respondents claimed an increase in evangelistic activity over the past three years (Table 8).

The average program-driven mean score for this item was 3.28. The average purpose-driven mean score was 3.83. There was a difference of .55 favoring the purpose-driven model (Figure 8). The chi-square results were valid, but not statistically significant. Although the statistic was not significant, there exists a 22.20% difference on the collapsed scale between the two models in the “increased somewhat” category. The difference noted represents a trend favoring the purpose-driven model as having a greater increase in intentional outreach activities over the past three years than the program-driven churches.

Question 39 was the fifth item used to gauge evangelistic effectiveness. This question looked at the level of passion or resistance a congregation has regarding the formation of new Bible study/small groups from established classes. Resistance to starting new classes was reported in 20.95% of the program-driven churches, while none of the purpose-driven churches indicated any resistance. The difference between the two models also differed in the level of passion toward starting new classes. Only a few (3.59%) of the program-driven respondents claimed they were “passionate about starting new classes,” while a larger percentage (27.77%) of purpose-driven churches indicated a passion for starting new classes. The majority (67.06%) of program-driven churches did report however, that their membership was “somewhat open to starting new classes” from existing ones. The purpose-driven churches responded with a higher percentage of their respondents (72.72%) who are “somewhat open to starting new classes.” The difference between the two models is most sharply discernable from the standpoint that only 3.59% of the program-driven churches indicated that their members were passionate about starting new classes, while 20.95% of the purpose-driven churches reported that their members were passionate about starting new classes (Table 8).

The average program-driven mean score for this item was 3.50. The average mean score for the purpose-driven model was 4.28. This is a difference of .78 favoring the purpose-driven model (Figure 2). The chi-square statistic for this item is not valid. Although the chi-square statistic is not valid, there is a substantial trend (29.3%) toward the purpose-driven church model.

The final question used to measure evangelism effectiveness was Question 41. This item examined the level and types of growth a congregation had experienced over

the past three years. A few (6.58%) of the program-driven churches reported a decline over the past three years, while another 12.57% said that their churches had plateaued. Unlike the program-driven churches, none of the purpose-driven congregations reported a decline or a plateau. The largest percentage (47.30%) of the program-driven respondents said they had grown more over the past three years due to “transfer of letters,” while the largest percentage of purpose-driven churches reported that they had grown more from “professions of faith and baptisms” (Table 8).

The average program-driven mean score for this item was 3.71. The average purpose-driven mean score was 4.50. This was a difference of .78 between the two models favoring the purpose-driven respondents (Figure 2). The chi-square statistic for this item is not valid. Although the statistic is not valid, there is a 21.9% difference favoring the purpose-driven model.

In summary, the overall mean score for the program-driven model for the six items in the function of evangelism was 3.67. Question 6, which focused on the evangelistic intentionality of a church as new ministries are created, had the highest rating for the program-driven churches with an average score of 4.08. Question 32, which focused on whether or not participation in organized evangelistic activities had increased over the past three years, had the lowest rating with an average score of 3.28 (Figure 2).

The overall mean score for the purpose-driven churches in the function of evangelism was 4.33. This was the highest scoring function of the purpose-driven model. The mean difference between the two models was .66 favoring the purpose-driven model (Figure 2). There were only two evangelism items (Qs 25 and 32) which had valid chi-square results. For question 25, the results were significant beyond the .01 level of

confidence. For question 32, the results were not statistically significant. Question 18, which dealt with the level to which a church had a systematic plan for visitor follow-up, had the highest rating with an average score of 4.72. Question 32, which examined whether participation in evangelistic activities had decreased, plateaued, or increased over the past three years had the lowest rating with an average score of 3.83 (Figure 2).

Discipleship

Six questions were designed to address discipleship (questions 14, 17, 27, 29, 35, 36). The first question (Q14) gauged discipleship strategies. All of the program-driven and purpose-driven churches at least claimed a “small variety of interests and tracks on a regular basis.” The most common response for the program-driven churches (49.70%) was that they offer a “fairly diverse variety of interests and tracks on a limited basis.” The second most frequent response (25.74%) was that they offer a “limited variety of interests and tracks on a regular basis.” The purpose-driven churches demonstrated a much broader scope of discipleship training classes with 27.77% claiming a “fairly diverse variety of interests and tracks on a limited basis,” while the most frequent answer (44.44%) indicated that they offer “a wide variety of interests and tracks on a regular basis” (Table 9).

The average program-driven mean score for this item was 3.77. The average purpose-driven mean score was 4.11. This is a difference of .34 favoring the purpose-driven model (Figure 3). The differences between the two models were significant beyond the .05 level of confidence (significance level = 0.021). Ninety-five percent of the time the results on this item would be the same. The direction of the difference points to the purpose-driven model as having a much higher percentage of respondents whose

churches' discipleship strategies have a "wider variety of interests and tracks on a regular basis."

The second discipleship question (Q17) examined how many churches of the sample have "a consistent plan to disciple all believers to live a Christ-like life-style." A few (8.97%) of the program-driven churches reported that they either have "no specific plan" or "almost no intentional planning," while none of the purpose-driven subjects indicated these responses. Although a few program-driven churches exhibited very unhealthy responses, almost half (46.70%) said they do have a plan, but it is "not fully implemented into the culture of the church." The majority (50.00%) of purpose-driven churches gave the healthiest-possible answer in that they have "a thoroughly communicated and implemented plan" (Table 9).

The average program-driven mean score for this item was 3.57. The average purpose-driven mean score was 4.44. This is a mean difference of .87 favoring the purpose-driven model (Figure 3). The differences between the two models were significant beyond the .01 level of confidence (significance level - 0.008). There is a confidence level that 99% of the time the results on this item would be the same.

The third discipleship item (Q27) sought to determine whether member participation in intentional discipleship activities had increased, remained the same, or decreased over the last three years. The majority (56.88%) of program-driven churches reported an increase in the participation of intentional discipleship activities. The second largest category (31.13%) of respondents reported a plateau, and 11.97% reported a decrease. Unlike the program-driven respondents, none (0.00%) of the purpose-driven churches indicated a decrease, less than one-fourth (22.22%) reported a decline, but the

Table 9. Program-driven and purpose-driven discipleship
summary by survey question

Discipleship Questions (<i>n</i> = 167)	1 %	2 %	3 %	4 %	5 %
<p>14. Our church's discipleship strategy offers:</p> <ul style="list-style-type: none"> ○ 1 no variety of interests and tracks on a regular basis ○ 2 a very small variety of interests and tracks on a regular basis ○ 3 a limited variety of interests and tracks on a regular basis ○ 4 a fairly diverse variety of interests and tracks on a regular basis ○ 5 a wide variety of interests and tracks on a regular basis 	<p>Program 0.00% (0)</p> <p>Purpose 0.00% (0)</p>	<p>Program 7.18% (12)</p> <p>Purpose 5.55% (1)</p>	<p>Program 25.74% (43)</p> <p>Purpose 22.22% (4)</p>	<p>Program 49.70% (83)</p> <p>Purpose 27.77% (5)</p>	<p>Program 17.36% (29)</p> <p>Purpose 44.44% (8)</p>
<p>17. Regarding a consistent plan to disciple all believers to live a Christlike lifestyle, our church has:</p> <ul style="list-style-type: none"> ○ 1 no specific plan ○ 2 almost no intentional planning ○ 3 some level of intentional planning ○ 4 a plan but it is not fully implemented into the culture of the church ○ 5 a thoroughly communicated and implemented plan 	<p>Program 1.19% (2)</p> <p>Purpose 0.00% (0)</p>	<p>Program 7.78% (13)</p> <p>Purpose 0.00% (0)</p>	<p>Program 34.13% (57)</p> <p>Purpose 5.55% (1)</p>	<p>Program 46.70% (78)</p> <p>Purpose 44.44% (8)</p>	<p>Program 10.17% (17)</p> <p>Purpose 50.00% (9)</p>

Table 9—Continued. Program-driven and purpose-driven discipleship summary by survey question

<p>27. Over the past three years participation in our intentional discipleship activities has:</p> <ul style="list-style-type: none"> ○ 1 decreased sharply ○ 2 decreased somewhat ○ 3 remained about the same ○ 4 increased somewhat ○ 5 increased sharply 	<p>Program 2.39% (4)</p> <p>Purpose 0.00% (0)</p>	<p>Program 9.58% (16)</p> <p>Purpose 0.00% (0)</p>	<p>Program 31.13% (52)</p> <p>Purpose 22.22% (4)</p>	<p>Program 47.30% (79)</p> <p>Purpose 44.44% (8)</p>	<p>Program 9.58% (16)</p> <p>Purpose 33.33% (6)</p>
<p>29. In regard to spiritual gifts, the following statement is mostly true of our church:</p> <ul style="list-style-type: none"> ○ 1 no adults know their spiritual gifts ○ 2 some adults know their spiritual gifts ○ 3 about half of the adults know their spiritual gifts ○ 4 almost all of the adults know their spiritual gifts ○ 5 all adults know their spiritual gifts 	<p>Program 0.00% (0)</p> <p>Purpose 0.00% (0)</p>	<p>Program 26.34% (44)</p> <p>Purpose 11.11% (2)</p>	<p>Program 63.47% (106)</p> <p>Purpose 55.55% (10)</p>	<p>Program 9.58% (16)</p> <p>Purpose 33.33% (6)</p>	<p>Program 0.59% (1)</p> <p>Purpose 0.00% (0)</p>

Table 9—Continued. Program-driven and purpose-driven discipleship summary by survey question

35. Regarding the expectation of member participation in discipleship opportunities, church leaders communicate: <ul style="list-style-type: none"> ○ 1 no level of expectation ○ 2 a low level of expectation ○ 3 a mediocre level of expectation ○ 4 a high level of expectation ○ 5 a very high level of expectation 	Program 1.79% (3)	Program 7.18% (12)	Program 40.17% (68)	Program 43.11% (72)	Program 7.18% (12)
	Purpose 5.55% (1)	Purpose 0.00% (0)	Purpose 5.55% (1)	Purpose 55.55% (10)	Purpose 33.33% (6)
36. In regard to training members for service opportunities, our church provides: <ul style="list-style-type: none"> ○ 1 no intentional training ○ 2 almost no intentional training ○ 3 limited intentional training ○ 4 thorough intentional training ○ 5 very thorough intentional training 	Program 0.59% (1)	Program 10.77% (18)	Program 63.47% (106)	Program 23.95% (40)	Program 1.19% (2)
	Purpose 5.55% (1)	Purpose 0.00% (0)	Purpose 27.77% (5)	Purpose 44.44% (8)	Purpose 22.22% (4)

Key: Top number = Percentage of Respondents

Bottom Number = Actual Number of Respondents

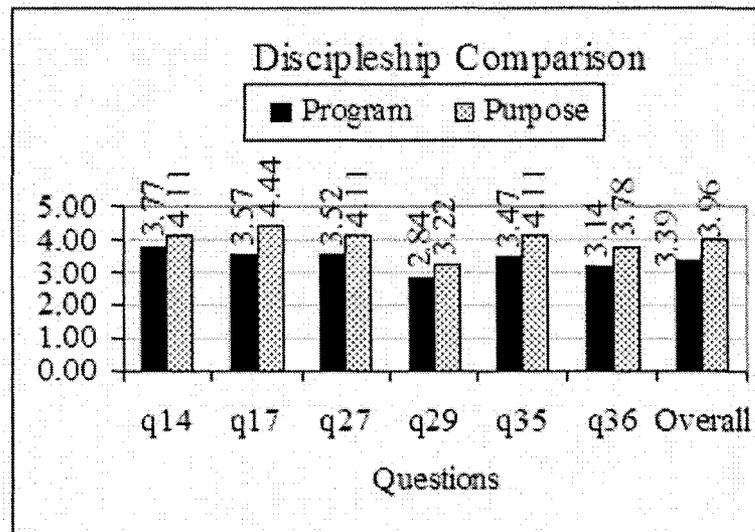


Figure 3. Program-driven and purpose-driven discipleship comparison

majority (77.77%) reported an increase in intentional discipleship activities (Table 7). The program-driven mean score for this item was 3.52. The purpose-driven mean score was 4.11. This is a difference of .59 favoring the purpose-driven model (Figure 3). The chi-square results were valid but not statistically significant. Therefore, the difference here may have been due to chance. Although there is no statistical significance between the two scores, there is a 20.9% difference between the two models that favors the purpose-driven paradigm.

The fourth discipleship item (Q29) was used to determine the level that adults in their church know their spiritual gifts. All of the program-driven and purpose-driven churches indicated that there is at least some knowledge of spiritual giftedness among their adults. Many (63.47%) program-driven churches reported that “about half of the adults know their spiritual gifts,” while a slightly lower number (55.55%), yet still the majority, of purpose-driven churches also provided this response. A few (9.58%)

program-driven churches reported “almost all of the adults know their spiritual gifts,” while a third (33.33%) of purpose-driven subjects gave this response (Table 9).

The average program-driven mean score for this item was 2.84. The average purpose-driven mean score was 3.22. This is a mean difference of .38 favoring the purpose-driven model (Figure 3). The chi-square statistic of this item is not valid. Although the statistic is not valid, there is a noticeable trend (38.6%) toward the purpose-driven model.

The fifth discipleship question (Q35) examined church leaders’ communicated expectations for member participation in discipleship opportunities. The majority of program-driven respondents indicated either “a high level of expectation” (43.11%) or “a mediocre level of expectation” (40.17%). The majority (55.55%) of purpose-driven churches recorded they have a “high level” of communicated expectation. A few (7.18%) program-driven subjects said they have a “very high level of expectation,” while a larger number (33.33%) of purpose-driven churches indicated this response (Table 9). A few (7.18%) program-driven churches also acknowledged “a low level of expectation,” while none of the purpose-driven churches made this indication.

The program-driven mean score for this item was 3.47. The purpose-driven mean score was 4.11. The mean difference between the two models was .64 favoring the purpose-driven model (Figure 3). The difference between the two models was significant beyond the .01 level of confidence (significance level = 0.006). There is a 99% confidence level that the results of this item would be the same. The direction of the difference points to the purpose-driven model as having a much higher percentage of

respondents whose church leaders “communicate a higher level of expectation” regarding member participation in discipleship activities.

The final discipleship question (Q36) examined the degree to which a church trains members for service opportunities. Only about one-fourth (25.14%) of the program-driven churches indicated that they have thorough or very thorough intentional training. The purpose-driven churches responded with far higher levels with 66.66% claiming indicating that they have thorough or very thorough intentional training (Table 9).

The program-driven mean score for this item was 3.14. The purpose-driven mean score was 3.78. The mean difference between the two models was .64 favoring the purpose-driven model (Figure 3). The differences between the two models were significant beyond the .01 level of confidence (significance level = 0.001). There is a 99% confidence level that the results of this item would be the same. The direction of the difference points to the purpose-driven model as having a “higher level of thorough intentional training” than program-driven churches.

The average mean score for the program-driven discipleship function was 3.39. This was the lowest mean score this model received with the exception of worship which had an equal score. The highest program-driven score for an individual item in this function was 3.77 for question 14 which focused on the variety of interests and tracks offered. The lowest score was 2.84 for question 29, which sought to determine the level of adults in the church who know their spiritual gifts (Figure 3).

The average purpose-driven score for the items in the discipleship function was 3.96. The highest score was 4.44 for question 17 which examined the degree churches

employ a consistent plan to disciple all believers to live a Christ-like lifestyle. The lowest purpose-driven score for this function was 3.22 for question 29 which helped determine the number of adults in the church who know their spiritual gifts. It is interesting to note that in four of the six items there were statistically valid and significant differences favoring the purpose-driven model (Qs 14, 17, 35, and 36). Question 27 had valid results but they held no statistical significance beyond the .01 confidence level. The results for question 29 were not statistically valid.

Worship

Questions 8, 9, 22, 28, 31, and 38 were used to examine worship effectiveness. Question (Q8) sought to determine the level that a respondent's worship services "help attendees experience the presence of God and respond in praise." Many (86.82%) of the program-driven churches reported that their churches "almost always" or "always" accomplish this goal, while the purpose-driven churches recorded an even higher level (94.44%) of helping "attendees experience the presence of God and respond in praise" (Table 10).

The mean score for the program-driven churches was 4.16. The purpose-driven mean score was 4.56. The mean difference between the two models was .4 favoring the purpose-driven model (Figure 4). The differences between the two models were significant beyond the .05 level of confidence (significance level - 0.032). This means that 95% of the time the results on this item would be the same. The direction of the difference points to the purpose-driven model as having a much higher percentage of respondents whose churches' "more often" help attendees experience the presence of God and respond in praise.

Table 10. Program-driven and purpose-driven worship
summary by survey question

Worship Questions (<i>n</i> = 167)	1 %	2 %	3 %	4 %	5 %
8. The worship services help attendees experience the presence of God and respond in praise: ○ 1 never ○ 2 almost never ○ 3 to some degree ○ 4 almost always ○ 5 always	Program 0.00% (0)	Program 1.19% (2)	Program 11.97% (20)	Program 56.28% (94)	Program 30.53% (51)
	Purpose 0.00% (0)	Purpose 0.00% (0)	Purpose 5.55% (1)	Purpose 33.33% (6)	Purpose 61.11% (11)
9. In our worship services, the primacy of Scripture receives: ○ 1 no emphasis ○ 2 little emphasis ○ 3 some emphasis ○ 4 important emphasis ○ 5 primary emphasis	Program 0.00% (0)	Program 0.59% (1)	Program 3.59% (6)	Program 28.14% (47)	Program 67.66% (113)
	Purpose 0.00% (0)	Purpose 0.00% (0)	Purpose 0.00% (0)	Purpose 27.77% (5)	Purpose 72.22% (13)
22. In regard to generational differences of the total congregation, our worship service(s) demonstrates: ○ 1 no level of sensitivity to the generational differences ○ 2 almost no level of sensitivity to the generational differences ○ 3 some basic consideration is given to generational differences ○ 4 high levels of sensitivity to the generational differences ○ 5 very high levels of sensitivity to the generational differences	Program 0.59 (1)	Program 4.79% (8)	Program 40.71% (68)	Program 44.91% (75)	Program 8.98% (15)
	Purpose 0.00% (0)	Purpose 16.66% (3)	Purpose 38.88% (7)	Purpose 27.77% (5)	Purpose 16.66% (3)

Table 10—Continued. Program-driven and purpose-driven worship summary by survey question

28. Regarding worship styles in our church, there is: <input type="radio"/> 1 extreme conflict <input type="radio"/> 2 great conflict <input type="radio"/> 3 some conflict <input type="radio"/> 4 almost no conflict <input type="radio"/> 5 no conflict	Program 0.00% (0)	Program 3.59% (6)	Program 31.13% (52)	Program 50.29% (84)	Program 14.97% (25)
	Purpose 0.00% (0)	Purpose 5.55% (1)	Purpose 27.77% (5)	Purpose 22.22% (4)	Purpose 44.44% (8)
31. Because of our worship services, those who regularly attend show evidence of: <input type="radio"/> 1 no noticeable change in their life <input type="radio"/> 2 almost no noticeable change in their life <input type="radio"/> 3 some noticeable change in their life <input type="radio"/> 4 noticeable change in their life <input type="radio"/> 5 very noticeable change in their life	Program 0.59% (1)	Program 5.98% (10)	Program 50.29% (84)	Program 38.92% (65)	Program 4.19% (7)
	Purpose 0.00% (0)	Purpose 0.00% (0)	Purpose 22.22% (4)	Purpose 61.11% (11)	Purpose 16.66% (3)
38. Over the past three years participation in our worship services has: <input type="radio"/> 1 decreased sharply <input type="radio"/> 2 decreased <input type="radio"/> 3 remained about the same <input type="radio"/> 4 increased <input type="radio"/> 5 increased sharply	Program 2.39% (4)	Program 10.77% (18)	Program 32.33% (54)	Program 44.31% (74)	Program 10.17% (17)
	Purpose 0.00% (0)	Purpose 5.55% (1)	Purpose 11.11% (2)	Purpose 50.00% (9)	Purpose 33.33% (6)

Key: Top number = Percentage of Respondents

Bottom Number = Actual Number of Respondents

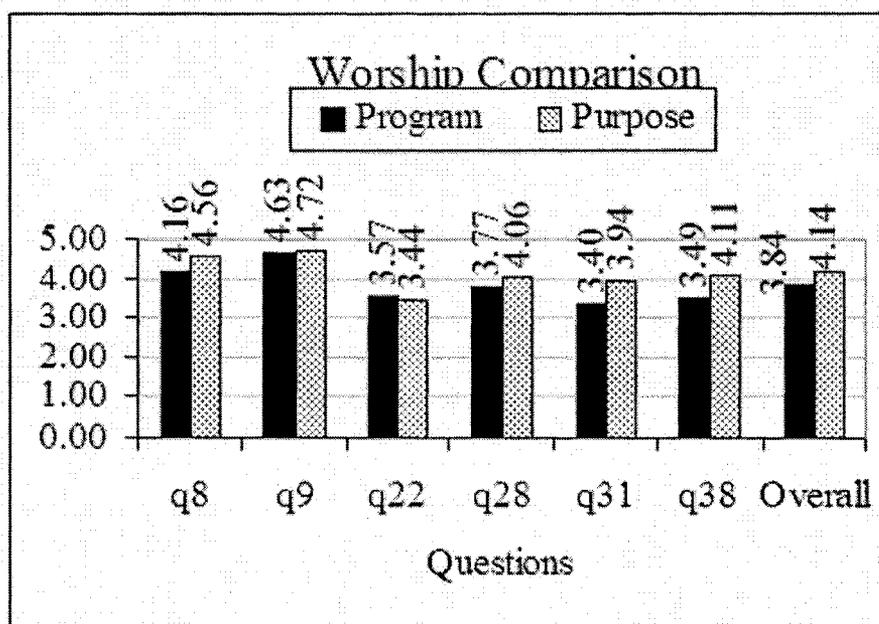


Figure 4. Program-driven and purpose-driven worship comparison

The second worship item (Q9) examined the primacy of Scripture in each church. Of the program-driven churches, 95.80%, said that Scripture receives at least an “important emphasis” in their worship services compared to 100.00% of the purpose-driven churches (Table 10).

The average program-driven mean score for this item was 4.63. The average purpose-driven mean score was 4.72. The mean difference between the two models was .09 favoring the purpose-driven model (Figure 4). There was less difference between the mean scores on this question than any other. The chi-square statistic for this item was not valid, nor was there a trend (4.5%) in the cross tab analysis pointing to one model over the other for this question. The residual is too low in this instance to differentiate between the two models.

The third worship question (Q22) examined generational sensitivity in the respondent's worship services. In this instance, 94.61% of the program-driven churches responded that they have at least some "basic consideration" of generational sensitivity in their worship services. Only 83.33% of the purpose-driven churches recorded at least a "basic consideration" to generational differences. In this instance the program-driven churches reported a higher degree of generational sensitivity in their worship services than did the purpose-driven churches (Table 10).

The program-driven mean score for this item was 3.57. The purpose-driven mean score was 3.44. The mean difference between the two models was .13 favoring the program-driven model (Figure 4). The chi-square results were valid, but not statistically significant. The difference between the two models in the cross tab analysis was 9.5% favoring the program-driven model. The differences noted may have been due to chance.

Question 28 was the fourth worship item. This question was used to determine the level of conflict existing in a respondent's church regarding worship styles. Of the program-driven respondents, 14.97% indicated there is "no conflict" in their churches over worship styles. The purpose-driven churches, on the other hand, had a higher percentage of respondents (44.44%) who indicated they experience "no conflict" over worship styles" (Table 10).

The program-driven mean score for this item was 3.77. The purpose-driven mean score was 4.06. The mean difference between the two models was .54 favoring the purpose-driven model (Figure 4). The differences between the two models were significant beyond the .01 level of confidence (significance level = 0.005). The significance value indicates that 99% of the time the results of this item would be the

same. The direction of the difference points to the purpose-driven model as having a much higher percentage of respondents whose churches have “less conflict” regarding worship styles.

The fifth worship question (Q31) sought to identify the level that worship attendees show evidence of noticeable change in their lives. Some (43.11%) of the program-driven respondents claimed their worship attendees exhibit “noticeable” or “very noticeable” change in their lives as a result of the worship services. The purpose-driven churches responded with a much higher percentage (77.77%) who said that their attendees portray “noticeable” or “very noticeable” change in their lives as a result of the worship services (Table 10).

The program-driven mean score for this item was 3.40. The purpose-driven mean score was 3.94. The mean difference between the two models was .54 favoring the purpose-driven model (Figure 4). The differences between the two models were significant beyond the .05 level of confidence (significance level - 0.018). There is the confidence that 95% of the time the results on this item would be the same. The direction of the difference points to the purpose-driven model as having a much higher percentage of respondents whose churches’ “participation rates have increased.”

The final worship item (Q38) sought to determine whether participation in the respondents’ worship services has decreased, remained the same, or increased over the past three years. Of the program-driven churches, 45.50% indicated a decrease or a plateau in worship participation over the past three years, while 54.49% reported an increase in worship participation. Comparatively, only 16.66% of the purpose-driven

churches reported a plateau or a decrease, while 83.33% claimed an increase in worship participation (Table 10).

The program-driven mean score for this item was 3.49. The purpose-driven mean score was 4.11. The difference between the two models was .62 favoring the purpose-driven model (Figure 4). The chi-square results were valid, but not statistically significant. Even though the statistic is not significant, and the differences noted here may be due to chance, there is a 28.8% difference in the most favorable category of the cross tab analysis between the two models. This trend favors the purpose-driven churches.

The average program-driven mean score for the six items in this function was 3.84. The highest average score was 4.16 for question 8 which examined the degree to which worship services help attendees experience the presence of God and respond in praise. The lowest score was 3.40 for Question 31 which sought to determine whether or not noticeable change occurs in the lives of worship attendees.

The average purpose-driven score for the six questions in the worship function was 4.14. The highest average score was 4.72 for question 9 which examined the emphasis on the primacy of Scripture in worship. The lowest score was 3.44 for question 22. This item was used to determine the level of generational sensitivity in worship within a particular church (Figure 4). There is a mean difference between the two models of .30 favoring the purpose-driven model (Figure 4).

Ministry

Questions 12, 23, 24, 34, 37, and 40 looked at ministry effectiveness. Question 12 was used to determine whether participation in a church's organized ministry

opportunities had decreased, plateaued, or increased over the past three years. Only 64.67% of the program-driven churches reported an increase in their ministry opportunities, compared to 94.44% of the purpose-driven churches (Table 11).

The program-driven mean score for this item was 3.80. The purpose-driven mean score was 4.56. There is a mean difference of .76 favoring the purpose-driven model (Figure 5). The chi-square statistic for this item is not valid. Although the statistic is not valid, according to the cross tab analysis, there is a 30.30% difference in the most desirable category favoring the purpose-driven model.

The second ministry item (Q23) examined the level to which a church has a process that intentionally engages members in ministry based on spiritual gifts, personal skills, and natural abilities. Many (85.62%) of the program-driven respondents claimed to have at least some “basic intentional process” that engages members in ministry. Comparatively, 100% of the purpose-driven churches claimed they have at least a “basic intentional process” (Table 11).

The program-driven score for this item was 3.34. The purpose-driven score for this item was 4.50. The mean difference in the two models was 1.16 favoring the purpose-driven model (Figure 5). The differences between the two models were significant beyond the .01 level of confidence (significance level = 0.001). This indicates that 99% of the time the results on this item would be the same. The direction of the difference points to the purpose-driven model as having a much higher percentage of respondents whose churches have “structure and systematic process for engaging members.”

Table 11. Program-driven and purpose-driven ministry summary by survey question

Ministry Questions (<i>n</i> = 167)	1 %	2 %	3 %	4 %	5 %
<p>12. Over the past three years participation in our organized ministry opportunities has:</p> <ul style="list-style-type: none"> ○ 1 decreased steadily ○ 2 decreased somewhat ○ 3 remained the same ○ 4 increased somewhat ○ 5 increased steadily 	<p>Program 1.19% (2)</p> <p>Purpose 0.00% (0)</p>	<p>Program 10.17% (17)</p> <p>Purpose 5.6% (1)</p>	<p>Program 23.95% (40)</p> <p>Purpose 0.00% (0)</p>	<p>Program 34.13% (57)</p> <p>Purpose 27.77% (5)</p>	<p>Program 30.53% (51)</p> <p>Purpose 61.11% (12)</p>
<p>23. In regard to intentionally engaging members in ministry based on spiritual gifts, personal skills, and natural abilities, our church leaders:</p> <ul style="list-style-type: none"> ○ 1 have no intentional process ○ 2 have almost no intentional process ○ 3 have a basic intentional process ○ 4 have some structure and systematic process ○ 5 have a very structured and systematic process 	<p>Program 2.39% (4)</p> <p>Purpose 0.00% (0)</p>	<p>Program 11.97% (20)</p> <p>Purpose 0.00% (0)</p>	<p>Program 41.31% (69)</p> <p>Purpose 11.11% (2)</p>	<p>Program 38.32% (64)</p> <p>Purpose 27.77% (5)</p>	<p>Program 5.98% (10)</p> <p>Purpose 61.11% (11)</p>

Table 11—Continued. Program-driven and purpose-driven ministry summary by survey question

<p>24. Regarding church member's use of their spiritual gifts in meaningful action-oriented ministry:</p> <ul style="list-style-type: none"> ○ 1 no one uses their gifts ○ 2 very few use their gifts ○ 3 about half use their gifts ○ 4 most use their gifts ○ 5 all use their gifts 	<p>Program 0.00% (0)</p> <p>Purpose 0.00% (0)</p>	<p>Program 14.37% (24)</p> <p>Purpose 5.55% (1)</p>	<p>Program 64.67% (108)</p> <p>Purpose 50.00% (9)</p>	<p>Program 20.95% (35)</p> <p>Purpose 33.33% (6)</p>	<p>Program 0.00% (0)</p> <p>Purpose 11.11% (2)</p>
<p>34. Considering ministries focused outside and inside of our church, our church:</p> <ul style="list-style-type: none"> ○ 1 focuses solely on ministering to the needs of our members ○ 2 focuses solely on ministering to the needs of the community ○ 3 primary focus is on ministering to the needs of our members with a limited focus on ministering to the needs of the community ○ 4 primary focus is on ministering to the needs of our community with a limited focus on ministering to the needs of our members ○ 5 maintains a balance 	<p>Program 0.59% (1)</p> <p>Purpose 0.00% (0)</p>	<p>Program 0.00% (0)</p> <p>Purpose 0.00% (0)</p>	<p>Program 34.73% (58)</p> <p>Purpose 5.55% (1)</p>	<p>Program 7.78% (13)</p> <p>Purpose 22.22% (4)</p>	<p>Program 56.88% (95)</p> <p>Purpose 72.22% (13)</p>

Table 11—Continued. Program-driven and purpose-driven ministry summary by survey question

37. Church members initiate new ministries in coordination with the overall vision of the church: <input type="radio"/> 1 never <input type="radio"/> 2 almost never <input type="radio"/> 3 to some degree <input type="radio"/> 4 almost always <input type="radio"/> 5 always	Program 1.19% (2)	Program 10.77% (18)	Program 58.08% (97)	Program 25.74% (43)	Program 4.19% (7)
	Purpose 0.00% (0)	Purpose 0.00% (0)	Purpose 50.00% (9)	Purpose 16.66% (3)	Purpose 33.33% (6)
40. Whenever a ministry opportunity is planned, we: <input type="radio"/> 1 have no volunteers <input type="radio"/> 2 always lack volunteers <input type="radio"/> 3 have ample volunteers <input type="radio"/> 4 have more than ample volunteers <input type="radio"/> 5 everyone participates	Program 0.00% (0)	Program 22.15% (37)	Program 65.26% (109)	Program 11.97% (20)	Program 0.59% (1)
	Purpose 0.00% (0)	Purpose 11.11% (2)	Purpose 55.55% (10)	Purpose 33.33% (6)	Purpose 0.00% (0)

Key: Top number = Percentage of Respondents

Bottom Number = Actual Number of Respondents

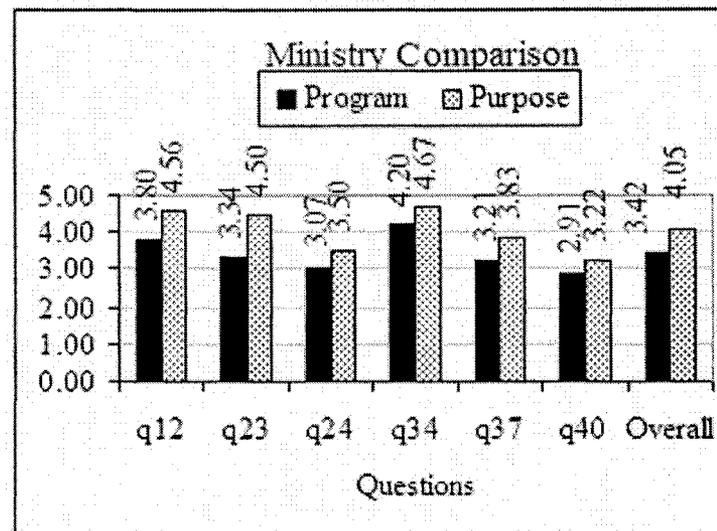


Figure 5. Program-driven and purpose-driven ministry comparison

While item 23 focused on the process a church has in place to engage members in ministry, question 24 examined the level members actually use their spiritual gifts in meaningful action-oriented ministry. All of the program-driven churches claimed at least some level of spiritual gift usage in ministry. Of the program-driven churches, 85.62% reported that at least one half of their members use their spiritual gifts in ministry. The purpose-driven churches responded with a higher level of effectiveness with 94.44% indicating that at least half of their members utilize their spiritual gifts in action oriented ministry (Table 11).

The program-driven mean score for this item was 3.07. The purpose-driven mean score for this item was 3.50. The mean difference between the two items was .43 favoring the purpose-driven model (Figure 5). The chi-square statistic for this item is not valid. Although the statistic was not valid, according to the cross tab analysis, there is an

11.10% difference in the most desirable category favoring the purpose-driven model for this item.

The fourth ministry question (Q34) sought to determine a church's ministry focus, whether inside the church, outside the church, or balanced. Of the program-driven churches, over one-third (34.73%) of the respondents indicated an inward focus as primarily focused on the needs of members with only a limited focus on ministering to the needs of the community. Another 7.78% said they focus primarily "on the needs of the community with a limited focus on ministering to the needs of members." The majority (56.88%) of the program-driven churches, however, reported they maintain "a balance" between ministering to members and meeting the needs of the community. The purpose-driven churches exemplified an even greater focus on balancing ministry. Only a few (22.22%) of the purpose-driven respondents indicated a primary focus on the community with a limited focus on meeting the needs of its members. The most common response of the purpose-driven churches (72.22%) was that they maintain a balance (Table 11).

The program-driven mean score for this item was 4.20. The purpose-driven mean score was 4.67. The mean difference between the two models was .47 (Figure 5). The difference between the two models was significant beyond the .05 level of confidence (significance level - 0.012). The confidence level indicates that 95% of the time the results on this item would be the same. The direction of the difference points to the purpose-driven model as having a much higher percentage of respondents whose churches "maintain more balance in ministry focus."

Question 37 was the fifth ministry question. This item was used to determine the degree that church members initiate new ministries in coordination with the overall vision of the church. The difference between the two models is most evident at the extremes of the scale. Of the program-driven churches, 11.97% reported that their members “never” or “almost never” consider the mission of the church as new ministries are developed. All of the purpose-driven churches indicated that the mission of the church is at least considered to some degree by its members as new ministries are initiated. Both models reported the most frequent (58.08% program-driven; 50.00% purpose-driven) responses saying that members consider the mission of the church “to some degree” as new ministries are developed. The difference between the two models is most starkly seen in that only 4.19% of the program-driven churches said that the mission is considered by members as they develop new ministries, compared to 33.33% of the purpose-driven churches (Table 11).

The program-driven mean score for this item was 3.21. The purpose-driven mean score was 3.83 (Figure 5). The mean difference between the models was .62. The chi-square results were valid, but not statistically significant; therefore the differences noted here may have been due to chance. However, according to the cross tab analysis there is a (20.10%) difference in the most desirable category favoring the purpose-driven model.

The final ministry item (Q40) examined whether the church lacks volunteers, has ample volunteers, or has more than enough volunteers whenever a ministry opportunity is planned. As in the previous question, the difference between the two models is most clearly discernable at both ends of the scale. Almost one fourth (22.15%)

of the program-driven respondents indicated that they “always lack volunteers,” compared to 11.11% of the purpose-driven churches. The purpose-driven churches also demonstrated a higher level of effectiveness by reporting 33.33% of their churches have “more than ample volunteers” compared to only 11.97% of the program-driven churches (Table 11).

The average program-driven mean score for this item was 2.91. The purpose-driven mean score for this item was 3.22. The mean difference in the two models was .31 favoring the purpose-driven model (Figure 5). The chi-square statistic for this item is not valid. Although the statistic was not valid, there was a tendency for the purpose-driven respondents to have “more than ample volunteers.”

The overall program-driven mean score for the six questions in the ministry function was 3.42. The highest mean score was 4.20 for question 34 which examined the focus of ministry whether inside the church, outside the church, or a balance between the two. The lowest score was 2.91 for question 40 which looked at whether a church has more than ample volunteers or is lacking volunteers whenever a ministry opportunity is planned (Figure 5).

The average purpose-driven score for the six questions in the ministry function was 4.05. The highest average score was 4.67 for question 34. This item examined the focus of a church’s ministries whether inside the church toward its members, outside the church toward the community, or maintains a balance between the two extremes. The lowest score for this function was 3.22 for question 40. This item examined whether a church usually lacks volunteers, has ample volunteers, or has more than enough volunteers for planned ministry opportunities (Figure 5). The overall program-driven

mean score for the ministry function was 3.42. The overall purpose-driven mean score for ministry was 4.05. The mean difference between the two models was .63 favoring the purpose-driven model (Figure 5).

Prayer

Questions 7, 10, 20, 21, 26, and 33 examined prayer effectiveness. Question 7 examined the whether there had been a decrease, plateau, or increase in a church's organized prayer time over the past three years. Of the purpose-driven churches, 15.56% recorded some level of decrease, compared to 11.11% of purpose-driven churches which indicated only somewhat of a decrease. There was a substantial increase reported by both models in organized participation with 46.10% of program-driven churches claiming an increase and 61.11% of the purpose-driven churches claiming an increase (Table 12).

The program-driven churches had a mean score of 3.37. The purpose-driven churches had a mean score of 3.78. There was a difference of .41 (Figure 6). The chi-square results were valid, but not statistically significant. There is, however, a difference of 15% on the cross tab analysis in the most desirable category favoring the purpose-driven model. The differences noted here may have been due to chance.

The second prayer item (Q10) sought to determine the level a respondent's church prays for non-Christians by name. The most frequent response (49.70%) for the program-driven churches (49.70%) was that they pray for non-Christians by name "to some degree." The purpose-driven churches also recorded this most frequent response (44.44%). The purpose-driven church did score at a higher level on the scale with 44.44% of their respondents claiming that they "always" or "almost always" pray for non-Christians by name, compared to 28.74% of the program-driven churches (Table 12).

Table 12. Program-driven and purpose-driven prayer summary by survey question

Prayer Questions (<i>n</i> = 167)	1 %	2 %	3 %	4 %	5 %
7. Over the past three years participation in our organized prayer time has: <ul style="list-style-type: none"> ○ 1 declined sharply ○ 2 declined somewhat ○ 3 remained the same ○ 4 increased somewhat ○ 5 increased sharply 	Program 3.59% (6)	Program 11.97% (20)	Program 38.32% (64)	Program 36.52% (61)	Program 9.58% (16)
	Purpose 0.00% (0)	Purpose 11.11% (2)	Purpose 27.77% (5)	Purpose 33.33% (6)	Purpose 27.77% (5)
10. We pray for non-Christians by name: <ul style="list-style-type: none"> ○ 1 never ○ 2 almost never ○ 3 to some degree ○ 4 almost always ○ 5 always 	Program 5.38% (9)	Program 16.16% (27)	Program 49.70% (83)	Program 20.35% (34)	Program 8.38% (14)
	Purpose 5.55% (1)	Purpose 5.55% (1)	Purpose 44.44% (8)	Purpose 27.77% (5)	Purpose 16.66% (3)
20. Church leaders emphasize the importance of prayer: <ul style="list-style-type: none"> ○ 1 never ○ 2 almost never ○ 3 to some degree ○ 4 almost always ○ 5 always 	Program 0.00% (0)	Program 1.79% (3%)	Program 20.95% (35)	Program 54.49% (91)	Program 22.75% (38)
	Purpose 0.00% (0)	Purpose 0.00% (0)	Purpose 11.11% (2)	Purpose 61.11% (11)	Purpose 27.77% (5)
21. Prayer permeates every program or ministry in the church as part of their foundational make-up: <ul style="list-style-type: none"> ○ 1 never ○ 2 almost never ○ 3 to some degree ○ 4 almost always ○ 5 always 	Program 0.59% (1)	Program 4.79% (8)	Program 34.13% (57)	Program 42.51% (71)	Program 17.96% (30)
	Purpose 0.00% (0)	Purpose 0.00% (0)	Purpose 22.22% (4)	Purpose 44.44% (8)	Purpose 33.33% (6)

Table 12—Continued. Program-driven and purpose-driven prayer summary by survey question

26. In our weekly church schedule: <input type="radio"/> 1 there is no organized service or other gathering specifically for prayer <input type="radio"/> 2 we very seldom have a special organized service or other gathering specifically for prayer <input type="radio"/> 3 some limited organized service or other gathering specifically for prayer <input type="radio"/> 4 we often have special organized services or other gatherings specifically for prayer <input type="radio"/> 5 we have a special organized service or other gathering specifically for prayer	Program 1.79% (3)	Program 6.58% (11)	Program 25.74% (43)	Program 23.35% (39)	Program 42.51% (71)
	Purpose 16.66% (3)	Purpose 5.55% (1)	Purpose 5.55% (1)	Purpose 22.22% (4)	Purpose 50.00% (9)
33. Intentional, organized, regular prayer undergirds each ministry of our church: <input type="radio"/> 1 never <input type="radio"/> 2 almost never <input type="radio"/> 3 to some degree <input type="radio"/> 4 almost always <input type="radio"/> 5 always	Program 0.59% (1)	Program 7.78% (13)	Program 49.70% (83)	Program 30.53% (51)	Program 11.37% (19)
	Purpose 0.00% (0)	Purpose 11.11% (2)	Purpose 16.66% (3)	Purpose 33.33% (6)	Purpose 38.88% (7)

Key: Top number = Percentage of Respondents

Bottom Number = Actual Number of Respondents

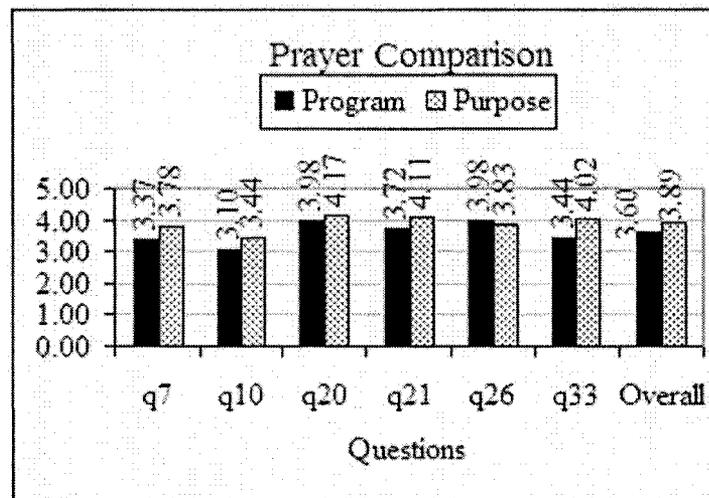


Figure 6. Program-driven and purpose-driven prayer comparison

The program-driven mean score for this item was 3.10. The purpose-driven mean score was 3.44. This was a mean difference of .34 (Figure 6). The chi-square statistic on this item was valid, but not statistically significant. Although the statistic was not valid, there was a significant difference (15.7%) in the most desirable category favoring the purpose-driven model. The differences noted here may have been due to chance.

The third prayer item was Question 20. This question examined the level church leaders emphasize the importance of prayer. The most frequent responses of both the program-driven (54.49%) and the purpose-driven (61.11%) models fell into the “almost always” category. The second most frequent response for both the program-driven (22.75%) and the purpose-driven (27.77%) models fell into the “always” category. In both categories the purpose-driven churches indicated that their leaders emphasize the importance of prayer more often than the program-driven churches (Table 12).

The program-driven mean score for this item was 3.98. The purpose-driven mean score for this item was 4.17. The mean difference between the two models was .15 (Figure 6). The chi-square statistic for this item is not valid. There was only a slight difference in the most desirable category favoring the purpose-driven model in this area.

The fourth prayer item (Q21) was used to determine the degree that prayer “permeates every program or ministry in the church as part of their foundational make-up.” The program-driven churches (60.47%) reported that prayer “almost always” or “always” permeates every program or ministry in the church as part of their foundational make-up. The purpose-driven churches (83.33%) responded with even higher levels of emphases in these areas (Table 12).

The program-driven mean score for this item was 3.72. The purpose-driven mean score was 4.11. The difference between the two models was .35 (Figure 6). The chi-square statistic for this item is not valid. There was a significant difference (17.3%) favoring the purpose-driven model in the most desirable category.

The fifth prayer item (Q26) examined the emphasis placed on organized prayer time in a church’s weekly schedule. The program-driven churches answered with a higher level of emphasis in this area with 91.61% reporting that they at the least have occasional special organized services or gathering specifically for prayer compared to only 77.77% of the purpose-driven churches (Table 12).

The program-driven mean score for this item was 3.98. The purpose-driven mean score was 3.83. The difference between the two models was .10 favoring the program-driven model (Figure 6). The chi square statistic for this item is not valid. There was a slight difference in the most desirable category of the cross tab analysis

(6.3%) favoring the program-driven model.

The final prayer item was question 33. Whereas question 20 examined the role of prayer as part of a ministry's or program's foundational strategy, this item was used to determine the importance prayer plays in a program or ministry as it continues. The highest frequency of responses (49.70%) for the program-driven churches was that intentional organized regular prayer undergirds each ministry of our church "to some degree," while only 11.37% said that intentional organized regular prayer "always" undergirds each ministry of our church. The purpose-driven churches only had 16.66% of their respondents to indicate intentional organized regular prayer undergirds each ministry of our church "to some degree," but that model's most frequent response (38.88%) was that intentional, organized, regular prayer "always" undergirds each ministry of our church (Table 12).

The program-driven mean score for this item was 3.44. The purpose-driven mean score was 4.02. The difference in the two models was .58 (Figure 6). The difference between the two models were significant beyond the .05 level of confidence (significance level = 0.026). This indicates that 95% of the time the results on this item would be the same. The direction of the difference points to the purpose-driven model as having a much higher percentage of respondents whose churches report that "prayer more often undergirds each ministry" than do the program-driven churches.

The average program-driven mean score for the prayer function was 3.60. The highest score was 3.98 for questions 20 and 26. Question 20 looked at the level church leaders emphasize the importance of prayer. Question 26 examined the importance of

organized prayer in the weekly church schedule. The lowest score was 3.10 for question 10, which asked to what degree a church prays for non-Christians by name (Figure 6).

The average purpose-driven score for the six questions in the prayer function was 3.89. The highest score was 3.17 for question 20 which examined the degree to which church leaders emphasize the importance of prayer. The lowest average score was for question 7 (3.78) which was used to determine whether participation in a church's organized prayer time had decreased, remained about the same, or increased (Figure 6).

The overall program-driven mean score was 3.60. The overall mean score of the purpose-driven model was 3.89. The overall purpose-driven score was lower for this function than any other, suggesting that this is the least important function that differentiates between the two models. The overall mean difference between the two models was .29 (Figure 6).

Fellowship

Questions 11, 13, 15, 16, 19, and 30 were utilized to determine fellowship effectiveness. Question 11 was used to examine the level that people in a church enjoy spending time together. Again the difference between the effectiveness of two models may most clearly be seen in the upper end of the scale. Only 38.92% of the program-driven churches indicated that people in their church "always" enjoy spending time together compared to 55.55% of the purpose-driven churches (Table 13).

The program-driven mean score for this item was 4.28. The purpose-driven score was 4.56. The mean difference between the two models was .28 (Figure 7). The chi-square results for this item were valid, but not statistically significant. According to the cross tab analysis, there was a 16.7% difference in the most desirable category

Table 13. Program-driven and purpose-driven fellowship summary by survey question

Fellowship Questions (<i>n</i> = 167)	1 %	2 %	3 %	4 %	5 %
11. People in our church enjoy spending time together: ○ 1 never ○ 2 almost never ○ 3 to some degree ○ 4 almost always ○ 5 always	Program 0.00% (0)	Program 0.00% (0)	Program 11.37% (19)	Program 49.70% (83)	Program 38.92% (65)
	Purpose 0.00% (0)	Purpose 0.00% (0)	Purpose 0.00% (0)	Purpose 44.44% (8)	Purpose 55.55% (10)
13. People in our church understand that the basis of fellowship is theological unity: ○ 1 none ○ 2 almost none ○ 3 to some degree ○ 4 almost everyone ○ 5 everyone	Program 1.79% (3)	Program 6.58% (11)	Program 53.29% (89)	Program 34.73% (58)	Program 3.59% (6)
	Purpose 0.00% (0)	Purpose 5.55% (1)	Purpose 33.33% (6)	Purpose 55.55% (10)	Purpose 5.55% (1)
15. Over the past three years, participation in our church's organized fellowship activities has: ○ 1 decreased sharply ○ 2 decreased somewhat ○ 3 remained the same ○ 4 increased somewhat ○ 5 increased sharply	Program 2.39% (4)	Program 4.79% (8)	Program 32.93% (55)	Program 45.50% (76)	Program 14.37% (24)
	Purpose 0.00% (0)	Purpose 0.00% (0)	Purpose 33.33% (6)	Purpose 38.88% (7)	Purpose 27.77% (5)
16. We have a systematic plan which effectively assimilates new members into the church: ○ 1 never ○ 2 almost never ○ 3 to some degree ○ 4 almost always ○ 5 always	Program 0.00% (0)	Program 1.19% (2)	Program 31.73% (53)	Program 57.48% (96)	Program 9.58% (16)
	Purpose 0.00% (0)	Purpose 0.00% (0)	Purpose 11.11% (2)	Purpose 66.66% (12)	Purpose 22.22% (4)

Table 13—Continued. Program-driven and purpose-driven fellowship summary by survey question

19. Visitors report feeling welcome in our church: ○ 1 never ○ 2 almost never ○ 3 to some degree ○ 4 almost always ○ 5 always	Program 0.00% (0)	Program 0.00% (0)	Program 11.37% (19)	Program 65.26% (109)	Program 23.35% (39)
	Purpose 0.00% (0)	Purpose 0.00% (0)	Purpose 0.00% (0)	Purpose 55.55% (10)	Purpose 44.44% (8)
19. Visitors report feeling welcome in our church: ○ 1 never ○ 2 almost never ○ 3 to some degree ○ 4 almost always ○ 5 always	Program 0.59% (1)	Program 2.99% (5)	Program 12.57% (21)	Program 39.52% (66)	Program 44.31% (74)
	Purpose 5.55% (1)	Purpose 5.55% (1)	Purpose 22.22% (4)	Purpose 27.77% (5)	Purpose 38.88% (7)

Key: Top number = Percentage of Respondents

Bottom Number = Actual Number of Respondents

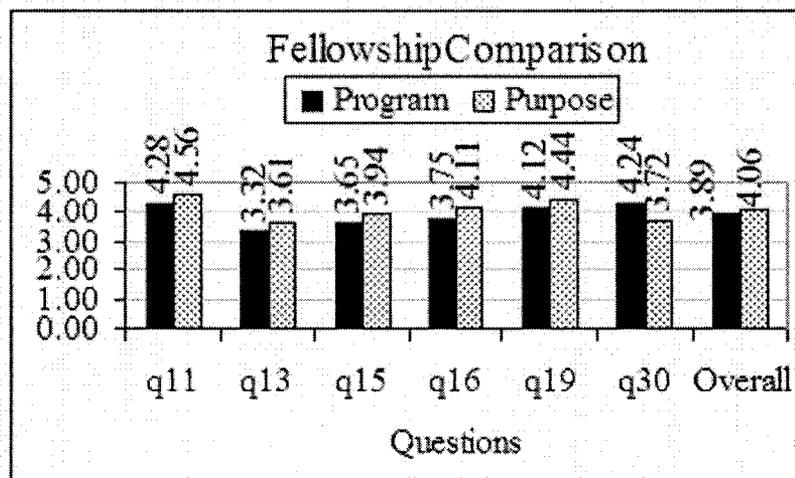


Figure 7. Program-driven and purpose-driven fellowship comparison

favoring the purpose-driven model for this item. According to this trend the effectiveness of this item leans toward the purpose-driven model. The differences noted here may have been due to chance.

The second fellowship item (Q13) sought to determine the level that congregants understand that theological unity is the basis of fellowship. The majority of the responses (53.29%) of the program-driven churches indicated that their people understand that the basis of fellowship is theological unity “to some degree.” The most frequent response of the purpose-driven churches (55.55%) was that “almost everyone” understands that the basis of fellowship is theological unity (Table 13).

The program-driven mean score for this item was 3.32. The purpose-driven score was 3.61. The mean difference between the two models was .29 favoring the purpose-driven churches (Figure 7). The chi-square results were valid, but not statistically significant. According to the cross tab analysis, there was a substantial difference (22.8%) in the most desirable category favoring the purpose-driven model in this question. The differences noted here may have been due to chance.

The third fellowship item (Q15) was used to determine whether participation in a church’s fellowship activities had decreased, plateaued, or increased over the past three years. Approximately 33% of the churches of both models (32.93% program-driven; 33.33% purpose-driven) indicated a plateau in organized prayer activities over the past three years. The purpose-driven churches did report a slight edge over the program-driven churches with 66.66% of their respondents reporting an increase in this area compared to 59.88% of the program-driven churches (Table 13).

The program-driven mean score for this item was 3.65. The purpose-driven

score was 3.94. The mean difference between the two models was .29 favoring the purpose-driven churches (Figure 7). The chi-square results were valid, but not statistically significant; therefore, the differences noted here may have been due to chance. According to the cross tab analysis, there was not much difference (6.8%) between the two models in the most desirable category.

The fourth fellowship item (Q16) examined the degree to which a church has a systematic plan that assimilates new members into the church. The purpose-driven churches demonstrated a much higher level of new member assimilation than did the program-driven churches. The vast majority (88.88%) of purpose-driven churches claim that they “almost always” or “always” effectively assimilate new members into the church. The program-driven churches responded with much lower results with 67.06% of their respondents indicating that they “almost always” or “always” effectively assimilate new members into the church compared to 88.88% of the purpose-driven churches (Table 13).

The program-driven mean score for this item was 3.75. The purpose-driven score was 4.11. The mean difference between the two models was .36 (Figure 7). The chi-square results were valid, but not statistically significant; therefore the differences noted here may have been due to chance. There was, however, a 12.60% difference in the most desirable category favoring the purpose-driven model in this area.

The purpose-driven churches also reported a higher level of effectiveness in that more visitors reported feeling welcome in their churches (Q19). All of the purpose-driven churches reported that visitors “almost always” or “always” report feel welcome in their churches, compared to 88.62% of the program-driven churches (Table 13).

The average program-driven mean score for this item was 4.12. The purpose-

driven score was 4.44. The difference between the two models was .32 favoring the purpose-driven churches (Figure 7). The chi-square statistic for this item is not valid. Although the statistic for this item was not valid, there was a substantial difference (21%) in the most desirable category favoring the purpose-driven model for this item.

The final fellowship item (Q30) was used to determine the frequency that congregations have church-wide fellowship events. For this item, the program-driven churches indicated more frequent church-wide fellowship events than the purpose-driven churches. Of the program-driven churches, 83.83% responded that they have church-wide fellowship events three or more times a year, compared to 66.66% of the purpose-driven churches (Table 13).

The program-driven mean score for this item was 4.24. The purpose-driven score was 3.72. The mean difference between the two models was .50 (Figure 7). The chi-square statistic for this item is not valid. According to the cross tab analysis, however, there was a substantial difference (22.7%) in the most desirable category favoring the program-driven churches for this item.

The average program-driven score for the fellowship function was 3.89. The highest score was 4.28 for question 11. This item examined the level at which new members are quickly assimilated into ministry opportunities in the church. The lowest score was 3.32 for question 13. This item examined the level to which people in the church understand the basis of fellowship to be theological unity (Figure 7).

The average purpose-driven score for the six questions in the fellowship function was 4.06. The highest score was 4.56 for question 11. This item examined the level new members are quickly assimilated into the church's ministry opportunities. The lowest score was 3.61 for question 13. This item examined the degree people in the

church understand the basis of fellowship to be theological unity (Figure 7). The mean difference between the two models was .17 favoring the purpose-driven model (Figure 7).

Summary

The overall mean score of the program-driven churches for the six functions was 3.63. The overall mean score for the purpose-driven churches was 4.05. There was an overall mean difference of .42 favoring the purpose-driven churches (Figure 8).

In summary, questions 9, 11, 20, and 34 had the highest scores for both models. Question 9 focused on the primacy of Scripture in worship. It comes as no surprise that both models scored high in this area. Question 11 sought to determine the level that people in a church enjoyed spending time together. Question 20 focused on the degree that church leaders emphasize the importance of prayer. Since Southern Baptists have historically been people who emphasize the importance of prayer, it comes as no surprise that both models would have scored high in this area. Finally, question 34 examined whether a church is focused on meeting the needs of members, the community, or maintains a balance. High scores in this area demonstrate that overall, churches try to maintain a balance in ministering to both the needs of church members and to the community.

Questions 10, 13, 29, 32, and 40 had the lowest scores for each model. Question 10 focused on the degree that churches pray for non-Christians by name. On one hand, there is the belief that praying for someone's salvation by name might be embarrassing to that person, so some churches have a policy of not praying for people by name regarding their salvation. Question 13 focused on the level that church members

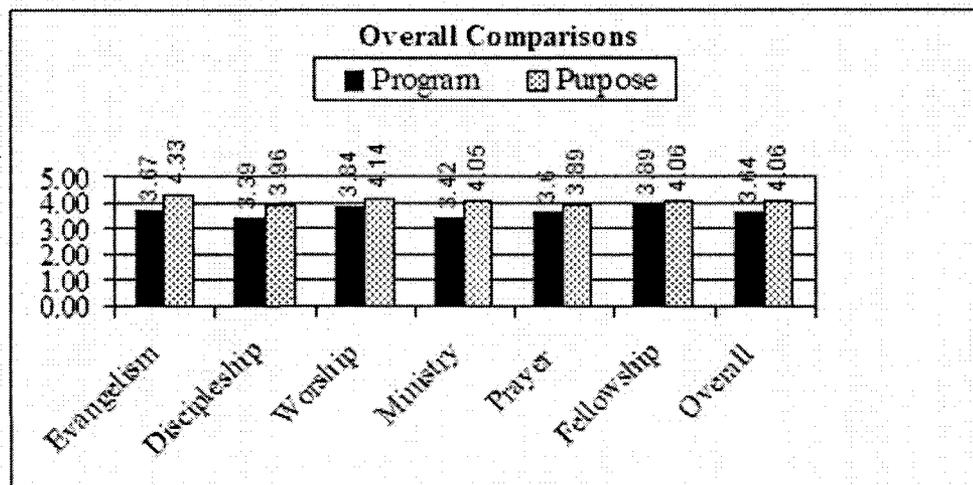


Figure 8. Overall comparisons between the program-driven and purpose-driven models

understand the basis of fellowship is theological unity. Given the emphasis on discipleship in the purpose-driven model, the low scores on this item were somewhat unexpected. Question 29 examined the level that adults in a church know their spiritual gifts. Again, with the purpose-driven model's emphasis on discipleship and the life development process it is surprising that this was one of the low scores. Question 32 focused on participation in a church's intentional evangelistic outreach activities. While the purpose-driven model did score higher on this item than the program-driven churches, there must be a renewed emphasis placed on intentional evangelism. Question 40 examined whether churches have enough workers whenever a ministry opportunity is planned. The low scores for both models indicate that a substantial increased emphasis needs to be placed here as well. The low scores in this area could be a result of the lack of adults who do not know their spiritual gifts.

The lowest average mean score of the purpose-driven model (3.89) was in the area of prayer. Even though this was the lowest purpose-driven mean score, this number

was equal to the highest average mean score of the program-driven model (3.89) which was in the area of fellowship. The average mean scores for the purpose-driven model were higher for each of the six functions than the program-driven model. In addition, the average scores for the purpose-driven model on each item were higher than the program-driven model except for Questions 22, 26, and 30. None of the Fellowship questions were statistically significant or valid.

The purpose-driven models scored higher in every function and scored higher on almost every item in each function than did the program-driven models. This serves to give initial validation to the claims made by those who have made assertions that the purpose-driven churches are overall more effective than the program-driven models.

Evaluation of the Research Design

The purpose of this study has been to compare program-driven and purpose-driven models with self-reported mission effectiveness through the six functions of the church, i.e. evangelism, discipleship, worship, ministry, prayer, and fellowship in selected Southern Baptist churches. This study utilized a quantitative research design and employed an on-line survey to collect data for the statistical analysis related to the purpose and research questions. Invitations to take the survey were sent via electronic mail to senior pastors or other full-time ministerial staff members of Southern Baptist churches averaging 350 or more in their 2004 Annual Church Profile in a designated fifteen-state geographical region. The following evaluation of the research design will address the strengths and limitations of the study as well as make recommendations for the study's replication.

The foundational nature of this study reflects a number of strengths and

limitations. The first strength, was the involvement of an experienced expert panel in the development of the survey. Each of the panel members brought a great deal of expertise in varied fields of church leadership. A second strength was the design of the survey instrument. The survey was developed with each question being designed to help evaluate one of the six functions. Each of these questions was derived from the discussion in the precedent literature on that function. In addition, when the survey was field-tested, the Chronbach's alpha coefficient was very high, indicating a high level of internal validity. A third strength was the classification method of the survey. The churches were not categorized according to what model the respondents claimed to utilize. Instead, the researcher used a series of diagnostic questions to categorize the churches by model.

There are, however, several recognizable limitations of this study. The first limitation was the disproportionate sample size of the two models. There were only eighteen purpose-driven respondents, while there were 167 program-driven respondents. One reason for this difference is that the program-driven paradigm has been the model primarily utilized among Southern Baptist churches since the early 1900s. In contrast, the purpose-driven model was first implemented in the 1980s, with Warren's *Purpose Driven Church* following in 1995. The purpose-driven model has gained a great deal of popularity in the last thirty years; however, program-driven churches still far outnumber them. A second possible reason for the disproportionate sample size between the two models is the churches claiming to be purpose-driven had to meet the criteria of the study set forth in section two of the survey before it was classified as purpose-driven. No church was classified as purpose-driven simply because it claimed to adhere to that model. The small purpose-driven sample size increased the difficulty of looking at

statistics. There were many times that trends had to be examined because the statistic was not valid due to the small sample size of the purpose-driven model. For the study to be more meaningful a larger sample of purpose-driven churches is necessary. A second limitation was that the field test was conducted with only five churches. At the time the field test was being done it was believed that this number was adequate. In hindsight, a larger field-test group would have been more appropriate. Another limitation is that a number of potential respondents were possibly eliminated because of the difficulty in securing accurate electronic mail addresses. Although more costly and time consuming, a survey mailed through the United States Postal Service may have garnered a greater number of responses. A fourth limitation was the self-reported nature of the study. While the respondents were expected to have answered truthfully, there were undoubtedly some interpretive issues regarding how a specific question may have applied to the respondent's church.

CHAPTER 5

CONCLUSIONS

The research concern and questions related to the effectiveness of the program-driven and purpose-driven church models were presented earlier. The results of the study now lead us to conclusions that can be applied to ministry in our churches.

Research Purpose and Questions

The purpose of this study was to compare program-driven and purpose-driven church models with self-reported mission effectiveness through the six functions of the church, i.e. evangelism, discipleship, worship, ministry, prayer, and fellowship in selected Southern Baptist churches.

The following research questions guided the data collection and the subsequent analysis of data throughout this study:

1. How many churches in the sample can be categorized as program-driven?
2. How many churches in the sample can be categorized as purpose-driven?
3. What is the level of reported effectiveness of program-driven models in accomplishing the six functions of the church?
4. What is the level of reported effectiveness of purpose-driven models in accomplishing the six functions of the church?
5. How do the program-driven and purpose-driven models compare in effectiveness in accomplishing the six functions?

Research Implications

Despite its limitations, this study has important implications for the mission effectiveness of Southern Baptist churches in particular, and for evangelical churches as a whole. The findings reported here add weight to the general theoretical proposition that purpose-driven churches are more effective overall than program-driven churches. While this assumption was not explicitly stated in the precedent literature, there were references that tended to imply this general presupposition (Rainer 2005, 45; Mims 2003, 102). Although these assumptions have been made, no study could be found that either supported or negated these claims. In light of these assertions it was necessary to develop biblically-centered criteria by which the effectiveness of the two models could be fairly compared.

Research questions 1 and 2 sought to determine the number of churches in the sample that could be identified as utilizing either the program-driven or the purpose-driven models. Characteristic elements of each model were identified in the precedent literature. These objective criteria were used in the survey instrument to identify whether a church utilizes a program-driven model, a purpose-driven model, or some other paradigm. Churches were categorized strictly from the way their respondents answered the Church Classification Section on the survey, not because they claimed to utilize a particular model. Of the 243 total respondents who completed the survey 167 (68.72%) were identified as program-driven. Eighteen (7.40%) were identified as purpose-driven. Fifty-eight (23.86%) were categorized as utilizing some other model.

Research question 3 sought to determine the level of self-reported mission effectiveness of the program-driven models in accomplishing the six functions of the

church. Chapter 4 presented the individual scores for both models for each function. The average mean score for the program-driven churches in the area of evangelism was 3.67. In the area of discipleship, the program-driven churches scored 3.39. The mean worship score for this model was 3.84. The mean score for ministry was 3.42. The mean score for the program-driven churches in the function of prayer was 3.60. The program-driven mean score for the function of fellowship was 3.89.

Research question 4 sought to determine the level of self-reported mission effectiveness of the purpose-driven churches in accomplishing the six functions. The average mean score for the purpose-driven respondents in the area of evangelism was 4.33. The average mean score for this model in the function of discipleship was 3.96. The mean score in the function of worship was 4.14. The purpose-driven ministry score was 4.05. The average mean score for the purpose-driven churches in the function of prayer was 3.89. The score in the area of fellowship was 4.06.

Research question 5 sought to determine how the program-driven and purpose-driven churches compare in effectiveness in accomplishing the six functions. Again, chapter 4 outlined the mean differences between the two models on each item of the *Church Function Assessment*. This chapter also examined whether any statistical significance existed between the two models on each item in each of the six functions.

In chapter 2 the issues of church stagnation and decline were discussed as critical issues for churches in the United States. Rainer was cited as having claimed that most churches have “good pastors and good lay people, but they have not broken out of their mediocrity” (Rainer 2005, 23). It was also brought out that eight of the ten of the approximately 400,000 churches in the United States are declining or have plateaued

(Rainer 2005, 45). Mims was quoted as saying that 70% of evangelical churches are not growing (Mims 2003, 102). An interesting observation is, of the 243 churches which completed surveys for this study, the vast majority (167) were program-driven, while only eighteen were purpose-driven. As a result, most of the churches which are plateaued or declining, at least in the Southern Baptist Convention, utilize a program-driven model. Thirty-two (19.2%) program-driven respondents indicated that their congregations had either plateaued or declined in the past three years, while none of the purpose-driven respondents indicated a plateau or decline over the past three years (Q41). In addition, D.W.B. Robbins was cited as making the claim that approximately half of the churches who claim to be purpose-driven are plateaued or declining (Robbins 2003, 135). This claim was not substantiated in this study. In all fairness, however, there were identifiable criteria for this study that each purpose-driven church had to meet before it was classified as a purpose-driven church. A church was not identified as a purpose-driven church, or program-driven church for that matter, just because it claimed to use one model or the other.

According to the data that was examined in chapter 4, the purpose-driven respondents, as a whole, answered at higher levels on the more desirable end of the scale in each of the six functions than their program-driven counterparts. In addition, the purpose-driven churches demonstrated a more desirable score on all but three of the individual items of the survey than the program-driven respondents (Q22, Q26, and Q30).

There are other general propositions from chapter 2 affirmed by the results of this study. First, the precedent literature made reference to the idea that the purpose-driven model has been very effective in new churches. Thirty-nine percent of the

responding purpose-driven churches were less than fifty years old, compared to 24% of the program-driven churches.

Second, the results of this study are also consistent with the implications made by Warren and Rainer that churches utilizing the purpose-driven model have the potential to be more effective than those congregations which utilize a program-driven model. Warren claimed, and Rainer has observed, that the purpose-driven model can serve and has served to revitalize a number of churches (Warren 1995, 82; Rainer 2005, 109). Since the purpose-driven model has only been a conception of the past twenty-nine years, any of the churches older than that had to make a change from another model to the purpose-driven model. Of the purpose-driven respondents, thirteen (72.2%) were over twenty-nine years of age. This must indicate some cognitive dissonance between the effectiveness of whatever model was being used to precipitate a move to the purpose-driven model.

Purpose, Mission, and Vision

In the precedent literature the point was made that no other organization has a greater purpose than the church. As a result, it is important for churches to develop life processes, ministries, and structures which facilitate the fulfillment of their purpose and mission. Both the program-driven and purpose-driven models have attempted in their own ways to accomplish this.

A clear purpose was identified as necessary to prevent multiple driving forces in the church to exist and compete for attention. The church which fails to state its purpose sets the stage for conflict and the potential to try to go in several directions at the same time. Six percent (10) of the responding program-driven churches indicated that

they do not have an adopted purpose and/or mission statement. One hundred percent of the purpose-driven churches had a purpose and/or mission statement; in fact, this was one of the defining characteristics of being a purpose-driven church (Q10).

Organizational Alignment

The precedent literature also discussed the importance of organization as critical to the effective execution of church objectives. A church needs sufficient organization to accomplish its objectives, no more and no less (Graves 1972, 56). The program-driven paradigm by its very nature is a one-size fits-all model. If every church is unique, that is, comprised of unique individuals with unique gifts, in different communities, with varying demographic and psychographic compositions, then it stands to reason that a one-size-fits-all model would be less effective than a model that considers these factors, contains organizational flexibility, and incorporates a structure based on desired outcomes inherent in its very conceptual design.

Research Applications

The results of this examination into church mission effectiveness provides significant application for strategic leadership in churches utilizing or considering the use of either the program-driven or the purpose-driven models. While the specifics of this data may not be necessarily generalized to congregations outside its scope, evangelical church leaders may wish to consider many of the issues brought to light by this investigation to see how they may be applicable to their individual ministry contexts.

The material presented in chapter 2 brought out positive claims made by the adherents of both models. While there are positive elements of each model, there are also inherent limitations. There is no perfect church. The precedent literature identified one

of the most positive aspects of the program-driven model as being simple and easy to implement. McCoury and May stressed the point that the one-size fits-all nature of the program-driven model works in most circumstances except the “truly unique” situations (McCoury and May 1991, 21). After an examination of the nature of the church and the data from the respondents, the suggested conclusion is that most churches are in unique contextual situations, and that this model needs much improvement to increase mission effectiveness. The result is that the foundational premise of the program-driven mentality is flawed.

Comparatively, the purpose-driven churches indicated a clear purpose that is part of the culture of the church. They have a structure that is specifically organized to facilitate the effective accomplishment of their purpose. This is seen in how they structure their programs, how they staff their ministries, and how they determine their budgets. The influence of the purpose-driven model is obvious in that many churches, including numerous program-driven congregations, utilize the life development process, e.g., the 101/201/301/401 class structure.

All church leaders should be asking how they can make their churches more effective. For some, this may mean switching to another model. For others, however, this is not the answer. A move to another model may necessitate too much change, and as a result would have an adverse effect rather than increasing effectiveness. As discussed in the preceding sections, the resulting data of this study suggest that a greater potential exists for the effective fulfillment of the six functions of the church with the purpose-driven model than the program-driven model. Even though the trends in the data point in

this direction, there are a number of areas in which churches of both models can continue to improve effectiveness.

Identity

Churches need to find their own identity. All of the purpose-driven respondents had some type of defining purpose/mission/vision statement which helped to unify their congregations and to chart the course of the church. While many of the program-driven churches did have some type of defining statement on paper, the statement was less influential in the life of their churches than in the lives of the purpose-driven congregations. The program-driven churches would do well to evaluate or to reevaluate their purpose. Rainer has developed a way to help churches facilitate this process through the Vision Intersection Profile. The Vision Intersection Profile helps churches find their individuality by identifying the gifts and passions of church leaders, the gifts and passions of church members, and the needs of the community. The overlap or intersection of these three elements helps churches to discover where they are uniquely gifted to impact their communities through service oriented ministry-evangelism (Rainer 2005, 136). When churches understand how they are gifted to serve as a congregation and further understand the needs of the community, they can then have a thoroughly communicated and accepted vision. The church can then develop specific programs or processes to be intentional about fulfilling the six functions to accomplish the vision. They may also better align the organization effectively to accomplish the vision by focusing resources in this direction and to cut out things that do not further the vision.

Intentionality

Once a church understands its identity, that congregation should then take measures to intentionally fulfill their vision. Program-driven churches, in general, could greatly increase their overall effectiveness by having an overarching strategic ministry plan that ties their programs together and aligns their organization with their communicated visions. Although moving to a purpose-driven model for many of these congregations is not the answer, refocusing and aligning their programs to achieve a unified vision would help. The generic one-size fits-all nature of the program-driven model need to be reshaped to fulfill a distinctive role with measurable objectives. These programs should then be constantly evaluated and adjusted to achieve the desired results.

Even though the purpose-driven models demonstrated a trend toward being more effective in the overall accomplishment of the six functions, there is still room for improvement. One area in particular is in intentionality. According to the survey, the purpose-driven churches, overall, could continue to improve by ensuring that higher levels of organizational alignment exists as church members initiate new ministries.

Evangelism

The purpose-driven churches scored higher in evangelism than in any other function. Evangelism was the third highest program-driven score.

One-third of the purpose-driven churches could improve in the function of evangelism by executing a more thoroughly developed outreach strategy. This would also potentially serve to increase member participation in outreach events. As more people participate in evangelistic opportunities, this should also serve to increase baptisms.

As a whole, the program-driven churches need a greatly increased emphasis in evangelism. While not true of all program-driven churches, a significant number lacked a thoroughly executed systematic plan for visitor follow-up. Program-driven church leaders would do well to invest the time necessary to develop and implement a strategy for effective visitor follow-up. A thoroughly implemented and communicated evangelistic strategy should also serve to boost member involvement in these outreach initiatives. Program-driven church leaders should also ensure that an evangelistic focus is inherent in the design of any new program as appropriate to that program's function.

The purpose-driven respondents also showed a substantial trend over the program-driven churches regarding members being open to starting new Bible study/small group classes from established classes (Q39). Although the purpose-driven respondents scored higher on this item when comparing the two models, both groups scored lower on this item than any other question for this function. Both groups need to work in this area. It is human nature to want to be with friends and to have deep fellowship, however if evangelism is one of the reasons for a small group's existence, the evangelistic emphasis must not be ignored. If it is true that within eighteen months most newly established classes become closed, members need to understand the importance of continually starting new classes that intentionally maintain an open atmosphere.

Discipleship

Both models need a dramatically increased emphasis on discipleship. This function was the next to the lowest scoring function for the purpose-driven model and the lowest scoring function for the program-driven model. An increased emphasis on discipleship would likely help increase effectiveness in all other areas.

Leaders of both models could increase discipleship effectiveness by offering a wider variety of interests and tracks on a regular basis. This is especially true for the majority of the program-driven churches. The purpose-driven respondents scored high regarding their having a consistent plan to disciple all believers to live a Christ-like lifestyle. This may speak to the effectiveness of the Life Development structure of the purpose-driven churches. The program-driven churches did not score as high in this area. The program-driven churches could rise to higher levels of discipleship effectiveness by developing and implementing some type of intentional life development process where their members are moved to increasing levels of discipleship commitment. This should also help discipleship participation to increase.

Churches of both models must develop strategies to identify the spiritual giftedness and passions of their members. The data revealed that high levels of adults in both models do not know their spiritual gifts. Members might be more likely to engage in action-oriented ministry if they understood where they are gifted. The follow-up element to this is that once gifts are identified both models need to greatly increase training in various areas for members to effectively utilize their gifts in service activities and then to assimilate them into service.

In the precedent literature, Mims was cited as believing that discipleship is the least practiced of all the church functions (Mims 1994, 39). This belief was largely affirmed from the standpoint that discipleship was the least practiced function of the program-driven churches and the fifth least practiced function of the purpose-driven churches. Since the imperative of the Great Commission is to make disciples, perhaps the key to turning around the decline in baptisms in the Southern Baptist Convention is

not just a greater emphasis on evangelism, since evangelism was the most practiced function of the purpose-driven churches and the second most practiced function of the program-driven churches, but a renewed emphasis on discipleship. Baptism does not equate to “making disciples.” Baptism is a step in the process but certainly not the ultimate goal. The ultimate goal is to produce disciples who are in turn producing disciples. To simply focus on greater evangelistic initiatives without a balanced discipleship process seems to be short sighted in the present and ultimately self-defeating.

Worship

The function of worship was the second highest scoring category for the purpose-driven churches and the third highest scoring function for the program-driven churches. Both models reported extremely high scores regarding the primacy of Scripture in their worship services. Even though there are a number of areas that need to be strengthened in both models, it is encouraging that the primacy of Scripture is not one of those items. As long as the Word of God is being proclaimed in Southern Baptist pulpits, the Holy Spirit can transform the church. There were a small number of program-driven respondents who need to place more emphasis on Scripture in their worship services, but overall, both models put Scripture in its proper place. The focus on Scripture is an element that seems to transcend church models.

Ministry

Ministry was the next to the lowest scoring function for the program-driven model. One of the strengths touted for the purpose-driven model is its universal design which provides a mechanism for organizational success and provides opportunities for

members to exercise their spiritual gifts (McCoury and May 1991, 21). While this may be true to some degree, the purpose-driven churches demonstrated a higher level of members using their spiritual gifts than the program-driven churches.

For more successful ministry to occur, program-driven churches need to develop strategies to engage members in intentional ministry opportunities. An intentional strategy of engaging members in ministry should also serve to increase overall member participation and members' use of spiritual gifts in ministry.

The program-driven churches also need to find ways to become more outwardly focused in order to maintain a balance between meeting the needs of members and the community. The purpose-driven churches, overall, reported a balance of meeting the needs of members and meeting the needs of those in the community. The program-driven churches, on the other hand, tended to focus more on meeting the needs of those in the church with some emphasis on meeting the needs of those in the community. As a result, it appears that as a group, the program-driven churches tend to be more inwardly focused. Program-driven church leaders need to work to bring a balance this myopic inward focus to increase ministry potential, which in turn should also serve to increase outreach effectiveness.

Both models need to focus on organizational alignment as members initiate new ministries. As new ministries are developed and implemented, they should be in line with the overall vision of the church. For the program-driven churches that do not have a thoroughly communicated vision, the development and thorough communication of one should go a long way in helping to strengthen organizational alignment. On the other hand, half of the purpose-driven churches reported church members initiate new

ministries in coordination with the overall vision of the church only “to some degree.” This demonstrates some degree of organizational misalignment even in the purpose-driven churches.

Although the data suggests that the purpose-driven model has higher levels of volunteers when a ministry activity is planned, both models indicated some degree of a volunteer shortage. The low scores for both models indicate that a significant focus needs to be placed here as well.

In the end, perhaps many of the shortfalls in the function of ministry go back to a lack of intentionality in discipleship. If a church does not have an intentional discipleship strategy, there will naturally be a lack of focus in the function of ministry. The lack of discipleship training in our churches, i.e., failure to identify member’s spiritual gifts and the lack of training to use those gifts in action-oriented ministry, notwithstanding an intentional strategy to assimilate members into ministry opportunities, must be causing an adverse effect in the function of ministry.

Prayer

The emphasis the churches of the study placed on the importance of prayer was surprisingly low. For the purpose-driven churches, prayer had the lowest mean score of all the functions. The function of prayer for the program-driven churches was ranked fourth out of six.

Churches of both models indicated some decline in organized prayer participation over the past three years. This decline was more distinct in the program-driven churches than in the purpose-driven churches. Churches of both models also indicated a lack of praying for non-Christians by name. Many churches may refrain from

praying for a lost person by name in order not to embarrass that person. In many instances, the Wednesday night prayer meeting or other prayer opportunities are often reduced to only praying for the sick, while prayer for the church's ministries and the lost are often neglected. Despite the low prayer scores, respondents indicated that church leaders regularly emphasize the importance of prayer. Even though leaders claim to regularly emphasize the importance of prayer, a significant number of churches from both models indicated that in their weekly schedule, there are only limited organized prayer services or specific prayer gatherings. Some churches went so far as to state that there is no or very limited organized or specific prayer gatherings. To further compound the situation, a significant amount of churches from both models indicated that intentional, organized, regular prayer never or almost never undergirds each ministry of their churches. If our churches are failing to pray for each of their ministries, it is no wonder that baptisms and spiritual health in our churches are declining.

The bottom line is that the church must return to prayer. Churches of both models must develop strategies that facilitate both individual and corporate prayer. Even though leaders are emphasizing prayer, without a strategy that facilitates this function both inside and outside the church, our results will remain less than successful.

Fellowship

Fellowship was the third highest scoring function for the purpose-driven model and the highest scoring function for the program-driven model. Even though this was the highest scoring function for the program-driven model, it was still lower than the lowest scoring function of the purpose-driven model.

From the data it appears that the people in the respondents' churches, regardless of model, enjoy spending time together. The majority of churches in both models also reported an increase in fellowship activities over the past three years. Churches of both models also reported very high scores of visitors feeling welcome in their churches.

The purpose-driven churches could enhance their fellowship by helping their members to understand that true fellowship is a result of theological unity. If we are not enjoying Christ in each other, that is if our common bond is not our theological likeness, our coming together is no more than friendship. The purpose-driven churches could also improve in this function by having more fellowship opportunities.

There are also two areas that program-driven churches could improve in this function. Like the purpose-driven congregations, the first area is in the area of church members understanding that the basis of true fellowship is theological unity. Second, a number of program-driven churches said that they either have a non-existent or a limited systematic plan which assimilates new members into the church. A well thought out strategy to assimilate new members into that church would be helpful in this area. Addressing these two areas would also help participation in fellowship activities to increase.

Intentionality seems to be the one overriding element that would help increase the effectiveness of either model. When examining the New Testament, the primary task of leaders is to equip every believer for the work of ministry (Eph 4:12). In many churches, the task of their ministers has come to be focused on directing the organization. The major difference between the program-driven and purpose-driven models seems to be

the fact that the purpose-driven churches start with their end results in mind, and they develop a structure that helps them fulfill those very specific goals. The program-driven churches, on the other hand, begin with a one-size fits-all structure that is generally designed to accomplish some set of vague objectives without considering the uniqueness of their communities and the uniqueness of their staffs and congregations. While the data points toward the purpose-driven model being more effective in the execution of the six functions of the church, a renewed focus on intentionality in every organizational component from the vision through the execution of each function would dramatically increase the mission effectiveness of each church regardless of model.

Further Research

The current study leaves a number of research projects in the area of church organizational effectiveness to be explored in future studies. The first possibility for future research is to develop a way to have a more equal balance between the number of program-driven and purpose-driven respondents and to then replicate this study. Second, is a study focusing on churches averaging less than 350 in their primary worship service(s). Third, is the possibility of replicating this study in other geographic regions other than the South. Fourth, a focus on urban or rural churches would add insight into church leadership. Fifth, since this study only examined Southern Baptist churches, another study focusing on churches of other evangelical denominations or multiple evangelical denominations would provide further insightful data. Seventh, this study measured ministerial staff perceptions regarding the effective fulfillment of the six functions of the church. A subsequent study could examine church member perceptions

regarding the effective fulfillment of these functions. Seventh, the study could be replicated to examine the mission effectiveness of the purpose-driven model compared to the simple church model. Eighth, would be an examination regarding whether the purpose-driven churches break the 500 growth barrier more easily than the program-driven congregations. Finally, an investigation to explore the relationship between discipleship and church growth or decline would be a possibility.

APPENDIX 1
THE CHURCH FUNCTION ASSESSMENT

Church Function Assessment Survey

Description of the Study and Agreement to Participate

The research in which you are about to participate is designed to determine pastoral perceptions of church ministry effectiveness in the areas of evangelism, discipleship, worship, ministry, prayer, and fellowship. This study is being conducted by Malcolm Todd Cathey for the purposes of dissertation research. The following survey is divided into three sections: (1) Demographic Information; (2) Organizational Considerations; and (3) Church Function Assessment. In this research, you will read the following questions and record your responses in the appropriate space. Any information you provide will be held strictly confidential, and at no time will your name be reported, the name of your church be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

By your completion of this survey, you are giving informed consent for the use of your responses in this research.

INSTRUCTIONS

Please answer the following questions by selecting the appropriate response. It is important to answer all questions. This survey helps discern strengths, weaknesses, attitudes and perceptions in your church in relation to organizational effectiveness. It is merely a tool, and makes no claim to provide a complete diagnosis of church health.

1. Demographic Information

Church Name:

Street Address:

City:

State:

Zip:

Age of the church (from the year it was constituted as a body):

Ministerial position of person completing the survey:

What is your church's average attendance in your primary worship service(s)?

What is the number of full-time ministerial staff members when your church is fully staffed?

Section II: Organizational Classification

1. Which of the following statements best characterizes your church?

- A. Our church has an adopted purpose and/or mission statement that describes our commitment to building the church around the five New Testament purposes: evangelism, discipleship, worship, ministry, and fellowship.
- B. Our church has an adopted purpose and/or mission statement but it is more general than the above description.
- C. Our church does not have an adopted purpose and/or mission statement.

2. Which of the following statements best characterizes your church?

- A. Our church employs a very structured strategy or “Life Development Process” (such as classes 101, 201, 301, and 401) which intentionally moves new believers into committed church membership, builds them up to committed Christian maturity, identifies their spiritual gifts and equips them for committed ministry, sends them out on a life committed to missions in the world in order to bring glory to God, and effectively assimilates them into church ministry.
- B. In our church people reach spiritual maturity and use their spiritual gifts by participating in some of the following: membership classes (such as classes 101, 201, 301, and 401), Sunday School, discipleship training classes, and by engaging in ministry and evangelism through our church programs.
- C. Neither of these statements accurately describes our church.

3. Which of the following statements best characterizes your church?

- A. Our church is organized around purpose-based teams (at least one team for each of the five purposes of the church: evangelism, discipleship, worship, ministry, and fellowship) with each team responsible for a specific purpose and target group, e.g. the community, the crowd, the congregation, the committed, and the core.
- B. Our church utilizes a programmatic structure similar to most Southern Baptist churches which includes many of the following programs: pastoral ministries, Bible teaching (Sunday School), discipleship training, music ministry, Baptist Men, and the

Women's Missionary Union.

C. Neither of these statements accurately describes our church.

4. Which of the following statements best characterizes your church?

A. Our church has a specific plan that intentionally focuses on fulfilling each one of the five purposes of the church.

B. Our church utilizes many different programs to achieve our church's vision.

C. Neither of these statements accurately describes our church.

5. Which of the following statements best characterizes your church?

A. Our church specifically builds the annual budget around the five purposes of the church and every expenditure is categorized by the purpose to which it relates.

B. Our church budget utilizes a process similar to most Southern Baptist churches which has categories for missions, personnel, organization, education, music, building and equipment, service ministries and capital improvement categories.

C. Neither of these statements accurately describes our church.

Section III: Church Function Assessment

6. Evangelistic intentionality is:

- 1 never considered as ministries are developed
- 2 rarely considered as ministries are developed
- 3 sometimes considered as ministries are developed
- 4 almost always considered as ministries are developed
- 5 an integral part of the development of every ministry

7. Over the past three years participation in our organized prayer time has:

- 1 declined sharply
- 2 declined somewhat
- 3 remained the same
- 4 increased somewhat
- 5 increased sharply

8. The worship services help attenders experience the presence of God and respond in praise:

- 1 never
- 2 almost never
- 3 to some degree
- 4 almost always
- 5 always

9. In our worship services, the primacy of Scripture receives:

- 1 no emphasis
- 2 little emphasis
- 3 some emphasis
- 4 important emphasis
- 5 primary emphasis

10. We pray for non-Christians by name:

- 1 never
- 2 almost never
- 3 to some degree
- 4 almost always
- 5 always

11. People in our church enjoy spending time together:

- 1 never
- 2 almost never
- 3 to some degree
- 4 almost always
- 5 always

12. Over the past three years participation in our organized ministry opportunities has:

- 1 decreased steadily
- 2 decreased somewhat
- 3 remained the same
- 4 increased somewhat
- 5 increased steadily

13. People in our church understand that the basis of fellowship is theological unity:

- 1 none
- 2 almost none
- 3 to some degree
- 4 almost everyone
- 5 everyone

14. Our church's discipleship strategy offers:

- 1 no variety of interests and tracks on a regular basis
- 2 a very small variety of interests and tracks on a regular basis
- 3 a limited variety of interests and tracks on a regular basis
- 4 a fairly diverse variety of interests and tracks on a regular basis
- 5 a wide variety of interests and tracks on a regular basis

15. Over the past three years, participation in our church's organized fellowship activities has:

- 1 decreased sharply
- 2 decreased somewhat
- 3 remained the same
- 4 increased somewhat
- 5 increased sharply

16. One of the many reasons many members come to our church is because they enjoy the fellowship with one another:

- 1 never
- 2 almost never
- 3 to some degree
- 4 almost always
- 5 always

17. Regarding a consistent plan to disciple all believers to live a Christlike lifestyle, our church has:

- 1 no specific plan
- 2 almost no intentional planning
- 3 some level of intentional planning
- 4 a plan but it is not fully implemented into the culture of the church
- 5 a thoroughly communicated and implemented plan

18. Regarding a systematic plan for visitor follow-up, our church:

- 1 has no systematic plan
- 2 has no systematic plan but occasionally has visitor follow-up
- 3 some level of regular visitor follow-up
- 4 has a systematic plan, but it is not thoroughly executed
- 5 a very thorough systematic plan that is thoroughly executed

19. Visitors report feeling welcome in our church:

- 1 never
- 2 almost never
- 3 to some degree
- 4 almost always
- 5 always

20. Church leaders emphasize the importance of prayer:

- 1 never
- 2 almost never
- 3 to some degree
- 4 almost always
- 5 always

21. Prayer permeates every program or ministry in the church as part of their foundational make-up:

- 1 never
- 2 almost never
- 3 to some degree
- 4 almost always
- 5 always

22. In regard to generational differences of the total congregation, our worship service(s) demonstrates:

- 1 no level of sensitivity to the generational differences
- 2 almost no level of sensitivity to the generational differences
- 3 some basic consideration is given to generational differences
- 4 high levels of sensitivity to the generational differences
- 5 very high levels of sensitivity to the generational differences

23. In regard to intentionally engaging members in ministry based on spiritual gifts, personal skills, and natural abilities, our church leaders:

- 1 have no intentional process
- 2 have almost no intentional process
- 3 have a basic intentional process
- 4 have some structure and systematic process
- 5 have a very structured and systematic process

24 Regarding church member's use of their spiritual gifts in meaningful action-oriented ministry:

- 1 no one uses their gifts
- 2 very few use their gifts
- 3 about half use their gifts
- 4 most use their gifts
- 5 all use their gifts

25. Evangelism plays the following role in our small group/Sunday School strategy:

- 1 no emphasis
- 2 almost no emphasis
- 3 some limited emphasis
- 4 strong emphasis
- 5 primary emphasis

26. In our weekly church schedule:

- 1 there is no organized service or other gathering specifically for prayer
- 2 we very seldom have a special organized service or other gathering specifically for prayer
- 3 some limited organized service or other gathering specifically for prayer
- 4 we often have special organized services or other gatherings specifically for prayer
- 5 we have a special organized service or other gathering specifically for prayer

27. Over the past three years participation in our intentional discipleship activities has:

- 1 decreased sharply
- 2 decreased somewhat
- 3 remained about the same
- 4 increased somewhat
- 5 increased sharply

28. Regarding worship styles in our church, there is:

- 1 extreme conflict
- 2 great conflict
- 3 some conflict
- 3 almost no conflict
- 5 no conflict

29. In regard to spiritual gifts, the following statement is mostly true of our church:

- 1 no adults know their spiritual gifts
- 2 some adults know thier spiritual gifts
- 3 about half of the adults know their spiritual gifts
- 4 almost all of the adults know their spiritual gifts
- 5 all adults know their spiritual gifts

30. Our congregation has church-wide fellowship events:

- 1 never
- 2 once a year
- 3 twice a year
- 4 three times a year
- 5 at least once a quarter

31. Because of our worship services, those who regularly attend show evidence of:

- 1 no noticeable change in their life
- 2 almost no noticeable change in their life
- 3 some noticeable change in their life
- 4 noticeable change in their life
- 5 very noticeable change in their life

32. Over the past three years participation in our intentional evangelistic outreach activities has:

- 1 decreased
- 2 decreased somewhat
- 3 remained about the same
- 4 increased somewhat
- 5 increased sharply

33. Intentional, organized, regular prayer undergirds each ministry of our church:

- 1 never
- 2 almost never
- 3 to some degree
- 4 almost always
- 5 always

34. Considering ministries focused outside and inside of our church, our church:

- 1 focuses solely on ministering to the needs of our members
- 2 focuses solely on ministering to the needs of the community
- 3 primary focus is on ministering to the needs of our members with a limited focus on ministering to the needs of the community
- 4 primary focus is on ministering to the needs of our community with a limited focus on ministering to the needs of our members
- 5 maintains a balance

35. Regarding the expectation of member participation in discipleship opportunities, church leaders communicate:

- 1 no level of expectation
- 2 a low level of expectation
- 3 a mediocre level of expectation
- 4 a high level of expectation
- 5 a very high level of expectation

36. In regard to training members for service opportunities, our church provides:

- 1 no intentional training
- 2 almost no intentional training
- 3 limited intentional training
- 4 thorough intentional training
- 5 very thorough intentional training

37. Church members initiate new ministries in coordination with the overall vision of the church:

- 1 never
- 2 almost never
- 3 to some degree
- 4 almost always
- 5 always

38. Over the past three years participation in our worship services has:

- 1 decreased sharply
- 2 decreased
- 3 remained about the same
- 4 increased
- 5 increased sharply

39. In relation to starting new Bible study/small group classes from established classes, our members are:

- 1 very resistant to starting new classes
- 2 somewhat resistant to starting new classes
- 3 ambivalent
- 4 somewhat open to starting new classes
- 5 passionate about starting new classes

40. Whenever a ministry opportunity is planned, we:

- 1 have no volunteers
- 2 always lack volunteers
- 3 have ample volunteers
- 4 have more than ample volunteers
- 5 everyone participates

41. Over the past three years, our church has experienced more growth:

- 1 church membership has declined
- 2 church membership has plateaued
- 3 by statement
- 4 by transfer of letter
- 5 by profession of faith and baptism

APPENDIX 2

EXPERT PANEL MATERIALS

The researcher developed an initial survey of forty-one items to determine church effectiveness with regard to the six functions of the church as outlined in Acts 2:42-47. The participation of a select group of expert panel members was solicited through electronic mail correspondence. Once the expert panel members agreed to participate, a set of instructions, a research profile describing the research, and the initial draft of the survey was submitted for their review.

(Copy of Letter Requesting Expert Panel Member Participation)

Dear Dr. XXX,

My name is Todd Cathey. I am a doctoral student at The Southern Baptist Theological Seminary in Louisville, KY. I am contacting you because you are someone whom I respect as a professional in the area of Christian education and church ministry effectiveness. I am requesting your participation as an expert panel member to review and give suggestions regarding the content of my research instrument compared to the purpose of my research questions.

My project is *The Mission Effectiveness of Program-driven and Purpose-driven Church Models in Selected Southern Baptist Churches*. Specifically, I will be surveying pastors or senior ministerial staff members to determine whether their church utilizes either the purpose-driven or program-driven model and if so, to determine the perceived effectiveness of that church in six critical areas: evangelism, discipleship, worship, ministry, prayer, and fellowship. The final results of each group will then be compared and contrasted with each other.

I expect the time requirements for this request would be minimal. Please let me know as soon as possible if you will be able to participate. Thank you so very much for your consideration.

Sincerely,

M. Todd Cathey

Research Purpose

The purpose of this study is to compare program-driven and purpose-driven models with self-reported mission effectiveness through the six functions of the church, i.e. evangelism, discipleship, worship, ministry, prayer, and fellowship in selected Southern Baptist churches.

Delimitations of the Study

There are numerous factors that can have either a positive or a negative impact on church effectiveness. Prominent among these are national contextual factors, local contextual factors, national institutional factors, and local institutional factors (Roozen and Carroll 1979, 39). National contextual factors include forces on the national level such as socio-economic and political issues. Local contextual factors include elements such as population shifts, neighborhood changes, and economic trends. These contextual factors are external to the church and are circumstances over which the church has no control (Geiger 2005, 7). National institutional factors include issues that are related to the church such as decisions made by and activities promoted by a denomination at the national level. The individual church has no direct control over decisions made by the denomination as a whole. Local institutional factors include such variables as structure, programs, and leadership. These issues are directly controlled by the local church. Since the local church has no control over national contextual factors, local contextual factors, or national institutional factors, this study is delimited to examine only local institutional factors.

Consideration of only local institutional factors covers a very wide ranging category. Some of these issues include the length of time the church has been established, attitudes toward tradition, attitudes regarding finances, the personalities of the leaders, demographics of the church membership, the personality of the congregation, attitudes toward seekers, condition and appearance of the facilities, and understandings of the biblical purpose and mission of the church. To investigate all of these variables would be an impossibility. As a result, this study has been further delimited to examine church mission effectiveness through the biblical mission of the church by examining six characteristic functions which should be a component of every New Testament church: evangelism, discipleship, worship, ministry, prayer, and fellowship. Due to these delimitations, the results of this study may only be generalized to the consideration of these six factors.

Research Questions

The following research questions will guide the data collection and the subsequent analysis of data throughout this study.

1. How many churches in the sample can be identified as purpose-driven?
2. How many churches in the sample can be identified as program-driven?
3. What is the level of reported effectiveness of program-driven models in accomplishing the six functions of the church?

4. What is the level of reported effectiveness of purpose-driven models in accomplishing the six functions of the church?
5. How do the purpose-driven and program-driven models compare in effectiveness in accomplishing the six functions?

Design Overview

The design overview delineates the second and third stages of the research process. Stage one examined the precedent literature and presented two contrasting organizational frameworks common in Southern Baptist churches, the program-driven and the purpose-driven models along with the defining characteristics of each model.

The second stage will entail the development of a survey which will be used to identify which churches of the sample utilize the program-driven and purpose-driven models. The survey will further be developed to determine the level of self-perceived mission effectiveness through the six functions of the church of each model. The survey will be validated through the enlistment and consultation of an expert panel and through field-testing.

The third stage will include the identification of the population and sample including limitations of generalization. A discussion of the data gathering procedures will follow.

Population

The population of this study will consist of Southern Baptist churches in the United States from the following southern states: Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, and West Virginia.

Samples and Delimitations

Local churches of the Southern Baptist Convention were selected for this study for a number of reasons. First, local churches of the Southern Baptist Convention were chosen because it comprises the largest Protestant denomination in the United States (Rainer 1996, 6). Second, the purpose-driven church model was first developed by a Southern Baptist pastor and initially implemented and popularized in a Southern Baptist church. Third, since the early 1900's the program-driven model has been the characterizing structure of many Southern Baptist churches. As a result, both of these models are common structures utilized by local churches throughout the Southern Baptist Convention. While churches of other denominations have implemented both of these models, in similar church growth studies Rainer attests to the fact that "inclusion of data from other denominations did not easily match with our Southern Baptist statistics. Simply stated, we were comparing 'apples and oranges'" (Rainer 1996, 6). Fourth, the churches of the Southern Baptist Convention have been recognized for their accurate records (Bradshaw 2000, 53; Geiger 2005, 76).

The churches of the Southern Baptist Convention were delimited to survey only those churches in the fifteen state southern geographical region of the United States. This

region encompasses the states of Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, and West Virginia. This region was chosen because of the high concentration of Southern Baptist churches.

The population has been further delimited to those churches which have an average minimum attendance of 350 persons in their primary weekly worship service(s) and which employ multiple full-time staff members. This limitation was placed on the study because it is believed that churches of this size with multiple full-time staff members as a general rule have a higher degree of organization and capacity for organization than churches of smaller numbers and less staff.

The sample churches will be identified through the use of the Annual Church Profiles which will be obtained from the previously individual state conventions and used in conjunction with the Southern Baptist Directory Service of the Southern Baptist Convention. The sample will be obtained by identifying every church in the population which meets the above described criteria and which has an identifiable e-mail address.

The following is a synopsis of the delimitations placed on the study by the researcher:

1. The sample was delimited to Southern Baptist churches.
2. The sample was delimited to Southern Baptist churches in the United States.
3. The sample was delimited to examining Southern Baptist churches in the following fifteen southern states: Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, and West Virginia.
4. The sample was further delimited to churches who returned their Annual Church Profile for the year 2004.
5. The sample was delimited to those church which recorded an average minimum attendance of 350 persons in their primary weekly worship service(s).
6. The sample was delimited to those churches which employ multiple full-time ministerial staff.
7. The sample was delimited to those church which have an identifiable and functioning electronic mail address.

Limitations of Generalization

The data from the samples will not necessarily generalize to Southern Baptist churches which have fewer than 350 people in attendance in their primary worship service(s) or to those which do not employ multiple full-time ministerial staff persons. Additionally, the data may not generalize to Southern Baptist churches in other geographic regions. Finally, the data will not necessarily generalize to churches of other Protestant denominations.

Initial Church Function Assessment

INSTRUCTIONS

Please answer the following questions by selecting the appropriate response. It is important to answer all questions. This survey helps discern strengths, weaknesses, attitudes and perceptions in your church in relation to organizational effectiveness. It is merely a tool, and makes no claim to provide a complete diagnosis of church health.

Section I: Demographic Information

Church Name _____
 Street Address _____
 City _____ State _____ Zip _____

Age of the church (from the year it was constituted as a body): _____

Ministerial position of person completing the survey: _____

What is your church's average attendance in your primary worship service(s)? _____

What is the number of full-time ministerial staff members when your church is fully staffed? _____

Section II: Organizational Classification

1. Which of the following statements best characterizes your church?

- A. Our church has an adopted purpose and/or mission statement that describes our commitment to building the church around the five (or six) New Testament purposes from Acts 2:40-47: evangelism, discipleship, worship, ministry, prayer, and fellowship.
- B. Our church has an adopted purpose and/or mission statement but it is more general than the above description.
- C. Our church does not have an adopted purpose and/or mission statement.

2. Which of the following statements best characterizes your church?

- A. Our church employs a very structured strategy or "Life Development Process" (such as classes 101, 201, 301, and 401) which intentionally moves new believers into committed church membership, and then builds them up to committed Christian maturity, identifies their spiritual gifts and equips them for committed ministry, and then sends them out on a life committed to missions in the world in order to bring glory to God, and effectively assimilates them into church ministry.

- B. In our church people reach spiritual maturity and use their spiritual gifts by participating in some of the following: membership classes (such as classes 101, 201, 301, and 401), Sunday School, discipleship training classes, and by engaging in ministry and evangelism through our church programs.
 - C. Neither of these statements accurately describes our church.
3. Which of the following statements best characterizes your church?
- A. Our church is organized around purpose-based teams (at least one team for each of the five [or six] functions of the church: evangelism, discipleship, worship, ministry, prayer, and fellowship) with each team responsible for a specific purpose and target group, e.g. the community, the crowd, the congregation, the committed, and the core.
 - B. Our church utilizes a programmatic structure similar to most Southern Baptist churches which includes many of the following programs: pastoral ministries, Bible teaching (Sunday School), discipleship training, music ministry, Brotherhood, and the Women's Missionary Union.
 - C. Neither of these statements accurately describes our church.
4. Which of the following statements best characterizes your church?
- A. Our church has at least one program that specifically focuses on fulfilling each one of the five [or six] purposes of the church.
 - B. Our church utilizes many different programs to achieve our church's vision.
 - C. Neither of these statements accurately describes our church.
5. Which of the following statements best characterizes your church?
- A. Our church builds the annual budget around the five [or six] purposes of the church and every expenditure is categorized by the purpose to which it relates.
 - B. Our church budget utilizes a process similar to most Southern Baptist Churches which has categories for missions, personnel, organization, education, music, building and equipment, service ministries and capital improvement categories.
 - C. Neither of these statements accurately describes our church.

Section III: Church Function Assessment

Evangelism

Over the past three years participation in our intentional evangelistic outreach activities has steadily:

1 ○	2 ○	3 ○	4 ○	5 ○
decreased		remained the same		increased

Evangelism plays the following role in our small group/Sunday school strategy:

1 ○	2 ○	3 ○	4 ○	5 ○
no emphasis		limited emphasis		primary emphasis

Over the past three years, our church has experienced more growth through:

1 ○	2 ○	3 ○	4 ○	5 ○
no significant growth has occurred		transfers of letter		conversions

In relation to starting new Bible study/small group classes from established classes, our members are:

1 ○	2 ○	3 ○	4 ○	5 ○
resistant to starting new classes		somewhat open to starting new classes		open to starting new classes

Evangelistic intentionality is:

1 ○	2 ○	3 ○	4 ○	5 ○
not considered as ministries are developed		a part of many of our ministries		an integral part of every ministry

In regard to a systematic plan for visitor follow-up, our church has:

1 ○	2 ○	3 ○	4 ○	5 ○
no systematic plan		a limited plan		a very thorough plan

Discipleship

Over the past three years participation in our intentional discipleship activities has steadily:

1 ○	2 ○	3 ○	4 ○	5 ○
decreased		remained the same		increased

In regard to spiritual gifts, most adults in our church:

1 ○	2 ○	3 ○	4 ○	5 ○
do not know their spiritual gifts		about ½ know their spiritual gifts		most know their spiritual gifts

In regard to training members for service opportunities, our church does:

1 ○	2 ○	3 ○	4 ○	5 ○
no intentional training		limited intentional training		very thorough intentional training

Regarding the expectation of member participation in discipleship opportunities, church leaders communicate:

1 ○	2 ○	3 ○	4 ○	5 ○
a low level of expectation		a mediocre level of expectation		a high level of expectation

Regarding a consistent plan to disciple all believers to live a Christlike lifestyle, our church has:

1 ○	2 ○	3 ○	4 ○	5 ○
no specific plan		some level of planning		a thoroughly communicated and implemented plan

Our church's discipleship strategy offers:

1 ○	2 ○	3 ○	4 ○	5 ○
No variety of interests and tracks on a regular basis		a limited variety of interests and tracks on a regular basis		a wide variety of interests and tracks on a regular basis

Worship

Over the past three years participation in our worship services has steadily:

1 ○	2 ○	3 ○	4 ○	5 ○
decreased		remained the same		increased

In regard to generational differences of the total congregation, our worship service(s) demonstrates:

1 ○	2 ○	3 ○	4 ○	5 ○
no level of sensitivity to the generational differences		some levels of sensitivity to the generational differences		high levels of sensitivity to the generational differences

In our worship services, the primacy of Scripture receives:

1 ○	2 ○	3 ○	4 ○	5 ○
little emphasis		some emphasis		a central place

Regarding worship styles in our church, there is:

1 ○	2 ○	3 ○	4 ○	5 ○
great conflict		some conflict		no conflict

Because of our worship services, those who regularly attend show evidence of:

1 ○	2 ○	3 ○	4 ○	5 ○
no noticeable change		some noticeable change		very noticeable change

The worship services help attenders experience the presence of God and respond in praise:

1 ○	2 ○	3 ○	4 ○	5 ○
almost never		to some degree		almost always

Ministry

Over the past three years participation in our intentional organized ministry opportunities has steadily:

1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>
decreased		remained the same		increased

Regarding church member's use of their spiritual gifts in meaningful action-orientated ministry:

1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>
very few use their gifts		some use their gifts		most use their gifts

Whenever a ministry opportunity is planned, we:

1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>
always lack volunteers		have ample volunteers		have more than ample volunteers

Considering ministries focused outside and inside of our church, our church:

1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>
focuses mostly on ministering to the needs of our members		focuses mostly on ministering to the needs of the community		maintains a balance

In regard to intentionally engaging members in ministry based on spiritual gifts, personal skills, and natural abilities, our church leaders:

1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>
have no intentional process		utilize some limited systematic approach		use a structured and systematic approach

Church members initiate new ministries in coordination with the overall vision of the church.

1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>	4 <input type="radio"/>	5 <input type="radio"/>
almost never		to some degree		almost always

Prayer

Over the past three years participation in our organized prayer time services has steadily:

1 ○	2 ○	3 ○	4 ○	5 ○
decreased		remained the same		increased

In our weekly church schedule:

1 ○	2 ○	3 ○	4 ○	5 ○
there is no organized focus where people pray each week		some limited organized focus where people pray each week		we have a special organized focus where many people pray each week

Intentional, organized, regular prayer undergirds each ministry of our church.

1 ○	2 ○	3 ○	4 ○	5 ○
almost never		to some degree		almost always

We pray for non-Christians by name.

1 ○	2 ○	3 ○	4 ○	5 ○
almost never		to some degree		almost always

Church leadership regularly emphasize the importance of prayer.

1 ○	2 ○	3 ○	4 ○	5 ○
almost never		to some degree		almost always

Prayer permeates every program or ministry in the church as part of their foundational make up.

1 ○	2 ○	3 ○	4 ○	5 ○
almost never		to some degree		almost always

Fellowship

Over the past three years, participation in our church's organized fellowship activities has:

- | | | | | |
|-----------|--------|----------------------|--------|-----------|
| 1
○ | 2
○ | 3
○ | 4
○ | 5
○ |
| decreased | | remained
the same | | increased |

One of the reasons many members come to your church is because they enjoy the fellowship with one another.

- | | | | | |
|--------------|--------|----------------|--------|---------------|
| 1
○ | 2
○ | 3
○ | 4
○ | 5
○ |
| almost never | | to some degree | | almost always |

Our congregation has church-wide fellowship events at least once a quarter.

- | | | | | |
|--------|--------|--------------|--------|----------------|
| 1
○ | 2
○ | 3
○ | 4
○ | 5
○ |
| never | | twice a year | | once a quarter |

Visitors feel welcome in our church.

- | | | | | |
|--------------|--------|----------------|--------|---------------|
| 1
○ | 2
○ | 3
○ | 4
○ | 5
○ |
| almost never | | to some degree | | almost always |

It is difficult for new members to get involved in ministry opportunities in our church.

- | | | | | |
|--------------|--------|----------------|--------|---------------|
| 1
○ | 2
○ | 3
○ | 4
○ | 5
○ |
| almost never | | to some degree | | almost always |

People in our church enjoy spending time together.

- | | | | | |
|--------------|--------|----------------|--------|---------------|
| 1
○ | 2
○ | 3
○ | 4
○ | 5
○ |
| almost never | | to some degree | | almost always |

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ABSTRACT

THE MISSION EFFECTIVENESS OF PROGRAM-DRIVEN AND PURPOSE- DRIVEN CHURCH MODELS IN SELECTED SOUTHERN BAPTIST CHURCHES

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The biblical purpose of the church is the Great Commission as stated in Matthew 28:19-20. The mission of the church, or the way the purpose is carried out, is identified in Acts 2:42-47 as evangelism, discipleship, worship, ministry, prayer, and fellowship. Since the 1920s, southern Baptists have primarily utilized a program-driven model to accomplish the purpose and mission of the church. In recent years, however, the purpose-driven model, popularized by Rick Warren, has also become widely accepted. The purpose of this study was to categorize the church by program-driven or purpose-driven model and to analyze the self-reported mission effectiveness of each model in selected Southern Baptist churches. Data for this study, which assessed and compared mission effectiveness in relation to the program-driven and purpose-driven organizational structures. The study found that the purpose-driven churches were more effective in each of the six functions than were the program-driven churches.

KEYWORDS: purpose-driven, program-driven, church health, ministry effectiveness, purposes of the church, church structure, church strategy, ecclesiology

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