

REGENT UNIVERSITY

RAISING AWARENESS OF NATURAL CHURCH DEVELOPMENT  
AMONG THE NORTH CAROLINA CONFERENCE  
INTERNATIONAL PENTECOSTAL HOLINESS CHURCH

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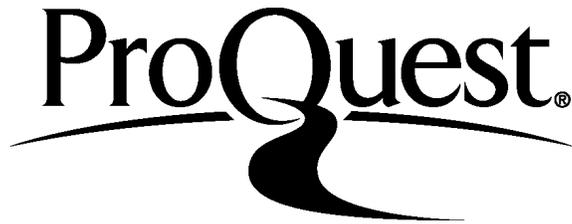
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AMONG THE NORTH CAROLINA CONFERENCE INTERNATIONAL  
PENTECOSTAL HOLINESS CHURCH**

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## ABSTRACT

For several years the International Pentecostal Holiness Church (hereafter IPHC) emphasized church planting as a means of kingdom growth. This church planting thrust has been very successful (Gardner 2013, 21-22). However, the writer believes within the IPHC there remains much work to be done to address the declining attendance of older established congregations. IPHC Vision 2020 seeks to move eighty percent of existing churches to growth mode (Gardner 2013, 9). Rev. Danny Nelson, Superintendent of the North Carolina IPHC (hereafter, NCIPHC) estimates thirty to forty percent of NCIPHC have plateaued and about thirty percent are declining.<sup>1</sup> The writer believes many of these NCIPHC churches are unhealthy. The purpose of this dissertation is to present ministers and ministerial candidates serving in the NCIPHC a proven researched-based system which leads to healthier churches. The goal of this dissertation is to develop and deliver a seminar which answers the question: “How can awareness of Natural Church Development be increased in the North Carolina International Pentecostal Holiness churches?” The principle source used in preparation of the seminar was *Natural Church Development* by Christian A. Schwarz. Awareness of NCD’s Eight Essential Qualities of Healthy Churches increased in NCIPHC ministers and ministerial candidates who

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<sup>1</sup> Nelson, Rev. Danny, Personal interview with writer, June 2, 2015.

attended the seminar as did their understanding of how addressing the “minimum factor” of an unhealthy church can result in growth.

## DEDICATION

First, to Jesus Christ I dedicate this work. He saved me, changed my personal downward trajectory, and set my feet on a path toward righteousness. I have fallen short many times but he has never left me or forsaken me. I will be forever grateful for his amazing grace. It is my hope and prayer this work brings glory to him by helping other pastors and church leaders recognize his faithfulness. Secondly, I dedicate this work to my deceased mother, Phyllis Bowden Denning (Pat). After her death I discovered many handwritten prayers, poems, and copied scripture passages. The ending of her life proved that she was an amazing Christian woman who discovered God's strength to rise above her pain, trials, and tribulations. As I grow older, the more I admire her walk, witness, and worship. I will see you in the heavenly Zion!

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Bowden Denning (Pat). You continue to be an inspiration to many who knew you and witnessed you blossom the latter years of your life. I miss you more than these words can express.

This project would not have been possible without the help of several people who have assisted me in my research. I want to thank all my former teachers from Kindergarten all the way to my doctoral professors. Several have made heart prints upon my heart and have helped me reach goals beyond my dreams!

I want to thank many who serve in NCIPHC offices at Falcon, NC. I want to thank Bishop Jim Whitfield and Bishop Danny Nelson for their support and encouragement in my pastoral ministry and continued studies at Regent University. I want to thank Dr. Dan Woods who gave me the opportunity to teach within the NCIPHC School of Ministry. I want to thank Mrs. Karen Lucas who serves as the Archivist for the NCIPHC. Through her assistance I was able to invest hours studying the NCIPHC conference reports from the 1898 forward. It is my hope that the research included in this dissertation will be an asset to the archive department of NCIPHC. I want to thank Rev. Doug Bartlett who coached me as I transitioned into the role of lead pastor of Saint Paul Church. I want to thank the members of Saint Paul Church for receiving me and my family. It has been a joy to serve as your lead pastor.

I would like to thank Dr. James Flynn, chairman of the Doctor of Ministry program at Regent University, for believing in me and encouraging me along the doctoral journey. His teaching helped me recognize and appreciate my convergence experience. I want to thank the members of the 2013 cohort. Each of you have encouraged me and through our times of sharing you have helped me become a better minister of the gospel. I want to

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## LIST OF ABBREVIATIONS

ACC	Administrative Church Council
CMC	Church Ministries Cabinet
GED	General Equivalency Diploma
GMPHC	Graham Memorial Pentecostal Holiness Church
IPHC	International Pentecostal Holiness Church
KJV	King James Version
NASV	New American Standard Version
NCD	Natural Church Development
NCIPHC	North Carolina Conference International Pentecostal Holiness Church
NIV	New International Version
NKJV	New King James Version
NT	New Testament
OT	Old Testament
PHC	Pentecostal Holiness Church
SOM	School of Ministry
SPPHC	Saint Paul Pentecostal Holiness Church
SS	Sunday School
WQ	Wesleyan Quadrilateral

## CHAPTER ONE: INTRODUCTION TO THE PROJECT

### Overview

In this chapter, the writer's background, his ministry experience, the description of the problem, and the ministry intervention will be presented. The writer was born on June 18, 1964. In January 1988, at age twenty-three, he prayed, "God help me!" The wall of denial collapsed and he began traveling the road of recovery from alcoholism. Then, on April 14, 1991, he heard the gospel message and made his way to a traditional church altar. He received Jesus as the resurrected and living Savior and Lord of his life. Soon he became active in the church. In 1993, he started experiencing a divine "inner sense" call to the gospel ministry. He kept looking for reasons why this could not happen to him, but he couldn't find any! Finally, he reached the point where he knew he couldn't ignore God's voice speaking to him and he accepted the call to preach. He enrolled at Emmanuel College in Franklin Springs, Georgia to help prepare for the ministry. After graduating in 1998, he entered fulltime ministry. Later, he furthered his professional training at Erskine Theological Seminary in Due West, South Carolina. After twenty years of pastoral ministry, the call continues to unfold as pastor/teacher in accordance with the five-fold description found in Paul's letter to the church at Ephesus (Eph 4:11).

On Sunday, May 3, 2015, he preached his first sermon as pastor of Saint Paul PHC (hereafter SPPHC) in Greenville, North Carolina. The church was established in 1909 and throughout the years has stood as a beacon of hope providing illumination for

people to discover Christ. Over the last several years the church declined in membership and attendance. On Sunday, May 3, 2015 the writer announced “it is a new day! The church was in need of revitalization. Verbalizing encouragement to this declining congregation was not difficult as corporately they seemed hungry for someone to offer hope. It was easy to announce the following: “We need to pray and believe the Lord will send revival.” However, the people knew more than an announcement was needed in order for true change and revival to occur. In August 2013, the writer began studying at Regent University to become a doctor of the church. It was the writer’s opinion revitalization to SPPHC and similar churches within the North Carolina Conference of the International Pentecostal Holiness Church (hereafter, NCIPHC) could take place if church health principles were adopted and/or implemented by the pastor and congregation.

The intervention was to conduct a seminar based on NCD to ministerial students and ministers within the NCIPHC. A total of twenty participants were sought. A qualitative analysis was used to determine the degree to which awareness of the essential elements of NCD increased as a direct result of attending the seminar. The writer believed this intervention was a first step toward healthier congregations.

### **Statement of the Problem**

Our postmodern world is constantly evolving and the turbulence within local churches is providing evidence that conflict is increasing (Schwarz 1999, 271). The writer believed some existing NCIPHC churches and their leaders needed emergency ministry assistance. In his book *The Emotionally Healthy Church*, author Peter Scazzero offers the following:

Something is desperately wrong with most churches today. We have many people who are passionate for God and his work, yet who are unconnected with their emotions or those around them. The combination is deadly, both for the church and the leader's personal life (Scazzero 2010, 37).

The IPHC leadership has recognized this deadly combination and has addressed it by offering pastors opportunities to connect with healthy resources. Dr. Lou Shirey serves as the IPHC Director of Clergy Development. Shirey states the following:

One of my concerns is that pastors who are not healthy and this do not know how to lead healthy churches. Pastors throughout denominations, including the IPHC, often come from dysfunctional home situations. Those issues have not been resolved and the pastor brings these issues into the style of leadership. I am constantly recommending pastor couples to attend Galatians 6:6 Retreats offered by Intimate Life Ministry.<sup>2</sup>

The writer, Arthur Richardson Denning, "Rich", has experienced this unhealthy condition in his personal life and in the churches he has served. He is a licensed and ordained minister of the Gospel in the NCIPHC. He was born to Phyllis Bowden Denning (Pat) and Arthur Randle Denning (Art) on June 18, 1964 in the old Rex Hospital in Raleigh, NC. As a young child, he primarily grew up in Raleigh and out in the country near Coats, NC where his family roots are strong on both his mother and father's sides. Though the family occasionally attended church during special seasons, he did not grow up in church and had no formal church training as a child. In 1976 at the age of twelve, his parents divorced and he moved to Carteret County, NC to live with his father and soon to be stepmother, Joyce Ainley Overman. He attended Morehead City Elementary School, Morehead Central Middle School, and West Carteret High School. By the time he reached the age of sixteen he was heavily engaged in alcoholic behavior and was

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<sup>2</sup> Shirey, Lou, Personal interview with writer on May 27, 2015

experimenting with illegal drugs. He graduated from high school in 1983 and struggled with his drinking lifestyle which led him to contemplate suicide.

On January 23, 1988, admitting he was an alcoholic, he joined a 12-Step program of recovery. After working through the “steps” he had many questions about God. Until this time he was agnostic in his belief. On April 14, 1991 he visited the First Pentecostal Church in Morehead City, NC and after hearing the gospel, accepted Jesus Christ as his personal Lord and Savior. Immediately he was faced with the problematic doctrine of the “Oneness” church. Knowing his conversion was authentic he became involved in Glad Tidings PHC in Morehead City, NC. In January 1992, he moved to Raleigh and joined the Capital PHC in Garner, NC. For almost a year he struggled with the call to preach which was upon his life. It was during a revival service at Capital PHC that he received confirmation from the Lord and he surrendered totally to preach the Word of God. He earned an Associate of Arts and Bachelor of Arts degrees from Emmanuel College, Franklin Springs, Ga., Master of Divinity from Erskine Theological Seminary, Due West, SC, and his Doctorate in Ministry from Regent University, Virginia Beach, VA. Having been in ministry since 1996 he has served in the following churches and capacities:

- Beulah PHC, Elberton, GA (Children’s Pastor, 1996-1997);
- Glad Tidings PHC, Morehead City, NC (Intern, Summer 1997);
- Franklin Springs PHC, Franklin Springs, GA (Intern, Fall 1997-Spring 1998);
- Smyrna PHC, Smyrna, NC (Youth Pastor, 1998-1999);
- Christian Heritage Church, Greer, SC (Assistant Pastor, 1999-2001);
- Selma PHC, Selma, NC (Pastor, 2001-2003);
- CrossPointe Community Church, Newport, NC (Pastor, 2003-2006);
- Island Road Baptist Church, Beaufort, NC (Pastor, 2007-2010);
- Trinity United Methodist Church, Fairmont, NC (Pastor, 2010-2013);
- Graham Memorial PHC, Newport, NC (Pastor, 2013-2015);
- Saint Paul PHC (2015 – Present).

Since May 2015 he has been serving as lead pastor at Saint Paul PHC, Greenville, NC. He is licensed and ordained through the NCIPHC as a minister of the gospel. He holds teaching certification through Evangelical Training Association and is clinic certified as a teacher/trainer through Evangelism Explosion International. He holds certification through LifeForming Leadership Coaching as a growth coach and a life coach. He is married to Teresa Anne Denning and has five children: Hope, Will, Jonathan, Jessica, and Joshua. His background and ministry experiences coupled with his observations as a pastor of various unhealthy churches has developed into a desire for church revitalization among the IPHC. Dr. Lou Shirey offers the following definition of an unhealthy IPHC church:

An unhealthy IPHC church is one that fits one or more of the following criteria: Self-serving, ingrown, lacking love for Christ and love for others, limited commitment to prayer, has an un-teachable pastor, congregation believes they have received all that Christ has for them, and/or Spiritual gifts are not known or experienced.<sup>3</sup>

According to Mark Devine and Darrin Patrick there has been steady decline in worship attendance among existing churches in America between 2000 and 2007 (Devine-Patrick 2014, 32).<sup>4</sup> Furthermore, the writer observed that trained pastors, having attended Bible school and/or seminary, trying to implement healthy principles are often met with an oppositional force that can render his or her leadership ineffective. It is the writer's opinion that this is largely a result of spiritual warfare against the pastor (1 Peter 5:8). This warfare can be seen as well-meaning church members indicate their desire to have an innovative pastor but after he or she arrives those members resist the work of the Lord. Rev. Danny Nelson states the following:

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<sup>3</sup> Shirey, Lou, Personal interview with writer on May 27, 2015.

<sup>4</sup> See Appendix A.

There are a number of NCIPHC churches who want change but only on their terms; churches whose demographics have changed and are truly declining/dying; churches who, because of their size and finances, cannot offer sufficient financial compensation to secure a progressive innovative pastoral situation to enable them to climb out of the rut.<sup>5</sup>

In his book *Transformational Leadership: Leading with Integrity*, author Charles B.

Bugg offers this insight: “Trained clergy become the players, and laypersons become the spectators. As long as the game goes well, the paying and non-paying customers are content. However, spectators are quick to change their opinions when the professionals’ are not performing up to their expectations. This view of the church is a set-up for an ‘us against them’ mentality” (Bugg 2010, 12). Pastors need to have the collaborative support of their membership in order to be effective. Bugg offers this insight:

Instead of adopting a ‘spectator’ or even ‘adversarial’ role toward the pastor, what if it chose the ‘collaborative’ model? This assumes that clergy are called to do ministry with people and not just for people. The Apostle Paul’s striking image of the church as a body is a collaborative image. A healthy body is one in which all the parts function in cooperation with each other. The body operates in response to impulses from the brain or head. Again, Paul underscores that the church belongs to Christ and functions in response to Christ’s purposes for the body (Bugg 2010, 12).

The writer has observed that some NCIPHC congregations have or are on the way to becoming toxic. Dr. Shirey offers the following distinction between a toxic IPHC church and an unhealthy IPHC church:

It seems to me that toxic, as it relates to IPHC churches, means that people are wounded, harmed, and destroyed within the church. Unhealthy means that the church is not growing or thriving. What an awful picture! Lack of sensitivity to the complexities of life will harm people. A spirit of evil may inhabit the church congregation. Not allowing the people within the church to grow in their spiritual gifts is deadly. Pastors who control all aspects of church life create toxic

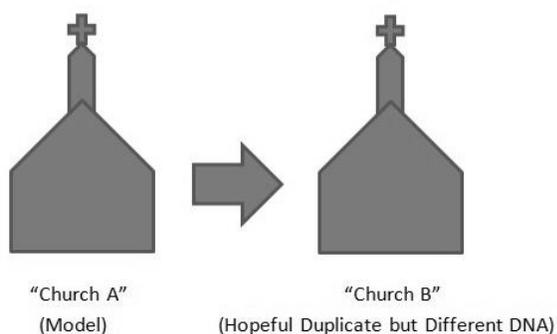
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<sup>5</sup> Nelson, Rev. Danny, Personal interview with writer on June 2, 2015.

churches.<sup>6</sup>

Pastoral families are also suffering a decline in their health as a result of unhealthy divisions in the churches they serve. Survival tactics are sometimes implemented with good intentions. The writer believes many of these tactics are based on hybrid models from the Church Growth Movement. The problem with methods and models when applied to churches is that there is no “one size fits all” approach. Taking a model from one church and trying to implement it in another church does not always work. Furthermore, transplanting models can add confusion to the identity of the membership. In their book *Simple Church: Returning to God’s Process for Making Disciples*, authors Thom S. Rainer and Eric Geiger offer the following insight: “When ministry philosophies collide, schizophrenia happens. The church is unsure of who she is. Programs and ministries move in a multiplicity of directions. It seems as if there are multiple church personalities. No one really knows what to expect” (Rainer and Geiger 2011, 21-22). Each church has a unique DNA. Just because a model is successful at “Church A” it does not mean it will be successful at “Church B”.

**Figure 1.1**




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<sup>6</sup> Shirey, Lou, Personal interview with writer on May 27, 2015

Models may serve as possible ways to provide ministries but basing a church upon a model, in the writer's opinion, is not the answer to the problem of declining NCIPHC churches. NCD is not a model to follow but rather a principle oriented approach that allows the weakest area of the eight essential qualities of healthy churches to be identified (Schwarz 1999, 16-17). Implementing a model might attract more people if it appeals to a certain group. There is a danger in compromising holiness by offering entertainment. The writer believes we do not need more attractions in the church for the sake of numerical growth. That would only be quantitative growth and not qualitative growth which is demonstrated by true followers of Christ. The writer believes that churches can and should offer entertaining worship services geared to attract crowds based upon the community's culture as long as they do not compromise the message of Jesus Christ or the core doctrine of Holiness. If the church is healthy it will meet the needs of the community and Christ will add to the church (Acts 2:40-47).

Church health begins with the leadership adopting and implementing healthy principles which serves as a visible discipleship paradigm (Scazzero 2010, 20). Scazzero states the following: "The starting point for change in any nation, church, or ministry has always been the leader: As go the leaders, so goes the church" (Scazzero 2010, 36). Pastors are directly affected because of their relationship with the church. In her book *Left Behind in a Megachurch World*, author Ruth A. Tucker offers the following: "The pastors would not have their positions if they were not sufficiently extreme themselves, and when the pastor gets out of sync with the congregation, explosions easily occur" (Tucker 2006, 27).

The challenges of the 21<sup>st</sup> century church are multifaceted and complex. Some existing NCIPHC churches are being left behind. Rev. Danny Nelson concurs with the following response: “Yes, there are a number of NCIPHC churches being left behind.”<sup>7</sup> The writer has observed the rise of mega churches across North America. According to Ken Sidney, statistically a common way churches in America are getting larger due to transfer growth:

Perhaps church growth’s greatest challenge in North America comes from research that shows that more than 80 percent of all the church growth taking place in growing churches comes through transfer, not conversion. The statistic strikes at the heart. Whether by computer or spiritual power, the church growth movement must improve on those numbers (Sidney 1991, 46).

This trend affects existing NCIPHC churches. The writer’s view is that numerical growth does not mean that the kingdom has expanded nor does it automatically mean that churches have become healthy. NCIPHC churches regardless of the size must become healthy. Dr. Lou Shirey offers the following definition of a healthy NCIPHC:

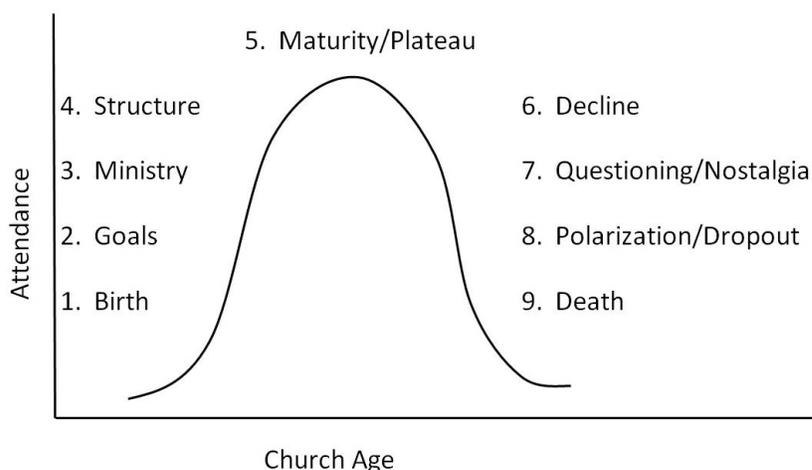
A healthy NCIPHC church produces disciples for Jesus and is reproducing itself in other churches; it is filled with joy for Jesus and for life; it is immersed in the Bible; it is dependent upon the Holy Spirit to guide every aspect of the church community; and it lives by the motto of “Let’s pray, trust God, and see what He will do!”<sup>8</sup>

The cry of this dissertation is on behalf of struggling pastors, their leadership teams, and NCIPHC churches that need immediate trauma care. Aubrey Malphurs in his book titled *Advanced Strategic Planning* illustrates the problem in the following illustration (Malphurs 2006, 9):

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<sup>7</sup> Nelson, Rev. Danny. Personal interview with writer on June 2, 2015.

<sup>8</sup> Shirey, Lou, Personal interview with writer on May 27, 2015.

**Figure 1.2**

The writer has observed members dropping out of unhealthy churches to form or join healthier churches. This leaves the existing unhealthy churches even more unequipped for the battle to survive. Ruth A. Tucker concurs, “In reality, such churches may be stealing members from other churches that aren’t doing well” (Tucker 2006, 93-94). The writer has further observed that those dropping out or leaving are gifted and experienced leaders who were well equipped to help the church with revitalization. The writer believes that NCIPHC churches experiencing numerical decline need hope presented to them in a practical manner which will enable them to remain in their current fellowship and to begin the process of dreaming again.

Christian A. Schwarz performed a landmark study on church health. His work provides the needed environmental components whereby the church can grow organically. The desired outcome of the seminar is to raise the awareness of NCD among a select group of pastors and their leadership teams. The following are from his book *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (Schwarz 1996, 83):

**Figure 1.3**

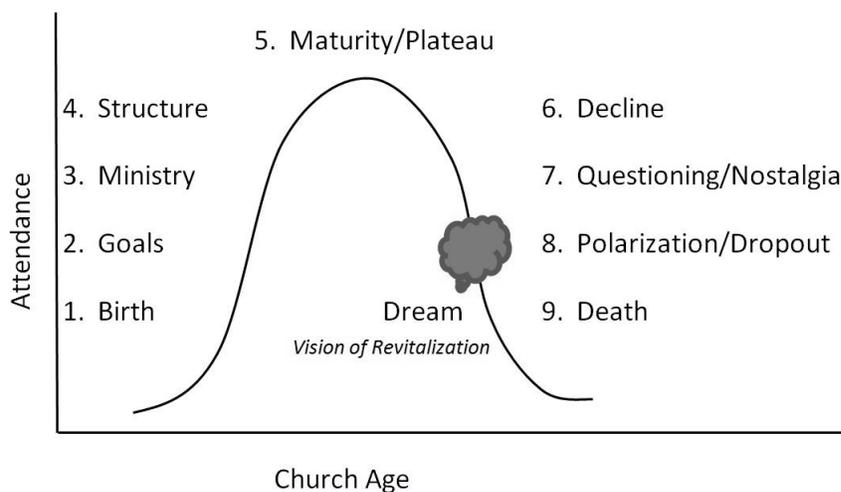
- Eight Essential Qualities of Healthy Churches:
1. *Empowering* leadership.
  2. *Gift-based* ministry.
  3. *Passionate* spirituality.
  4. *Effective* structures.
  5. *Inspiring* worship service.
  6. *Holistic* small groups.
  7. *Need-oriented* evangelism.
  8. *Loving* relationships.

Though the lifecycle ending in death is true for individual organisms the local church does not have to die because it surpasses the individual. Schwarz offers the following:

Where multiplication processes are functioning, straightforward talk about ‘death’ is also permitted. Why should groups or even whole churches not be allowed to die after they have run their course? This thought should not be threatening at all, if the given church or group has produced four ‘children,’ 16 ‘grandchildren,’ and 54 ‘great-grandchildren!’ In God’s creation, the ‘genetic information’ remains and reproduces itself, though individual organisms may die (Schwarz 1996, 73).

In unhealthy church environments pastors and their families are at risk. In his book *Fit to Be a Pastor: A Call to Physical, Mental, and Spiritual Fitness*, author G. Lloyd Rediger states the following: “An epidemic of burnout, depression, role confusion, and physical mental ills plagues our profession. Further, we are targeted for abuse by spiritually unhealthy parishioners in nearly one-half of our congregations” (Rediger 2000, 13-14). The health of pastors and church leaders must come first. Therefore, the presentation of NCD was geared to bring support to the front lines. Christ died for the church’s pastors and leaders. Their families do not have to accept the role of sacrificial lambs. Scazzero makes the following observation: “Jesus does call us to die to ourselves.

‘Whoever wants to be my disciple must deny themselves and take up their cross and follow me. (Mark 8:34).’ The problem was that we died to the wrong things” (Scazzero 2010, 22). Pastors, their families, and their leadership teams need to become health conscious just as much or more than the churches they serve. Scazzero makes the following point: “We cannot grow an emotionally healthy church if we ourselves are not addressing issues deep beneath the surface of our lives” (Scazzero 2010, 47). Again it begins with the pastoral leadership becoming whole-health conscious. The first step toward becoming a healthy church is the pastor becoming self-conscious of his or her health. Tucker says, “There are many ways a pastor can revitalize a left-behind church, but the first step involves self-realization. Without soul-searching and personal renewal, the pastor cannot lead the church into new life” (Tucker 2006, 189). These ideas were included in the intervention as the writer shared his own personal experience. The writer has observed many pastors and their families who have in essence, spilled their martyred blood in the work of the church. God does not call pastors or their families to die for the church but for pastors to equip and edify the church (Eph 4:11-12). Jesus is the One who died for the Church (Eph 5:25). Likewise, God does not call pastors to marry the church because Jesus is the bridegroom (John 3:29; Eph 5:27, 32; Rev 19:7). The seminar based on NCD was the backdrop of the Davidic narrative at Ziklag (1 Sm 30:1-6) which offered practical solutions for declining churches and hope to those serving in pastoral ministry. The objective was to provide enough information about NCD so that it could serve as a catalyst to begin the dreaming process as illustrated in the following illustration:

**Figure 1.4**

The writer believed the downward trajectory of declining churches could be reversed. Furthermore, the writer believed that new beginnings in established NCIPHC churches were contingent on endings. In his book *Managing Transitions: Making the Most of Change*, author William Bridges states the following:

Before you can begin something new, you have to end what used to be. Before you can learn a new way of doing things, you have to unlearn the old way. Before you can become a different kind of person, you must let go of your old identity. So beginnings depend on endings. The problem is, people don't like endings (Bridges 2009, 23).

In his book *An Unstoppable Force: Daring to Become the Church God Had in Mind*, author Erwin Raphael McManus makes the following observation:

If only we could summarize the problem of the American church by simply saying that most churches are not growing. But it's worse than that. Even to say that churches are declining and closing their doors is not to speak of the real tragedy. This may seem strange, but the real tragedy is not that churches are dying but that churches have lost their reason to live! Dying is a natural and noble part of life. All too often we take the promise that the gates of hell will not prevail against the church as a guarantee that no local church will ever close its doors. How could we ever gather this from the one who told us unless a seed dies first, it cannot bear fruit? Before we can even begin to explore how the church can really live, we must first be willing to die. We must be willing to die to our conveniences, our traditions, and our preferences – everything that places us

above others (McManus 2013, 35-36).

The seminar's presentation of NCD assisted NCIPHC ministerial candidates by raising their awareness of NCD which will help in their future effort to implement healthy principles whereby the church can grow naturally.<sup>9</sup> In *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* Schwarz makes the following comment: "NCD does not attempt to 'make' church growth, but to release the **growth forces**, with which God himself builds the church" (Schwarz 1996, 16).

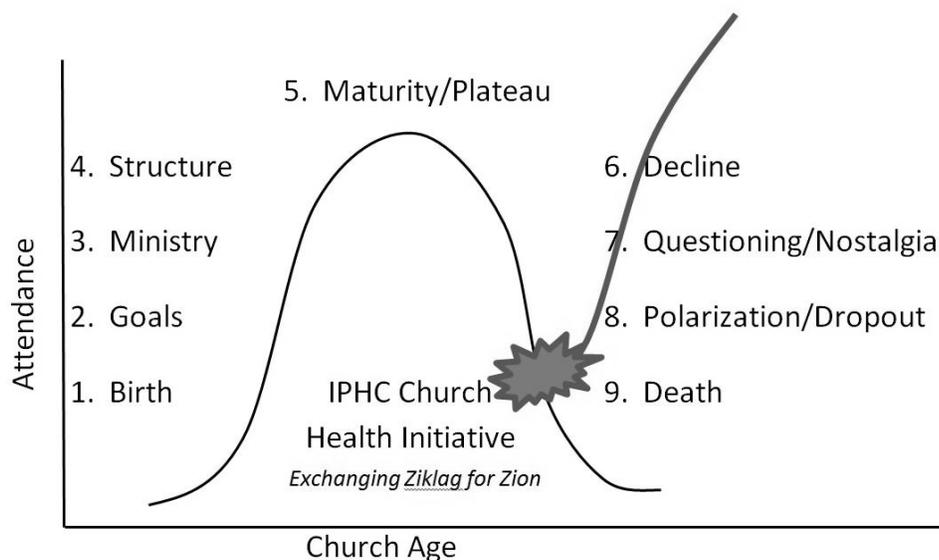
The adoption of NCD's church health principles will provide those who dare to dream of revitalization the necessary resources to begin new sigmoid curves (See figure 1.5 below). Aubrey Malphurs believes that "the answer to the problem of church decline is to start new S-curves" (Malphurs, 2006, 16). The writer believed that just as many NCIPHC churches began with Christians getting together and dreaming of starting church so revitalization can occur for those who are willing to take the necessary steps. The seminar was designed to share the writer's vision of healthy NCIPHC churches through the implementation of NCD's church health principles. Therefore, the seminar acted as a vision casting tool so pastors and their leadership teams might consider adopting NCD and possibly begin the process of strategic planning of their new S-curves. The writer believes leadership teams and congregations must support and work with ministers in the adoption and implementation of NCD or the implementation could be terminal (i.e., abortion, abandonment, etc.).<sup>10</sup>

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<sup>9</sup> Schwarz refers to this organic growth process as the "all-by-itself" principle (Schwarz 1996, 67).

<sup>10</sup> Malphurs defines strategic planning as: "...the envisioning process that a point leader uses with a team of leaders on a regular basis to think and act so as to design and redesign a specific ministry model that accomplishes the Great Commission in their unique ministry context (Malphurs, 2006, 26).

Figure 1.5



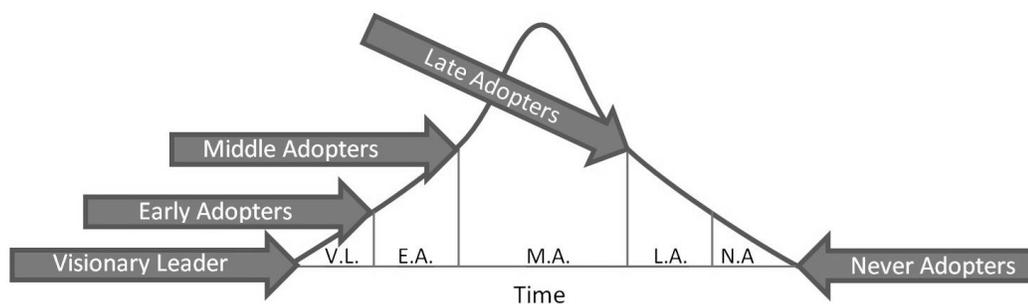
In his book *Criswell's Guidebook for Pastors*, author W. A. Criswell states the following:

Above all and everything else, the pastor needs always to remember that he is not alone in his work. If God has called him, God's Spirit will be with him and help him. Lay it all before the Lord; tell him about it; seek his face and divine wisdom. He has answers we never thought of and ways of solution we never dreamed of. Pray and pray and pray. God will answer and answer. Always the pastor's greatest resource is God. David was most discouraged when the people forgot his service for them and threatened to kill him. To counter this discouragement, he 'encouraged himself in the Lord his God' (1 Sam 30:6) (Criswell 1980, 333).

Without the denominational support the writer believes pastors of declining churches may suffer personal loss and may even leave the ministry (Criswell 1980, 330). We must not forget pastoral ministry is the front-line of spiritual warfare. Further, it is the writer's opinion that visionary leaders who are innovative pastors will not or may not gain the support from within declining churches in the amount of time that is needed unless the church itself embraces the dream of a healthy church. The writer understood that

everyone was not going to accept church health principles as a solution to the problem of declining and dying churches. However, he believed the seminar would empower certain ministerial candidates with enough information to begin a denomination-wide church health discussion. Therefore, it was hoped that the seminar would serve as an initial catalyst for an eventual NCD driven denomination-wide church health initiative. The writer believed that if enough visionary ministers became knowledgeable of and embraced the NCD principles as a whole, they would be able to gain support/adopters from their followers. John C. Maxwell in his book *Developing the Leader Within You*, list the different levels of adopters in the illustration below (Maxwell 1993, 64)<sup>11</sup>:

**Figure 1.6**



In this dissertation the writer sought to answer the question: “What constitutes a church-based model for the transitioning of unhealthy and declining churches to growing and healthy congregations within the NCIPHC?” It is the writer’s opinion that numerical growth (quantity) does not necessarily equate health (quality). Therefore, he utilized the

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<sup>11</sup> See figure 1.8 for John C. Maxwell’s percentages.

“Eight Essential Qualities of Healthy Churches” (Schwarz, 1996, 83)<sup>12</sup> as the criterion for distinguishing a healthy church. The NCD healthy church paradigm was presented in the seminar as a catalyst for growth and a beacon of hope to declining NCIPHC churches. Before and after the seminar a questionnaire was conducted. The focus of the questionnaire was to gauge the degree to which awareness of the NCD revitalization system increased among seminar participants. Information related to ministerial experience, current roles in ministry, and the degree to which participants wanted to see church health principles implemented in their respective settings was also sought.

### **Rationale for Doing the Project**

Church revitalization is a subject close to the writer’s heart. Along the rural areas of eastern North Carolina where the author resides one does not have to travel far to discover a church building which no longer houses worshippers on Sundays. Some churches appear to be in a type of geriatric care waiting for the final benediction to be pronounced. In his book *Autopsy of a Deceased Church: 12 Ways to Keep Yours Alive*, author Thom S. Rainer’s states his research: “As many as 100,000 churches in America are showing signs of decline toward death” (Rainer 2014, 7). Historically, the IPHC has faced challenges with confidence in its leaders as they follow Christ and seek to live their lives filled with the Holy Spirit. The writer believes the IPHC faces a new challenge of church decline which requires total reliance upon the guidance of the Holy Spirit by faith (2 Tm 1:3-7). The primary motivation for the ministry project was the writer’s prompting by the Holy Spirit and his personal “Ziklag” experience (1 Sm 30:6). A secondary

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<sup>12</sup> See figure 1.3.

motivation was to provide help for ministerial candidates who will face similar situations and can glean from this project a better understanding of the problem and its solution.

Lastly, it was the writer's personal belief that he is placed in this position and time to be a catalyst for the divine purpose of church revitalization.

The writer's rationale for doing this project was also founded upon inspiration arising from three different literary works. They continue to be a source of influence and encouragement to rise from the ashes and rubble of "Ziklag" (1 Sm 30:6). The first is found in a small paperback book that the writer read during his studies at Emmanuel College. The book was written by the late Joseph A. Synan and is titled *The Good Minister of Jesus Christ*. In it Synan wrote the following:

The greatest fact of all history is the fact that Jesus Christ has been here upon the earth; the greatest fact of the present is the fact that Jesus Christ sits at God's right hand in the heavens and represents us there, making intercession for us; and the greatest fact of the future is that that same Jesus is coming back again. And if we can get these three great facts well fixed in our hearts and minds, we shall certainly have a great subject matter for preaching, and that will be the theme and the burden and the joy of our message, Jesus Christ the Lord. And until Christ does fill our vision and dominate our thinking and inspire our hearts and minds like that, we are not in a position to preach His gospel. I trust that all of us have had experiences similar to what I am going to speak of briefly, and I'm sure that we have. I have followed Him from His manger in Bethlehem to His cross on Calvary, and to the tomb in the garden, and to the morning of His resurrection, and to the mount of ascension, and have loved Him admired Him and appreciated Him all the way. I have seen Him seized by lawless men after having been betrayed by a friend. I have seen Him split upon, blindfolded and smitten by slaves. I have seen Him scourged with cruel thongs until His back was a maze of bruises and stripes and blood. I've seen Him driven along the cobble-stone streets of Jerusalem, out through the gray stone gate and up the hill of Calvary. I've seen Him when the sun was draped in black and the earth was wrapped in darkness and the mountains trembled and the graves were opened, and the veil of the temple was rent in twain from top to bottom. I have seen Him forsaken of men and outcast by the world, and I've heard His lonely agonizing cry in the dark: 'My God, my God, why hast thou forsaken me?' And I have seen Him, the embodiment of absolute purity, innocence, holiness, and goodness, thus treated by men, I have felt my heart drawn to Him in an affinity of love and loyalty that made me feel as I followed Him through all those scenes of suffering that I

wanted to love Him and be loyal to Him forever. And I reached this conclusion that, if this life were all, if the grave marked the end of Jesus of Nazareth, and if it should mark the end of me, I would still rather be identified with a man like Him than anybody else that I have ever met or read or heard or known of in this world. But I'm thankful that the grave didn't mark the end for Him, and that it will not be the end for us; but that He has gone through and come out on the other side of immortal glory, and that He will lead us through and bring us out into worlds of life and strength. And that, in the meantime, having been here and gone away, He is just as truly our friend and Savior yonder in glory as when He was here, and He will be coming back again. We can't preach anything greater; we can't preach anything more fascinating, anything more winning, than to preach Jesus Christ, the Son of God and the Savior of the world (Synan 1950, 48-50).

These words echo throughout the writer's mind like church bells of old as worshippers would travel the country roads and byways to hear life changing messages preached from God's Word. Such words tell the story of God's love. The writer was inspired by these words to complete this project which will help other IPHC ministers and churches continue to preach the gospel message with power!

During a very emotionally dark time in the writer's life a fellow minister, Rev. David Phelps, told him of a time when he was feeling suicidal. He shared an experience of his college days. He said that one day while he was walking across campus he noticed a sheet of paper being blown along the ground. Picking up the paper revealed that a prayer had been copied onto the paper. Rev. Phelps recited that prayer to the writer. Later, that same week the writer visited a Christian bookstore. While thumbing through the titles he saw a familiar name, Thomas Merton. When the writer opened the book titled *Thoughts in Solitude* he discovered Merton's prayer. Merton wrote....

My Lord God, I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think that I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road, though I may know nothing about it. Therefore I will trust you always

though I may seem to be lost and in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone (Merton 1958, 79).

This devotional prayer was adopted by the writer and served as a guiding prayer as he worked on this dissertation. As challenges continued to arise, the motivation for completion of this dissertation was ultimately to please God.

The third literary work which provided an inspirational foundation for this project was a poem that hung upon the wall of the author's childhood home. Oft times he would see the poem as a child and think it made little or no sense at all. Truly, as one matures such perceptions become revised (or revitalized). The poem is titled, "Desiderata." Hear the following words of comfort:

Go placidly amid the noise and haste, and remember what peace there may be in silence. As far as possible without surrender be on good terms with all persons. Speak your truth quietly and clearly; and listen to others, even the dull and the ignorant; they too have their story. Avoid loud and aggressive persons, they are vexations to the spirit. If you compare yourself with others, you may become vain and bitter; for always there will be greater and lesser persons than yourself. Enjoy your achievements as well as your plans. Keep interested in your own career, however humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs; for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals; and everywhere life is full of heroism. Be yourself. Especially, do not feign affection. Neither be cynical about love; for in the face of all aridity and disenchantment it is as perennial as the grass. Take kindly the counsel of the years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune. But do not distress yourself with dark imaginings. Many fears are born of fatigue and loneliness. Beyond a wholesome discipline, be gentle with yourself. You are a child of the universe, no less than the trees and the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should. Therefore be at peace with God, whatever you conceive Him to be, and whatever your labors and aspirations, in the noisy confusion of life keep peace with your soul. With all its sham, drudgery, and broken dreams, it is still a beautiful world. Be cheerful. Strive to be happy (Ehrmann 2003).

The authorship of this poem may be disputed. The writer has seen certain copies of the poem that state it was found in an old church with a noted “autonomous” authorship. However, disputed authorship has little impact upon the theological significance since it is not considered a canonical document. However, these words are most palatable to hungry, hurting soul, “...you have a right to be here.” This inspirational reading inspired the writer to work toward becoming a doctor of the church and to complete this project realizing the importance of being “yourself”. As the writer’s Christian journey began he soon realized he no longer had a desire to think of himself as less than or greater than anyone else. It was with gratitude the author continued to serve the Lord and embarked on this ministry project.

There was a sense of urgency because of the very nature of the project. The writer had been engaged in pastoral ministry in one form or another for the last twenty years. He had witnessed first-hand the problem of declining churches. He had experienced physical, spiritual, emotional, familial, and ministerial setbacks which served as fuel to discover and offer a solution to the problem of ministerial burnout, dropout, and premature death. He related these setbacks to the Davidic narrative found in 1 Samuel...

Now it happened, when David and his men came to Ziklag, on the third day, that the Amalekites had invaded the South and Ziklag, attacked Ziklag and burned it with fire, and had taken captive the women and those who were there, from small to great; they did not kill anyone, but carried them away and went their way. So David and his men came to the city, and there it was, burned with fire; and their wives, their sons, and their daughters had been taken captive. Then David and the people who were with him lifted up their voices and wept, until they had no more power to weep. And David’s two wives, Ahinoam the Jezreelitess, and Abigail the widow of Nabal the Carmelite, had been taken captive. Now David was greatly distressed, for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and his daughters. But David strengthened himself in the Lord his God (1 Sm 30:1-6 NKJV).

The writer believes one of the tragedies of Ziklag was largely due to disobedience and not seeking the Lord's will. David's intent was to lead his men in battle alongside the Philistines against Saul and his army without inquiring of the LORD (1 Sm 29:8).

David's help was refused and he and his men returned to a burned "Ziklag" (1 Sm 29:9, 11; 30:1). In the midst of near hopelessness the Bible says, "David strengthened himself in the Lord his God" (1 Sm 30:6 NKJV). The writer believes many pastors and churches are suffering in their own places of "Ziklag". As God blessed David by transitioning him to Zion and king of Israel it is also God's plan to bless the church. The writer's hope was that this project would aid in his personal convergence experience resulting in a renewal experience and open doors for further ministry.

### **Limitations and Assumptions**

The purpose of this ministry project was to increase awareness of the revitalization tools implicit in NCD's church health initiative in ministerial candidates and to create a model church that has implemented NCD and by sharing methods of the NCD model in terms of use of a survey and how one might make application of the results. The church health principles in the seminar were researched-based, proven, and exclusively taken from Christian A. Schwarz's NCD. The seminar was presented to NCIPHC School of Ministry (hereafter, SOM) ministerial candidates on the campus of the NCIPHC. Twenty people attending the seminar were asked to participate in a qualitative analysis that was used to assess the intervention. The primary focus of the intervention was the group NCIPHC SOM ministerial candidates. However, it is the writer's desire that this intervention will serve as a possible catalyst or tool of revitalization for many NCIPHC churches. Many pastors and church leaders will benefit

from the research gathered and presented in the seminar. It was assumed that IPHC ministers have already been discussing the problem of declining and dying churches. Therefore, the writer sought to further engage in such ongoing conversations. This work has provided the IPHC leadership with a grassroots case study of an unhealthy church.

The writer was not seeking to design an IPHC church health initiative but rather demonstrate the need and the positive effects church health principles might have upon individual churches in the IPHC denomination. Furthermore, it was assumed the pastoral experience of the writer would benefit other pastors and leaders.

### **Biblical, Theological, and Historical Perspectives**

This dissertation focuses on the need for the adoption and/or implementation of church health principles. Therefore, we began with a broad understanding of church and narrowed the discussion to church revitalization. The Bible was our ultimate authority and guided our discussion of the church. We considered theological perspectives concerning the church. We briefly reviewed the history of the IPHC.

The Bible describes the church in many varied ways. In their book *Competent Christian Counseling: Foundations & Practices of Compassionate Soul Care*, authors Timothy Clinton and George Ohlschlager talk about the Bible's use of metaphors when speaking about the Church. "The Bible uses many metaphors to describe the church, and each captures some unique element of the nature and character of the body. An examination of several metaphors can sharpen our competency in pastoral care and counseling centered in the church" (Clinton-Ohlschlager 2002, 403). The following NT metaphors describe the church:

- The Body of Christ (1 Cor 12:27);

- God's Family (Mt 12:49-50; 2 Cor 6:18; Eph 3:14-15);
- The Bride of Christ (Eph 5:31-32);
- The Vine (John 15:5-9);
- The Olive Tree (Rm 11:17-24);
- The Harvest (Mt 13:1-30; 1 Cor 3:6-9);
- A Building (1 Cor 3:9-11);
- A New Temple (1 Cor 3:16-17; 1 Pt 2:4-10);
- God's House (Heb 3:3-6);
- Pillar and Foundation of Truth (1 Tm 3:14-15).

Though the church is seen in the Old Testament through the use of typology we examined some of the New Testament metaphors. The following are not in a particular order. That is to say, none are more important than any others. All of the metaphors are equally creditable because of the "Divine Inspiration" of the Bible.

In this dissertation the writer discusses the church primarily as the Body of Christ – a living organism. The editors of Webster's New World Dictionary present the following definition of organism: "1 any individual animal or plant having diverse organs and parts that function together as a whole to maintain life and its activities 2 anything resembling a living thing in its complexity of structure or functions" (Neufeldt-Guralink 1994, 954). The church has many parts that function as one body (1 Cor 12:12). Therefore, the term organism finds validation from its life and functioning parts. In his book *Christian Theology: Volume III*, author H. Horton Wiley states the following: "The relation between Christ and the Church is organic. As such, it embodies and affords on earth, the conditions under which, and by means of which, the Holy Spirit supernaturally extends to men, the redemptive work of Christ" (Wiley 1943, 103).

If the church is an organism then what do we call this organism? Here we considered a portion of the life of Jesus. This led us into the arena of etymology or the actual study of the word. Matthew's Gospel contains the first use of the word for church

in the New Testament. When Jesus led His disciples north to Damascus He asked the following:

Who do people say the Son of Man is?' They replied, 'Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.' 'But what about you?' he asked. 'Who do you say I am?' Simon Peter answered, 'You are the Christ, the Son of the living God.' Jesus replied, 'Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven (Mt 16:13-19 NKJV).

The Greek word for church in this passage is ἐκκλησία (*ekklesia*). The actual word means an assembly of called out ones. They were called out ones for a purpose. As in their book *Foundations of Pentecostal Theology*, authors Guy Duffield and N. M. Van Cleave suggest, "The word means 'an assembly of people.' The term is derived from two Greek words, *ek* meaning 'out from,' and *kaleo* which means 'to call.' Originally, 'the ones called out' had reference to the legislative body of citizens of the Greek republic called from their community to serve the country" (Duffield-Cleave 1983, 420). If this definition is true, then one might ask the following: "From what, is the church called?" They are called out of darkness into light (1 Pt 2:9). They are called from a life of sin to a life of discipleship (Mt 28:18-20). That is to say the church is called to follow Jesus and to follow His teachings. Also, it was imperative that we take note that Jesus said that He would build His church (Mt 16:18)! From a biblical perspective the church is seen as both healthy and unhealthy. For example, the book of Ephesians presents the church as growing and healthy (Eph 2:19-22) whereas, the book of Revelation provides graphic descriptions of the Seven Churches in Asia Minor of which six are undoubtedly unhealthy (Rev 2-3).

Theologically, one might be confused as to how some that profess to belong to the church do not live a life of discipleship nor appear to have the characteristics that are associated with Christians. On the surface this can be rather troubling especially to one that might be visiting a local assembly of called out ones (the local church). There is what is referred to as the “invisible church.” The “invisible church” is made up of all who possess the true religion (Calvin 2008, 677). Those who have been or will be saved belong to the “invisible church.” It is the church made up of those who God knows as his own (2 Tm 2:19). Then there is what is termed the “visible church.” The “visible church” is made up of all those who profess the true religion (Calvin 2008, 677). Those who outwardly appear to be Christians are considered members of the “visible church” (Mt 7:21-23, 1 Jn 2:19-20). They may or may not possess the true religion. The “invisible church” is revealed within the “visible church.” Louis Berkof in his *Systematic Theology* offers the following: “The invisible church naturally assumes a visible form. Just as the human soul is adapted to a body and expresses itself through the body, so the invisible Church, consisting, not of mere souls but of human beings having souls and bodies, necessarily assumes a visible form in an external organization through which it expresses itself” (Berkof 1941, 566). Therefore, the “visible church” is a mixed body comprised of all the ones who say that they belong to the church. As the visible church grows it is comprised of those who “profess” the true religion and those who “possess” the true religion. And with the metaphor of the field we can be sure to find the wheat right alongside of the tares. Jesus taught that the two should grow up together (Mt 13:24-30). If the tares were pulled up prior to the harvest, some of the wheat would be disturbed or jeopardized. The implications of the visible church show that churches are fallible and

prone to be diseased. It needs the Holy Spirit's gifts and sanctification its continual sustenance.

Historically, the IPHC roots are recorded in the book of Acts (Acts 2). The Day of Pentecost marks the birth and empowerment of the Church as believers were filled with the Holy Spirit accompanied with the speaking of tongues. After Jesus' death, burial, resurrection, and ascension, the disciples and many others made up 120 individuals who were waiting for "the promise of the Father" in the upper room (Acts 1:5, 13, 15). Jesus said they would receive power after the Holy Spirit came upon them and they would be His witnesses (Acts 1:8).

The distinctiveness of the IPHC is its doctrinal stance concerning the doctrine of Sanctification, also known as Holiness, which is the will of God (1 Thess 4:3-4). According to the IPHC Articles of Faith, Sanctification is subsequent regeneration and is both a crisis experience followed by a lifetime of progress by which the believer grows in holy living. At regeneration the believer is declared righteous, fully justified by faith alone (Rom 5:1) and is imputed righteous. This imputed righteousness is therefore available at regeneration but is imparted from within as the believer seeks to live a holy life. This impartation experience is referred to as the initial second definite work of grace known as the sanctifying experience. Having been sanctified the believer may be tempted to sin but is no longer prone to sin but prone to holy living. Therefore, sanctification delivers the believer from the power and dominion of sin. It is the writer's opinion that when the doctrine of sanctification is taught incorrectly within an IPHC there is a threat of legalism or works righteousness becoming a focal point instead the blood of Christ, the grace of God, and the power of the Holy Spirit.

## Summary of the Literature

There is a vast amount of literature available on the subject of church growth and church health. Our intervention sought to adopt a researched-based proven system as the foundation of our project. The system chosen was Natural Church Development (hereafter, NCD) by Christian A. Swartz. The NCD system has been adopted by over 70,000 churches and has a proven success rate at providing church revitalization.<sup>13</sup> This proof has arisen from data collected from initial NCD surveys. When a church solicits an NCD assessment it is offered a survey which is analyzed by NCD and its findings are reported to the church. Schwarz states the following:

Every time your church does an NCD Survey, you will receive a graphical representation of the quality index for each of the eight characteristics... How is this information obtained? Thirty church members fill in a detailed questionnaire. Their answers are then compared to the more than 170 million different answers that have been accumulated to date. This comparison provides very reliable results, without which a survey would be little more than an extension of the Perceive phase and not adequate for testing the quality of your church (Schwarz 1996, 115).

As this and other follow-up surveys are completed the data is kept for overall assessment of NCD and church health principles. In chapter two a thorough examination of NCD's eight essential qualities of healthy churches was conducted by way of a comparative study. Our reasoning for this was two-fold. First, NCD has proven material, as mentioned above, available which we will be able to build upon as the seminar is developed. The aim was to form a baseline and further discuss church health principles as it relates to NCIPHC pastors, leadership teams, and churches. Second, the NCD principle-oriented approach to church growth is universal which means it is applicable to NCIPHC churches

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<sup>13</sup> Christian A. Schwarz. *Natural Church Development*. <http://ncd-international.org/public/index.html> (Accessed December 4, 2014).

regardless of location or size (Schwarz 1996, 19). It is not a model but a set of organic principles that could be promoted as a possible IPHC church health initiative paradigm (See Figure 1.7).<sup>14</sup>

**Figure 1.7**



In addition, we gleaned experience from other leaders in the field of church growth and revitalization. The works of a number of experts in the field were considered: Donald A. McGavran and Win C. Arn’s *How to Grow a Church* (McGavern-Arn 1973); Joseph M. Stowell’s *Shepherding the Church into the 21st Century* (Stowell 1994); and Rick Warren’s *The Purpose Driven Church* (Warren 1995); *ChurchQuake: How the Apostolic Reformation is Shaking Up the Church as we Know It* (Wagner 1999); *Your Church Can Grow* (Wagner (1994). and *Breakout Churches* (Rainer 2005).

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<sup>14</sup> The word “initiative” is primarily used throughout this dissertation to describe the origination of a church health discussion and paradigm implementation beginning with denominational leadership and directly affecting the health of IPHC churches.

“Empowered Leadership” and “Effective Structures” are situated at the hub in the illustration presented above. Everything rises or falls with the leadership (Scazzero 2010, 20). Effective pastors of growing churches “empower other Christians for ministry” (Schwarz, 1996, 24). It is the writer’s opinion that NCIPHC pastors are handicapped unless they experience personal empowerment on a continual basis. The seminar targeted twenty SOM ministerial candidates. The reason is two-fold. First, some of these candidates are future pastors and will need to know about declining churches in order to serve like paramedics arriving on the scene of a tragic accident. Measures must be taken in order to preserve life. Such measures may be contrary to the church’s corporate will. The writer believes that unhealthy churches often have difficulties understanding the kinds of things that have to be done to make them healthy. For this reason the pastor must have the support of his or her leadership team. With this empowerment pastors might be able to implement church health principles without fear of being “voted out” or choosing to abort prior to completing their mission or assignment. Pastors must also be empowered by, and must be willing to empower, those they serve. After NCD church health principles are in place, the need for conference and denominational involvement should be lessened due to the “all-by-itself”<sup>15</sup> principle (Schwarz 1996, 67). However, the ongoing support and encouragement from a future IPHC church health initiative person could be essential to ensure the church continues to move in a healthy direction.

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<sup>15</sup> The “all-by-itself” principle is a phrase used by Christian A. Schwarz to describe the natural growth which occurs to a church when its organic principles are released. Schwarz says, “The natural approach: the ‘organism’ model, it is not made by assembling prefabricated pieces. A single cell begins to divide – first rapidly, later more slowly. In this way, a complex organism begins to develop; the outcome of this process is an individual with a distinct identity” (Schwarz 1996, 67).

The writer considered a variety of other sources to see what others have said about the problem of declining churches, church leadership, church health, and church revitalization. There were many in the local church who wanted to participate in the conversation. In part, that was problematic in itself. Many people wanted to voice their complaints about the church but few within the church could offer viable solutions to the problem.

Because the writer was concerned with the holistic health of pastors, their families, as well as churches he considered books focused on transitioning into health consciousness. He considered Peter Scazzero's *The Emotional Healthy Church* (Scazzero 2010). In his book, Scazzero describes his personal battle regarding pastoring an unhealthy church. From his experience he offers seven principles of an emotionally healthy church.

*Leadership for a Changing Church: Charting the Shape of the River* by Robert D. Dale (Dale 1998) is very relevant for today's leaders in the church. The transition into the 21<sup>st</sup> century has taught us future leaders must accept change in order to be effective (Dale 1998, 24). Change is the ugly word which every pastor must constantly war with as he or she leads. We are living in a postmodern world and things have drastically changed in the business world and within the church. In this third millennium, leadership is being redefined and effective leaders are faced with high speed change (Dale 1998, 17-18). Yesterday's leadership strategies will not work in today's world. According to Dale, our values help determine our leadership stance. We must know where we stand and how we stand in this generation. The ones we minister to in our churches are techno savvy and have at their fingertips information, which took us years of study to obtain. With a few

clicks on a smartphone they can get up to date information and read a sermon on any particular passage. What we must do is demonstrate how to apply the information. Dale states, “When a culture is drowning in information without contexts, leaders are required to guide us through the flooded rivers of words to the stable shores of personal and organizational meaning” (Dale 1998, 23). Herein, is where today’s leaders must dig in and “charter the shape of the river.”

The writer considered *Failing Forward: Turning Mistakes into Stepping Stones for Success* by John C. Maxwell. Maxwell provides a look at defeat and the redirection of defeat toward victory. The key appears to be the changing of one’s perception and response to failure (Maxwell 2000, 2). Failure does not have to be complete defeat. In fact, our failures are not defeat but rather lessons on how to succeed. The more we fail is an indication that we are still in a lesson learning mode. The experiences we have in life help shape who we are and who we will become. Therefore, we can utilize the experiences of failure for pathways to succeed (Maxwell 2000, 137-147).

Maxwell proves his thesis by sharing real life experiences of people who later became famous. He believes their failures helped pave the way for their success. He mentions people like the Wright brothers who after several failed flight missions mastered gravity and took to the air for the very first successful flight. They had many lessons but eventually the lessons paid off! Thomas Edison is another who after many attempts finally succeeded and we certainly would not think of him as a failure.

Furthermore, Maxwell provides leadership insights geared toward success. Maxwell’s *Developing the Leader Within You* (Maxwell 1993) contains many leadership principles which are condensed into ten topical chapters. Maxwell defines leadership as

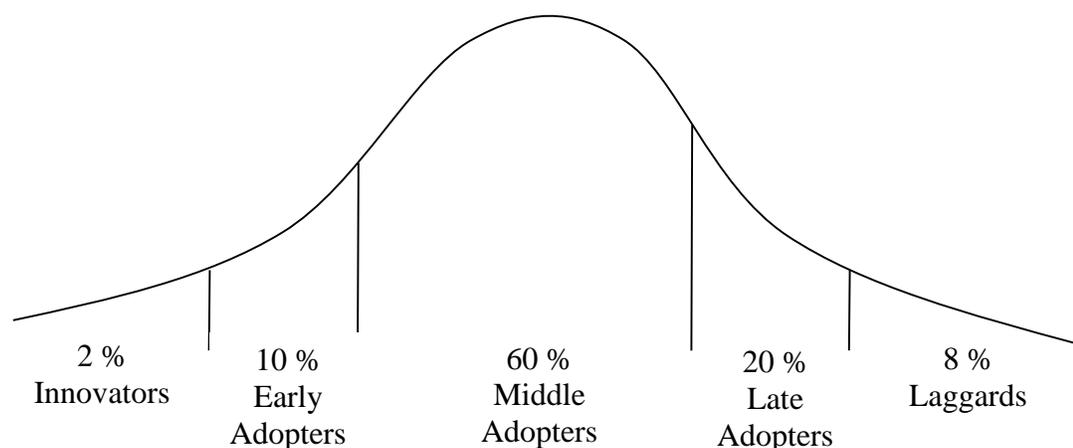
one who has influence (Maxwell 1993, 1, 105). Furthermore, it is impossible to lead someone farther than where the leader has been (Maxwell 1993, 142). That would not be leading but rather pushing or encouraging. The principles are very practicable and well explained. We shall glean some leadership points which after putting them into practice will help one grow as a person. According to Maxwell there are five levels of influence (Maxwell 1993, 14-15):

- Level 1: Position/Rights
- Level 2: Permission/ Relationships
- Level 3: Production/Results
- Level 4: People Development/Reproduction
- Level 5: Personhood/Respect

The fifth level is the ideal because people follow the leader not because of a title but out of respect of his or her personhood. This means integrity is essential for successful leadership.

In order for an organization to grow it must change. In essence, growth is change. Many people struggle to accept change. Maxwell acknowledges this struggle: “People change when they *hurt* enough they have to change; *learn* enough they want to change; *receive* enough they are able to change” (Maxwell 1993, 63). He proposes five response categories (Maxwell 1993, 64):

**Figure 1.8**



*People Skills: How to Assert Yourself, Listen to Others, and Resolve Conflicts* by Robert Bolton, Ph.D. (Bolton 1979) is a book that describes communication skills needed for pastoral leadership. The book is helpful in that it identifies some problems faced when ministering to others. Bolton outlines ways to overcome communication barriers by providing five clusters of skills (Bolton 1979, 12):

- Listening skills
- Assertion skills
- Conflict resolution skills
- Collaborative problem-solving skills
- Skill selection

He explains the role of body language with its advantages and hindrances (Bolton 1979, 77-88). He also outlines a three-step conflict management method which can lead healthy discussion (Bolton 1979, 218-222):

- Step 1 – Treat the other person with respect
- Step 2 – Listen until you ‘experience the other side’
- Step 3 – State your views, needs, and feelings

Among those mentioned above the writer also consulted numerous books, journals, periodicals, dissertations, (i.e., Christian A. Schwarz and Christoph Schalk’s *Implementation Guide to Natural Church Development*, David D. Rumley’s dissertation: “Perceptions of the Senior Pastors’ Transformational Leadership Style and its Relationship to the Eight Markers of Natural Church Development”), and he conducted personal interviews with denominational leaders, pastors and lay members. When he did this he needed to have a framework to provide structure for the discussion and needed to adopt a basis for his worldview. John Wesley’s way of arriving at truth was in part a byproduct of revitalization. Wesley was an Anglican priest who became disheartened by

the lack of authenticity in the church. He is known as the founder of Methodism. He is credited for what Albert C. Outler coins as the “quadrilateral”:

The term “quadrilateral” does not occur in the Wesley corpus—and more than once, I have regretted having coined it for contemporary use, since it has been so widely misconstrued. But if we are to accept our responsibility for seeking intellecta for our faith, in any other fashion than a “theological system” or, alternatively, a juridical statement of “doctrinal standards,” then this method of a conjoint recourse to the fourfold guide—17 lines of Scripture, tradition, reason and experience, may hold more promise for an evangelical and ecumenical future than we have realized as yet—by comparison, for example, with Biblicism, or traditionalism, or, rationalism, or empiricism. It is far more valid than the reduction of Christian authority to the dyad of “Scripture” and “experience” (so common in Methodist ranks today). The “quadrilateral” requires of a theologian no more than what he or she might reasonably be held accountable for: which is to say, a familiarity with Scripture that is both critical and faithful; plus, an acquaintance with the wisdom of the Christian past; plus, a taste for logical analysis as something more than a debater’s weapon; plus, a vital, inward faith that is upheld by the assurance of grace and its prospective triumphs, in this life.<sup>16</sup>

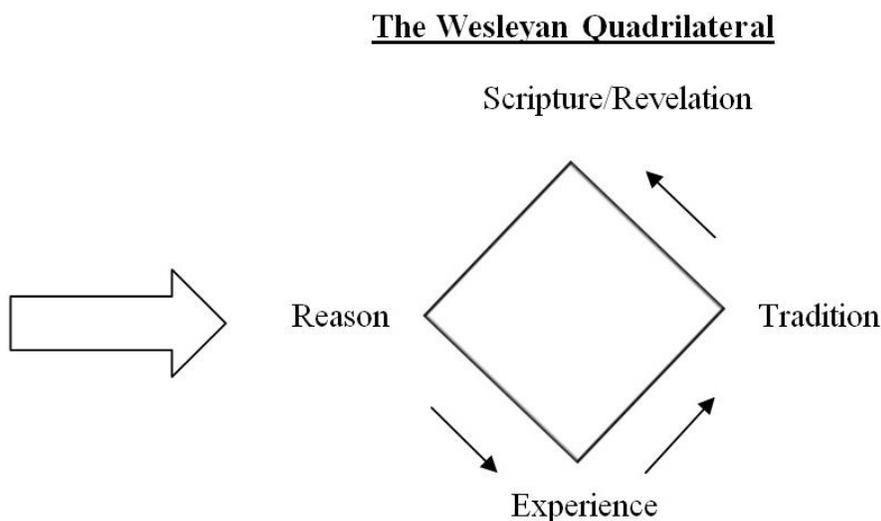
Historically, the IPHC has its roots in Methodism and therefore has a natural Wesleyan connection. In his book *A Brief History of the Pentecostal Holiness Church* author, Dr. A.D. Beacham, Jr. offers the following: “The break with the Methodist Church was not easy and came over many difficult years. It is those people who ‘came-out’ who are the main characters in the story of the Pentecostal Holiness Church. Our governmental and theological roots are strongly seeded in Methodism and the adamant belief in the second blessing” (Beacham, Jr. 1983, 30). Therefore, the writer’s framework for arriving at truth, the WQ, aided him as he considered literary works. The WQ also provided a solid foundation for the implementation of the project. The WQ is a framework that demonstrates how one can arrive at truth and it has become foundational for the writer’s

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<sup>16</sup> Albert C. Outler, “The Wesleyan Quadrilateral - in John Wesley,” *Wesleyan Theological Journal* 20: 1 (Spring 1985): 16-17, [http://wesley.nnu.edu/fileadmin/imported\\_site/wesleyjournal/1985-wtj-20-1.pdf](http://wesley.nnu.edu/fileadmin/imported_site/wesleyjournal/1985-wtj-20-1.pdf) (Accessed 01-30-2015).

Christocentric worldview. The WQ will was the writer's guide for arriving at truth. This has proven to be effective in the writer's experience.

**Figure 1.9**



### **Methods of Solving and Analyzing the Problem**

The IPHC is not unique in the sense that there are other denominations that have unhealthy churches that are declining. However, for the purpose of solving the problem the writer conducted an intervention in the form of a seminar to raise the awareness of NCD within a number of North Carolina International Pentecostal Holiness Churches. Further, he exclusively used Christian A. Schwarz's Natural Church Development because of the extensive research associated with his work. It was much easier to present material to the SOM candidates when a proven track record for success exists. The success of the intervention was indicated by evaluating the degree to which the awareness levels of the tools and claims of NCD increased among the twenty SOM candidates that attended the seminar. A qualitative analysis was used allowing all who attended to reflect

on their experience. The analysis took place immediately following the seminar and then again six months following.

### **Results and Contributions**

It was the writer's hope that the results of this project would include an overall increase in the awareness and implementations of all aspects of Schwarz's NCD with a view towards attendees considering the adoption or implementation of church health principles in their respective churches. The writer believed the seminar would be an initial step in the overall improvement of health in NCIPHC congregations. Material shared in the seminar demonstrated how NCIPHC churches can become healthy, functional, and productive. The writer believed if church health principles were implemented worship services among NCIPHC churches would become lively expressions of spirit-filled believers giving glory to God for what he has done. He further believed that pastors within the NCIPHC will be refocused, revived, refueled, and revitalized as they are awakened to the need. The most important contributor to the project was God himself. Other contributors included but are not limited to the people who attended the seminar, a case studied NCIPHC church, and the writer. The ultimate long-term goal is revitalization of IPHC churches through a church health initiative resulting in hearts that are ablaze with Holy Ghost fire!

### **Evaluation of the Project**

In order for revitalization to occur within NCIPHC declining and dying churches God must lead the way. It was the writer's heartfelt conviction that God positioned the right leaders within the IPHC "for such a time as this" (Est 4:14). Denominational leaders

were invited but were not central to the “success” of the seminar. However, the writer was humbled by their involvement and contributions to the project. The writer relied on the contributions of IPHC leaders that were consulted. The writer believes pastors of declining NCIPHC churches understand the problem because they are on the front lines and they are in desperate need for practical solutions. The seminar provided a fresh view of the problem from a current pastoral perspective. An essential element of the project was the success of the intervention at Saint Paul Pentecostal Holiness Church. The writer, as lead pastor, implemented NCD in order to provide a model of how NCD works in a NCIPHC congregation. An evaluation was largely be seen through the reflective lens of a qualitative analysis drawn from the SOM candidates and members of the model church where the writer implemented NCD. A Likert scale questionnaire and post-seminar personal interviews with the SOM candidates also was included in the assessment of the intervention.

### **Summary**

There were a number of complexities concerning the adoption and/or implementation of NCD’s principles. The church is a living organism. Adam’s human body did not originate on his own nor was he sustained by his own efforts. He was created by God, the eternal Creator (Jn 1:1-3). Adam’s human body was just one part of God’s creation and thus was subject to its environment. The study of living organisms as they relate to each other and their environment is known as ecology. Each human body has its own unique DNA. The DNA present at conception predetermines how each individual will look and will largely determine how each individual will grow in life. This is true with each church. Each church has a unique DNA and if given a healthy

environment, will be able to grow in a healthy manner. Since each church does have a unique DNA following a specific church model will not ensure growth or health.

However, the NCD principles obtained by abstraction of many models are able to be individualized and implemented regardless of the church's size or DNA (Schwarz 1996, 18-19). Pastors, leaders, and churches need a healthy environment in order for natural church growth and health to occur.

The church is described by Paul as a living organism (Rm 12:5; 1 Cor 12:13). If the church is a living organism it makes sense that we could discuss the church in ecological terms or community. In doing so, the writer first considered what constitutes the church. Each Christian is a subset of a larger organism namely the universal church. This being said we can see that each Christian is only one part of the larger body identified as the church, the living organism known as the body of Christ. Each Christian should be growing in Christ as the Head of the body. Just as each human body relates to its environment we also find the each person's spiritual body also relates to its environment. Ecologically speaking, the Christian is one part of many, which makes one body existing as a living organism in an environment which is constantly evolving.

The writer believes one of the greatest challenges in the pastorate is dealing with people as the body evolves. Leaders in the church cannot afford to neglect the body because the body is needed in order to function as a healthy organism. As Paul described the Body having many parts, the pastor is just one of many parts which make up the one. The more parts (people) that make up the whole (body), the greater the ecosystem or community will become. The ecosystem of the body of Christ is complex. Apart from the body of Christ the Christian cannot grow because he or she is removed from his or her

community or ecosystem. God has created us as relational beings and we need to have relationships with other Christians. Scripturally, we can see that Solomon must have understood at least in part this principle as he wrote, “iron sharpens iron, as one person sharpens another” (Prv 27:17 NKJV). Suggesting a particular ecosystem for a living organism does not make sense because a living organism will adjust and adapt to its own ecosystem. As Christians we may not reach our full potential if removed from the ecosystem that we are accustomed to thrive within. For example, to take a Christian from a high church tradition and place him or her into a contemporary “vertical” church movement would most likely cause the Christian to enter into a sort of “shock.” In our post-modern culture we are seeing many who are struggling with finding the right spiritual ecosystem to which they can grow.

As Christians we are members of God’s family and there are certain aspects of family life that come into play as it relates to its ecosystem. There is among almost every family a so-called “black sheep.” Perhaps, it could be said of the family of God as well. When the prophet Samuel came to Jesse’s home to anoint the next king of Israel, young David was not immediately summoned. Perhaps, Jesse was not as proud of his younger son. Or perhaps, David’s brothers did not want to mention that the younger should be brought in on the conversation. In many local churches there is someone like David. But it takes everyone actively involved in the body life of the church for it to function fully. The result of such inclusivity is reciprocity. Another way to consider this principle of reciprocity is looking at the results that one can have on the entire body. For example, Jesus used one boy’s lunch and with the Lord’s miraculous blessing over five thousand were fed. The impact of one’s actions can be beneficial not only to others but also to the

one performing the action. If one person has a gift of exhortation, he or she might be in a position to encourage others and in turn those that have heard the message can become “doers” and bless others including the exhorter.

It is a given that in order for us to live as Christians we must remain in Christ. Apart from Him we can do nothing (Jn 15:5). And if we remain in Christ then we are in His body and we have fellowship with other Christians. In this post-modern culture we are constantly challenged to evolve to meet the needs of society. As we see society changing does it mean that the church must also change? The writer believes the answer to that question is not one that can be easily arrived. Yes, we as a church will change as the church is made up of people not only influenced by a post-modern worldview but the church is made up of people who have adapted to post-modernism in every other area of their lives. It should not be surprising that church as we have known it is in jeopardy. So, what is wrong with grandmother’s church? Nothing is wrong with grandmother’s church but something is wrong with the way grandmother’s church ministers. Jesus is the same “yesterday, today, and forever” (Heb 13:8). Grandmother’s way of ministry might pass away but we are assured that the Word of God is not going to pass away (Mt 24:35). Today, the internet is becoming the social hub for our society. The use of the internet not only on PCs but tablets and smart phones is revolutionary. The ability to download apps is becoming the norm for almost every business. The church must catch up in order to remain socially equipped to “Go therefore and make disciples...” (Mt 28:19 NKJV).

The challenge for church revitalization is great and so is the opportunity! Online church involvement is a reality which can either be denied or accepted. If denied, the church will lose one of her greatest opportunities ever presented. If accepted, the church

will experience growing pains as she adapts to an ever changing culture. The reality is that people are spending most of their time learning as they sit in front of a screen (i.e., PC, tablet, smart phone, etc.). Leaders in the church must realize several key points in order to facilitate revitalization in the church. First, the leaders must be willing to undergo development inside their own ecosystem or local congregation. Second, they are living in a post-modern world which has affected the ecosystem. Third, the church's growth is contingent upon the DNA of the body, ecosystem, or community. This is dilemma because Christians have been raised in a society that promotes individualism. Certainly, corporate America has swung its pendulum in the direction which not only has conditioned us to celebrate our individualism but it rewards it. If you want a good paying job it will require proof that you have something that is better than the other persons applying for the same position. It is not enough to be a team player but to be successful it will require that one stands out among the rest. Competition that brings forth the best in the end seems to be the norm. It has produced a "cut-throat" mentality that says the way to the top is possible at the expense of others. Of course this is wrong, unethical, and unnatural. It is wrong because we are to work together for the common good of everyone. It is unethical because it is taking advantage of others for self-gain. There is nothing wrong with one desiring to better him or herself but when it is done at the expense of someone else then it is unethical. It is unnatural because we live in a world that was created with the principle of reciprocity in place. We see this in the created universe as an ecosystem which each part of the creation relates to other parts. We need each other and we need each part of God's creation because that is the way we were designed. The writer believed revitalization of NCIPHC churches would happen as pastors and leaders worked

together and the seminar demonstrated this by sharing the results of the practical ministry-based intervention of NCD at Saint Paul Pentecostal Holiness Church.

## CHAPTER TWO: SURVEY OF THE LITERATURE

### Overview

In this chapter, we will examine several literary sources related to church growth and church health. This chapter is devoted to researching what others have to say on the subject. The literature review focuses on the following four major themes: (1) church decline and death; (2) church growth; (3) church growth movement; (4) church health and revitalization. In addition, a case study of a NCIPHC will be presented. This chapter presents a synthesis of the literature in the form of a conversation between the writer and the sources, and between the sources themselves. Primary and secondary sources will be used (i.e., books, journals, websites, dissertations, etc.). The views of experts in the field of church growth will be presented – specifically the works of Donald A. McGavran, C. Peter Wagner, Rick Warren, and Thom S. Rainer. The problem to be solved can be stated in this manner: “What constitutes a church-based model for the transitioning of unhealthy and declining churches to growing and healthy congregations within the NCIPHC?” The aim is to present the research which supports the intervention. The goal is to raise the awareness of NCD and to encourage its’ use within the NCIPHC.

### Church Decline and Death

The writer is very concerned about the subject of church health because he has witnessed several churches within the NCIPHC that are declining. He believes NCD

offers a solution and raising the awareness of NCD will benefit the NCIPHC. Throughout our discussion of church decline and death we will be faced with the need and challenge to discover ways to bring health and growth to the local church. The writer believes that the death of a local church is an unpleasant reality and in many ways is contrary to the abundant life Jesus came to give (Jn 10:10). In his book *Your Church Can Grow: Seven Vital Signs of a Healthy Church*, author C. Peter Wagner states the following: “One of the techniques long used by medical science, but not too frequently by church leaders, is that of the autopsy. With some skillful slicing and testing, a dead body can provide much valuable information. Likewise, dead churches can offer clues that may save the lives of many others” (Wagner 1976, 145). The writer considers Thom S. Rainer an expert in the area of church health and growth. Rainer admits death is not a subject of writing he ever expected to pursue. In his book, *Autopsy of a Deceased Church: 12 Ways to Keep Yours Alive* (2014), he provides excellent information about the illnesses and deaths of churches. From the onset, Rainer makes the distinction between the Church (living organism) and the church (local assembly). The church is alive and will be for eternity because It is the body of Christ (1 Cor 12:27). The Church as an institution containing members of the church is what is in jeopardy. Rainer’s research offers the following: “As many as 100,000 churches in America are showing signs of decline towards death” (Rainer 2014, 7). Rainer provides a candid review of fourteen churches and the evidence or reasons he claims led to their death. At the conclusion of each chapter he provides a “prayer commitment” and questions to further ponder on the subject.

In the first part of the book, chapters one through eleven, he reports on the autopsy evidence and in the second half, chapters twelve through fourteen, he offers hope

for sick churches still alive. According to Rainer there was a common thread existing among all the dead churches autopsied. He states the following: “The most pervasive and common thread of our autopsies was that the deceased churches lived for a long time with the past as a hero. They held on more tightly with each progressive year. They often clung to things of the past with desperation and fear. And when any internal or external force tried to change the past, they responded with anger and resolution” ‘We will die before we change.’ And they did” (Rainer 2014, 18). The writer believes though this may be true of some NCIPHC churches, it is becoming less and less the case as folks die and younger generations fill the gaps.

According to Rainer, churches usually suffer years with sickness and decline before death occurs. This is a slow eroding process which has several contributing factors which we shall call symptoms. Symptom one is when people are stuck and refuse to change or move forward (Rainer 2014, 18). The nostalgia of the past is more precious than life in the future. Symptom two is present when the church does not embrace the community (Rainer 2014, 25). Instead of being involved in the life of the community the church lives within its walls like a fortress. Symptom three is a church budget which is inwardly focused instead of focused on Kingdom work (i.e., missions, feeding the poor, providing for the homeless, etc.). If a church is hoarding money in order to make the facilities nicer for its members or is so indebted it cannot function missionally, then this symptom of decline is present (Rainer 2014, 36). Symptom four is the lack of evangelism (Rainer 2014, 39). Without evangelism there can be no new members being brought into the body of Christ. Pastors and church leaders must remember that names written on a church role is not the same as names written in the Lamb’s book of life! There must be

new life coming into the church in order for life to continue. Symptom five is when the church becomes preference-driven (Rainer 2014, 47). This symptom indicates that members have become self-serving, self-giving, and self-entitled. The Holy Spirit has empowered the Church to be witnesses not to be comfortable! Symptom six is when there is a constant turnover in the pastorate (Rainer 2014, 55). The writer has observed that generally pastors do not stay long at sick and dying churches. If a church is unwilling to follow the healthy pastoral leadership or if a pastor's leadership is toxic there is going to be a change in the pulpit. Symptom seven is the lack of prayer (Rainer 2014, 63). A church that does not pray is spiritually dead already. Symptom eight is the lack of a clear purpose statement (Rainer 2014, 71). People need to know why the church exists, its values, goals, and vision in order to gain the support of its members. Without the support of the membership the leadership will be ineffective and thus the church will not be able to survive the illness. Symptom nine is when the people are consumed over the building and facilities (Rainer 2014, 77). This happens when people see the church as a building instead of a living body of believers.

Rainer suggests that there is a process which ends in death, and not an event that causes death. Sometimes, the death of a church can be beneficial to the ongoing work of the Church if handled in a healthy manner. Rainer offers four ways churches experiencing death to die with dignity. First, the dying church can liquidate its resources and donate proceeds to another church. Second, the dying church can just donate its property to another church. Third, the dying church can relinquish the leadership and property to another church's leadership (i.e., a different ethnic group in the area). Fourth, the dying church can allow another church in the area to assume it and in doing so merge

with the healthy church (Rainer 2014, 100-101). The writer believes Rainer, with his leadership status, has been able to bring the topic of dying churches to the forefront of evangelical discussion.

Mac Brunson and Ergun Caner further define the problem of dying churches in their book titled, *Why Churches Die: Diagnosing Lethal Poisons in the Body of Christ*. These two pastors pull back the layers covering up the ugliness of church toxicity and offer a discussion based on their experience using medical terminology to describe problems in the church. As the connection is made between diseases which affect a physical body, and problems which impact the Body of Christ, the challenges for the church are clarified. Brunson and Caner state the following: “The purpose of this book is to expose the diseases, poisons, and ailments found in almost epidemic proportions in virtually every church” (Brunson - Caner 2005, 27). They describe how an unhealthy church can affect the health of their pastor. A question pastors might ask themselves is, “Do we study the classifieds or work on our resumes more than we study for our next sermon?” If the answer is yes then we need to evaluate our own spiritual condition in light of our pastorate. The writer knows several pastors who have admitted the section of the monthly NCIPHC newsletter that they look at first is the section titled, “Available Churches.” The writer believes this could be an indication of pastoral mismatch and/or unhealthy churches. Furthermore, the writer believes there may be extreme expectations on either the pastor’s or church’s part or both. Things may appear wonderful for a “honeymoon” period but then reality leads either or both to seek a termination of pastoral assignment. Brunson and Caner state the following: “The Ephesian church was a fellowship of extremes. They were schizophrenic. Either they were joyously seeing God

do the miraculous (as in Acts 19:11-20), or arguing and fighting viciously (2 Tim 2:14), or piously maintaining orthodoxy without joy or passion (Rev 2:4-5). Tragic? Yes.

Unique? No” (Brunson - Caner 2005, 22). Brunson and Caner state the following: “The answer is a bit more complicated than a mere changing of the mind; there must be a changing of the heart. A heart change demands true repentance. True repentance demands an actual diagnosis of the root problem – sin. Sin, in all its manifestations, is a poison and a disease” (Brunson - Caner 2005, 26). The writer agrees with Brunson and Canner on the point of sin being the problem. However, there must be more than acceptance and repentance. There must be a solution. Brunson and Caner state the following as a solution: “The encouraging news is that unless your church has ‘flat-lined,’ there is still hope. Christ can rescue your church. It is wrong to simply lament the onset of the symptoms and the disease. We must also seek a cure” (Brunson - Caner 2005, 27-28).

The writer does believe Christ can rescue the declining church. One way he does this is through the use of the NCD materials. Brunson and Caner state the following:

In the final analysis, we must take swift and decisive action, and we must not shrink from our responsibility. The only alternative – church as usual – is no real alternative. We cannot continue as we always have. Eternity is too long, souls are too precious, and our spiritual health is too important to play games with church (Brunson - Caner 2005, 209-210).

The writer is reminded of the parable of the barren fig tree recorded in Luke 13:6-9. The owner of the fig tree after three years was ready to have the fig tree cut down for its lack of producing. The keeper of the fig tree pleaded with owner for one more year.

Wagner states the following:

Lack of church growth is a serious disease, but in most cases it is a curable one. The cure, however, is often not simple. It frequently requires as careful a diagnosis and therapy as a tumor on the ovary or a coronary thrombosis. One of the central tasks of the church growth school is (1) to develop scientific

techniques of diagnostic research for ailing churches and (2) to design instruments to be used in the kind of therapy which will restore normal church health (Wagner 1976, 45).

The writer believes that Rainer, Brunson and Caner offer valuable insight to the *cure* of the struggling church. Armed with this information and perhaps another year with the right digging and fertilizer, church health can return and the *ekklesia* may produce figs (Lk 13:6). The writer hopes that we will see the symptoms reversed and declining NCIPHC churches will experience revival, health, and growth. Later, we will dialog with Rainer more concerning *Breakout Churches* (Rainer 2005).

The writer believes that the solution to the problem of church decline is church health followed by church growth. Donald A. McGavran and Winfred C. Arn discuss this solution in their book titled, *Ten Steps for Church Growth* (1977). The following are the “Ten Steps”:

- The First Step: Discovering Church Growth Principles;
- The Second Step: Church Grow As They Respect Biblical Principles;
- The Third Step: Churches Grow As They Yield Themselves to God’s Unswerving Purpose;
- The Fourth Step: Churches Grow As Priorities Are Given to Effective Evangelism;
- The Fifth Step: Churches Grow As They Rightly Discern the Body;
- The Sixth Step: Churches Grow As They Rightly Discern the Community;
- The Seventh Step: Churches Grow As They Find New Groups and Ways to Disciple;
- The Eighth Step: Churches Grow As They Reproduce Themselves Through Planned Parenthood;
- The Ninth Step: Churches Grow As They Structure for Growth;
- Step Ten: Churches Grow As They Risk for Growth (McGavran - Arn 1977, 15, 24, 35, 51, 61, 74, 80, 92, 102, 117).

The writer agrees with the steps, especially the first: “Discovering Church Growth Principles.” NCD offers these principles in the form of Eight Essential Qualities of Healthy Churches” (Schwarz 1996, 83). The writer believes the local church exists to

reach, teach, and release people for the Kingdom work of Jesus Christ. However, it is not mere existence that accomplishes this goal. McGavran and Arn state the following:

“Churches do not grow just being there, by carrying on good worship services, by vague good deeds, or by looking after existing Christians. Churches grow by putting into effect decisive bold plans which intend Church Growth and have been bathed in prayer, vision, faith, and obedience” (McGavran – Arn 1977, 120). The writer believes McGavran and Arn’s “Ten Steps” were visionary when given and many NCIPHC churches are now moving toward growth as a result of following McGavran and Arn’s steps of suggestions. McGavran and Arn state the following: “Behind the Church Growth movement, is the pulsating belief that multitudes of people are winnable. Not everyone, of course. Many will reject the Savior, but large numbers are winnable. Church Growth principles are powerful tools, effective as we work together to fulfill the Great Commission” (McGavran – Arn 1977, 22).

If fatal symptoms of an unhealthy church cannot be reversed the legacy alternatives do provide for a dignified death. However, it is the writer’s opinion that death is seldom or never dignified. The writer believes members of dying churches do not want their church to die. However, years of belonging to an unhealthy, declining church may allow the perception of death to breed excuses that prevent action toward church health. McGavran and Arn state the following: “We hear many reasons why churches do not grow. Actually, many of the reasons people give for non-growth are nothing more than rationalizations built on decades of stagnation. They are the debris of defeat. People grow accustomed to believing that non-growth is normal” (McGavran - Arn 1977, 22). The writer believes his intervention will serve as a catalyst and the information shared will

make a difference in such stagnant churches. Unfortunately, not all churches will survive. The writer agrees with Rainer that the death of a church can benefit others churches (Rainer 2014, 99). Although it is not the same, we do know that the death of Jesus was beneficial for us! Let us not forget “He arose, a victor from a dark domain, and lives forever with His saints to reign!” The dying church can be resurrected with the help of a new church!

### **Church Growth**

The writer believes in order to raise the awareness of NCD we must begin with defining church growth and gaining an understanding of the principles that ensure church growth. C. Peter Wagner offers the following definition of church growth: “...all that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with Him and into responsible church membership” (Wagner 1976, 14). The writer agrees with this definition and further adds that responsible church membership is God’s will. McGavran and Arn state the following: “Church growth is directly related to God’s will. God wants his church to grow” (McGavran - Arn 1976, 21). Since it is God’s will for the church to grow there must be a solid biblical foundation for church growth. In his book *The Purpose Driven Church: Growth Without Compromising Your Message & Mission*, author Rick Warren states the following: “Your church’s foundation will determine both its size and strength. You can never build larger than your foundation can handle. If you want to build a healthy, strong, and growing church you must spend time laying a solid foundation” (Warren 1995, 86). Alvin Reid in his book *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional* states the following: “Church growth began in the book of Acts, but the Church Growth Movement

began in 1955 with the publication of Donald McGavran's *The Bridges of God*" (Reid 2009, 293).

The writer believes the ultimate foundation for church growth is the Great Commission (Mt 28:18-20, Mk 16:15, John 20:21, Acts 1:8). Therefore, church growth is a result of people being added to the church by accepting Jesus Christ as Lord and Savior and being his disciple. However, this is not the only way the church grows. The church grows when people switch their memberships from one local church to another. Warren states the following:

Transferring Christians from one church to another is not what Jesus had in mind when he gave us the Great Commission. God called us to be fishers of men, not to swap fish between aquariums. A church that grows larger only by transfers from other churches is not experiencing genuine growth – it is only reshuffling the card deck (Warren 1995, 50).

The writer agrees with Warren and believes too much time is devoted to pleasing/keeping transfers than focusing on evangelism methods as a means of growing the church.

Wagner states the following: "One of the best training courses in the country for techniques of personal evangelism is the Evangelism Explosion clinic held at the Coral Ridge Presbyterian Church" (Wagner 1976, 30). The writer agrees and recalls attending an Evangelism Explosion, hereafter EE, clinic in 1994. The writer underwent a week of intense on-the-job training in soul winning. After the EE clinic, the writer was confident in his ability to present the gospel and solicit a response. D. James Kennedy in his book *Evangelism Explosion: Equipping Churches for Friendship, Evangelism, Discipleship, and Healthy Growth* states the following: "When a church equips its members through EE, it will grow spiritually in several ways" (Kennedy 1996, xiv). The writer believes

that adding new members to the church is not the only goal of church growth. Kennedy list the following three kinds of healthy church growth:

- 1) Spiritual Growth;
- 2) Numerical Growth;
- 3) Organizational Growth (Kennedy 1996, xiv-xv).

EE's methodology of church growth is that evangelism is largely accomplished through laity (Kennedy 1996, 139). McGavran and Arn state the following:

If a church is serious about the Great Commission, the involvement of laity is of utmost importance. The growth of each church is uniquely dependent on its laity. The pastor who sees his or her role as an enabler to help laymen discover and utilize their unique gifts is far ahead of the pastor who tries to carry the whole load (McGavran - Arn 1977, 108).

An obvious third way a local church grows numerically is when babies are born into the church. This is numerical growth and ministry that takes place in the church. McGavran and Arn state the following:

...the church has two ministries: Caring for those already in the church and reaching out to the lost. It's helpful to think of these as ministry to the Body and ministry through the Body. We must recognize that churches have a built-in tendency to be self-centered and ingrown. They focus most of their energies and dollars inward. 'Tending the store' must give way to vigorous outreach. It is necessary that we begin to see unreached people and the pray, plan, and program to win them. Unless we reach out to those unreached and find ways to bring them in, there won't be significant growth (McGavran - Arn 1977, 20).

The largest congregation in the world is Yoido Full Gospel Church in Seoul, Korea (George and Bird 1994, 93). Its unprecedented growth "topping 100,000 in 1979 and continuing to enlarge" is attributed to its founding pastor, Dr. Paul Yonggi Cho and his use of small groups (George 1992, 52). In his book *Successful Home Cell Groups*, author Yonggi Cho states the following in relation to the partnership with the Holy Spirit: "Think of marriage the Lord said to me. 'When a man marries a woman, he doesn't just bring her into his house and leave her there. He doesn't treat her as just a 'thing' in his

house. No, he loves her and shares his life with her – intimately. That is the kind of relationship you are to have with the Holy Spirit” (Cho and Hostetler 1981, 15). This was not always the case for Cho. He admits his early strategy of church growth was disastrous. Cho states the following:

In 1961 I decided to build the largest church in Korea. At that time I thought I was doing it for God, but today I realize that really I was doing it out of my own personal ambition. That proved to be disaster. The Lord had to let me fail so that I would turn to Him in my need and allow Him to build His own church – in His own way” (Cho and Hostetler 1981, 1).

Carl F. George in his book *The Coming Church Revolution: Empowering Leaders for the Future* states the following about Cho:

Dr. Cho and others have shown us that this kind of growth doesn’t come by preaching harder so much as it does by working smarter. If pastors will share the ministry with their laity by giving reasonable ministry assignments, the number of ministers could be multiplied, and desperately needed help would become available (George and Bird 1994, 313).

In her book *Growing the World’s Largest Church*, author Karen Hurston offers the following quote from Cho: “Our cell group system is a net for our Christians to cast. Instead of a pastor fishing for one fish at a time, organized believers form nets to gather hundreds and thousands of fish. A pastor should never try to fish with a single rod but should organize believers into the ‘nets’ of a cell system” (Hurston 1994, 107, 164).

### **Church Growth Movement**

Alvin Reid in his book *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional* states the following: “Church growth began in the book of Acts, but the Church Growth Movement began in 1955 with the publication of Donald McGavran’s *The Bridges of God*” (Reid 2009, 293). The Church Growth Movement has helped bring

bold plans to the church and the discovery of principles of church growth. C. Peter Wagner states the following: “Church growth as a science helps us maximize the use of energy and other resources for God’s greater glory. It enables us to detect errors and correct them before they do too much damage” (Wagner 1976, 45). The writer agrees detection and correction of the problem of church decline requires the right resources. C. Peter Wagner in the preface of his book titled, *Your Church Can Grow: Seven Vital Signs of a Healthy Church* states the following:

Finding the answers to the question of why churches are growing or not growing is what the Church Growth Movement is all about. There are many different ways of approaching the task of discovering what God is doing in today’s world. And one of them is to look around the country at the churches that seem to be doing something unusual and, consequently, are maintaining a steady pattern of growth. What is it that makes churches like these grow? Of course, it is in the final analysis, at work through His Holy Spirit. But if we prayerfully study these churches and others like them, we can discover more and more about the way God works and way He builds His Kingdom (Wagner 1976, 2).

Just from Wagner’s introduction we see that ultimately church growth is the result of how God works. The writer agrees with Wagner and believes there are many ways that God builds his church. These can be identified as church growth principles. The writer agrees with Rick Warren’s assessment concerning how a church grows.

In his book *Purpose Driven Church*, author Rick Warren states the following:

Only God makes the church grow. Only God can breathe new life into a valley of dry bones. Only God can create waves – waves of revival, waves of growth, and waves of spiritual receptivity. As Paul pointed out about the church at Corinth, ‘I planted the seed, Apollos watered it, *but God made it grow*’ (1 Cor. 3:6, italics added). Notice the partnership: Paul and Apollos did their part, but God caused the growth. The sovereignty of God is a factor overlooked in almost all current church-growth literature (Warren 1995, 14).

Warren states the following: “The problem with many churches is that they begin with the wrong questions. They ask, ‘What will make our church grow?’ This is a

misunderstanding of the issue. It's like saying, 'How can we build a wave?' The question we need to ask instead is, 'What is keeping our church from growing?' (Warren 1995, 15) The writer believes Wagner's methodology of arriving at church growth principles was lacking the broad empirical research that has been done and continues to be done by NCD. Warren does appear to bring the right question forward by asking about the problems which hinder church growth. McGavran and Win Arn list the following "Three Possibilities for Lack of Growth" in their book *How to Grow a Church: Conversations*

*About Church Growth:*

1. Carnality and sin in congregation;
2. A non-responsive field;
3. Using the wrong methods (McGavran – Arn 1973, 7).

The writer believes McGavran hit the nail on the head with the last point. Further, he believes the experience of McGavran and the church growth principles are invaluable but the methods of implementation have been lacking. McGavran states the following:

Sometimes indifference and sin stain a congregation. Until these are cleared out of the way, confessed, and purged, nothing much is going to happen in the way of growth. Sometimes lack of growth is due to the wrong location of a church. Quite often it is due to wrong methods. But each one of these and other obstacles to the growth of a church can be recognized and cured (McGavran – Arn 1973, 8).

The writer believes there must be a diagnostic tool to discover the health of a congregation. After a diagnosis has been made, one must determine what principles are lacking then the right method can be administered for the healing and growth of the church. McGavran states the following concerning diagnosing the health of a church: "It's like a doctor diagnosing the sickness of a patient. Until he knows what the disease is, how can he prescribe a cure?" (McGavran – Arn 1973, 60)

The writer believes, although not as organized as NCD, that Wagner does indicate the need for more research in order to determine the answer to his question (as stated above). The writer believes it was not really research but experiences of Donald McGavran during his ministry in India from which he produced church growth principles that were brought to North America. Those experiences are proof that the principles he utilized were successful in the context of his ministry. However, it is the writer's opinion, that those principles are not proven principles that can be applied in any context. Wagner states the following:

Church growth as a movement entered North America in the fall of 1972. It took root in the mind and ministry of Donald McGavran while he was serving as a third-generation missionary to India over a period of thirty years. His first attempt at putting his ideas into writing date back to 1936. But the widespread diffusion of the movement began with the publication of *The Bridges of God* (Friendship Press, 1955) and *How Churches Grow* (Friendship Press, 1959). These brought church growth, as it applied to *world* evangelization, to national and international attention (Wagner 1976, 13).

The writer concludes through the literary review that Donald McGavran is the key person who introduced church growth principles in North America that gave birth to the church growth movement. From that time, church growth principles have evolved and from them we now have an awareness of church health principles and how their application can lead churches in revitalization.

### **Church Health and Revitalization**

The writer believes there is a need for declining NCIPHC churches to receive a church health check-up. NCD provides church health check-ups in the form of the NCD surveys (Schwarz 1996, 3). The writer believes there are NCIPHC churches that are

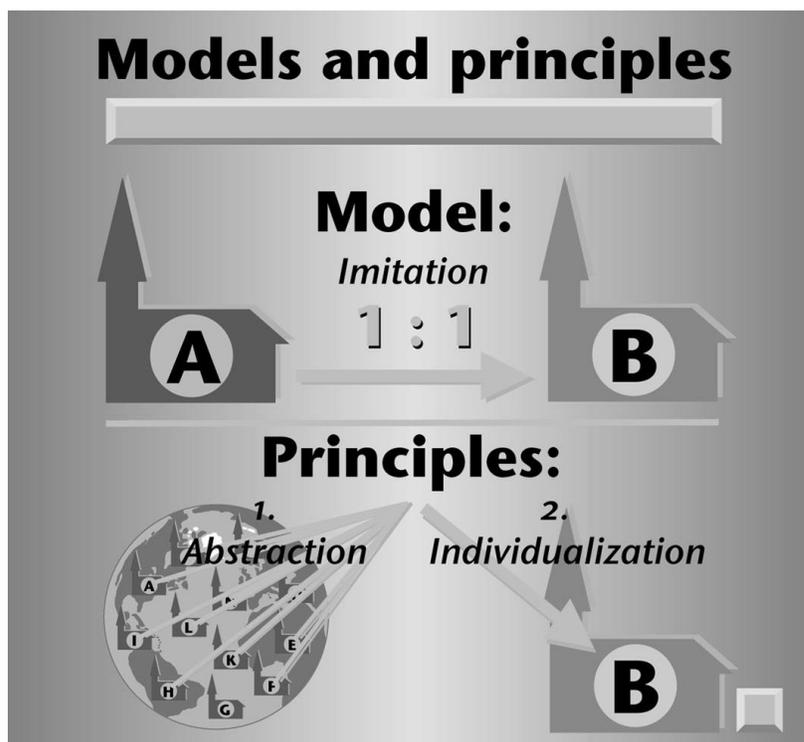
thriving in health and growth. However, at the same time he believes there are NCIPHC churches that are sick and are in need of revitalization. Folkenberg states the following: “If the church is a living, organic entity, then it would stand to reason that it could experience different levels of health. Some churches could enjoy wonderful and vigorous health, while others could be afflicted with diseases which hamper their God-ordained growth and even threaten their very existence” (Folkenberg 2001, 9). During the 1990’s Christian A. Schwarz began to research what church growth principles produced healthy churches. His research began with 1,000 churches in thirty-two countries, on six different continents, with varied denominational affiliation, language, tradition, and doctrinal stance. The research has now exceeded 45,000 churches, seventy countries, and six continents (Schwarz 1996, 19). Schwarz’s goal was to determine key factors among numerically growing and declining churches. He discovered that church growth is best facilitated through church health. What does Natural Church Development mean? Schwarz offers the following: “NCD means releasing the divine growth forces by which God himself grows his church” (Schwarz 1996, 13). Schwarz states the following: “The term ‘growth automatism’ is at the heart of our definition of ‘natural church development’” (Schwarz 1996, 12). In his book *What is a Healthy Church?* author Mark Dever states the following:

A healthy church is not a church that’s perfect and without sin. It has not figured everything out. Rather, it’s a church that continually strives to take God’s side in the battle against the ungodly desires and deceits of the world, our flesh, and the devil. It’s a church that continually seeks to conform itself to God’s Word (Dever 2005, 40).

The writer believes this is what distinguishes a healthy church from an unhealthy church. Dever provides the following definition: “A healthy church is a congregation that

increasingly reflects God's character as his character has been revealed in his Word"  
(Dever 2005, 40).

Figure 2.1



Through the original comprehensive research study of Christian A. Schwarz eight essential qualities of healthy churches emerged. Schwarz states the following:

This study developed into the most comprehensive research project of the causes of church growth ever undertaken. Originally churches from a total of 32 countries participated. The survey questionnaire, which was to be completed by 30 members from each participating church, was translated into 18 languages. Since then we have accumulated data from 45,000 churches, representing 70 countries. More than 170 million individual answers have been evaluated (Schwarz 1996, 20).

Schwarz discovered that growing churches had these in elements common. Furthermore, Schwarz discovered that if a church measured above sixty five percent on all eight

qualities then there is a 99.4 % chance of church growth (Schwarz 1996, 40). According to Schwarz if the lowest of the eight is addressed first then the church can expect immediate results. Schwarz states the following: “The minimum strategy assumes that the growth of a church is blocked by the quality characteristics that are least developed. If a church focuses its energy primarily on these minimum factors, this alone can lead to further growth” (Schwarz 1996, 52).

According to Schwarz there is a major fallacy among Christians when it comes to understanding church health. He states the following: “Many of us don’t have any mental pictures of what a healthy church looks like” (Schwarz 2005, 10). This flawed perception can cause much frustration as contrasted in the illustration of a cart with square wheels being pulled and pushed (Schwarz 1996, 126-127).<sup>17</sup> The struggle to pull and push the cart could be eliminated simply by using the round wheels that are present inside the cart. Furthermore, the next illustration shows the cart with round wheels being powered by wind as the sail is lifted on the mast and the two men are riding the cart. Likewise, the author believes the combination of church health principles with the Holy Spirit is the easiest and best way to ensure church growth. As illustrated, the round wheels and sail could be symbolic of the church health principles and the wind symbolic of the Holy Spirit. This seminar presents a cart with round wheels and the potential available when church partners with the Holy Spirit.

It is the writer’s opinion since we do not have an accurate understanding of what constitutes a healthy church we must rely upon solid research. The primarily church

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<sup>17</sup> Note permission has been granted by NCD to use the illustrations within this dissertation which have been taken from the book *Natural Church Development* by Christian A. Schwarz, © NCD Media, Emmelsbuell, Germany.

health material covered within the seminar is taken from the book *Natural Church Development* by Christian A. Schwarz and from material presented in DCOR 702 Vision, Mobilization, and Management (2013) as taught by Dr. James Flynn at Regent University School of Divinity. The writer believes this research material will benefit the NCIPHC and will raise the awareness of church health principles and how they might be applied through NCD.

According to Schwarz, there are eight essential qualities of healthy churches (Schwarz 1996, 83). Whereas Schwarz uses the eight essential qualities as a benchmark Wagner uses the term “vital signs.” Wagner states the following:

Vital signs were identified by the medical science to describe what happens inside a healthy human being. Vital signs are also useful to diagnose ill health. Churches also have vital signs – seven of them. A recognition of these signs and their implications leads to an understanding of what happens within healthy, growing churches (Wagner 1976, 187).

The writer likes the organism terminology of Wagner. As we will discuss in chapter three, the church is a living organism. Therefore, using organism terminology brings the problem of sickness into proper perspective. As an organism is alive it could become sick and even die. Adams states the following:

The bottom line is that the logic of organic things differ markedly from the logic of machines. The biotic paradigm accounts for both the dynamic and static poles of the church; the church as an organism and as an organization. In the biotic approach, we do what we can to invest in the health of the organization, and then we await the appearance of vitality and fruit in the organism. When fruit comes, we rejoice in it, yet respect the mystery of life enough not to take credit for it (Adams 2000, 122).

C. Peter Wagner lists the following as seven vital signs of a healthy church:

1. *The Pastor*. A pastor who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth.

2. *The people of the church.* A well-mobilized laity which has discovered, has developed, and is using all the spiritual gifts for growth.
3. *Church size.* A church big enough to provide the range of services that meet the needs and expectations of its members.
4. *Structure and functions.* The proper balance of the dynamic relationship between celebration, congregation, and cell.
5. *Homogeneous unit.* A membership drawn primarily from ones homogeneous unit.
6. *Methods.* Evangelistic methods that have been proved to make disciples.
7. *Priorities.* Priorities arranged in biblical order (Wagner 1976, 35, 187-188).

The writer believes although the terminology is different Schwarz's "eight essential qualities" have root in Wagner's "vital signs" (See Table 2.1 below). Both Schwarz and Wagner utilize scientific methods in their research. C. Peter Wagner states the following: "All science ultimately has its origin in God. Scientific theories simply help us understand God's creation better" (Wagner 1976, 44). The writer believes that Wagner's "vital signs" were also largely influenced by McGavran. Which should we utilize in our diagnostic approach to church health?

**Table 2.1**

<b>Wagner (Seven Vital Signs)</b>	<b>Schwarz (Eight Essential Qualities)</b>
1) The Pastor	1) Empowering Leadership
2) The People of the Church	2) Gift-Based Ministry
3) Church Size	3) Passionate Spirituality
4) Structure and Function	4) Effective Structures
5) Homogeneous Unit	5) Inspiring Worship Service
6) Methods	6) Holistic Small Group
7) Priorities	7) Need-Oriented Evangelism
	8) Loving Relationships

The writer believes that Schwarz did not necessarily throw out Wagner's "vital signs" but rather confirmed them through the empirical research of churches. Therefore, both are

valuable but for our purposes Schwarz provides a more proven approach in diagnostic terminology.

Reid states the following: “Few aspects of the Church Growth Movement provoke more controversy than the homogeneous unit principle. The principle states that people typically come to Christ ‘without crossing racial, linguistic, or class barriers’” (Reid 2009, 294). The writer agrees with Reid that Wagner’s “Homogeneous Unit” vital sign is controversial. On one hand it makes sense that “like church folk” would attract “like church folk”. However, to use this principle as an evangelistic strategy seems unbiblical. Reid states the following: “The problem with the homogeneous unit principle is in its application. Used as a description, it can be helpful. We will reach people who are most like us. One need not be a rocket scientist to see this. But this is far different from being *prescriptive*, or saying we should *only* reach people like us” (Reid 2009, 295). According to the Great Commission we are to “go into all the world and make disciples” not just to certain areas (Mt 28:19-20). The writer believes that Wager’s “vital signs” should be studied to better understand the dynamics of small group ministries. In the writer’s opinion, Schwarz’s quality of “Holistic Small Groups” does not equate the model approach of Cho’s cell groups. Schwarz’s study confirms the need for connecting people to ensure a healthier church. Creating cell groups should not be the main focus but connecting people so that they can experience life together. Wagner states the following:

While small groups have proved to be a significant dynamic for growth in most churches, research has indicated that they are not for everyone. Some people in rural areas where their extended family lives in close proximity, for example, are not usually inclined toward participation in small groups. There is little need for such groups in communities where church members see each other frequently outside of church activities (Wagner 1976, 124).

While this may be true for some people that are close to other, the writer believes “Holistic Small Groups” in the church do more than just bring people together. The main difference is the gospel can and should be presented and lived out in the small group setting. Wagner states the following: “The difference between those who perish and those who are saved is their response to the gospel” (Wagner 1976, 39). The writer does believe Cho’s experience and proven small group strategy must be considered prior to launching or revitalizing small groups. Cho states the following: “If cell groups are to succeed, the pastor must become so convinced of their necessity in the church that he will see them as the key to the life or death of his church. Once he becomes convinced, the program will move.” (Cho – Hostetler 1981, 109) The cell groups or small groups need more than the pastor’s support. They must have leaders who are supportive of the vision and mission of the church. Cho lists the following as qualities to look for in cell group leaders:

- Christians who are enthusiastic;
- Christians with a powerful testimony;
- Christians who are dedicated to the Lord and to the church;
- Christians who are filled with the Holy Spirit;
- Christians who have enough time and money (Cho – Hostetler 1981, 111-112).

To the writer, the above list seems ideal and appears somewhat exclusive. Certainly, we want qualified leaders serving in any ministry position within the local church. However, there should be an effort to include all that are willing to serve regardless of their qualifications. Is not, every testimony powerful if it demonstrates true repentance and acceptance of Christ? Do you have to be rich in order to be a leader? The writer disagrees with Cho on these points. Further, he believes that that which may seem ideal in Cho’s church culture could potentially be harmful in the American church culture.

In their book *The Five Star Church: Serving God and His People with Excellence*, authors Stan Toler and Alan Nelson state the following:

Most ministry participants believe their ideas are not valued. We assume that silence means they are happy with how things are and they have no ideas for making it better. That assumption is wrong. We need to assume that every worker and ministry user has ideas that are untapped because we fail to provide safe forums for them to express their ideas. When workers begin to express ideas that become part of the ongoing ministry in which they are involved, ownership rises significantly (Toler – Nelson 1999, 70).

The writer believes small groups are definitely a must for churches. However, how and when they are implemented should be in accordance to the Holy Spirit. We cannot manufacture the church by getting people into small groups. Reid states the following: “Today in so many Christian circles I fear if the Holy Spirit left, most of what we do would continue. We can almost put our faith on autopilot in our day” (Reid 2009, 151).

The place of the Holy Spirit is a major concern of the writer!

The writer believes there is hope for NCIPHC churches after the plateau stage and the downward trajectory can be exchanged for a breakout experience resulting in upward healthy growth. Thom S. Rainer in his book titled *Breakout Churches* (2005) discusses thirteen churches and their leaders that broke out of stagnancy and became healthy growing churches. Rainer states the following:

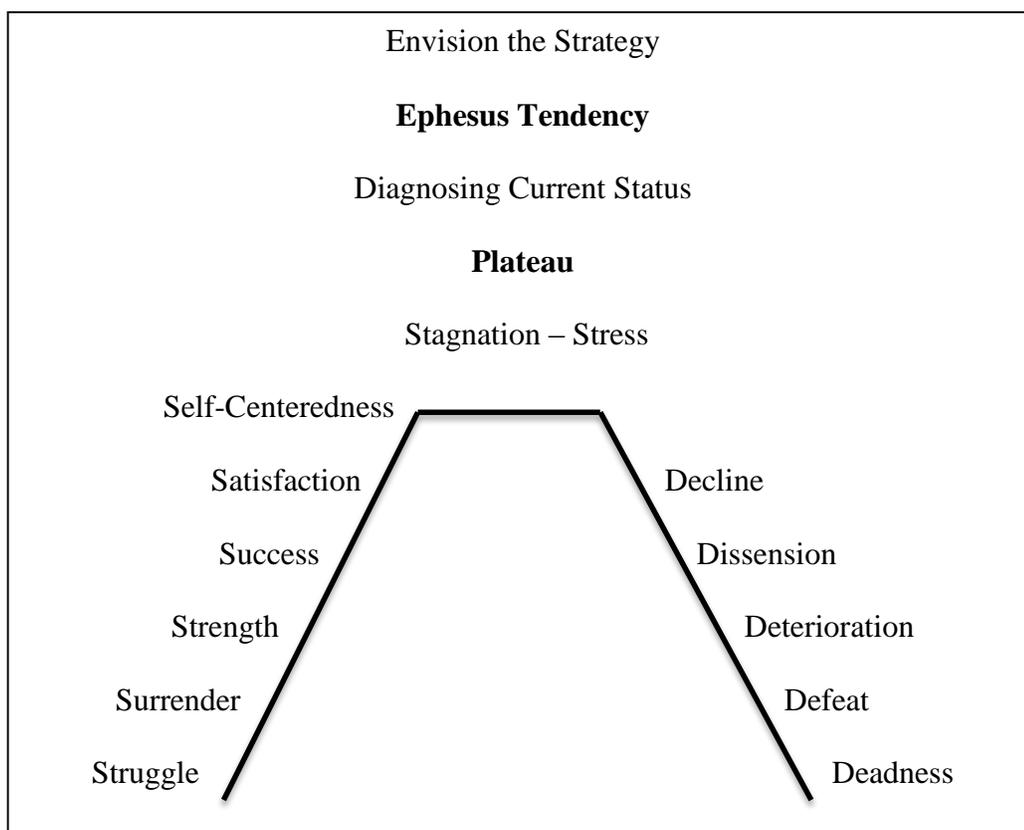
There is no such thing as a plateaued church. A church is either growing or declining. In my research of thousands of churches, I have never seen a church maintain identical statistics for more than two consecutive years. The term ‘plateaued church’ is commonly used to describe churches that are marginally declining or marginally growing (Rainer 2005, 181).

The writer agrees with Rainer that a church is either moving forward or backward because there has to be life for a church to exist because the church is the Body of Christ. To say the church is stable but not declining or growing is just a different way of

saying the church has reached a plateau. Furthermore, the writer believes that what is generally called the “plateau stage” is in reality a “plateau point.” At the plateau point the church will either continued in growth or regress and experience decline. Callahan states the following: “There are five types of churches: (1) rapidly growing, (2) stable and growing, (3) stable, (4) Stable and declining, and (5) dying (Callahan 1983, xxv). Darrell W. Robinson in his book *Total Church Life: How to be a First Century Church in a 21<sup>st</sup> Century World* states the following:

Churches today, as did Ephesus in New Testament times, tend to plateau and decline after they have grown to strength and affluence. Our nation is full of formerly growing churches – churches that are experiencing the “Ephesus Tendency.” The stages of the “Ephesus Tendency” can be charted on a bell curve (Robinson 1997, 192-193).

**Figure 2.2**



The writer believes Callahan's "Ephesus Tendency" illustration above is accurate except he believes the "plateau/stagnation stress" should not be plateau line but rather a point.

The writer believes the Holy Spirit is the Agent that changes the direction of the church and leads it toward growth.

Rainer calls that which moves a declining church to greatness the "chrysalis factor" (Rainer 2005, 23). Rainer describes the "chrysalis factor" with the following analogy: "The Chrysalis is the pupa of a butterfly encased in a cocoon. It is the former caterpillar and the future butterfly. It is the stage when that wormlike, slow-moving larva called a caterpillar becomes a beautiful, free-flying butterfly" (Rainer 2005, 24). Rainer lists the following as six major components of the chrysalis factor:

- 1) Acts 6/7 Leadership;
- 2) ABC Moment;
- 3) Who/What Simultrack;
- 4) VIP Factor;
- 5) Culture of Excellence;
- 6) Innovation Acceleration (Rainer 2005, 26).<sup>18</sup>

The writer believes that which Rainer describes as the "chrysalis factor" is the work of the Holy Spirit. Rainer states the following: "A sovereign God and the Holy Spirit are not instruments subject to manipulation by humanity. Yet, the components of the chrysalis factor may provide insight into *how* God is working in His churches" (Rainer 2005, 27).

In the writer's opinion the goal is health and vitality in the local church. Robinson lists the following "Three Essentials for a Church to Experience Spiritual Vitality":

1. A Spirit of Revival Power;
2. A Strategy for Reaching People;
3. A Structure for Renewing and Reaching Priorities (Robinson 1997, 196).

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<sup>18</sup> See Appendixes B, C, E, F, G, H, and I.

The writer believes Robinson's list is accurate but falls short of the complete essentials because there has to be more than a strategy to reach people. The essential is to reach people not just having a strategy. Concerning his research, Rainer states the following criteria was used for identifying a "breakout" church within the United States:

- 1) The church has had at least 26 conversions annually.
- 2) The membership reached people for Christ as a ratio of 20:1. A ratio of 20:1 suggests that it takes twenty members one year to reach one person.
- 3) The church had been declining or had plateaued for several years.
- 4) The church broke out of this 'slump' and has sustained new growth for several years.
- 5) Since the breakout point, the church has made a clear and positive impact on the community (Rainer 2005, 20-21).

Rainer's research identified the following thirteen churches that met the above criteria:

Bethel Temple Community Church	Evansville, Indiana
Calvary Memorial Church	Oak Park, Illinois
Central Christian Church	Beloit, Wisconsin
Fairfield New Life Church	Fairfield, California
First Gethsemane Baptist Church	Louisville, Kentucky
Grace Church, CMA	Middleburg Height, Ohio
Grace Evangelical Free Church	Allen, Texas
Grove City Church of the Nazarene	Grove City, Ohio
Korean Presbyterian Church	Vienna, Virginia
Lenexa Baptist Church	Lenexa Kansas
Southwest Baptist Church	Amarillo, Texas
The Temple Church	Nashville, Tennessee
Xenos Christian Fellowship	Columbus Ohio (Rainer 2005, 22).

The writer believes declining NCIPHC churches must experience a crisis that causes the awakening to the reality of death and the need to seek church health principles.

Rainer states the following: "An ABC (awareness/belief/crisis) moment is a wake-up call, a realization that something is not right and that business as usual is no

longer an option. Typically this wake-up call comes in a progression of three steps” (Rainer 2005, 72). The writer believes the seminar based on NCD will provide one way of bringing awareness. When churches understand the problems and the solution available the writer is hopeful some will move in the direction of accepting NCD as a tool for growth. Rainer states the following “A-B-Cs” of the ABC Movement:

- **Awareness** – Leadership and key persons become aware that the church is not nearly all God intended it to be. At this stage it is common for church leaders to seek some type of outside perspective, such as attending a conference, zealously reading about issues related to the church, or hiring outside consultants. There is a keen desire to learn and improve.
- **Belief** – The leadership confronts the brutal facts of the church’s reality. This stage is often a wake-up call to make necessary changes. The leaders do not despair over the needed changes, but instead have a strong belief that God can use them to make a less-than desirable situation good.
- **Crisis** – Once changes has begun, a crisis takes place in the heart of the leader, in the members of the church, or even in the attitudes of the members toward the leader. This often painful stage is the time when many pastors leave (Rainer 2005, 72).

The writer agrees with Rainer’s “A-B-Cs” and he has experienced this in his pastoral ministry. The downward trajectory of the writer’s previous pastorate was apparent. The pulpit search committee explained the condition of the church and agreed that changes were needed. The church membership was aware of the decline and was awakened to the need for need structural changes. However, when the agreed upon structural changes were made to comply with the current IPHC manual many were not supportive and the pastor was unable to experience successful ministry. The church focused on a time twenty years earlier when they experienced fruitful ministry (nostalgia) and sought to rehire the same pastor of that time period.

The writer believes a “crisis” can be positive if the people become aware of any needed changes and do not regress to old methodologies just because they were successful at one time. Warren states the following: “...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” (Warren 1995, 81). Furthermore, the writer believes the right people in leadership and the right structures are vital in order for a church to experience a “breakout” and grow. The writer agrees that redefining the purpose of a church is an important task. There are various types of crisis or problems that can become catalyst for positive change, such as the implementation of NCD. Kendrick presents the following hindrances to church growth:

Why is it more difficult for plateaued churches to grow? One reason is an older church usually has decaying facilities. Most traditional plateaued churches are 50 to 100 years old. In many cases, their facilities are a hindrance to attracting new members. Certain traditions in older churches also be a stumbling block to new growth. Leadership tends to narrow in older churches and the ministry tends to broaden beyond what is tenable. When I say that leadership tends to narrow, I mean that the same people who are leading the church each year and the leadership base gets fewer each year. This pattern fosters an endless cycle of a leadership shortage and a filter on new ideas being introduced to the congregation. It also leads to an abundance of understaffed programs which are poorly carried out (Kendrick 2009, 120).

The writer agrees with Kendrick that there are sometimes multiple factors involved that keep churches from growing. Furthermore, the writer believes pastors and church leaders must multitask in order to address these types of problems. Rainer describes the following as the “Who/What Simultrack”:

A simultrack is one or more tracks being pursued at the same time. The leaders in our breakout churches discovered that they had to move quickly to lead their churches out of mediocrity. Not only were personnel needs immediately apparent, but the structures of the church were in need of a major overhaul as well. The leaders, therefore, multitasked and began talking both projects simultaneously. A schematic of their approach looks something like a railroad track. One rail is the

search for the right people; the other rail is the quest for the right structures (Rainer 2005, 92).

Rainer has tapped into the following two essential qualities of NCD (empowering leadership and effective structures). The writer does not believe all the problems should be addressed simultaneously. He does believe addressing the “minimum factor” that has been identified by the NCD survey is the vital point that must be addressed.

The writer believes having the right leadership in place will move others to accepting the vision of church health and growth. In relation to empowering leadership, Cho states the following:

I asked the Holy Spirit, ‘Lord, what can I do? Suddenly I felt the Spirit speaking to my heart: *‘Let my people go and grow.’* I was stunned and puzzled. What did that mean? He continued, *‘Let my people go from the kingdom of Yonggi Cho, but let them grow.’* ‘What do you mean, ‘Let them grow?’ I asked. *‘Help them to stand on their own feet. Help them to carry out ministry’* (Cho – Hostetler 1981, 16).

The writer agrees and believes there should be a distinction made between empowered leadership and empowering leadership. Empowered leadership implies the leaders have the power whereas empowering leadership allows others to move in areas of ministry with accountability but without having unreasonable restraints or limitations. Carl F. George in his book *The Coming Church Revolution: Empowering Leaders for the Future* states the following: “...churches rise and fall on the availability of trained, talented, and Spirit-gifted leadership. And the best possible context anyone has ever discovered for developing leadership occurs because of a small group” (George – Bird 1994, 48). The writer believes Cho and George support NCD’s essential quality of holistic small groups. The writer believes holistic small groups are one way of identifying and developing future leaders while at the same time sharing the ministry with those leaders. George

states the following: “The watchword of the future is not the ‘delegate’ in the sense of handing work off to someone else, but to ‘share the ministry’” (George – Bird 1994, 64). The writer believes delegation is a negative term that communicates the handing off of a particular duty. Instead of being delegating pastors we should be equipping pastors (Eph 4:11-12). C. Peter Wagner in his book *Leading Your Church to Growth: The Secret of Pastor/People Partnership in Dynamic Church Growth* offers the following definition of an equipping pastor: “An equipper is a leader who actively sets goals for a congregation, according to the will of God, obtains goal ownership from the people, and sees that each church member is properly motivated and equipped to do his or her part in accomplishing the goals” (Wagner 1984, 79).

The writer believes NCIPHC churches that no longer reflect the character of God and the glory of Christ have become ingrown and are unhealthy. Dever states the following:

God created the world and humankind to display the glory of who he is. Adam and Eve, who were supposed to image God’s character, didn’t. Neither did the people of Israel. So God sent his Son to image his holy and loving character and to remove the wrath of God against the sins of the world. In Christ, God came to display God. And in Christ, God came to save. Now the church, which has been granted the life of Christ and the power of the Holy Spirit, is called to display the character and glory of God to all the universe, testifying in word and action to his great wisdom and work of salvation (Dever 2005, 48).

Rainer states the following: “The breakout churches did not develop some elaborate plan to discover and communicate vision. But we did discern a common pattern among these churches that we named the ‘VIP factor,’ with the acronym representing the words ‘Vision Intersection Profile’” (Rainer 2005, 113). The profile is threefold which Rainer illustrates by three circles interconnected. Rainer offers the following explanation: “The first circle represents the passion of the leadership. The second circle represents the

passions, gifts, and talents of the congregation. The third circle represents community in which the congregation is located” (Rainer 2005, 113). This ties into to the NCD essential quality of Passionate Spirituality. Rainer states the following: “Without passion there is not vision. We found no churches that had anything resembling a true vision unless the leadership, particularly the pastor, was clearly passionate about something” (Rainer 2005, 124).

**Figure 2.3**

THE VISION INTERSECTION PROFILE



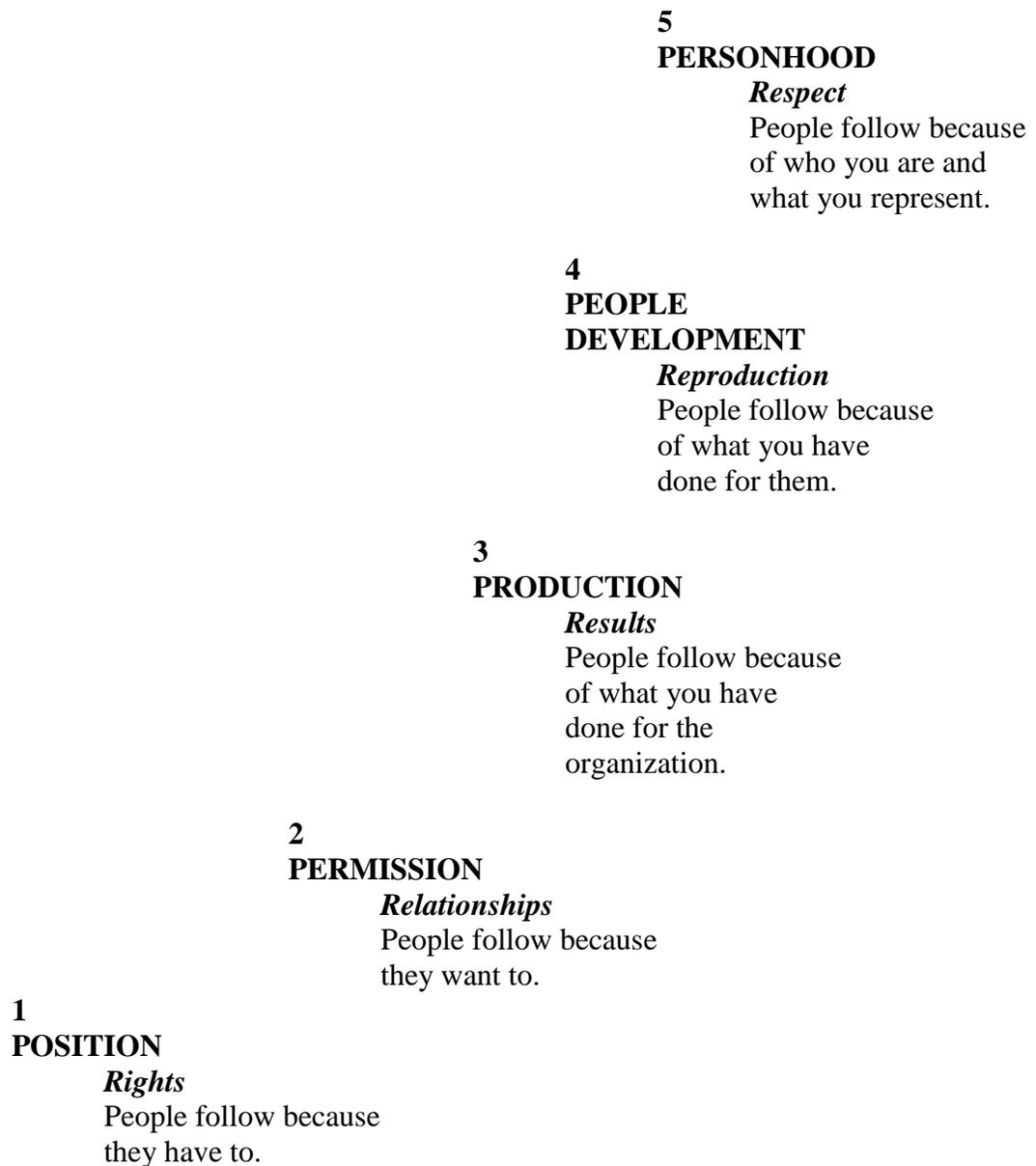
The writer believes it is essential for the pastor and lay leadership of to be passionate about the vision, to communicate the vision, and to seek ways to implement a strategy to fulfill the vision. In regard to vision, John Maxwell states the following:

What you see is what you can be. This deals with your potential. I have often asked myself: Does the vision make the leader? Or, does the leader make the vision? I believe the vision comes first. I have known many leaders who lost the vision and, therefore lost their power to lead. People do what people see. That is the greatest motivational principle in the world. Stanford Research says that 89 percent of what we learn is visual, 10 percent of what we learn is auditory, and 1 percent of what we learn is through other senses (Maxwell 1993, 140).

Maxwell's "Five Levels of Leadership" (See below) demonstrates the importance of sharing the vision and gathering support from the ground upward (Maxwell 1993. 12).

**Figure 2.4**

**FIVE LEVELS OF LEADERSHIP**



The writer agrees that before anything comes into existence it is first seen. Maxwell provides the following list:

*Four Vision-Levels of People*

1. Some people never see it. (They are wanderers.)
2. Some people see it but never pursue in on their own. (They are followers.)
3. Some people see it and pursue it. (They are achievers.)
4. Some people see it and pursue it and help others see it. (They are leaders).

The writer believes it is essential for the vision of NCD implementation first be seen by the pastor and then support from others can be achieved. Church growth involves change.

The writer believes effective change can occur within the NCIPHC declining churches if the pastor gains followers. It is important to realize not everyone will be a follower. According to Maxwell, and as discussed in chapter one (See figures 1.6 and 1.8), 2% of followers will be innovators, 10% of followers will be early adopters, 60% of followers will be middle adopters, 20% of followers will be late adopters, and 8% of will be laggards (Maxwell 1993, 64).

Maxwell states the following:

Growth can only occur when effective change takes place. Change will become easier as you climb the levels of leadership. As you rise, other people will allow and even assist you in making needed changes. You never leave base level. Each level stands upon the previous one and will crumble if the lower level is neglected. For example, if you move from a permission (relationship) level to a production (results) level and stop caring for the people who are following you and helping you produce, they might begin to develop a feeling of being used. As you move up in the levels, the deeper and more solid your leadership will be with a person or group of people. If you are leading a group of people, you will not be on the same level with everyone. Not every person will respond the same way to your leadership. For your leadership to remain effective, it is essential that you take the other influencers within the group with you to the higher levels. The collective influence of you and the other leaders will bring the rest along. If this

does not happen, divided interest and loyalty will occur within the group (Maxwell 1993, 13).

Warren states the following: “Most people think of ‘vision’ as the ability to see the future. But in today’s rapidly changing world, vision is also the ability to accurately assess current changes and take advantage of them. Vision is being alert to opportunities.” (Warren 1995, 28) The writer believes NCD is just that, an opportunity for growth. Utilizing the church health principles outlined in NCD will most likely require interested NCIPHC churches to change strategies. In his book *Visioneering: God’s Blueprint for Developing and Maintaining Personal Vision*, author Andy Stanley states the following: “Major changes must be anchored to a vision. The severity of the change must be matched by a clarity of connection to the vision. If it is not, the decision will easily be interpreted as a quest for power or control.” (Stanley 1999, 262) Maxwell shares the following about Walt Disney: “When Walt Disney World first opened, Mrs. Walt Disney was asked to speak at the Grand Opening, since Walt had died. She was introduced by a man who said, ‘Mrs. Disney, I just wish Walt could have seen this.’ She stood up and said, ‘He did,’ and sat down” (Maxwell 1993, 143). The writer believes vision casting is essential for motivating people to follow. However, vision has to be accompanied with a heartfelt desire to see people grow spiritually. Cho states the following:

...I always follow these three guidelines in motivating people in our church: (1) *Recognition*. If I show them they are important people, they will never feel inferior. If they ever begin to feel inferior, they will develop an inferiority complex, and then they will be washed up and so will my church. (2) *Praise*. Praising puts oil and fire into their hearts. (3) *Love*. I give them genuine love (Cho – Hostetler 1981, 140-141).

This ties in with NCD’s eighth essential quality of loving relationships. In the process of

vision casting and developing a strategy for church growth people must feel that the pastor and leaders of the church truly care about them and not just attendance records.

Speaking of W. A. Criswell's success as a pastor, Warren states the following:

...Criswell's ministry lasted half a century in *one* church! It was no flash in the pan. It withstood the test of time. To me that is genuine success: *loving and leading consistently and ending well*. Ministry is a marathon. It's not how you start out that matters but how you end. So, how do you make it to the end? The Bible says, 'Love never fails' (1 Cor. 13:8). If you minister out of love you can never be considered a failure (Warren 1995, 26).

The writer agrees that longevity in the pastorate is healthy for the local church. He believes that it takes time to develop the kind of loving relationships similar to what Criswell had with his church. The writer believes people will discern if the pastor does not possess a genuine love for the people and does not have a desire to bring all people into relationship with Christ. George states the following: "People come to church for many reasons, but they stay if they find a friend. Be constantly concerned about how to bring people into intimacy so they don't get lost or feel left out in the process" (George 1994, 186). If the pastor does love the church and those within the community then the writer believes there will be vision, goals, dreams, and progress toward health resulting in church growth.

Cho offers the following as requirements for church growth:

- Setting Goals
- Dreaming
- Believing
- Persuasion (Cho – Hostetler 1981, 162, 168, 170).

The writer believes the first goal for any pastor should be to get to know the people of the congregation. Cho states the following: "The number one requirement for having real

church growth – unlimited church growth – is to set goals” (Cho 1981, 162). The writer believes setting goals is one way to prepare for growth. Cho presents the following analogy:

It would be ridiculous for a pregnant woman to say, ‘Well, if I am going to give birth to a child, I will wait until it happens, and then I will buy some baby clothes and a crib.’ There would be something lacking in such a woman. It is just the same when we are giving birth to church growth. It comes about because that growing church is inside us. We are pregnant with it, by the power of the Holy Spirit. That is the only way it will be born. The church is not just going to be built, it is going to be born (Cho – Hostetler 1981, 173).

Having had children, the writer concurs that there are goals set from the moment parents learn that a baby is on the way. Likewise, when church health and growth is in the heart of the pastor there will be preparation for the “new baby.” Cho adds the following:

The second of these principles is dreaming. You have to have a goal, yes. But if you don’t dream, you will never reach that goal. A dream (or vision) is the basic material the Holy Spirit uses to build anything for you. The Bible says, ‘Where there is no vision, the people perish’ (Prov. 29:18). When you don’t have a vision, you don’t produce anything (Cho – Hostetler 1981, 168).

At this juncture, the writer believes further clarification is warranted. Yes, there should be dreaming all along the journey. However, apart from the goal of getting to know the people of the congregation the other primary goal should be to receive the vision for the local church from the Lord. Before any concrete goals can be set the pastor and church need to know what direction the church is to go. The writer believes the partnership between God, the pastor, and the church is essential. The pastor cannot nor can the church make the church grow. They need each other as they both rely on and seek God’s heart for their particular church. Arn states the following: “Goals must be ‘owned’ and this ‘owning’ takes place as the members share in establishing these goals”

(McGavran – Arn 1973, 157). The writer believes that when a vision is received, communicated, and adopted then specific goals and objectives can be set.

In the writer's opinion, making certain there is a good match between a pastor and church is essential. Pastors when seeking a church should seek God's will for a divine appointment. Especially, if going to a declining or dying church. It is the writer's opinion that pastoral ministry in the NCIPHC is changing to meet the needs of the existing members and evangelize those who are un-churched while remaining faithful to God's Word. Warren states the following:

Anyone who is serious about doing ministry, not just theorizing about it, must be willing to live with the tension of what Bruce and Marshall Shelley call 'our ambidextrous calling.' On the one hand we are obligated to remain faithful to the unchanging Word of God. On the other hand we must minister in an ever-changing world. Sadly, many Christians unwilling to live with this tension retreat to one of two extremes (Warren 1995, 55).

The writer believes the implementation of NCD into the NCIPHC churches will involve change. Change can bring about conflict as not everyone will embrace changes made within the church. Therefore, pastors of turnaround churches need to understand the nature of conflict and have experience in conflict resolution. The writer does not like conflict but understands in pastoral ministry conflict is inevitable.

In his book *People Skills: How to Assert Yourself, Listen to Others, and Resolve Conflicts*, author Robert Bolton states the following:

Conflict, which is unavoidable in human life, is disruptive at best and horribly destructive at worst – yet some forms of conflict have important benefits. There are two very different kinds of conflict. In realistic conflict there are opposing needs, goals, or values. Nonrealistic conflict, on the other hand, stems from ignorance, error, historical tradition and prejudice, poor organizational structure, displaced hostility, or the need for tension release. To a large degree, nonrealistic conflict can be prevented or controlled utilizing the personal and group prevention methods... Efforts to repress conflict by denial, avoidance, capitulation, or domination only postpone the conflict and make the rupture more difficult to

mend (Bolton 1979, 215).

The writer agrees with Bolton and believes listening allows the pastor to receive guidance from the Holy Spirit on how to best guide his or her followers. In his book *Leadership for a Changing Church: Charting the Shape of the River*, author Robert D. Dale states the following: “When a culture is drowning in information without contexts, leaders are required to guide us through the flooded rivers of words to the stable shores of personal and organizational meaning” (Dale 1998, 23).

An empowering leader is the key to the success of NCD (Schwarz 1996, 24). In his book *Developing the Leader Within You*, author John Maxwell states the following:

*Leadership is influence.* That’s it. Nothing more; nothing less. My favorite leadership proverb is: He who thinketh he leadeth and hath no one following him is only taking a walk. James C. Georges, of the ParTraining Corporations, said it quite effectively in a recent interview with *Executive Communications: Leadership is the ability to obtain followers* (Maxwell 1993, 1).

The writer believes working through conflict is both skill and patience. Bolton states the following: “Because there are three steps involved in it, some people call the conflict resolution process the one-two-three process” (Bolton 1979, 222). The following is Bolton’s steps on how to deal with conflict:

1. Treat the other person with respect.
2. Listen until you ‘experience the other side’ and reflect content, feelings, and meanings.
3. Briefly state your own views (Bolton 1979, 222-223).

C. Peter Wagner in his book *Churchquake: How the New Apostolic Reformation is Shaking Up the Church as We Know It* states the following “Traditional Views of the Pastor’s Role”:

1. As employees of the church, pastors are paid a salary to minister.
2. Pastors come and pastors go.
3. Pastors are enablers.
4. Pastors are to borrow an anthropological term, the church 'medicine men.'
5. Pastors are subject to performance reviews (Wagner 1999, 83-84).

Pastors should take the time to get to know the church prior to accepting the invitation to become their pastor. Failure to do so, in the writer's opinion may lead to emotional hurt of the pastor and his or her family as well as those within the church.

In his book *Failing Forward: Turning Mistakes into Stepping Stones for Success*, author John Maxwell states the following: "The difference between average people and achieving people is their perception of and response to failure. Nothing else has the same kind of impact on people's ability to achieve and to accomplish whatever their minds and hearts desire" (Maxwell 2000, 2). The writer agrees with Maxwell that achieving pastors who have experienced hurts from previous failed assignments should not accept that failure as negative. The writer believes carrying past hurts from previous pastoral assignments into a new one may lead to toxic pastoral leadership. In her book *Wounded by God's People: Discovering How God's Love Heals Our Hearts*, author Anne Graham Lotz states the following: "When we are wounded we need to be very careful about what happens next. Because in the aftermath we are vulnerable to the enemy of our souls who would seek to use us to wound others" (Lotz 2013, 61). The writer agrees that pastors who have been hurt and have not received healing prior to accepting a new assignment might bring toxicity into their new church. Lotz states the following: "Wounds can be contagious. One wound can divide and multiply as though it's a living cell, until entire families are taking sides, fighting, suing, not speaking to each other" (Lotz 2013, 65). The writer believes these types of wounds are present in many unhealthy NCIPHC

churches. Lotz offers the following hope: “Would the contagious cycle of pain in your life, or that of your family or church, be stopped if you would be the first to reach out, to give in, to say you are sorry, or at the very least open up a conversation on the source of the wounds? You may never know the difference it would make until you do” (Lotz 2013, 66).

The writer believes it is vital for the pastor as well as the church to understand upfront any expectations. There are certain qualities a church should look for when searching for a pastor. Joseph L. Umidi in his book *Confirming the Pastoral Call: A Guide to Matching Candidates and Congregations* states the following:

Regrettably, one of the top reasons for a congregation firing a minister is the feeling that they are unlinked or conditionally loved by him. The most common expression of conditional love by a minister is his inability to accept parishioners as they are and where they are. A second reason that churches become disillusioned with their pastors is when they continually hammer home a ‘pet doctrine,’ or get stuck on a single emphasis, or preach around their own particular blind spots. A third reason for disillusionment is the unexpressed expectations that go with the job (Umidi 2000, 16).

The writer agrees with Umidi and has personally used his book in preparation for his current pastoral assignment. Wagner offers the following list of pastoral qualities that will help a church grow:

1. The pastor must be a leader;
2. The pastor must be a person of faith;
3. The pastor must be a good preacher;
4. The pastor must be flexible;
5. The pastor must be a hard worker (Wagner 1984, 170-171).

There is an amount of authority that comes with the pastoral position. However, it can quickly be diminished if the pastor does not meet certain expectations. Joseph Stowell in his book *Shepherding the Church into the 21<sup>st</sup> Century: Effective Leadership in a Changing Culture* states the following: “Real authority is given, not gotten. Every time

we grab for it, problems inevitably follow.” (Stowell 1994, 87) The pastor should understand all that is required of him or her and be willing to serve the church in love.

Umidi states the following:

Pastors also have unrealistic expectations. One is for them to assume their parishioners will respect them simply because they have the title or office of pastor. Without earning credibility through the way they exercise their authority, these leaders are relying on the limited authority of position rather than the long-term authority of relationship. Ultimately, this will prove as destructive as the man who continually demands his wife submit to him because he has the position of husband, while ignoring his responsibility to love her as Christ loved the church (Umidi 2000, 17).

In the writer’s opinion it is vital that the pastor and his or her family keep their focus on the Lord of the church more than the church itself. Failure to keep this focus may lead one to forsake not only the position but also to neglect his or her relationship with God.

In his book *The Portrait of a Pastor: A Biblical Description of the Role of the Pastor*, author B. E. Underwood states the following:

The pastor is a person. He is a communicator. He relates to other persons who have expectations regarding their relationship with him. The tension between these various relationships can destroy a pastor unless he keeps them in proper balance. In a study of 341 clergy from 36 denominations and 43 states, William Moore showed that unrealistic expectations are a major factor in pastor burnout. Nothing is more important in the life of the pastor than his personal relationship with God (Underwood 1995, 80-81).

The writer believes it is essential to understand one’s own relationship with God and how his or her life has been and continues to be shaped. J. Robert Clinton in his book *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* states the following: “As a leader, you should recognize that God is continually developing you over a lifetime. His top priority is to conform you to the image of Christ for ministry with spiritual authority. Enduring fruitfulness flows out of being” (Clinton 2012, 45). In the writer’s opinion, God is more concerned with who we are than he is

with what we are doing. Pastors should take the necessary time needed to grow into the person God desires and to develop the necessary skills for the tasks he would have us to perform. Warren states the following:

It takes more than dedication to lead a church to grow; it takes *skill*. One of my favorite verses is Ecclesiastes 10:10: ‘If the ax is dull and its edge unsharpened, more strength is needed but skill will bring success.’ Notice that God says *skill*, not just dedication, will bring success. If I have wood to chop, I’ll do a better job by sharpening my ax first. The point is, work smarter, not harder (Warren 1995, 57).

The writer believes NCIPHC churches must first be diagnosed of its’ current health before any effective prescriptive measures is taken. Otherwise, in his opinion, the church will not be able to adequately measure its progress toward health and growth. Even though churches are often multidimensional in regard to the ministries the path toward health and growth does not have to be complex. Thom S. Rainer states the following in his book *Simple Church: Returning to God’s Process for Making Disciples*: “After hundreds of consultations with local churches and a significant research project, we have concluded that church leaders need to simplify” (Rainer 2011, 4). The writer agrees that simplification is key to effectiveness. It is the writer’s opinion, when going to a restaurant if there are many items on the menu chances are the restaurant may have many choices but only a few if any excellent choices. However, if a restaurant has only a few items on its menu chances are those items are going to be very palatable. The writer believes NCD’s eight essential qualities provide the values by which excellent ministry can be served. Warren states the following:

Healthy, lasting church growth is multidimensional. My definition of genuine church growth has five facets. Every church needs to grow warmer through fellowship, deeper through discipleship, stronger through worship, broader through ministry, and larger through evangelism. In Acts 2:42-47, these five facets of growth are described in the first church at Jerusalem (Warren 1995, 48-

49).

The writer believes the five facets mentioned above are basic foundations upon which ministries should be built.

In his book *Twelve Keys to an Effective Church*, author Kennon L. Callahan lists the following “relational characteristics that a diagnostic approach takes seriously”

(Twelve Keys):

1. Specific, Concrete Missional Objectives;
2. Pastoral and Lay Visitation;
3. Corporate, Dynamic Worship;
4. Significant Relational Groups;
5. Strong Leadership Resources;
6. Streamlined Structure and Solid, Participatory Decision Making;
7. Several Competent Programs and Activities;
8. Open Accessibility;
9. High Visibility;
10. Adequate Parking, Land, and Landscaping;
11. Adequate Space and Facilities;
12. Solid Financial Resources (Callahan 1983, xii-xiii).

To the writer, Callahan’s list seems to focus more on promotion and marketing rather than on church health principles. The writer believes there should be more focus on the “Great Commandment” (Mt 22:37-40) and the “Great Commission” (Mt 28:19-20) than on the marketing of the church.

Warren lists the following as “The Five Purposes of the Church”:

- Purpose # 1: *Worship*. Love the Lord with all your heart;
- Purpose # 2: *Ministry*. Love your neighbor as yourself;
- Purpose # 3: *Evangelism*. Go and make disciples;
- Purpose # 4: *Fellowship*. Baptizing them;
- Purpose # 5: *Discipleship*. Teaching them to obey (Warren 1995, 103-106).

Warren states the following: “Every church is driven by something. There is a guiding force, a controlling assumption, a directing conviction behind everything that happens”

(Warren 1995, 77). Warren list the following as driving forces of a church:

- Tradition;
- Personality;
- Finances;
- Programs;
- Buildings;
- Events;
- Seekers (Warren 1995, 77-79).

The writer agrees that Warren’s “Five Purposes of the Church” are biblical and that they give an accurate framework for ministry. Furthermore, the writer understands that there are certain driving forces that God uses to lead the church. However, he believes the church as seen in Acts chapter two, is being led by the Holy Spirit and is given the purpose to witness for Christ (Acts 2). The Holy Spirit came upon those gathered and after they received Him they began to minister with power.

The writer believes if the eight essential qualities of NCD are implemented as core values within the local church, a NCD diagnostic survey is given, and the minimum factor is addressed then the church will grow. Schwarz states the following:

The term “growth forces” is at the heart of our definition of Natural Church Development. The biblical concept behind this term is best described in the words of Mark 4:26-29: “And he was saying, ‘The kingdom of God is like a man who casts seed upon the ground; and goes to bed at night and gets up by day, and the seed sprouts up and grows – how, he himself does not know. The earth produces crops by itself; first the blade, then the head, and then the mature grain in the head. But when the crop permits, he immediately puts in the sickle, because the harvest has come.’” This parable clearly shows what people can and should do, and what they cannot do. They should sow and harvest, they may sleep and rise. What they cannot ever do is this: they cannot bring forth the fruit “by itself.” Most commentators agree that this “by itself” is the key for understanding this parable. Just what does it mean? The term used in the Greek is *automate* – literally translated it means “automatic.” Of course, to the Hebrew mind this automatism

would never be credited to some god-like Mother Nature. In the context of the parable, the word means simply “with no apparent cause,” and the underlying thought is “performed by God himself.” In applying this idea to the life of a congregation, it indicates that certain developments appear to happen “all by themselves,” or “automatically.” Christians, however, know even though it cannot be proven empirically – that the fruit that develops seemingly all by itself is, in reality, a work of God. The “automatism” is really a “theomatism!” (Schwarz 2006, 14).

Warren states the following: “All living things grow—you don’t have to make them grow. It’s the natural thing for living organisms to do if they are healthy” (Warren 1995, 16). It is God’s will for the church to grow (Mt 16:18). Warren states the following concerning McGavran’s philosophy of church growth: “McGavran brilliantly challenged the conventional wisdom of his day about what made churches grow. With a biblical basis and simple but passionate logic, McGavran pointed out that God wants his church to grow; he wants his lost sheep found!” (Warren 1995, 29) Carl F. George provides the following church size chart in his book *Prepare Your Church for the Future* (George 1992, 54):

**Table 2.2**

**CHURCH SIZE CHART**

<b>NAME</b>	<b>META-ZOO</b>	<b>SIZE</b>
House Group	Mouse	3-35
Small Church	Cat	35-75
Medium Church	Lap Dog	75-200
Large Church	Yard Dog	200-1,000
Very Large/Super Church	Horse	1,000-3,000
Huge/Mega Church	Elephant	3,000-10,000
Beyond Huge/Meta Church	Dinosaur	10,000+

The writer believes church growth is not measured by keeping worship attendance records but by measuring the amount of disciples being mobilized for Kingdom work.

The writer is concerned about numbers as the numbers do represent souls. The ideal is for a church to be healthy and growing numerically. Warren states the following:

When you go fishing, do you want quality or quantity? I want both! I want to catch the biggest fish I can, and I want to catch as many as I can. Every church should desire to reach as many people for Christ as possible as well as desire to help those people become as spiritually mature as possible. *Quality* refers to the *kind* of disciples a church produces. *Quantity* refers to the *number* of disciples a church produces. The fact that many pastors wish to ignore is this: ‘*Quality produces quantity*. A church full of genuinely changed people attracts others. If you study healthy churches you’ll discover that when God finds a church that is doing a quality job of winning, nurturing, equipping, and sending out believers, he sends that church plenty of raw material. On the other hand, why would God send a lot of prospects to a church that doesn’t know what to do with them? (Warren 1995, 51)

Warren states the following: “I believe that you measure the health or strength of a church by its sending capacity rather than its seating capacity. Churches are in the sending business. One of the questions we must ask in evaluating a church’s health is, “How many people are being mobilized for the Great Commission?” (Warren 1995, 32-33)

### **Case Study**

The writer served as pastor of Graham Memorial Pentecostal Holiness Church (hereafter GMPHC) in the community of Mill Creek, Newport, North Carolina from 2013 until 2015. The church was established in 1932 and throughout the years it has stood as a beacon of hope providing illumination for people to discover Christ. However, over the last several years, the church declined in membership and attendance (NCIPHC Minutes 1998-2014).

**Table 2.3****Graham Memorial PHC Attendance 1998-2014**

<b>Year</b>	<b>Average Worship Attendance</b>	<b>Total Membership (End of Year)</b>
1998	148	131
1999	134	129
2000	116	134
2001	109	139
2002	111	137
2003	108	139
2004	111	144
2005	108	150
2006	101	148
2007	99	155
2008	98	156
2009	97	157
2010	85	155
2011	41	155
2012	59	144
2013	59	144
2014	77	113

At the time the writer was interviewed, the pulpit search committee explained that the church was in imminent need of revitalization.

When the writer was hired as pastor the church was operating with limited resources and there was no effective leadership structure. Financially, the church had a remaining debt of approximately \$215,000 that was initially incurred in 2007 as the result of building a new administrative/fellowship building. The new building had a second floor that was unfinished. He was told that the people wanting the new building had left the church and only a small number was left to pay for it. Since the new building's completion in 2007 the membership has reported a steady decline. Furthermore, the old buildings were infested with mold and nothing was being done to remove them from the property. Spiritually, members testified to the writer that the church had become inundated with various personality problems that hindered the work and manifestation of the Holy Spirit. The writer believed the problem was magnified because most of the people within the congregation were related and there was a history of family discord even outside of the church. Several members spoke of a former pastor that served during the church's plateau stage (1998). Some of the members shared with the writer that if that former pastor, who is related to many of the people within the church, ever returned, the church might regain its record attendance. The writer believed there was a nostalgic mindset among many in the membership. Furthermore, the writer noticed some of the people in the area spoke of the church having a negative stigma. Musically, the church was lacking the talents needed to lead the congregation in vibrant worship. Physically, many in the congregation were experiencing serious illnesses. Members told the writer

that the church had weathered many storms and the writer believed it was in a prime position for revitalization.

GMPHC was organized as Graham's Chapel on July 11, 1932 with eighteen members. Through the years the membership grew and peaked/plateaued in 1998 with an average Sunday morning worship attendance of 148. Since that time there has been a steady decline in membership and worship attendance. The average Sunday morning attendance in February 2013 was thirty-five. The writer believed the problem of this declining local church was multifaceted. The writer believed if it was left unattended the problem would only become worse and might be terminal.

The writer discussed the need to implement church health principles to the church's lay leadership. The lay leadership was not in favor of ordering a NCD survey. However, the writer began implementing NCD church health principles. Beginning with the leadership structure, the writer led the church in electing a five member administrative church council (hereafter, ACC). Also, he re-established several ministries that were abandoned (i.e., Women's Ministries, Men's Ministries, Youth Ministries, Children's Church, Royal Rangers, Girls Ministries, etc.). He formed a church ministries cabinet (hereafter, CMC) consisting of ministries leaders. The writer believes this brought balance and accountability to the leadership structure. However, one staff person that had been in several leadership positions for many years did not support the new structure. Also, the staff person was not willing to rotate or allow others to serve in certain positions. The writer consulted with the NC Conference Superintendent and was given advise on how to proceed. The advice given to the writer contained the following four options:

1. Do nothing and remain as pastor (hospice care);
2. Remove the non-supportive staff person from leadership (surgery);
3. Work in steps toward rotation of all church officers and to encourage the church to follow the IPHC manual (treatment);
4. Seek a new pastorate and leave the problem for another pastor.<sup>19</sup>

The writer prayerfully chose the third option. He initiated some changes that had two outcomes. First, through new lay leadership the church began to grow. Second, the writer and his family faced a negative tide of insults and pressure that eventually led him to seek another pastoral assignment. However, the writer is happy to report that GMPHC made some huge steps toward becoming a healthier congregation.

During the writer's time as pastor at GMPHC the church grew numerically from an average of thirty-five on Sunday morning attendance to seventy-five. Many ministries were brought back to the congregation and there was a restored sense of hope among the people. For the first time in five years the church not only adopted a church budget created by a budget and finance committee but the church operated according to that budget. Total expenditures for 2014 were \$197,594 and total income was \$203,851. The bottom line is the church received more, \$6,257, than it spent in 2014! At the end of 2014 the church had \$19,335 in checking and \$21,133 in savings/money market. The loan debt at the end of 2014 was \$173,396. 2014 was an amazing year of giving toward missions with over \$3,000 given toward the annual Global Outreach "GO" offering!

In January 2014, the church elected a complete new five person ACC. All the members of the ACC are now serving staggered rotating terms. This was a pivotal move from the old "official church board" terminology and structure to reflect the current IPHC

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<sup>19</sup> Whitfield, Rev. Jim. Personal interview with writer on December 2, 2013

Manual of church governing. The ministries of the church underwent a complete change as the church implemented the CMC. The CMC, which is comprised of all the ministry leaders of the church, works with the pastor, elders, and ACC to lead the church in ministry. This brought accountability to the ministry leaders and brought a “team” mentality to the leaders.

The church website was completely revised making available the weekly bulletin, weekly sermons, church calendar, church policies, and many other helpful items to promote the ministries as well as make needed information ready available. Also, the church Facebook page was used to promote the ministries and keep folks informed of weekly happenings. In 2014 the church stopped having a poorly attended Sunday evening adult service and experienced an increase in one main Sunday morning worship service. The average Sunday morning worship attendance in 2013 was fifty-nine. In 2014 the average Sunday morning worship attendance was seventy-seven! There was major work done to the buildings and grounds. The old buildings were “gutted” and the church is now ready to move forward in the demolition of the abandoned old buildings. In 2014, the church finished the upstairs to the new building and was granted an occupancy permit. It is now being used weekly for ministry. In 2014, the outside of the sanctuary building underwent a major landscaping replacement. New exterior lighting was installed across the street in order to light the parking area beside the fellowship hall and to provide much needed lighting to sanctuary building. In 2014, a new security fence along the back of the fellowship building was constructed in order to protect the heat/air condition units from theft and/or vandalism.

The writer's goal was to stop the downward trajectory leading toward death and begin a new S-curve toward growth. The writer believes that goal was reached. Two months prior to the writer leaving the church the pastor from its plateau stage began attending GMPHC. The desire to have the former pastor return was made known to the writer. On the day the writer resigned that former pastor contacted members of the ACC. He now serves as pastor of GMPHC. The writer believes the foundation was not sufficient to support growth prior to the changes he initiated. Today, the writer believes GMPHC has an opportunity to continue the path toward health and growth. The writer believes that for this particular church his role was that of a trauma pastor to help stop the decline and replace a structure conducive to health and growth. It is the writer's opinion that this is a special area of transitional pastoral ministry that could be enhanced by further awareness and training of NCD principles.

### **Summary**

It might seem plausible for pastors to discover a model church (such as a mega church) and pattern his or her church after that model. However, mega (larger) churches are not necessarily healthy churches. Furthermore, mega churches are not necessarily the fastest growing churches. We are not saying all mega churches are unhealthy. Rather, mega churches are not healthy churches because of their size. Schwarz proves the preceding statements with the following research results: "When we compared all the churches with less than 100 regular attenders (the average being 51 worshippers) with all of the churches that have a regular attendance of more than 1,000 (the average being 2,856), the result was striking. We discovered that 'small churches' grow 16 times more than mega churches" (Schwarz 2005, 34). The writer believes this information should be

shared with every pastor of a small church for encouragement. The writer does believe there are benefits from studying and following the example of some model churches which might be larger. However, due to the specific DNA of each local church, trying to duplicate a model church can be devastating to the health of the hopeful duplicate.<sup>20</sup> As illustrated, NCD does not present a model but principles abstracted from many churches and individualized as seen in the illustration.

Some pastors might ask the following: “Isn’t NCD just another attempt for someone to push his or her model of church growth for his or her monetary gain?” According to Schwarz, “Natural Church Development is not a marketing gimmick to get more people to attend church. Rather, it is built around a spiritual compass that helps you experience God in his fullness – especially those aspects of God’s nature you have to discover” (Schwarz 2005, 45). The spiritual compass allows us to keep God in the center of all that we do and maintain balance as the compass is a Trinitarian concept (Schwarz 2005, 47). The writer believes that without the centrality of God and proper balance of the Trinity the church will decline and become unhealthy as Jesus taught (Mt 16:13-20; Jn 15:5). According to Schwarz church growth is God’s responsibility and he has provided everything needed for natural growth, redemption, and power. Schwarz offers the following: “NCD is a Trinitarian approach to church growth. That term summarizes my personal theology as well.” (Schwarz 1996, 46) It is the writer’s opinion that NCD provides the foundation from which church growth can happen with minimal effort. That principle is found in Mark 4 which teaches if certain ingredients are in place the local

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<sup>20</sup> Genetics Home Reference. DNA, or deoxyribonucleic acid, is the hereditary material in humans and almost all other organisms. <http://ghr.nlm.nih.gov/handbook/basics/dna> (Accessed November 30, 2015).

church will grow automatically (Mk 4:26-29). Schwarz states the following: “Natural Church Development aims to release the potential that God has already put into your church (Schwarz-Schalk 1998, 8).

The writer believes the work of church revitalization and growth pleases God because it helps people tap into the power of true corporate worship. Robert C. Anderson in his book *The Effective Pastor: A Practical Guide to the Ministry* states the following: “Corporate worship of God is a time-honored tradition dating back to the Old Testament times and was practiced by the first century church. Not only does it fulfill a unique need in man, it is a sweet savor to God” (Anderson 1985, 173). NCIPH churches that are declining can become *breakout churches* and experience health and growth. Warren states the following: “Church growth is the natural result of church health. Church health can only occur when our message is *biblical* and our mission is *balanced*.” (Warren 1995, 49) The first step is to identify the current condition so a prognosis can be determined. Afterward, further steps can be taken to bring the church into proper balance. The ideal is to measure above sixty five percent in all eight essential qualities. Dadisman states the following: “I consider NCD the key that helped my leaders in forming an appropriate ministry intervention to address the ministry needs of this church. Leaders cannot plan and work towards health unless their attention is focused on needed improvement” (Dadisman 2008, 141). Warren states the following:

When a human body is out of balance we call that disease, which indicates *disease* of the body. Likewise, when the body of Christ becomes unbalanced, disease occurs. Many of these diseases are illustrated and identified in the seven churches of Revelation. Health will occur only when everything is brought back into balance. The task of church leadership is to discover and remove growth-restricting diseases and barriers so that natural, normal growth can occur (Warren 1995, 16).

The writer believes time is of the essence for declining NCIPHC to embrace church health principles and he believes NCD is one proven tool that can bring about church health and growth. The writer understands not all churches will accept NCD as a means of solving the problem of church decline. Also, some churches and pastors will lack the motivation to go through the NCD process. Maxwell offers the following concerning motivation:

We have news for you. Motivation is not going to strike you like lightning. And motivation is not something that someone else – nurse, doctor, family member – can bestow or force on you. The whole idea of motivation is a trap. Forget motivation. Just *do it*. Exercise, lose weight, test your blood sugar, or whatever. Do it without motivation and then guess what. After you start doing the thing, that's when the motivation comes and makes it easy for you to keep on doing it (Maxwell 2000, 41).

The writer agrees with Maxwell. Just do it.

CHAPTER THREE:  
BIBLICAL, HISTORICAL, AND THEOLOGICAL FOUNDATIONS

**Overview**

The study of the church is known as ecclesiology in theology. The term comes from the Greek word *ekklesia* – which means “called out ones.” The New Testament teaches that those who have been born again have been called out of sin and into fellowship with Jesus Christ (1 Pt 2:9). Jesus told Nicodemus that he must be born again if he wanted to have right standing with God and enter into heaven (John 3:3). Another Greek word that describes the Christian relationship with God is *kuriakos*. It means possession of God or belonging to the Lord (1 Cor 6:19-20). The Christian belongs to God. With the shedding of Christ’s blood, the penalty of sin has been paid. All who have been born again belong to the universal church. In this chapter, we will examine the biblical perspective of the universal church; discuss the growth of the NCIPHC; present a biblical, theological, and historical framework for the eight essential qualities of NCD. We will not attempt to do an exhaustive study but will lay a solid foundation for the ministry intervention. The following is the writer’s biblical foundation for this project:

Now it happened, when David and his men came to Ziklag, on the third day, that the Amalekites had invaded the South and Ziklag, attacked Ziklag and burned it with fire, and had taken captive the women and those who were there, from small to great; they did not kill anyone, but carried them away and went their way. So David and his men came to the city, and there it was, burned with fire; and their wives, their sons, and their daughters had been taken captive. Then David and the people who were with him lifted up their voices and wept, until they had no more power to weep. And David's two wives, Ahinoam the Jezreelitess, and Abigail the

widow of Nabal the Carmelite, had been taken captive. Now David was greatly distressed, for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and his daughters. But David strengthened himself in the Lord his God (1 Sm 30:1-6 NKJV).

While David was waiting to be crowned king of Israel he formed an alliance with Achish, king of Gath and was given a city—Ziklag (1Sm 27:5-6). He and his followers settled there. Ziklag was located in the southern portion of Judah. The alliance was contingent on David and his men fighting alongside King Achish (1 Sm 28:1-2). David and his fighting men went to fight with King Achish and the Philistines against King Saul and the Israelites. When the Philistines heard that David was coming to fight with them they rejected David and his fighting men (1 Sm 29:4). They were afraid that in the heat of the battle David might turn against them (1Sm 29:4). When David and his men returned to Ziklag it had been burned; the women, and children taken captive; and the men wept until they had no more tears (1 Sm 30:3-4). David's men spoke of stoning him. It was at this very low point in his life that the Bible says, "David strengthened himself in the Lord" (1 Sm 30:6). David received the Lord's strength and restoration! He was promoted from his city of Ziklag to Zion; the women, including his two wives and the children, were returned. David experienced the power of God's restoration. The writer claims this portion of the Scripture as his personal life passage where God spoke life into him and his ministry. The writer can attest that ministry powered by self is in vain. Jesus said, "...apart from me you can do nothing" (John 15:5). We must surrender to Christ and follow Him. The writer offers the following encouraging Scripture as we begin this dissertation: "And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart" (Gal 6:9-10).

## **A Biblical Perspective of the Church**

When one hears the word, “church” a variety of ideas often come to mind. Some of the thoughts might be positive and some—negative. A person’s experience with church often impacts their impression of church. Some have never attended church nor seriously thought much about the church. It is imperative to realize that the church is made up of people—fallible people. People often fall short of God’s perfect will (Rom 3:23). On the other hand, God is perfect and the Bible is infallible (Mt 5:48; 2 Tm 3:16). Therefore, when looking for salvation, divine healing, and miracles one should look to God and the Bible. If that is true, one might ask: “Why would one look to the church? The church is God’s central point of focus on the earth. What is the church? How did it come into existence? Where is it headed? Who leads and who is the head of the church?” Though it would be impossible to attempt an exhaustive explanation of the church, we will nonetheless, consider some of the major issues that intersect the ministry intervention on a practical level.

## **Commencement of the Church**

The church initially began as Jesus initiated his Galilean ministry and called his disciples to follow him (Mk 1:16). The foundation of the church was set when Jesus proclaimed the following: “...on this rock I will build My church, and the gates of Hades shall not prevail against it” (Mt 16:18). After the death, burial, resurrection, and ascension of Jesus the church experienced her coronation and empowerment as those gathered experienced Pentecost (Acts 2:1-4). The writer believes the Day of Pentecost as recorded in Acts Two is the official birthday and commencement of the church. After the

birth of the church on the Day of Pentecost, the church grew in numbers and in ministry. Immediately, Peter preached a sermon and about three thousand were added to the church (Acts 3:41). Through the missionary journeys of the Apostle Paul the gospel spread from Jerusalem, Judea, Samaria, and Rome. The message continues to be spread throughout the world (Acts 1:8). In his book *Christian History in Plain Language* (1982), author Bruce L. Shelley provides the following time frames of the church:

- The Age of Catholic Christianity (70-312);
- The Age of the Christian Empire (312-590);
- The Christian Middle Ages (590-1517);
- The Age of the Reformation (1517-1648);
- The Age of Reason and Revival (1648-1789);
- The Age of Progress (1789-1914);
- The Age of Ideologies (1914-1990).

### **Marks of the Church**

Now let's consider the "marks" of the church. The concept of the "marks" of the church came about by the Reformers. This was during the time of the Protestant Reformation. The question in that day was what could be used to identify the true church? Another question that was raised centered in the differences between the Roman Catholic Church and what the Reformers called the "true church." According to Martin Luther and John Calvin there were two identifying "marks." First, the true church is where there is the true preaching of the Gospel. The true church would proclaim the "Good News" about the sacrificial death, burial and resurrection of Jesus. Secondly, the true church would have the right administration of the Sacraments. This is also known as the "Ordinances" of the church. Thirdly, and possibly added later, is the true church is where there is the faithful administration of the discipline. These marks can be found

wherever Christians meet together. In their book *The Church: Contours of Christian Theology*, authors Edmund P. Clowney and Gerald Lewis Bray state the following:

The Reformation made the gospel, not ecclesiastical organization, the test of the true church. Yet the Reformers, particularly in the Calvinistic churches, sought biblical standards for the organization of the church. Three marks were defined in distinguishing a true church of Christ: true preaching of the Word; proper observance of the sacraments; and faithful exercise of church discipline (Clowney – Bray 1995, 101).

There is another view of the marks of the church being described by the prayer of Jesus found in John 17. In his book *Foundations of the Christian Faith: A Comprehensive & Readable Theology*, author James Montgomery Boice states the following: “He prayed that the church might be characterized by six things: joy (v. 13), holiness (vv. 14-16), truth (v. 17), mission (v. 18), unity (vv. 21-23), and love (v. 13). His life was marked by each of those qualities.” (Boice 1986, 576) The writer does not believe there is any discrepancy between either of these views. On the contrary, he believes they seem to complement each other.

### **The Mission of the Church**

The mission of the church is found in what is referred to as the “Great Commission” as recorded in Matthew’s Gospel: “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Mt 28:19-20). It is interesting to note that Jesus said that He would always be with them as they continued the mission. The mission of the church is not to provide a weekly service; nor to provide a variety of programs. It is not to provide great singing, nor to provide youth activities. And our list could go on and on.

Sadly, many churches today have so much to offer programmatically that the “mission” can easily be placed on the “back-burner.” The mission of the church is to make disciples, to baptize them, and to lead them into a life of obedience to the teachings of Jesus. Clowney states the following: “The heart of the gospel moves the church to mission and to deeds of mercy which have always been part of the Christian mission” (Clowney – Bray 1995, 161).

### **Government of the Church**

How is the church organized and how is governed? Here we find that our study becomes complex. The reason is simply because no two local fellowships or assemblies of called out ones (the church) are organized the same. There does, however, appear to be at least three main governmental types. In his book *Systematic Theology in One Volume*, author Norman L. Geisler supports with the following: “Christendom contains three main views about the governmental form the visible church should have: episcopal, presbyterian, or congregational. These three forms of church government take their meaning from three Greek New Testament words for offices or entities” (Geisler 2011, 1130).

First, there is what is often referred to as the “Episcopal” form of church government. This might be considered as a “top down” type of church government. It is comprised of Bishops, elders, and deacons (although different denominations may call their leaders by different titles). Geisler states the following: “The word *episcopos* (“bishop”) means “overseer,” distinguishing the office of a bishop from that of an elder, giving him authority over the elders and the congregation” (Geisler 2011, 1130). The

IPHC operates much in this type or form of governing as it relates to polity. Second, there is what is often referred to as the “Presbyterian” form of government. This type of church government finds its leadership among a council of elders. Geisler states the following:

The word *presbyterian*, from the Greek *presbuteros* – meaning “older,” “more mature,” or “wiser” – signifies that a board of elders holds final authority in the administration of church affairs. This view sees elder and bishop as one office, based on two different words, one (bishop) coming from the Greek background and the other (elder) from the Hebrew background of the early church” (Geisler 2011, 1131).

The church elects the Presbyters and they belong to a council that makes decisions for the church. In this position the church is vested in its elected officials. In his book *Systematic Theology: An Introduction to Biblical Doctrine*, author Wayne A. Grudem offers the following explanation: “In this system, each local church elects elders to a session. The pastor of the church will be one of the elders in the session, equal in authority to the other elders. This session has governing authority over the local church.” (Grudem 1994, 926)

Third, there is what is referred to as the “Congregational” form of government. This type of church government might be considered similar to a democracy with each member having a voice and vote. In the “Congregational” church each member has the ability to cast votes and decisions are made by the church body as a whole. Geisler states the following: “While it may also have elders and/or deacons, the congregational form views the final authority as resting in the congregation, which, accordingly, must approve major matters relating to faith and practice” (Geisler 2011, 1131). The writer sees advantages and disadvantages to this form of government. Positively speaking, all members have an equal vote. Every member is important. On the negative side there might be certain things that should be kept confidential as it relates to an individual. If the church is to make a decision concerning assisting or bring aid to an individual, the entire church would know

about it. Also, quick decisions could have devastating results. For example, an untruth about the present pastor could become a popular voting issue as to “vote the pastor out.” Later, the truth could come out that the pastor withheld certain things in order to not bring additional hurt to the church.

### **Five-Fold Ministry of the Church**

At this point it is vitally important that we recognize that Jesus is the head of the church. It belongs to Him. He shed His blood in order that people could accept Him by faith through grace and experience Salvation. As is recorded in Ephesians, “For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast” (Eph 2:8-9). There are a variety of offices within the New Testament Church. Some of the most common are found in Ephesians:

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ (Eph 4:11-13).

From this “Five-Fold” ministry outline we will make our comments. The primary office in regard to this study is the office of pastor-teacher.

Originally, the apostles were those who were followers of Jesus. One of the qualifications for the office of apostle was that the person had been with Jesus and had experienced His presence prior to His ascension (Acts 1:21-22). Some would say that the apostle Paul would be disqualified. However, the apostle Paul testified of seeing Jesus on the road to Damascus. Certainly, if his apostleship is seriously questioned he provides an adequate defense coupled with much missionary fruit. Grudem explains the following:

“The two qualifications for being an apostle were (1) having seen Jesus after His resurrection with one’s own eyes (thus being an ‘eyewitness of the resurrection’), and (2) having been specifically commissioned by Christ as his apostle” (Grudem 1994, 906).

Prophets were ones who spoke the oracles of God. They were “forth-tellers.” They would speak of the coming days of God’s unfolding plan. This is not to be mistaken as what is commonly referred to as “fortune-telling.” That would be contradictory to the Old Testament law that forbade its practice (Dt 18:9-12). In the New Testament a lady was delivered from “fortune-telling” (Acts 16:16-19). The prophet was called by God to preach the Word of God. The prophet would speak of the coming judgment and the need for repentance. In the New Testament we find John the Baptist operating in this role (or office) (Luke 1:13-17).

Evangelists were ones that spread the “Good News or Gospel” of Jesus and challenged people to make a decision for Christ. God would use the Evangelist to tell people about the life, death, burial, resurrection of Jesus and God’s Redemptive plan for fallen humanity. As in Romans, “for all have sinned and fall short of the glory of God” and later we find, “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord” (Rm 3:23, 6:23). It should be stressed that the work of salvation has been done by Jesus and that salvation of lost souls does not rest in the ability of the Evangelist. Nor, does it depend on the lost person’s ability to come to God. In his book *Christ, Baptism, and the Lord’s Supper: Recovering the Sacraments for Evangelical Worship*, author Leonard J. Vander Zee states the following:

The proclamation of the gospel is not the offer of salvation, it is the declaration of God’s saving work on behalf of every human being. Faith is not the acceptance of Jesus Christ as merely your personal Savior, as though you were given something to put, like change in your desk drawer. Faith joyfully trusts in what

God has done in Christ, for you and for the whole world (Vander Zee 2004, 50-51).

Some link the office of Pastor and Teacher together. It should be noted that a Pastor does teach the flock and therefore this linkage does find merit. In *The Expositor's Bible Commentary*, commentator A Skevington Wood states the following: "Pastors and teachers are grouped together in such a way as to suggest that the two roles are regarded as complementary and often coordinated in the same person" (Gaebelein 1978, 58). The Pastor (or sheep herder) was one that watched the sheep. He was the one that would care for the individual and corporate needs of the sheep (Lk 15:4-7). Within the church the Pastor would feed the sheep with the Word of God and be called teacher (John 20:15-17). He would look after the sheep spiritually and nurture them in the faith. He would provide care to the sick and wounded (Ps 23:1-6). The Teacher would expound upon the Word of God and finds ways to communicate its message (1 Pt 5:2-4).

### **Deacons**

Now we come to an office known as the office of Deacon. The word deacon is found in the New Testament only twice (Phil 1:1; 1 Tm 3:8-13). However, the Greek word, *diakonos*—translated as servant and considered to be deacon—is found thirty times. The idea of deacon is one who waits on tables as a religious official (Acts 6:1-7). We find the first mention of deacon in the book of Acts. The office of deacon in the New Testament refers to those who were called upon to serve temporal needs so that the apostles could devote themselves to the ministry of the Word. The office of deacon is often misunderstood in today's church. The writer believes that the misunderstanding could be the result of deacons becoming more like executives of the church rather than

servants of the church. In his book *The New Testament Deacon: The Church's Minister of Mercy*, writer Alexander Strauch states the following: "In too many churches, deacons merely sit on an executive board and make decisions. They are board-deacons, not servant-deacons." (Strauch 1992, 77). The deacons are not biblically described as the rulers of the church. On the contrary, they are generally described as servants of the church. The following description is recorded in Acts 6:1-6:

In those days when the number of disciples was increasing, the Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. So the Twelve gathered all the disciples together and said, 'It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.' This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. They presented these men to the apostles, who prayed and laid their hands on them. So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith (Acts 6:1-7 NKJV).

### **The Protestant Reformation**

The foundation of the Pentecostal movement – from which the NCIPHC has its roots – began with the theology of Martin Luther (1483-1546). Luther brought people to the reality that salvation is a gift of God; received by faith alone; and, is not based on or the result of works. Further, Luther taught that the just shall live by faith alone – *Sola Fide* (Rm 1:17). Luther entered a Catholic monastery with a desire to pursue a righteous life. He eventually became frustrated with a system of merit known as indulgencies. He believed that the church had become corrupt and as a result, issued his ninety-five theses. In their book *Who's Who in Christian History*, editors J. D. Douglas, Philip W. Comfort, and Donald Mitchell state the following:

In 1517, Luther was aroused when just across the border from Saxony John Tetzel preached and indulgence in which crude theology was accompanied by the crassest materialism. In protest Luther rapidly drew up ninety-five theses for debate, which he posted on the door of the Castle Church on October 31, 1517. When translated and widely circulated, these theses brought an explosion of anti-church feeling that wrecked the indulgence. Given practical application in this way, Luther's theology could no longer go unnoticed, and he came at once under ecclesiastical pressures ranging from attempts at intimidation to promised favors for compliance (Douglas, Comfort, Mitchell 1992, 433-434).

In his book *Turning Points: Decisive Moments in the History of Christianity*, author Mark A. Noll quotes Luther as he was asked to recant his statements but stood firm stating the following:

Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscious is captive to the Word of God. I cannot and I will not retract anything, since it is neither safe nor right to go against conscious (Noll 2000, 154).

Luther's actions lit flames among others and he became known as the Father of the Protestant Reformation. In his book *A Brief History of the Pentecostal Holiness Church*, author Dr. A.D. Beacham, Jr. states the following:

Luther's dictum of justification became the chief theological cornerstone for Protestant churches. There was also a renewed emphasis on the authority of Scripture; and with John Calvin, a revival of discipleship. While the post-reformation period is a mixture of shame and grace, the foundation point remains a cardinal point of Pentecostal Holiness theology. The eighth article of the church states: We believe, teach, and firmly maintain the scriptural doctrine of justification by faith alone (Romans 5:1) (Beacham, Jr. 1983, 13).

### **The Wesleyan-Holiness Movement**

John Wesley (1703-1791) was born in England and attended Oxford College. He founded and was known as the father of the Holy Club, which eventually became a defining element of Methodism. Douglas, Comfort, and Mitchell state the following:

These earnest young men caused a sensation at Oxford by frequently meeting together for Bible study, communion, and prayer. They were derisively referred to as the Holy Club, Sacramentarians, Bible moths (feeding on the Bible moths on cloth), Bible bigots, and Methodists. John was called the ‘curator’ or ‘father’ of the Holy Club (Douglas, Comfort, Mitchell 1992, 709).

Wesley ventured to Georgia in America to an attempt to convert the Indians. His failed missionary journey led him to a deep commitment to Jesus through the ministry of the Moravians (Synan 1997, 4). While back in London – on Aldersgate Street – he read Luther’s writings on the book of Romans. The reading, the awareness of his sin, and the offer of salvation led him to accept Jesus as Lord and Savior of his life. This became known as his “Aldersgate” experience wherewith he found his heart “strangely warmed.” Later he would experience a purifying power of perfection (sanctification) that became known as his “Fetters Lane” experience. It was from this experience that holiness has its roots. The message of salvation and holiness was preached throughout North America. The Methodist Church emerged from this movement. Vincent Synan states the following: “When the American Methodist Church was formally organized at the famous Christmas Conference in Baltimore in 1784, the leaders sent by Wesley to effect the organization were Francis Asbury and Richard Wright (Synan 1997, 8).

### **The Pentecostal Movement**

The origin of the Pentecostal Movement in America is Topeka Kansas. It was there, in a small Bible school conducted by a Methodist evangelist named Charles Fox Parham (1873-1929), that Agnes Ozman (1870-1937) received the Pentecostal baptism with the Holy Spirit accompanied by speaking in tongues (Gardner 2013, 15). Synan records the following:

By December 1900, Parham had led his students through a study of the major tenets of the holiness movement, including sanctification and divine healing. When they arrived at the second chapter of Acts they studied the events that transpired on the day of Pentecost in Jerusalem, including speaking in tongues. At this juncture, Parham had to leave the school for three days on a speaking engagement. Before leaving, he asked his students to study their Bibles in an effort to find the scriptural evidence for the reception of the baptism with the Holy Spirit. Upon returning he asked the students to state the conclusion of their study, and to his ‘astonishment’ they all answered unanimously that the evidence was ‘speaking with other tongues.’ This they deduced from the four recorded occasions in the Book of Acts when tongues accompanied the Baptism with the Holy Spirit. Apparently convinced that this conclusion was a proper interpretation of the Scriptures, Parham and his students conducted a watch night service on December 31, 1900, which was to continue into the New Year. In this service, a student named Agnes N. Ozman requested Parham to lay hands on her head and pray for her to be baptized with the Holy Ghost with evidence of speaking in tongues. It was after midnight and the first day of the twentieth century when Miss Ozman reportedly began ‘speaking in the Chinese language’ while a ‘halo seemed to surround her head and face.’ Following this experience, Ozman was unable to speak in English for three days, and when she tried to communicate by writing, she invariably wrote in Chinese characters. This event is commonly regarded as the beginning of the modern Pentecostal movement in America (Synan 1997, 90-91).

The flames of Pentecost could not be contained as the fire spread to Azusa Street in Los Angeles, California in 1906. It was there that William Seymour, a black holiness evangelist, led revival services where thousands experienced the baptism with the Holy Spirit with the evidence of speaking in tongues (Gardner 2013, 15). This outpouring spread throughout the United States and many Pentecostal denominations were established. Pentecost found its way to NC through the preaching ministry of Rev. G. B. Cashwell who had visited Azusa Street. In his book *The Charismatic Century: The Enduring Impact of the Azusa Street Revival*, author Jack W. Hayford states the following:

Like many holiness groups at the time, the Pentecostal Holiness church preached the radical holiness gospel of Jesus as Savior and Sanctifier, and also taught divine healing, and the premillennial second-coming. The group was ripe for the

Pentecostal message and G.B. Cashwell was so stirred by the news of the Azusa Street revival that he decided to go to California to see it for himself. Like Crumpler, Cashwell left the Methodist Church to pursue a more ‘apostolic’ Christian experience. After arriving in Los Angeles and going to the Apostolic Faith Mission, Cashwell’s Southern racist roots almost made him leave. In the meeting he attended there were few whites present. He was forced to face down his own prejudices if he wanted to experience his ‘Pentecost.’ After attending several meetings, Cashwell humbled himself and requested that William Seymour pray for him to be baptized with the Holy Spirit. Seymour and a group of African-Americans gathered around Cashwell and he was Spirit baptized and spoke in tongues. Cashwell returned to Dunn, North Carolina, and immediately rented a building to hold revival meetings. He intended to make his meetings an Azusa Street East and that’s what they became (Hayford 2006, 113).

In 1907 a historic meeting was held in Dunn, NC where many leaders in the holiness movement experienced the Pentecostal baptism with the Holy Spirit accompanied by speaking in tongues (Gardner 2013, 17-18).

### **Growth of The North Carolina International Pentecostal Holiness Church**

The Pentecostal Holiness Church was first organized in 1898 in Goldsboro, NC and today this congregation, known as “The First Church” is the oldest IPHC congregation within the denomination. Gardner records the following:

In a historic meeting in Dunn, North Carolina, in January 1907, Cashwell led many of the leaders of the Southern Holiness Movement into the Pentecostal experience. Soon both the Holiness Church of North Carolina and the Fire-Baptized Holiness Church embraced the doctrine of the baptism in the Holy Ghost, evidenced by speaking in tongues. In the next few years a strong feeling arose among the members of both organizations that the two groups should unite. Both were preaching the same basic doctrines, were operating in the same territory, and had experienced a growing fellowship over the years. After taking several preliminary steps during 1909 and 1910, these two groups consolidated in 1911. The merger took place on January 30, 1911, in the octagon-shaped Pentecostal Holiness Church building at Falcon, North Carolina (Gardner 2013, 18).

The IPHC has had fifteen general superintendents. The following table lists nineteen superintendents and includes those who served before the consolidation/merger of 1911 (Gardner 2013, 28):

**Table 3.1**

LIST OF IPHC GENERAL SUPERINTENDENTS

<b><u>Fire-Baptized Holiness Church:</u></b>	
Benjamin Hardin Irwin	1898-1900
Joseph Hillery King	1900-1911
<b><u>Pentecostal Holiness Church of North Carolina:</u></b>	
Ambrose Blackmon Crumpler	1898-1908
A. H. Butler	1908-1911
<b><u>International Pentecostal Holiness Church:</u></b>	
Samuel Daniel Page	1911-1913
George Floyd Taylor	1913-1917
Joseph Hillery King	1917-1946
Daniel Thomas Muse	1937-1950
Joseph Alexander Synan	1945-1969
Hubert Talmage Spence	1945-1946
Paul Franklin Beacham	1946-1949
Thomas Alexander Melton	1946-1953
Oscar Moore	1953- 1957
Julius Floyd Williams	1969-1981
Leon Otto Stewart	1981-1989
Bernard Edward Underwood	1989-1997
James Daniel Leggett	1997-2009
Ronald W. Carpenter, Sr.	2009-2012
Arthur Douglas Beacham, Jr.	2012-

There is an apparent overlap of general superintendents serving between the years of 1945 and 1953. During these years there were four regions each with it's own general

superintendent. When the list of superintendents was produced it was decided by the council of Bishops to include all the general superintendents.

Though the IPHC was relatively small in comparison to other Pentecostal denominations, by the mid-century the IPHC had grown to 55,000 (Synan 1998, 230). The IPHC in the United States experienced an explosion in its membership during the 1990s with a total of 170,164 members and 1,675 churches (Synan 1998, 321). The growth was anticipated and prophesied by five men who gathered in Oklahoma in December 1983 and charted a plan, “Target 2000” that would lead the denomination to quadruple its membership by the year 2000 (Synan 1998, 296). Gardner states the following:

The decade ending in 2000 was the decade of fastest growth for the church in the United States, with a gain of 72,000 members. Nearly three quarters of the new members were the result of church plants. During the 2001-2004 quadrennium, 493 churches were reported (an average of 123 per year). This means the fellowship began more than two churches each week. The net increase in total churches was 152. Those new congregations accounted for 34,540 new members at the end of 2004 (Gardner 2013, 23).

The writer is excited about the past and ongoing growth of the IPHC and believes the denomination as a whole is healthy and thriving.

According to the table below, the NCIPHC over the years has experienced significant growth in churches and in membership. The writer attributes the growth of the NCIPHC because of the blessings of God and through the hard work of its leaders. The writer believes the best days of growth for the NCIPHC are on the horizon. However, he believes these are critical days and in his opinion, it is a time that the NCIPHC leadership should prayerfully consider NCD as a diagnostic and prescriptive tool. The following

statistical chart provides a dashboard view of the NCIPHC growth (per reporting churches):

**Table 3.2**

STATISTICAL RESEARCH OF THE NCIPHC  
NR = NO RECORDS OR INACCURATE RECORDS)

<b>Year</b>	<b>churches</b>	<b>avg. SS attendance</b>	<b>membership (end of year)</b>	<b>avg. worship attendance</b>
1907	35	Pentecostal Holiness Church of NC		NR
1908	34	NR	NR	NR
1909	42	NR	NR	NR
1910	39	NR	NR	NR
1911	49 36	NR	NR	NR
(Merger of the Pentecostal Holiness Church of NC and Fire-Baptized Holiness Church)				
1912	58	NR	NR	NR
1913	60	NR	NR	NR
1914	58	NR	NR	NR
1915	76	NR	NR	NR
(NC 54 and WNC 22 - Split into two Conferences (NC and Western NC))				
1916	48	NR	NR	NR
(SC Churches split to start SC Conference)				
1917	51	1,657	1,194	NR
1918	54	1,684	1,243	NR
1919	55	1,663	1,300	NR
1920	54	2,283	1,326	NR
1921	54	1,534	1,359	NR
1922	55	1,948	1,347	NR
1923	58	1,874	1,460	NR
1924	58	1,987	1,528	NR
1925	61	2,286	1,580	NR
1926	66	2,410	1,633	NR
1927	64	2,408	1,803	NR
1928	65	2,443	1,840	NR
1929	62	2,399	1,795	NR
1930	65	2,429	1,780	NR
1931	65	2,645	1,918	NR
1932	67	3,244	2,256	NR
1933	67	3,293	2,191	NR

1934	70	3,256	2,095	NR
1935	72	2,972	1,918	NR
1936	72	2,846	1,888	NR
1937	72	3,052	1,903	NR
1938	74	3,255	2,024	NR
1939	77	3,225	2,112	NR
1940	76	3,203	2,208	NR
1941	76	3,178	2,310	NR
1942	80	2,967	2,316	NR
1943	80	3,156	2,529	NR
1944	84	3,087	2,680	NR
1945	88	3,350	2,803	NR
1946	87	3,480	2,791	NR
1947	90	3,817	2,942	NR
1948	96	3,999	3,252	NR
1949	100	5,354	3,930	NR
1950	107	6,040	4,600	NR
1951	108	6,737	4,995	NR
1952	119	7,628	5,373	NR
1953	121	8,594	5,624	NR
1954	126	9,522	6,044	NR
1955	130	9,924	6,202	NR
1956	134	10,320	6,406	NR
1957	137	10,723	6,770	NR
1958	140	10,759	7,069	NR
1959	140	10,806	7,311	NR
1960	145	10,228	7,353	1,346
1961	144	11,211	7,745	1,731
1962	148	11,429	8,138	1,992
1963	155	11,545	8,465	2,474
1964	159	11,687	8,784	2,298
1965	163	12,356	9,247	2,202
1966	162	12,210	9,450	2,064
1967	163	12,410	9,655	2,377
1968	162	12,175	9,931	2,080
1969	159	11,930	9,919	2,121
1970	159	11,482	10,211	2,100
1971	158	11,224	10,922	2,314
1972	157	11,848	11,556	1,643

1973	157	12,425	12,021	2,442
1974	156	12,481	12,885	2,621
1975	156	13,381	13,212	2,910
1976	156	13,161	13,780	2,966
1977	156	12,963	14,186	4,045
1978	158	13,313	14,155	2,496
1979	156	15,335	14,669	7,713
1980	155	13,385	15,317	3,762
1981	156	13,292	15,841	3,326
1982	NR	12,912	16,285	3,874
1983	NR	NR	NR	NR
1984	NR	NR	NR	NR
1985	161	11,773	17,184	5,124
1986	160	NR	17,534	4,752
1987	161	11,668	16,406	9,973
1988	160	11,758	18,241	10,165
1989	161	11,596	17,747	NR
1990	165	11,980	19,069	NR
1991	167	12,212	18,762	NR
1992	164	11,933	19,326	13,977
1993	165	11,594	20,719	12,638
1994	165	11,750	21,483	14,327
1995	166	11,146	21,393	13,632
1996	168	9,980	21,042	13,734
1997	168	9,538	21,110	14,068
1998	168	10,524	23,066	15,614
1999	168	9,573	21,397	14,058
2000	166	9,513	21,629	14,411
2001	164	9,964	17,206	12,449
2002	164	8,429	22,388	14,814
2003	162	10,107	24,645	16,221
2004	161	10,023	24,876	16,234
2005	192	11,116	26,912	17,991
2006	198	11,530	28,055	19,492
2007	198	9,033	22,023	13,467
2008	221	12,137	30,238	20,678
2009	252	12,087	30,782	21,962
2010	249	11,966	31,245	21,972
2011	242	12,412	31,487	23,015

2012	236	11,734	31,263	21,920
2013	229	9,629	28,021	18,391
2014	223	11,141	30,942	21,272
2015	(Not Yet Released)			

The writer observed that in the 2011 NCIPHC Minutes there was a wording change in the statistical reporting section from the words “Sunday School” to “Systematic Bible Study” (NCIPHC Minutes 2011). In the writer’s opinion this change was brought about because traditional SS is on the decline among NCIPHC churches. Some NCIPHC churches have moved SS to another time (i.e., Sunday evening or Wednesday evening) and some have done away with SS altogether. In the writer’s opinion SS should be encouraged since it is a “holistic small group.” The writer has also observed that in the mid-90’s the NCIPHC had a focus on planting new churches and many of those churches are Hispanic. The writer is concerned that though this is important Kingdom work it may have clouded the statistical reporting of the Anglo churches making the overall report look like the Anglo churches are not declining. The writer believes there should be more accurate records of older churches to ensure they are not overlooked in the “big picture.”

Even with the growth of the NCIPHC, the writer is concerned that some churches are declining and are in need of assistance. Rev. Jim Whitfield shared the following in his 2011 Conference Superintendent’s Report:

What is the state of the North Carolina Conference? Numerically, we closed the year with 242 churches, with 31,487 members and 23,015 in average attendance.

- Seventy-eight (78) churches increased in membership with an average of 13.2 members per month. We need this exact number of increase by all our churches to reach our 2020 vision.
- Seventy-two (72) churches had a decrease in membership, an average of 15.7 per church.
- Ninety-two (92) churches showed no loss or gain.

- Forty-two percent (42%) of the churches reported a gain in average attendance.
- Sixty-seven percent (67.8%) of our churches either lost members or remained the same. The national average in the USA is above 85% of the churches that are plateau or declining (NCIPHC 2011 Minutes, 86).

The above reflects only the NCIPHC churches that reported to the conference. According to the above report the overall condition of the NCIPHC reflects that it is not healthy and growing. Thirty-two percent of the NCIPHC churches are growing. Thirty percent of the NCIPHC churches are declining. Thirty-eight percent are neither growing nor declining (i.e., plateaued). The question is what is being done to address this unhealthy diagnosis?

Whitfield states the following plan:

What are we going to do about it?

- We are connecting pastors and churches, which are experiencing turn around and growth, with those pastors and churches who want to turn their church from a plateau or dying direction.
- We are challenging our ministers and people not to let one of God's churches die on their watch.
- We are pouring vision and mission into the minds and hearts of our people. We are praying for the Kingdom power for a Kingdom harvest.
- This is my personal part of the total vision of the Conference.

The vision for the conference is to grow from 242 churches to 325 and from 31,257 members to 58,000 members by 2020 for this tribe of Kingdom of God (NCIPHC 2011 Minutes, 86-87).

The writer agrees with Whitfield in the above plan. However, he would add to the first point connecting pastors and churches with church health principles and resource materials.

The leader of the NCIPHC is the superintendent and holds the honorary title of Bishop. There have been twelve Bishops of the NCIPHC since 1900. Five of the twelve are still living and serving within the IPHC. Rev. James Leggett serves as president of Holmes Bible College, an IPHC learning institution, in Greenville, SC. Rev. T. Elwood

Long serves as the pastor of Shiloh PHC within the NCIPHC. Rev. D. Chris Thomson serves as the executive director of Evangelism USA and vice chairman of the IPHC. Rev. Jim Whitfield having just ended his term continues to teach within the NCIPHC School of Christian Ministry. Currently, the superintendent of the NCIPHC is Rev. Danny Nelson. The following table lists the NCIPHC superintendents and their years of service:

**Table 3.3**

**LIST OF NCIPHC CONFERENCE SUPERINTENDENTS**

<b>NAME:</b>	<b>YEARS SERVED:</b>
Rev. A.B. Crumpler:	1900-1908
Rev. A. H. Butler:	1908–1917
Rev. F. M. Britton:	1917-1918
Rev. C.B. Strickland:	1918-1923
Rev. Jerome Hodges:	1923-1941
Rev. W. Eddie Morris:	1941-1965
Rev. J. Doner Lee:	1965-1986
Rev. James D. Leggett:	1986-1989
Rev. T. Elwood Long:	1989-2000
Rev. D. Chris Thompson:	2001-2009
Rev. Jim Whitfield:	2009-2015
Rev. Danny Nelson	2015 -

Whitfield states the following:

What else are we doing to keep this conference vibrant, fruitful, and productive in the Kingdom?

- (A) We realize it is easier to have a baby than to have a resurrection. Brothers Danny Nelson, Luis Avila, and Kevin Robinson are committed to birthing new churches through the region.
- (B) We have connected with Dynamic Church Planting International (DCPI) for training our pastors and church leaders in the enterprise of birthing new churches and growing them for God. They will be churches of diversity with life, vision, and mission propelling them into the harvest fields all around us.

(C) We are strategizing at the conference office (Conference Ministry Center) to be prepared with personnel and facilities to accommodate an increase of people and churches to efficiently administrate the oversight of God's harvest He will entrust to this conference (NCIPHC Minutes 2011, 87)

The writer believes the implementation of church health principles as described by NCD is one method to prevent the further decline and death of NCIPHC churches. In the writer's opinion there should be a fulltime staff position at the "Conference Ministry Center" with a job description focusing on initiating church health. Sadly, the following year showed a continued decline of churches, members, and attendance in the NCIPHC. Whitfield states the following: "As of December 2012, we had 236 churches (10 closed: 9 Hispanic and 1 Anglo; 7 new Hispanic church plants and 1 new Anglo; 4 transferred to other conferences) 31,263 members with an average attendance of 21,920" (NCIPHC 2012 Minutes, 22). The above reflects that from 2011 to 2012 the NCIPHC lost six churches, 224 members, 678 in average Sunday School attendance, and 1,095 in average worship attendance. Whitfield's plan was put into action by connecting pastors of plateau churches with pastors of healthy churches. He states the following:

We have ten coaching meetings bi-monthly with what I like to call 'a new breed of pastors'; pastors that are revitalizers of shrinking churches. My passion is to see new churches born and to see churches healed, healthy, and growing. I have an on-going dialogue with the Lord of the Church that is centered around two questions: (1) How to get our churches focused on the main thing and (2) How to get unsaved people interested in salvation through Jesus Christ (NCIPHC 2012 Minutes, 22).

The writer sees himself as one of the above mentioned "revitalizers" and was a member of a coaching group. The group was extremely beneficial and empowering. However, in the writer's opinion the coaching groups did not focus on the problem of church health as much as the health of the pastor. Whitfield in his report on August 1, 2014 at the NCIPHC Quadrennial Conference stated the following:

Our first goal was to revitalize plateaued and declining churches. Thirty-seven (37%) percent of our churches are stronger than they were 4 years ago. My goal was to have 50% of our churches stronger but, we missed it by 13%. We gave it a great effort and received excellent cooperation from our pastors and churches (NCIPHC 2013 Minutes, 22).

The writer believes the NCIPHC is moving in the right direction and is positioned for a more concrete plan to address the problem of declining and dying churches. The writer would like to see more “one-on-one” coaching relationships offered through the NCIPHC conference rather than a group coaching. The writer has noticed that the coaching group of which he was a member ceased to meet when there was a change in NCIPHC conference leadership. The writer would like to see a fulltime position at the NCIPHC conference specifically for educating, edifying, and empowering pastors to implement church health principles in their respective ministries.

### **The Origin and Basics of Natural Church Development**

During the 1990’s Christian A. Schwarz began to research what church growth principles produced healthy churches. His research began with 1,000 churches in thirty-two countries, on six different continents, with varied denominational affiliation, language, tradition, and doctrinal stance. As illustrated, the research has now exceeded 45,000 churches, seventy countries, and six continents (Schwarz 1996, 19). Schwarz’s goal was to determine key factors among numerically growing and declining churches. He discovered that church growth is best facilitated through church health. What does Natural Church Development mean? Schwarz offers the following: “Releasing the divine growth forces by which God himself grows his church.” (Schwarz 1996, 13) Schwarz states the following: “The term ‘growth automatism’ is at the heart of our definition of

‘natural church development’ (Schwarz 1996, 12). NCD is based on an organic paradigm that utilizes the following three key methodologies:

- Scripture/Revelation;
- Nature;
- Empirical Research.

The first key methodology is Scripture/Revelation. The second key ingredient is nature (metaphorically seen throughout Scripture). The third methodology is empirical research. The research of Schwarz continues today through NCD as churches participate in the church survey process. Schwarz believes that nature is a valid backdrop for discerning truth and that every organism in the universe will grow, thrive, and multiply when the environmental factors are suitable (Schwarz 1996, 9).

### **Understanding the Biotic Principles of NCD**

The “all-by-itself” principle is a phrase used by Christian A. Schwarz to describe the natural growth which occurs to a church when its biotic or organic principles are released. Schwarz states the following:

The natural approach: the ‘organism’ model, it is not made by assembling prefabricated pieces. The church is a living organism therefore it has biotic potential. The result of this biotic potential is growth and multiplication. Living things grow and reproduce. A single cell begins to divide – first rapidly, later more slowly. In this way, a complex organism begins to develop; the outcome of this process is an individual with a distinct identity (Schwarz 1996, 67).

The following six biotic principles guide the methodology of NCD:

- Interdependence;
- Multiplication;
- Energy Transformation;
- Multi-Usage;
- Symbiosis;
- Functionality.

Interdependence is the principle which understands the church is a complex organism with many parts (individual). In his course, DCOR 702 Vision, Mobilization, and Management at Regent University, professor Dr. James Flynn makes the following comments:

Creation shows interdependence at every glance. The way the parts work together is more important than the parts themselves (i.e., brain without the body). The church is a complex organism with many parts (individuals). As one acts as a single element it affects every other part of the whole for good or bad. Every action or lack of action has a simultaneous effect on the whole. When one part is sick, it reduces the health of the whole. A healthy church is the sum total of a collection of healthy individuals and families. Church strategy and thinking must take interdependence into consideration at every juncture. Clearly defined sub-structures with strategic interdependence designed into them is a sign of healthy church planning and design (Flynn DCOR 702: Natural Church Development PPT, 2014).

All living things are composed of individual live units. Each plays a specific role for the whole and each unit is dependent upon the other for survival, growth, and reproduction (i.e., human body, ant colony, society, etc.). (Rm 12:5, 1 Cor 12:26, Eph 4:26)

Multiplication is the principle which understands each living thing moves toward reproducing itself if its health and disease are minimized (Gn 1:22, 28; Jn 15:5, 8; Mt 28:19). Flynn makes the following comments:

Unlimited growth is unnatural and harmful for living organisms due to inefficiency and lack of resources (human body). Every organic thing reaches its potential for growth at an optimum level – so do churches. Reproduction through multiplication is the natural results of organic growth for all organisms, including the church. Big churches are not the goal – healthy fruitful ones are, regardless of size – optimum size varies with the individual organism! Small churches do not necessarily mean stagnation or problems... There is a clear correlation between the health of the church and the number of churches it has birthed. There is no clear correlation of health between small and large numerical standing in the church (i.e., Christ and his disciples) (Flynn DCOR 702: Natural Church Development PPT, 2014).

Energy transformation is the principle which understands living things change, grow, and move in manners that follow the path of least resistance and energy expenditure. Flynn states the following: “Opposing forces can be harnessed for the good of the organism if the force and energy are merely redirected (i.e., Aikido, Ju-jitsu)” (Flynn DCOR 702: Natural Church Development PPT, 2014). This is illustrated throughout Scripture (i.e, Paul and the “unknown god” in Acts 17). We do know all that happens both good and bad are ultimately harnessed for the glory of God (Rm 8:28). One way to effectively utilize energy is invite new converts to join in with the church’s evangelistic efforts. This redirects their zeal and immaturity into positive energy for reaching others with the gospel.

Multi-usage is the principle that helps us understand that God has designed in his wisdom to have multiple uses for individual parts of an organism. Flynn makes the following comments: “Leaders can invest their energy in only leadership or they can invest some of it forming new leaders as well as leading. On the job experience under a mentor is a healthy paradigm. Jesus gave on-the-job training to his disciples rather than a lecture on leadership” (Flynn DCOR 702: Natural Church Development PPT, 2014).

Symbiosis is the principle which helps us understand that God has designed nature so that things must cooperate in order to survive which results in mutual and individual benefit. Flynn makes the following comments: “In nature, two dissimilar organisms often live in cooperation with each other to produce a synergistic system that acts as a whole and benefits the parts at the same time (i.e., bee colony, ant colony, systems of the body, parts of society)” (Flynn DCOR 702: Natural Church Development PPT, 2014). When there is competition among the individual ministries or if there are

factions within the church it has the potential to drain resources needed for the overall health of the church. If a ministry dominates it can produce an unhealthy balance. When each individual ministry is developed to work in cooperation with other ministries it produces unity within the overall system.

Functionality is the principle which helps us understand things work well and are beneficial are selected over things that are less efficient and don't work well. Flynn makes the following comments: "Every part of God's creation has a specific design and function. That which is useful builds up (edifies) the church and its members" (Flynn DCOR 702: Natural Church Development PPT, 2014).

### **Theological Paradigms of NCD**

There are two basic theological paradigms of church health. They can be viewed as opposing poles. The first is organic and spiritualist. The second is technical. Schwarz states the following:

The problem with both dualistic and monotheistic thinking is that they blind us in one eye or the other. With these handicaps, try as we may, we cannot discern the full picture! Most Christians think either dualistically or monistically, spiritualistically or technocratically. They are unable to 'see' the bipolar position unless they receive the necessary glasses to help them (Schwarz 1996, 87).

The writer agrees there is a there is a tendency for Christians to view the church as either an organization or an organism when in actuality the church is both. Schwarz offers a bipolar concept (See previous quote) that brings balance between the two opposing poles and allows the church to perceive maximum health potential (Schwarz 1996, 85). The benefit of the "Dynamic Pole" is the release of organic health qualities as realized in the "all-by-itself" principle.

An improper balance between the two poles will affect the health of the church and create a clash between the spiritualistic and the technocratic. Balance between the two poles is essential in order for continued health and growth. The proper balance will stimulate and produce growth (Schwarz 1996, 93). Some of the dangers to the left include:

- Relativism;
- Eclecticism;
- Libertinism;
- Spiritualism;
- Docetism;
- Separatism;
- Individualism;
- Anarchism;
- Quietism.

Whereas some of the dangers to the right include:

- Dogmatism;
- Fundamentalism;
- Legalism;
- Sacramentalism;
- Monopolism;
- Clericalism;
- Universalism.

### **Biblical, Theological, and Historical Framework of NCD**

In this section, the writer will present a biblical, theological, and historical framework for each of the eight essential qualities of NCD. The primary Scriptural basis for NCD is the following parable of Jesus:

And He said, ‘The kingdom of God is as if a man should scatter seed on the ground, and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how. For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head. But when the grain

ripen, immediately he puts in the sickle, because the harvest has come' (Mark 4:26-29).

The writer's understanding of this passage is that the natural growth of the seed to the point of harvest is mysterious and a part of God's plan. In the *Tyndale New Testament Commentaries: Mark*, author R. Alan Cole states the following:

The sower's sleeping and rising day by day, and his ignorance as to how the seed grows, is but part of the human 'backcloth' of the parable and need not be spiritualized. But we may well compare the Lord's words to Nicodemus, the teacher of Israel: 'Thou... canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit' (Jn. Iii.8). The process of spiritual growth is 'natural' within the kingdom of God, but it remains a mystery to natural man (Cole 1961, 94)

After Schwarz's original empirical research was complete, the following eight essential qualities emerged from the research as most critical to church health, and growth, as well as successfully addressing the issue of plateauing, and decline:

- **Empowering Leadership** – Are your leaders focused on equipping believers for ministry?
- **Gift-Based Ministry** – Are tasks in your church distributed according to the criterion of gifting?
- **Passionate Spirituality** – Is the spiritual life of the church members characterized by passion?
- **Effective Structures** – Do the structures of your church contribute to growth?
- **Inspiring Worship Service** – Are your worship services an inspiring experience for the members?
- **Holistic Small Groups** – Do the small groups address the life issues of their members?
- **Need-Oriented Evangelism** – Are the evangelistic activities related to the needs of those you are trying to win?
- **Loving Relationships** – Are the relationships of the members characterized by love? (Schwarz 2005, 88)

Schwarz concluded that these eight essentials are the qualities that foster health in the life of a church. If each of the eight essentials are at sufficient measurable levels (factor 65%+), churches will have a 99.4% chance of growing numerically (Schwarz 1996, 40).

The research continues with every church that submits a completed survey package. Each completed survey package is analyzed through a computer program which generates a church profile. Schwarz describes... “CORE uses a built-in ‘world formula’ to calculate an individual church profile for each church. This formula is based on the survey results of more than five thousand churches which are compared to the data of each local church that is being analyzed” (Schwarz-Schalk 1998, 21).

### **Essential Quality One: Empowering Leadership**

The Scriptural basis for Empowering Leadership is found in the following passages: Exodus 18:13-26; Ephesians 4:11-16; and 2 Timothy 2:1-2. The following is recorded in the book of Exodus:

And so it was, on the next day, that Moses sat to judge the people; and the people stood before Moses from morning until evening. So when Moses' father-in-law saw all that he did for the people, he said, ‘What is this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?’ And Moses said to his father-in-law, ‘Because the people come to me to inquire of God. When they have a difficulty, they come to me, and I judge between one and another; and I make known the statutes of God and His laws.’ So Moses' father-in-law said to him, ‘The thing that you do is not good. Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you; you are not able to perform it by yourself. Listen now to my voice; I will give you counsel, and God will be with you: Stand before God for the people, so that you may bring the difficulties to God. And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do. Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear the burden with you. If you do this thing, and God so commands you, then you will be able to endure, and all this people will also go to their place in peace.’ So Moses heeded the voice of his father-in-law and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. So they judged the people at all

times; the hard cases they brought to Moses, but they judged every small case themselves (Ex 18:13-26).

The writer believes empowering leadership is a form of delegation. However, it is delegation with supplying the resources for success. In *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty, Old Testament*, editors John F. Walvoord and Roy B. Zuck state the following:

Jethro observed that much of Moses's time was taken up in answering disputes and inquiries as the **judge of the people**, who sought through him (their prophet, Deut. 34:10) to know **God's will**. Because of this work overload which **Moses** was trying to do all by himself (**Why do you alone sit as judge? ...You cannot handle it alone**, Ex. 18:14, 18) Jethro warned that Moses would become over exhausted. Also, the **people** would be worn out (v. 18), waiting for their turns to present their cases. Wisely, Jethro urged **Moses** to delegate some of his responsibilities (Walvoord and Zuck 1985, 136).

The writer sees the job of a New Testament leader as outlined in Ephesians, is to equip others for the work of the ministry (Eph 4:11-16). Paul wrote the following to the church at Ephesus:

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 — from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love (Eph 4:11-16).

In his book, *Exploring Ephesians & Philippians: An Expository Commentary*, author John Phillips states the following:

The gifts listed here are different from most of them mentioned in 1 Corinthians 12. There, for the most part, the gifts are bestowed on believers. Here, gifted believers are bestowed on the church. In 1 Corinthians the gifts are viewed

primarily from the standpoint of the local church. In Ephesians they are viewed from the standpoint of the universal church, the whole body (Phillips 1993, 117.)

The writer agrees with Phillips on this point. However, he does not agree with Phillips that the gifts mentioned in Ephesians 4 were foundational and that some are no longer in use. Phillips states the following:

The gifts of apostles and prophets were foundational (Eph. 2:20) and unique to the early church. We have missionaries (sent ones) and preachers today, but we do not have apostles and prophets. Those gifts were temporary and transitional, intended to help the church become established according to the Holy Spirit's plans (Phillips 1993, 117).

In *The Expositor's Bible Commentary: Volume 8* edited by Frank E. Gaebelin, writer A.

Skevington Wood states the following:

The aim of the ministries mentioned in v.11 is now disclosed. It is the equipment of all God's people for service. 'To prepare' (*pros ton kararitismos*) is 'to put right.' In surgery *karartismos* is applied to the setting of a broken bone (BAG, p. 419). In the NT the verb *katartizo* is used for the mending of nets (Matt. 4:21) and the restoration of the lapsed (Gal 6:1). It may, however, signify the realization of purpose the completion of what is already good as far as it goes (1 Cor 1:10; 1 Thess 3:10). Such preparation is in order to the work (*ergon*, sing.) of service (*diakonia*). This is what unites all the members of Christ's body from the apostles to the most apparently insignificant disciple (1 Cor 12:22). Christ himself set the example (Mark 10:45; Luke 22:27). It is by this means that the body of Christ will be consolidated (cf. Eph 2:21) (Gaebelin 1978, 58).

In his book *Renewal Theology: the Church, the Kingdom, and Last Things*, theologian J.

Rodman Williams states the following:

We should note several things. First, these ministries are *sovereign grants* from the ascended and reigning Christ for the equipping of His church. They are not the result of individual choices but come about through divine action. Second, the gifts are *persons* – apostles, prophets, etc. (and not activities such as prophesying, evangelizing, teaching) – who are given by Christ to the church for the equipping of the body of believers. The personal, exalted Christ provides persons for this critical task. Third, these gifts are *limited in number*: not every Christian shares in them. Unlike *charismata* gifts, in which all believers participate, these *domata* gifts are of the few (note the recurring word 'some'). Fourth, these equipping

ministries are *necessary to the continuing life of the church*. The fact that Christ ‘gave’ cannot refer only to the past, because the gifts are for the ongoing work of equipping the saints of all times and places for their work of ministry. Fifth, pastors and teachers are *more closely linked* than the other gifts. ‘Some’ each time precedes apostles, prophets, and evangelists, but does not do so in regard to teachers.’ It is likely that Paul is describing basically a single equipping ministry; however, the fact that the lists in Ephesians both pastors and teachers suggests that this ministry is composed of two closely related functions. (Williams 1992, 164).

Empowering leadership concentrates on empowering others in the church to express their individual gifts as they share in the work of the ministry (Eph 2:8-10, Lk 9:1-2, 6, and 10). Paul empowered Timothy with the following: “You therefore, my son, be strong in the grace that is in Christ Jesus. And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also” (2 Tm 2:1-2).

Empowering leadership grows out of an intimate relationship with God through the Person of the Holy Spirit which produces Christ-like character. In his book *Systematic Theology: An Introduction to Biblical Doctrine*, theologian and author Wayne Grudem states the following:

In the life of Jesus, we first see the new covenant power of the Holy Spirit at work. The Holy Spirit descends on him at his baptism (Luke 3:21-22), and after his temptation Jesus ‘*returned in the power of the Spirit into Galilee*’ (Luke 4:14). Then we begin to see what this new covenant power of the Holy Spirit will look like, because Jesus casts out demons with a word, heals all who are brought to him, and teaches with authority that people had not heard before (see Luke 4:16-44, et al). The disciples, however, do not receive this full new covenant empowering for ministry until the Day of Pentecost, for Jesus tells them to wait in Jerusalem, and promises, ‘*You shall receive power when the Holy Spirit has come upon you*’ (Acts 1:8). This was a transition in the lives of the disciples as well (see John 7:39; 14:17; 16:7; Acts 2:16). The promise of Joel that the Holy Spirit would come in new covenant fullness was fulfilled (Acts 2:16) as Jesus returned to heaven and then was given authority to pour out the Holy Spirit in new fullness and power (Acts 2:33). What was the result in the lives of the disciples? These believers, who had had an old covenant less-powerful experience of the Holy

Spirit in their lives, received on the Day of Pentecost a more-powerful new-covenant experience of the Holy Spirit working in their lives. They received much greater 'power' (Acts 1:8), power for living the Christian life and for carrying out Christian ministry (Grudem 1994, 770-771).

The writer believes that the power made available to the believer is to be released for ministry. One way this is accomplished is by empowering others. In his book *The 21 Irrefutable Laws of Leadership*, author John C. Maxwell states the following: "The people's capacity to achieve is determined by their leader's ability to empower" (Maxwell 1998, 126). Schwarz offers the following test question: "Is the ministry of the leaders focusing on equipping other Christians to serve" (Schwarz-Schalk 1998, 47).

James Flynn offers the following: "The key to leadership is empowering others to function in their gift and calling (Eph 2:8-10), thereby increasing the spiritual maturity base of the church for serving the Lord." (Flynn DCOR 702: Natural Church Development PPT, 2014) When people in the church are empowered they have a sense of satisfaction that their gifts are being used positively and they are fruit-producing members. Empowering leaders equip, support, enable, and mentor others to do the work of the ministry in the church (Eph 4:11-16). Flynn raises the following key questions related to empowering leadership in the church:

- Matched – Is the pastor matched properly to the congregation (i.e., values, culture, and personality)?
- Delegation – Does the leadership share the work of the ministry with the congregation?
- Gifting – Does the congregation have a deliberate way to help the members discover, develop, and be deployed in their area of gifting?
- Vision – Does the leadership have a clearly defined and articulated vision for the church and ministry and has it been communicated well to the congregation?

- Equipping – Does the leadership have a structured and defined mentoring and equipping mechanism to train individuals to the mature exercise of their gifts?
- Change – Is the leadership skilled in conflict resolution and leading the congregation through seasons of change? (Flynn DCOR 702: Natural Church Development PPT, 2014).

Schwarz states the following: “Interestingly enough, ‘empowering leadership’ is a relatively frequent minimum factor, particularly in growing churches with a high quality index. The reason for this is that in rapidly growing churches, the standards expected of leaders increase enormously.” (Schwarz-Schalk 1998, 47)

### **Essential Quality Two: Gift-Based Ministry**

The Scriptural basis for Gift-Based Ministry is found in the following passages: 1 Corinthians 12:4-11; Ephesians 4:11-16; and 1 Peter 4:10. Paul wrote the following to the church at Corinth:

There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills (1 Cor 12:4-11).

In *The Expositor's Bible Commentary: Volume 10* edited by Frank E. Gaebelin, writer W. Harold Mare states the following: “Paul goes on to declare that many spiritual gifts are given by the spirit for the total good or profit (*sympheron*) of his church. Different gifts are given different people – not all have the same gift (cf. 12:29, 30). The gifts given to each person are clearly intended to be used for the common good” (Gaebelin 1976, 262).

Phillips states the following:

Various gifts, one God! God is a God of boundless diversity, No two fingerprints are alike, no two snowflakes, no two blades of grass, no two leaves, no two sunsets, no two personalities. God delights in variety. God is also a God of order. There are three Persons in the Godhead but there is only one God, and they are one in power and purpose (Phillips 2002, 261).

Paul wrote the following to the church at Ephesus:

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 — from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love (Eph 4:11-16).

In *The Expositor's Bible Commentary: Volume 8* edited by Frank E. Gaebelin, writer A.

Skevington Wood states the following: “The ultimate end in view is the attainment of completeness in Christ” (Gaebelin 1978, 59). The writer believes that each believer should strive for this completion in Christ and accept tasks that have been distributed to them according to his or her spiritual gifts. Peter wrote the following: “As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God” (1 Pt 4:10).

Theologically, the writer believes spiritual gifts are a result of God blessing his people. Williams states the following: “What the apostle Peter says underscores the particularization of God’s grace. Because each member has received a special gift, he or she is called upon to be a good steward and to exercise that gift faithfully for the benefit of other members of the fellowship” (Williams 1992, 126). Grudem states the following:

“When gifts are used for one another in the church, God’s grace is thereby dispensed to those for whom God intended it. Great blessing will come to the church through proper use of spiritual gifts, as the church follows Paul’s command to use the gifts to ‘strive to excel in building up the church’ (1 Cor. 14:12; cf Eph. 4:11-16)” (Grudem 1994, 958).

Schwarz offers the following test question: “Are the tasks in the church distributed according to the criterion of the spiritual gifts of individual Christians?” (Schwarz-Schalk 1998, 55) Gift-Based Ministry is that which facilitates the discovery, development, and deployment of God-given gifts in the lives of believers for the growth and building of the church as part of the discipleship and maturing process. Flynn raises the following as key questions to ask related to gift-based ministry in the church:

- Measuring – Does the church have a way to measure the Spiritual gifts that are resident in the member’s lives and to help them understand what they are and how they are to be used?
- Matching – Does the church have a defined process for matching individuals with defined gifts to appropriate ministries within the church that capitalizes on their gifts?
- Appreciation – Does the church place a high and public value on serving according to one’s gifts and does the church reward such service?
- Coaching – Is there a coaching and training mechanism in place to develop and deploy individuals to serve so that they mature in the exercise of their gifting under supervision? (Flynn DCOR 702: Natural Church Development PPT, 2014).

Schwarz states the following: “Ultimately, church development does not mean anything else but helping Christians to find the place in the church where God has called them to serve” (Schwarz-Schalk 1998, 56).

### **Essential Quality Three: Passionate Spirituality**

The Scriptural basis for Passionate Spirituality is found in the following passages: Matthew 22:37-40; Romans 12:9-13; and Galatians 5:22-23. Matthew records the following: “Jesus said to him, ‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’ This is the first and great commandment. And the second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the Law and the Prophets” (Mt 22:37-40). The writer believes passionate spirituality flows from one’s own personal relationship with Christ. Phillips states the following: “Praising God, and having favor with all people. That was the keynote of the early church. The people were happy. No wonder their numbers grew” (Phillips 1986, 64). In the writer’s opinion, the evidence of passionate spirituality is brotherly love for fellow believers. Paul wrote the following to the believers in Rome:

Let love be without hypocrisy. Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality (Rm 12:9-13).

Paul wrote the following to the church at Galatia: “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law” (Gal 5:22-23). In his book *The Epistle to the Romans*, author Leon Morris states the following:

At this point Paul moves from the charismatic gifts, functions exercised by individuals, to virtues he expects to see in all believers. Characteristically he begins with love. At the beginning of 1 Corinthians 13 he passes from the topic of ‘spiritual gifts’ to that of love, and in Galatians 5:22 he puts ‘love’ first in his list of the fruit of the Spirit. In similar strain he passes here from the ‘gifts’ to the love that should characterize Christians (Morris 1988, 443).

Theologically, the writer believes people remain passionate as they continue

growing in relationship with the Lord. Grudem states the following:

To become a Christian is to be ‘called into *fellowship* of [God’s] Son, Jesus Christ our Lord’ (1 Cor. 1:9). Yet, this fellowship can vary in intensity, since Paul’s benediction on Christians, ‘The Lord be with you all’ (2 Thess. 3:16; cf. 2 Tim. 4:22) can only express a hope for still closer fellowship with Christ and a deeper awareness of his presence (Grudem 1994, 847).

Williams states the following:

Paul urges the Ephesians to be ‘eager to maintain the unity of the Spirit in the bond of peace’ (Eph. 4:3). There should always be an eagerness in the church to maintain the unity of the Holy Spirit. The Holy Spirit, by uniting us to Christ, has also bound us in love to one another; so we should be eager to maintain that unity (Williams 1992, 117).

Noll states the following:

One of the strongest signs of ferment in twentieth-century Christianity is the burst of hymn-writing that has been underway since the 1950s. The influence of charismatic worship, the provision of appropriate music in cultures and languages where Christianity is a new faith, a widespread return to Scripture as a source for hymnody, a concern in the West to reach individuals with no church background – these are only some of the factors that have made the current period one of the liveliest ever in the history of Christian hymnody (Noll 2000, 295).

Schwarz offers the following test question: “Is the spiritual life of the members characterized by prayer, enthusiasm, and boldness?” (Schwarz-Schalk 1998, 63)

Passionate Spirituality is the personal and church intimacy with God through the regular practice of spiritual disciplines, expressed in daily lives and actions. It asks the following question: “Do the Christians in the church live committed lives and practice their faith with joy and enthusiasm?” Flynn makes the following comments:

- 1) Spiritual passion flows from intimacy with God. Effective ministry flows out of spiritual passion.
- 2) Prayer and spiritual intimacy lead to a strong conviction that God is powerful, in control, and will act in powerful ways.
- 3) Prayer and intimacy lead to a strong sense of calling, vision, and direction.

- 4) Prayer and intimacy lead to an optimistic, overcoming, “can-do” attitude as people’s minds are renewed and they witness the results of faith.
- 5) Prayer and intimacy tap into a dependence upon God and the opportunity for His supernatural intervention.
- 6) A godly vision can only be accomplished through an optimistic faith which views obstacles as opportunities and turns defeats into victories “energy transformation!” (Flynn DCOR 702: Natural Church Development PPT, 2014)

Flynn raises the following key questions in regard to passionate spirituality in the church:

- Exercise – Do individuals in the church have a highly developed and structured personal devotional life and regularly exercise the spiritual disciplines of prayer, Scripture reading, and memorization, fasting, and intercession?
- Catching – Do members of the church seem to have a “contagious faith” that they share with others (i.e., “on fire”).
- Positive – Is there a generally optimistic attitude about life, the church, and its direction?
- Inspiration – Is prayer considered to be an inspiring experience in the church?
- Motive – Does the church tend toward legalism, having a below average spiritual passion because it perceives in terms of “doing its duty”?
- Quality – Does the church over-emphasize the amount of time people spend in prayer, rather than the quality of prayer? Remember, QUANTITY is only minor in significance compared to quality! (Flynn DCOR 702: Natural Church Development PPT, 2014)

The NCD survey measures the following:

- Personal spiritual disciplines;
- Corporate spiritual disciplines;
- Contagious faith.

Schwarz states the following: “Wherever the personal relationship with Christ is intensified we discover that passionate spirituality is freed up seemingly ‘all-by-itself’ (Schwarz-Schalk 1998, 63)

### **Essential Quality Four: Effective Structures**

The Scriptural basis for Effective Structures is found in the following passages:

Exodus 18:13-26; 1 Corinthians 14:40; and Ephesians 4:11-16. The following is recorded in the book of Exodus:

And so it was, on the next day, that Moses sat to judge the people; and the people stood before Moses from morning until evening. So when Moses' father-in-law saw all that he did for the people, he said, ‘What is this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?’ And Moses said to his father-in-law, ‘Because the people come to me to inquire of God. When they have a difficulty, they come to me, and I judge between one and another; and I make known the statutes of God and His laws.’ So Moses' father-in-law said to him, ‘The thing that you do is not good. Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you; you are not able to perform it by yourself. Listen now to my voice; I will give you counsel, and God will be with you: Stand before God for the people, so that you may bring the difficulties to God. And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do. Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear the burden with you. If you do this thing, and God so commands you, then you will be able to endure, and all this people will also go to their place in peace.’ So Moses heeded the voice of his father-in-law and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. So they judged the people at all times; the hard cases they brought to Moses, but they judged every small case themselves (Ex 18:13-26).

In *The Interpreter's Bible: Volume One*, edited by George Arthur Buttrick, expositor J.

Edgar Park states the following: “Jethro’s suggestion was founded on common sense.

‘Become the supreme court of last resort and let others do the routine work. It will save your health and preserve your influence. It was also the first faint step toward democratic form of government, foreshadowed in 19:6’ (Buttrick 1952, 968). Paul wrote the following to the church at Corinth: “Let all things be done decently and in order” (1 Cor 14:40). Morris states the following: “Public worship is very important. Everything in it must be done in as seemly a manner as possible, and with due regard for order. Indecorousness and undue innovation are alike discouraged” (Morris 1985, 199). Without effective structures in place the writer believes the church’s worship will be hindered and could invite chaotic behavior within the church. Paul wrote the following to the church at Ephesus:

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 — from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love (Eph 4:11-16).

In *Matthew Henry’s Commentary on the Whole Bible*, author Matthew Henry states the following:

Here the apostle makes a comparison between the natural body and Christ’s mystical body, that body of which Christ is the head: and he observes that as there must be communion and mutual communications of the members of the body among themselves, in order to their growth and improvement, so there must be mutual love and unity, together with the proper fruits of these, among Christians, in order to spiritual improvement and growth in grace. From whom, says he (that is, from Christ their head, who conveys influence and nourishment to every particular member), the whole body of Christians, fitly joined together and compacted (being orderly and firmly united among themselves, every one in his proper place and station), by that which every joint supplies (by the assistance

which every one of the parts, thus united, gives to the whole, or by the Spirit, faith, love, sacraments, etc., which, like the veins and arteries in the body, serve to unite Christians to Christ their head, and to one another as fellow-members), according to the effectual working in the measure of every part (that is, say some, according to the power which the Holy Ghost exerts to make God's appointed means effectual for this great end, in such a measure as Christ judges to be sufficient and proper for every member, according to its respective place and office in the body; or as others, according to the power of Christ, who, as head, influences and enlivens every member; or, according to the effectual working of every member, in communicating to others of what it had received, nourishment is conveyed to all in their proportions, and according to the state and exigence of every part) makes increase of the body, such an increase as is convenient for the body (Henry 1991, 568).

Williams states the following:

The goal, in addition to equipping, is to build up the body so that it may attain unity in faith and fuller knowledge of Jesus Christ. This is way to maturity ('a more mature man') – even a growing up into Christ. This means further that in the process of growing up, we will no longer be children 'tossed to and fro and carried about with every wind of doctrine' (v. 14); 'rather, speaking the truth in love,' we will 'grow up in every way into him who is the head, into Christ' (v. 15). To speak the truth in love is the mark of Christian maturity. Knowing the truth and acting in love produces proper body functioning and a continuing growth and upbuilding of one another (Williams 1992, 109).

The writer believes effective structures are essential because it brings balance to the overall ministry of the church. Without proper structures in place believers may be serving ineffectively. Grudem states the following:

Because we are like a body with diverse spiritual gifts and abilities, it is right for us to place most of our emphasis on the fulfillment of that purpose of the church that is more closely related to the gifts and interests God has given each of us. There is certainly no obligation for every believer to attempt to give exactly one third of his or her time in the church to worship, one-third to nurturing other believers, and one-third to evangelism or deeds of mercy. Someone with the gift of evangelism should of course spend some time in worship and caring for other believers, but may end up spending the vast majority of his or her time in evangelistic work (Grudem 1994, 869).

Historically, in 1994 the IPHC experienced a shift from a "top-down" leadership model to a "grassroots-up" leadership model. Synan states the following:

In an historic meeting of the General Board of Administration in October 1994, the church decided to move away from the 'hierarchical model' to a 'networking model' where the power did not flow down from the top, but upward from the basic unit of the denomination, the local church. The local church and the pastor were henceforth to have primacy in the structures of the church (Synan 1998, 303).

The writer believes this shift had an effect on the local church to follow the denominational leadership to this servant model of leadership.

Schwarz offers the following test question: "Are the forms, regulations, and institutions of the church designed according to the criterion of what is demonstrably the most useful for the development of the church here and now?" (Schwarz-Schalk 1998, 74) Functional Structures is that which fosters clarity in personal and church vision, planning, and organizational structure with the ability to rapidly change structures and foci as needed to facilitate God's purpose for the church. Flynn makes the following comments:

- 1) A life is highly structured – structure and life are not opposites (church should be highly organized)!
- 2) Each part in an organism plays its own defined role and works together for the good of the whole (church and ministries the same!)
- 3) Living organisms are organized and designed to multiply (so should be the church!)
- 4) Effectiveness in nature is judged by the efficiency that each part brings to fulfilling its purpose to benefit the whole, with the least cost or energy possible to the organism.
- 5) Old parts, pieces, or unhealthy parts are discarded or removed if they endanger the good of the organism in nature (i.e., surgery, cancer, etc.), (Flynn DCOR 702: Natural Church Development PPT, 2014).

Flynn raises the following key questions in regard to effective structures in the church:

- Structure – Does the church have a highly defined and functional organizational structure?

- Authority – Is that structure and the lines of authority understood by the leadership and members of the church?
- Accountability – Does the leadership structure allow for accountability, oversight, and management of the church?
- Vision – Does the church have a vision, goals, and strategic plan to implement them that has been reduced to written form and communicated to the church?
- Change – Is the church leadership creative and responsive when managing change?
- Conflict – Is church leadership skilled in conflict resolution?
- Focus – Is there a sharp focus to church activities or do they diffuse time and resources in many directions? (Flynn DCOR 702: Natural Church Development PPT, 2014).

The NCD survey measures the following:

- Organizational structures and systems;
- Leadership oversight;
- Vision, goals, and planning;
- Creativity and managing change.

Schwarz states the following: “There is no one suitable infrastructure for church growth which is generally valid everywhere. What may be right in one situation can be wrong in another” (Schwarz-Schalk 1998, 79).

### **Essential Quality Five: Inspiring Worship**

The Scriptural basis for Inspiring Worship is found in the following passages:

Psalm 100; John 4:24; Acts 2:42-43; and 1 Thessalonians 5:16-22. The psalmist wrote the following:

Make a joyful shout to the Lord, all you lands! Serve the Lord with gladness; come before His presence with singing. Know that the Lord, He is God; it is He who has made us, and not we ourselves; we are His people and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise. Be thankful to Him, and bless His name. For the Lord is good; His mercy is everlasting, and His truth endures to all generations (Ps 100).

In *The Treasury of David: Psalms 58-110, Vol. 2*, author Charles Haddon Spurgeon states the following: “Our happy God should be worshipped by a happy people; a cheerful spirit is in keeping with his nature, his acts, and the gratitude which we should cherish for his mercies” (Spurgeon ND, 233).

John records the following: “God is Spirit, and those who worship Him must worship in

spirit and truth” (Jn 4:24). In *The Expositor’s Bible Commentary: Volume 9* edited by

Frank E. Gaebelin, writer Merrill C. Tenney states the following:

Jesus avoided the argument by elevating the issue above mere location. he made no concessions and intimidated that the Samaritan’s worship was confused: ‘You Samaritans worship what you do not know.’ Probably he was alluding to the error of the woman’s ancestors, who had accepted a syncretism of foreign deities with the ancestral God of the Jewish faith. True worship is that of the spirit, which means that the worshiper must deal honestly and openly with God. She, on the contrary, had been furtive and unwilling to open her heart to God. ‘God is spirit, and his worshippers must worship in spirit in truth’ carries one of the four descriptions of God found in the New Testament. the other three are ‘God is light’ (1 John 1:5), ‘God is love’ (1 John 4:8, 16), and ‘God is a consuming fire’ (Heb 12:29) (Gaebelin 1981, 56).

The writer believes such worship transcends the physical realm

and becomes inspiring because God blesses the worship and the worshiper. Grudem

states the following:

Genuine worship is worship ‘in spirit’ (John 4:23-24; Phil 3:3), which probably means worship that is in the spiritual realm of activity (not merely the outward physical action of attendance at a worship service or singing of songs). When we enter that spiritual realm of activity and minister to the Lord in worship, God also ministers to us (Grudem 1994, 956).

Williams states the following:

The freedom in the Spirit should mark all aspects of worship. I have previously listed various components of worship from opening reverence and awe to a concluding time of consecration and dedication. What is important is the components of worship, not necessarily the order. The Holy Spirit, for example, may lead to an early expression of humility and contrition or a late one of praise and thanksgiving. The urgent matter is that we be flexible in the Lord, who is beyond all rigid programming and thus free to move through worship as He wills (Williams 1992, 105).

Luke wrote the following: “And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. Then fear came upon every soul, and many wonders and signs were done through the apostles” (Acts 2:42-43). Phillips states the following: “The infant church had more than purity; it had power. The gift of the apostles included the power to work miracles. An ungrieved Holy Spirit poured out His power upon those men, and soon Jerusalem rang with stories of miraculous healings” (Phillips 1986, 62). Paul wrote the following to the church at Thessalonica: “Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you. Do not quench the Spirit. Do not despise prophecies. Test all things; hold fast what is good. Abstain from every form of evil” (1 Thes 5:16-22).

Schwarz offers the following test question: “Is visiting the worship service an inspiring experience for church members?” (Schwarz-Schalk 1998, 86) The writer believes inspiring worship creates personal and corporate encounters with God. When directed by the Holy Spirit and infused with His power, these experiences transform the participants and nurture a sense of inspiration. Flynn makes the following comments regarding the meaning of inspiring worship:

- 1) Inspiring worship is a personal and corporate encounter with the living God. Both personal and corporate worship must be infused with the presence of God resulting in times of joyous exultation and times of quiet reverence.
- 2) Whenever the Holy Spirit is truly at work (and His presence is not merely presumed), He will have a concrete effect upon the way a worship service is conducted including the atmosphere of the gathering.
- 3) Inspiring worship is not driven by a particular style or ministry focus group, but rather, the shared experience of God's awesome presence.
- 6) People attending truly "inspired" services typically indicate that "going to church" is fun (Flynn DCOR 702: Natural Church Development PPT, 2014).

Flynn raises the following key questions in regard to inspiring worship in the church:

- Is there the inclusion of the leading of the Holy Spirit in the preparation of the worship and order of service?
- Is there evidence that the Holy Spirit is at work in the worship service, or is His presence merely presumed?
- Does the worship service leave people feeling a sense of inspiration?
- Is there adequate care for children so that the worship experience is not unduly interrupted for others?
- Does the preaching and the worship meld together to form a unit that ministers a common theme or idea?
- Do visitors feel comfortable in the worship service and can they enter into it?
- Is the worship God-centered and does it celebrate the Christian experience?
- Are there signs or evidence of the work of the Holy Spirit in a meaningful way through the worship service?
- Does the Holy Spirit seem to direct and is His personal presence felt during the worship time? (Flynn DCOR 702: Natural Church Development PPT, 2014).

The NCD survey measures the following:

- Feelings of being inspired;
- Care for children;
- Life transforming preaching;
- Visitor friendly;
- God-centered and celebration music.

Schwarz states the following: “All the parts of a church service, from the seating arrangements to the music and to the message, should become more and more the vehicles through which the Spirit of God and God’s love can be experienced in the community of Christians” (Schwarz-Schalk 1998, 86).

### **Essential Quality Six: Holistic Small Groups**

The Scriptural basis for Holistic Small Groups is found in the following passages: Acts 2:46-47 and Hebrews 10:24-25. Luke wrote the following: “So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the church daily those who were being saved” (Acts 2:46-47). In *The Expositor’s Bible Commentary: Volume 9* edited by Frank E. Gaebelein, writer Richard N. Longenecker states the following: “Here Luke shows that the early Jerusalem believers expressed their faith through daily adherence to the accustomed forms of their Jewish heritage. They not only ate together in their homes in a spirit of gladness and sincerity but also found a large measure of favor among the people” (Gaebelein 1981, 291). The writer of Hebrews recorded the following: “And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching” (Heb 10:24-25).

Grudem states the following:

In the New Testament the word ‘church’ may be applied to a group of believers at any level, ranging from a very small group meeting in a private home all the way to the group of all believers in the universal church. A ‘house church’ is called a ‘church’ in Romans 16:5 (‘greet also *the church in their house*’), 1 Corinthians 16:19 (‘Aquila and Prisca, together with *the church in their house*, send you hearty greetings in the Lord’) (Grudem 1994, 857).

Grudem states the following:

We may conclude that the group of God’s people considered at any level from local to universal may rightly be called ‘a church.’ We should not make the mistake of saying that only a church meeting in houses expresses the true nature of the church, or only a church considered at a city-wide level can rightly be called a church, or only the church universal can rightly be called the name ‘church.’ Rather, the community of God’s people considered at any level can be rightly called a church (Grudem 1994, 857-858).

Williams states the following:

The book of Acts has many references to the early Christians assembling in homes. Indeed, at first it was both in the temple and in homes. In the earliest description of the believers in Jerusalem Luke writes that ‘all who believed’ were ‘day by day, attending the temple together and breaking bread in their homes (2:44, 46). Both temple and home were therefore believers’ assemblies, hence *ekklesia*. So when the text later reads, ‘The Lord added to their number day by day those who were being saved’ (v. 47), this was an addition to the church whether meeting in the temple or home (Williams 1992, 39).

Schwarz offers the following test question: “Are the small groups dedicated to answering the true questions and meeting the real needs of its members in a holistic way?” (Schwarz-Schalk 1998, 96) Holistic Small Groups is the avenue whereby the presence of vital and multiplying small disciple-making communities in the church are used for evangelism, discipleship, and pastoral care. Flynn raises the following key questions in regard to holistic small groups in the church:

- Is there accountability that ties the small groups and the church together in a meaningful way, harnessing the relationship, ministry, and evangelism that occurs there?

- Is there an atmosphere of transparency, trust, and sharing in the small group?
- Is the group spiritually-oriented despite its other foci?
- Does the small group meet felt needs of the participants?
- Does the small group have relevance to daily life?
- Is the small group sensitive to the presence of guests and can they be integrated into the group in a deliberate way?
- Does the group have the internal mechanism to identify, disciple, and deploy new leaders and distribute work and responsibilities?
- Do members of the small group actively participate in the group? (Flynn DCOR 702: Natural Church Development PPT, 2014).

The NCD survey measures the following:

- Atmosphere of transparency, sharing, and trust;
- Spiritually oriented;
- Meeting felt needs;
- Relevance to daily life;
- Guest sensitive;
- Multiplication of disciples, leaders, and groups;
- Active participation of group members.

Schwarz states the following: “Each church should have a well-organized system to prepare potential cell group leaders for their work” (Schwarz-Schalk 1998, 97).

### **Essential Quality Seven: Need-Oriented Evangelism**

The Scriptural basis for Need-Oriented Evangelism is found in the following passages: Luke 15:1-32; 1 Corinthians 9:19-23; and 2 Corinthians 5:20. Luke records the following:

Then all the tax collectors and the sinners drew near to Him to hear Him. And the Pharisees and scribes complained, saying, 'This Man receives sinners and eats with them.' So He spoke this parable to them, saying: 'What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance. 'Or what woman, having ten silver coins, if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds it? And when she has found it, she calls her friends and neighbors together, saying, 'Rejoice with me, for I have found the piece which I lost!' Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents.' Then He said: 'A certain man had two sons. And the younger of them said to his father, 'Father, give me the portion of goods that falls to me.' So he divided to them his livelihood. And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. But when he had spent all, there arose a severe famine in that land, and he began to be in want. Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything. 'But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, 'Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants.' 'And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.' 'But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fatted calf here and kill it, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.' And they began to be merry. 'Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. So he called one of the servants and asked what these things meant. And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.' 'But he was angry and would not go in. Therefore his father came out and pleaded with him. So he answered and said to his father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.' 'And he said to him, 'Son, you are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found' (Lk 15:1-32).

The writer believes this chapter reflects the heart of evangelism. The Lord cares for that which is lost. He allows free will even if it takes a person down a path of significant losses. Then his passion is to redeem just as the father of the prodigal was to restore his son. Phillips states the following: “God is always swift to forgive and in a hurry to save (Isa. 65:24). He ran! There he goes. Down from his watchtower, out onto the street, and down the road, arms outstretched and garments flapping all about him. He calls! The poor prodigal looks up. Suddenly he is wrapped in his father’s arms!” (Phillips 2005, 212) In *The Expositor’s Bible Commentary: Volume 8* edited by Frank E. Gaebelein, writer

Walter L. Liefeld states the following:

The son’s speech was never completed (v.21). Instead the father more than revered the unspoken part about becoming a ‘hired man’ (v. 19). the robe, ring, and sandals (v.22) signified more than sonship (Jeremias, Parable of Jesus, p. 130); the robe was a ceremonial one such as a guest of honor would be given, the ring signified authority, and the sandals were those only a free man would wear (Gaebelein 1984, 984).

Paul wrote the following to the church at Corinth:

For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. Now this I do for the gospel's sake, that I may be partaker of it with you (1 Cor 9:19-23).

In *The Expositor’s Bible Commentary: Volume 10* edited by Frank E. Gaebelein, writer

W. Harold Mare states the following: “Paul does this for the sake of the gospel that he might be a co-sharer (*synkoinonos*, ‘communion,’ fellowship) with the gospel, sharing in its blessings personally and in seeing others come to Christ” (Gaebelein 1976, 246).

Paul wrote the following to the church at Corinth: “Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God” (2 Cor 5:20). In *The Expositor's Bible Commentary: Volume 10* edited by Frank E. Gaebelin, writer Murray J. Harris states the following: “It was as if God were issuing a personal and direct invitation through them to their hearers to enter into the benefits of reconciliation already achieved by Christ” (Gaebelin 1976, 354).

Grudem states the following:

Evangelism is a means of grace, then, not only in the sense that it ministers saving grace to the unsaved, but also because those who evangelize experience more of the Holy Spirit's presence and blessing in their own lives. Sometimes evangelism is carried out by individuals, but at other times it is a corporate activity of the church (as in evangelistic campaigns). And even individual evangelism often involves other church members who will welcome an unbelieving visitor and give attention to his or her needs (Grudem 1994, 958-959).

Williams states the following:

Evangelism, as Philip demonstrated it, involves both proclaiming the gospel and bringing people to a saving faith. When Jesus called Peter and Andrew, He said, ‘I will make you fishers of men’ (Matt. 4:19; cf. Mark 1:17) – and fishing means not only casting the net but also bringing in the fish. Philip the evangelist preached the gospel and brought people in – into the Kingdom (Williams 1992, 176).

Schwarz offers the following test question: “Are the forms and contents of the evangelistic activities related to the needs of those you are trying to win?” (Schwarz-Schalk 1998, 105) Need-Oriented Evangelism is the strategies for individuals and the church to reach the lost through points of their specific needs in their lives. Flynn raises the following key questions in regard to need-oriented evangelism in the church:

- Is there a deliberate plan to facilitate personal evangelism in the church, or do the people in the church view evangelism as the job of the pastor or a select few?

- Are there relational evangelism strategies present in the church that utilize existing relationships that church members have with unbelievers?
- Is there a sensitivity to the needs of the unsaved in the corporate service?
- Is there a structured means to assimilate and disciple new Christians in the church? (Flynn DCOR 702: Natural Church Development PPT, 2014).

The NCD survey measures the following:

- Personal evangelism;
- Corporate evangelistic strategies;
- Seeker awareness;
- Assimilation of new Christians.

Schwarz states the following: “As long as new Christians have not become active members of the church, evangelism has stopped halfway” (Schwarz-Schalk 1998, 112).

The author believes the assimilation of new Christians into ministry creates a sense of belonging which leads to quality loving relationships.

### **Essential Quality Eight: Loving Relationships**

The Scriptural basis for Loving Relationships is found in the following passages: John 13:34-35; John 15:12-13; and Ephesians 5:1-2. John wrote the following words of Jesus: “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another” (John 13:34-35). In *The Expositor’s Bible Commentary: Volume 9* edited by Frank E. Gaebelin, writer Merrill C. Tenney states the following:

The most important instruction that Jesus left for the Eleven was this ‘new commandment’ to love one another. ‘New’ (*kainen*) implies freshness, or the opposite of ‘outworn’ rather than simply ‘recent’ or ‘different.’ If their motive in following him had been to obtain a high place in the messianic kingdom (John 1:40, 49), Jesus knew that the spirit of rivalry would disrupt their fellowship before they could accomplish his commission to them. The attitude of love would

be the bond that would keep them united and would be the convincing demonstration that they had partaken of his own spirit and purpose. He had loved them without reservation and without limit (13:1-5) and expected them to do the same (Gaebelein 1981, 142).

John wrote the following words of Jesus: “This is My commandment, that you love one another as I have loved you. Greater love has no one than this, than to lay down one's life for his friends” (Jn 15:12-13). Phillips states the following: “His sacrificial love is to be the norm. the disciples are to love one another as fervently and genuinely as Christ loved them. There on the way to Gethsemane he wrapped each and every one of them in his limitless love. While still glowing in its warm embrace they heard him say, Love each other just like this (Phillips 1989, 291). Paul wrote the following to the church at Ephesus: “Therefore be imitators of God as dear children. And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma” (Eph 5:1-2). Grudem states the following: “In the fellowship of believers, ordinary friendship and affection for one another will grow, and Jesus’s injunction that we ‘love one another’ (John 15:12) will be fulfilled. Moreover, as believers care for one another, they will ‘Bear one another’s burdens, and so fulfil the law of Christ’ (Gal. 6:2)” (Grudem 1994, 958). Williams states the following: “One final point is that all such sacrificial love is the ultimate in the upbuilding of the church. For through such love Christ Himself is spiritually present among His people. Christ declared, ‘I will build my church’ (Matt. 16:18) – and there is no surer way of building than the way of His own sacrificial love” (Williams 1992, 125).

Schwarz offers the following test question: “Are the relationships of the members of this church characterized by a high degree of love and affection?” (Schwarz-Schalk

1998, 116) Loving Relationships create an atmosphere of joy and trust in the church that fosters affirmation and encouragement and is expressed by practical authentic Christian community. God loves the church and desires the church to reflect his sacrificial love (Eph 5:1-2). Flynn raises the following key questions in regard to loving relationships in the church:

- Is there an atmosphere of joy and trust in the church?
- Does the church have a web of interdependent relationships that exist outside of church service time?
- Is the atmosphere of the church one of affirmation and encouragement?
- Does the church practice intentional conflict resolution or does it avoid conflicts? (Flynn DCOR 702: Natural Church Development PPT, 2014).

The NCD survey measures the following:

- Atmosphere of joy and trust;
- Interdependent relationships;
- Affirmation and encouragement;
- Intentional conflict resolution.

Schwarz states the following: “As a church leader you will only make progress as you succeed in including as many Christians as possible into the process that will help you to grow together in quality of love” (Schwarz-Schalk 1998, 116).

### **Summary**

The church came into existence through the redemptive work of Jesus Christ (John 3:16). Everyone belonging to Christ belongs to and comprises his church. Through obedience to the “Great Commission” the church continues to grow. The church has experienced challenging times. However, the church has continued and at various times

experienced revitalization. The NCIPHC came about through the Holiness Movement and the Pentecostal Movements. The NCIPHC has experienced much growth through the years. NCD is the result of research conducted by Christian A. Schwarz in 1996. The writer believes the greatest days of the NCIPHC are in the future and seeks to introduce NCD as a diagnostic tool to measure the health and prescribe remedies for the maladies of NCIPHC churches.

## CHAPTER FOUR: DESCRIPTION OF THE MINISTRY PROJECT

### Overview

In this chapter, five aspects of the ministry intervention will be described. First, the *design* of the project and its intended *outcomes* will be explained. Second, the *methodology* or the structure adapted or created for carrying out the observations of the intervention will be presented. Third, the *model* utilized for use in the implementation of the ministry project will be disclosed. Fourth, a method for *analyzing the results* of the observations will be described. Fifth, the philosophy and biblical foundations of the intervention will be given. Lastly, a brief summary will follow (Bopp 2009).

### The Design of the Project and Intended Outcomes

The ministry intervention seeks to do two things: to create a NCD church model within the NCIPHC; and second, to raise awareness and provide access to the resources of NCD to twenty ministerial candidates in the NCIPHC School of Ministry.

The first phase the NCD model was implemented at Saint Paul Pentecostal Holiness Church, hereafter, SPPHC, in Greenville, NC. According to the NCIPHC Conference records SPPHC reached its highest average worship attendance of 236 in 2004. At that time, according to SPPHC member and church archivist Ann Stocks, the church was optimistic about its future and purchased a large plot of land adjacent to the church property. Stocks states the following:

The vision was to build a new large worship center on that property. The pastor, at that time, initiated some changes, not all of which were well received by the congregation. Wednesday night adult Bible study was replaced with small groups meeting in homes. At first, Wednesday night ministries for boys and girls below the youth group age continued to meet at the church, but transportation issues with getting kids to church and adults to small groups on time and back for pickup later led to having the children meeting in the homes as well. An attempt was made to follow the *Government of Twelve* (G12) model for church growth. Over time, there were changes in staff. This resulted in an attendance drop and subsequently a drop in funds. The church was burdened for many years with an overwhelming debt to the NCIPHC Ministerial and Church Loan Fund and the decision was made to put the land up for sale. The pastor left to work in the mission field. A new pastor was hired after a brief interim period, but didn't remain for quite a year. After another period of interim pastorate, the interim pastor was hired as pastor. In 2013, the church could no longer afford the payments and the adjacent property. The NCIPHC Ministerial and Church Loan Fund accepted the deed in lieu of foreclosure. The church still was in debt over \$250,000 for the building loan for the fellowship center that was completed in 2007.<sup>21</sup>

The church tried to distance itself from the standard IPHC structure and according to Stocks it was hard to find its way back. The church has had several pastoral transitions over the years.

**Table 4.1**

**Saint Paul Church Pastors 1997 - Present**

<b>Years Served</b>	<b>Pastor</b>
10/1997 – 12/2009	Rev. Allen Mayo
01/2010 – 06/2010	Rev. Bobby Williams (Interim)
06/2010 – 06/2011	Rev. David Ingram
06/2011 – 01/2015	Rev. Bobby Williams
05/2015 - Present	Rev. Arthur Richardson Denning

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<sup>21</sup> Stocks, Ann, Personal interview with writer on April 12, 2016.

**Table 4.2**  
**Saint Paul Church Attendance 1990-2014**

<b>Year</b>	<b>Average Worship Attendance</b>	<b>Members at Close of Year</b>
1990	108	189
1991	102	192
1992	99	192
1993	98	188
1994	120	194
1995	132	226
1996	149	214
1997	137	143
1998	157	163
1999	158	181
2000	167	192
2001	185	204
2002	199	228
2003	225	256
2004	236	259
2005	229	273
2006	235	287
2007	200	290
2008	207	302

2009	188	305
2010	198	318
2011	198	318
2012	155	328
2013	155	328
2014		328

The second phase of the intervention was designed to raise awareness and provide access to the resources of NCD to twenty ministerial candidates in the NCIPHC School of Ministry (See seminar flyer Appendix N). The seminar took place on Saturday, November 14, 2015 from 8:30 am until 3:30 pm at the NCIPHC headquarters in Falcon, NC (See Seminar Schedule Appendix O). Twenty ministerial candidates were present and participated in the seminar. A power point presentation was prepared prior to the seminar (See Appendix Q). The format of the seminar was lecture with power point followed by a time of “Q and A”.

The seminar began and concluded with each participant completing a questionnaire. The questionnaire was designed to measure the general awareness level of NCD among the seminar participants (See Appendix R). The completed questionnaire results provided quality feedback (See Appendix S). The main purpose of the seminar was to raise awareness of NCD among those attending the seminar. There were three main portions to the lecture: Healthy vs. Unhealthy NCIPHC Churches; the Church Growth Movement; and Natural Church Development.

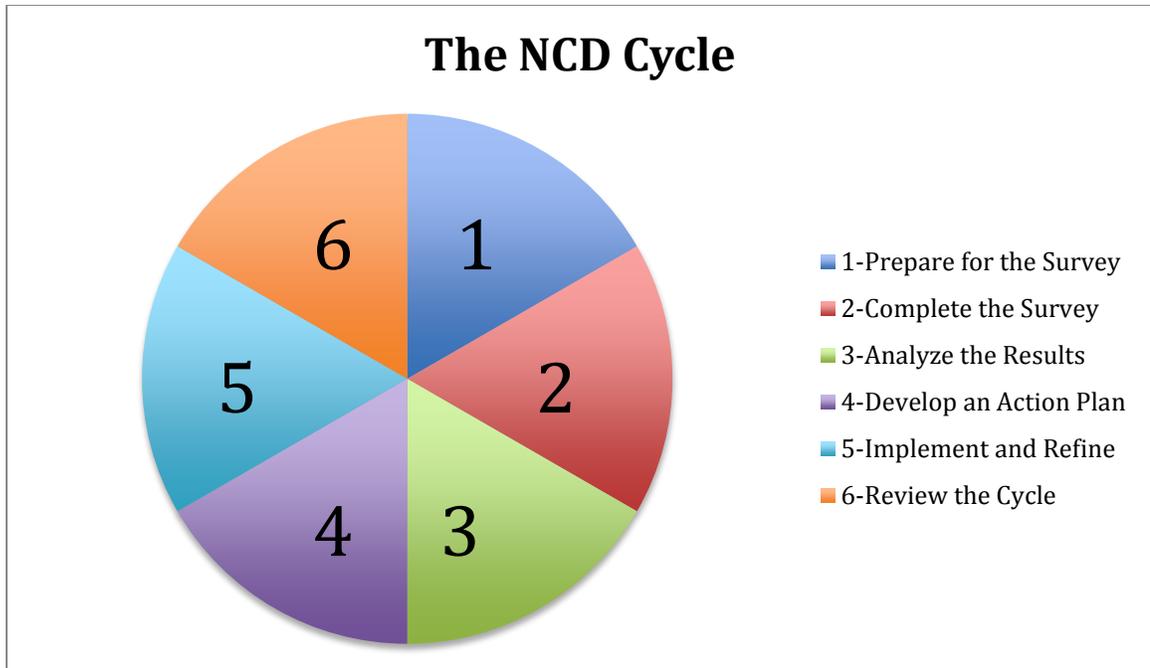
Participants in the seminar were taught a brief history of the church growth movement as it relates to NCD. The eight essential NCD qualities were then presented along with the basic resources that are available through NCD. Members of the seminar participated in a post-seminar query. They dialoged with the facilitator concerning church health. They were also given instruction on how to access and order NCD materials.

The seminar was designed to be informative and to be a catalyst for introducing NCD church health principles to the NCIPHC. The seminar participants were given enough information to speak knowledgeably about NCD to other leaders within the NCIPHC. The twenty seminar participants were licensed ministers and ordination candidates within the NCIPHC. While the primary purpose of the seminar was to raise the awareness of NCD, the hope is that it will be a step toward NCD being used within the NCIPHC as a diagnostic tool to determine the health of NCIPHC churches. Seminar participant involvement was voluntary.

The following intended outcomes were sought as a result of the entire ministry intervention. First, it is desired that teaching opportunities would be made available to the writer from the NCIPHC leadership as he seeks to promote church health and growth. Second, it was hoped that NCD awareness will significantly increase among the twenty ministerial candidates attending the initial seminar. Third, it was hoped that the intended model church would embrace NCD, and enter into the NCD cycle (See figure 4.1). NCD recommends that churches take the survey every year as part of the NCD cycle (Schwarz 2005, 178-179). Fourth, it was hoped that the model church would address its minimum factor and as a result, and begin a positive journey towards church health and growth. Should these outcomes be met the writer believes the ministry project will provide the

NCIPHC with a valid introduction of NCD to the next generation of its leaders and provide a viable model or case study of the use of NCD within one of its member churches.

**Figure 4.1**



### **Methodology of the Intervention**

The methodology of the intervention was a “principle-oriented individualization” approach. The problem addressed was lack of church health or growth. As the church is both an organism and an organization it has its unique DNA. Therefore, the writer believed simply copying what is done at a growing church would not suffice. The writer further believed that qualitative growth is more important than quantitative growth. While it may seem that a larger church is a better church, the writer believed that the numbers

on a church role or attendance list are not the same as the souls that are added to the Kingdom of God.

NCD is based on an organic paradigm that utilizes the following three key methodologies:

- Scripture/Revelation;
- Nature;
- Empirical Research.

The first key methodology is Scripture/Revelation. The second key ingredient is nature (metaphorically seen throughout Scripture). The third methodology is empirical research.

The research of Schwarz continues today through NCD as churches participate in the church survey process. Schwarz believes that nature is a valid backdrop for discerning truth and that every organism in the universe will grow, thrive, and multiply when the environmental factors are suitable (Schwarz 1996, 9). The principles discovered during Schwarz's research are the eight essential qualities of a healthy church. These qualities were measured by using NCD survey. Following the NCD survey, a church health team addressed the "minimum factor" which was holistic small groups.

Using the principles and material of NCD the church-based intervention took place at SPPHC in Greenville, NC. However, the model church was not presented as one that should be duplicated but one that utilized the principles of NCD. Rumley states the following:

What is the current state of the church? Many believe it could be defined as a crisis. For decades many scholars, pastors, and Biblical teachers have sought for answers to church effectiveness and church growth and perceived problems of their time. What causes a church or body of believers to grow in one location but similar principles used in another produces little fruit within the church? (Rumley 2011, 80)

The writer believed what works at one church should not be held up as a universal church growth strategy. Rather, he believed there are certain church health principles (NCD) which have been discovered, and when implemented, have proven to bring about church health and growth. Rumley states the following:

The discussion of church health or effectiveness seems to have been a topic of discussion since the church was formed. Many of the epistles of the New Testament scripture are often the analysis of Paul helping the church to remain effective and dealing with specific problems within the life of the community. The goal of church evaluation is to identify areas where it is not healthy or is ineffective, and establish ways to improve the church (Rumley 2011, 72).

As stated, the methodology involved in the intervention was a “principle-oriented/individualization” approach rather than a model church approach (See Figure 4.2 below) (Schwarz 1996, 19). Schwarz states the following:

I have attempted to illustrate the difference between these two approaches in the diagram. When I talk about following a model, I mean a church’s attempt to transfer the methods of a single successful church (most often a megachurch) to its own situation. This approach is especially fascinating because, to a certain extent, the vision one hopes to realize for one’s own church is already visible in real life in the model church. The principle-oriented approach is different. It also assumes that model churches have much to teach us. Yet rather than limiting itself to one extraordinary model, hundreds of model churches – both large and small – are researched to discover which elements are perhaps interesting factors, but not generally valid principles for effective church growth. The principles are obtained by abstraction, i.e., by stripping the observable models of all their specific, local, and cultural flavor. In a second step, the principles thus gained are individualized for the concrete situation of a specific church. This is sometimes cumbersome principle-oriented approach (abstraction followed by individualization) is less attractive for some than the simple one-to-one imitation of a successful model church. NCD is a principle-oriented approach. There is nothing wrong with being inspired by a model church. However, if we want to go beyond enthusiasm to the transfer of reproducible elements, we must seek to discover the universal principles that are the basis for every kind of church growth.” (Schwarz 1996, 19).

The writer believed that there are similarities among all NCIPHC churches. However, he believed growing NCIPHC have embraced new wineskins for the new wine of the 21<sup>st</sup> century. Wong states the following: “What Natural Church Development attempts to do

is say that growth principles need to be newly customized for each changing situation. The result is natural growth in harmony with God's growth principles. This growth is not just quantitative but qualitative in nature" (Wong 1999, 90).

### **The Intervention Model**

While the purpose of the seminar was to raise the awareness of NCD, the intervention at the model church was designed to be diagnostic and prescriptive. The following five steps were taken at the model church: (1) Preparation; (2) Diagnosis; (3) Planning; (4) Implementing; and (5) Evaluation.

First, preparation for utilizing NCD principles at the model church began about six months prior to asking for survey participants. During the preparation stage the writer sought church health prayer partners, conversed with several influential church members about NCD, and ordered the materials to complete the NCD survey. Those who were asked to be prayer partners were considered as potential members of the church health team.

Second, diagnosis took place as thirty participants at SPPHC were asked to complete the NCD survey (See Appendix Q). The NCD survey was designed to measure the health of the church. Prior to completing the NCD survey the participants were presented the seminar and were made aware of the purpose of the survey. Participation in the survey was voluntary. The writer, who serves as the lead pastor at SPPHC, ordered the NCD survey in September 2015. During the month of October he presented the seminar to the church and asked thirty parishioners to participate in the NCD survey. When all the surveys were complete they were sent to ChurchSmart Resources, 3830

Ohio Avenue, St. Charles, IL 60174-5462 for analysis. A report was returned to the writer in November 2015.<sup>22</sup> The results of the NCD survey indicated “holistic small groups” as the minimum factor with a measure of fifty-one and “passionate spirituality” as the maximum factor measured at seventy. The NCD survey identified the “minimum factor.” The following illustration from NCD indicates the “minimum” and “maximum” factors:

**Figure 4.2**



<sup>22</sup> The writer called David Wetzler who is the founder and owner of ChurchSmart Resources. Wetzler granted the writer permission to include any printed NCD reported material in this dissertation. See chapter Appendix S for the official NCD results.

### **Analyzing the Results**

The seminar for the twenty ministerial candidates took place in Falcon, NC. The results of the pre-seminar and post-seminar questionnaires showed that none of the seminar participants had previously heard of Christian A. Schwarz or NCD. Also, the questionnaires demonstrated that immediately after the seminar the awareness of the church growth movement, church health principles and NCD was raised significantly.

The church-based intervention took place at SPPHC. Thirty participants at SPPHC completed the NCD survey. The completed survey was sent to ChurchSmart Resources, analyzed, and a report package was returned to the writer (See Appendix S).

The package returned included the following items:

- A profile;
- A graphic printout;
- A copy of *The 3 Colors of Community*;
- A Minimum Factor Manual;
- Discussion questions;
- An NCD insights report.

Schwarz states the following:

Doing the survey gets particular exciting when it is done regularly. While an individual survey results provides a snapshot view of your church's present situation, a comparison of multiple surveys enables you to see changes in each of the eight areas – whether positive or negative. This helps you to evaluate the fruit of your activities as you have gone through the latest round of the cycle. It highlights what went right and what went wrong in your endeavors to increase the quality of your church. This information is essential if you hope to modify your future activities (Schwarz 1996, 115).

Schwarz developed a survey in order to measure the eight essential qualities in the local church and nominalized the results to a median of 50%. Growing churches scored

above 50% and declining churches below 50%. The tool employed to measure the eight essential qualities is a survey which is given to thirty church members and the answers sent to and scored by NCD. The senior/lead pastor completes one of the surveys along with another tailored for him or her as the senior/lead pastor. Once scored, NCD sends the results back to the local church in the form of a bar graph and helix graph (Schwarz 1996, 50-51).

According to Schwarz's "65 hypothesis", if all eight essential qualities measure above 65% then there is a 99.4% probability for church growth (Schwarz 1996, 40). The lowest quality is measured and known as the "minimum factor". Schwarz states the following: "The minimum strategy assumes that the growth of a church is blocked by the quality characteristics that are least developed. If a church focuses its energy primarily on the "minimum factor", this alone can lead to further growth." (Schwarz 1996, 50) It is the writer's opinion that the balance between the organism and organization is vital for biotic principles to be released resulting in church growth "all by itself." The survey is the first step in identifying the health of the church and just one of the tools available.

### **Philosophy and Biblical Foundations of the Intervention**

In his book *Feeding and Leading: A Practical Handbook on Administration and Christian Organizations*, author Kenneth O. Gangel states the following: "The phrase 'philosophy of ministry' describes our understanding of how to serve effectively within the context of whatever ministry God has given us" (Gangel 1989, 53). A passion has developed within the writer to help NCIPHC declining churches become healthy and growing. This passion has developed as he has witnessed the decline of some NCIPHC

churches. In 1993, the writer, having experienced a divine “inner sense” call to the full-time gospel ministry of the Lord Jesus Christ, has dedicated his life to preaching the Bible and helping God’s people discover, develop and utilize their unique ministry gifts for the building of the body of Christ and for kingdom service. His call continues to unfold as pastor/teacher in accordance to the five-fold description found in Paul’s letter to the church at Ephesus. Paul wrote,

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 — from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love (Eph 4:11-16 NKJV).

The writer first learned about NCD during his studies at Erskine Theological Seminary in Due West, SC. During his doctoral studies at Regent University his understanding of NCD was broadened and he became convinced that NCD is one proven way to bring health and growth to declining NCIPHC churches. The philosophy of the intervention is to utilize the writer’s calling and education to present NCD in a seminar format and to implement NCD at SPPHC.

All members of the church are called to the fulfillment of the Great Commission (Mt 28:16-20; Mk 16:15-18; Lk 24:44-49; Jn 20:19-23; 21:15-23; Acts 1:8). Therefore, the biblical philosophy for the intervention is the mandate to “make disciples” which in the writer’s opinion, is the essence of church growth. The following passage is foundational and is commonly known as the “Great Commission”:

And Jesus came and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.’ Amen (Mt 28:18-20).

The writer believes that for a church to grow it must take seriously disciple-making. Therefore, the philosophy and the content of the intervention is guided by the above passage that is foundational to the work of the church.

Members of the church cannot take credit for church growth as the church grows “by itself” as the following parable states:

And He said, ‘The kingdom of God is as if a man should scatter seed on the ground, and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how. For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head. But when the grain ripens, immediately he puts in the sickle, because the harvest has come (Mk 4:26-29).

Ultimately, Jesus is the One who builds the church as recorded in the following passage:

When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, ‘Who do men say that I, the Son of Man, am?’ So they said, ‘Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.’ He said to them, ‘But who do you say that I am?’ Simon Peter answered and said, ‘You are the Christ, the Son of the living God.’ Jesus answered and said to him, ‘Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven (Mt 16:13-19).

The writer believes Jesus has chosen to partner with the church in order to build the church. As the church is made up of all who have accepted the forgiveness of sins, repented, and are in a relationship with Christ, the church belongs to him. Therefore, willing members of the church are needed to help fulfill the mission of the church. Like the prophet Isaiah, the church needs more people who will state the following: “Also I

heard the voice of the Lord, saying: ‘Whom shall I send, And who will go for Us?’ Then I said, "Here am I! Send me (Is 6:8). The writer believes the answer to getting more involved in the revitalization of NCIPHC is prayer. Matthew records the following statement from Jesus: “Then He said to His disciples, ‘The harvest is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest” (Mt 9:37).

Prayer is essential to the philosophy as nothing can be accomplished without remaining in Christ (Jn 15:5). It was during a prayer meeting that the Holy Spirit first empowered the church to witness. Luke records the following:

And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, ‘which,’ He said, ‘you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.’ Therefore, when they had come together, they asked Him, saying, ‘Lord, will You at this time restore the kingdom to Israel?’ And He said to them, ‘It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth (Acts 1:4-8).

In his book *Values-Driven Leadership: Discovering and Developing Your Core Values for Ministry*, author Aubrey Malphurs states the following: “One important way to attract and influence followers is to communicate your constant, passionate beliefs” (Malphurs 2004, 37). The writer believes NCD is key to the revitalization of NCIPHC churches. The seminar, the intervention, and this dissertation is a means to communicate the writer’s passion for church health and growth within the NCIPHC.

## **Summary**

The ministry project sought to raise the awareness of NCD among the twenty ministerial candidates and to provide a church-based intervention model that has utilized NCD tools. The seminar for the ministerial candidates took place in Falcon, NC on November 14, 2015. A NCD survey was completed at the intervention model church (SPPHC) in October 2015; was analyzed by ChurchSmart Resources; and returned to the model church in November 2015. In the following chapter the results of the intervention model will be reviewed. Through the implementation of NCD at the model church the NCIPHC now has an example of how NCD can benefit the declining churches within the NCIPHC.

## CHAPTER FIVE: RESULTS, EVALUATION AND FUTURE WORK

### Overview

Dr. Dan Woods, director of the NCIPHC School of Ministry (hereafter, SOM), provided the writer with the opportunity to present the NCD seminar to twenty ministerial students on November 14, 2015. In this chapter, the writer will present the data analysis from the SOM pre-seminar questionnaire; the SOM post-seminar questionnaire; and the NCD survey from the model church, SPPHC. The methods used to address the NCD minimum factor in the model church will be presented. Further, the results of the ministry intervention in general will be advanced. Lastly, the potential and possible future use of NCD within the model church and within the NCIPHC will be considered.

### Preparation of the Seminar and Intervention

The writer's first exposure to NCD was while he was a student at Erskine Theological Seminary. During his studies at Erskine he read *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* by Christian A. Schwarz (1996). During his first year as a Doctor of Ministry student at Regent University the writer had the opportunity to learn more about NCD. It was during his first year at Regent that he prayerfully decided to employ NCD principles in his ministry and to incorporate them into his doctoral dissertation. Throughout his doctoral studies he has prepared for the seminar and intervention at the model church.

### **The Scope**

The seminar took place in the NCIPHC conference training center in Falcon, NC. There were twenty seminar participants. The seminar drew from several church growth materials and from NCD materials. The actual seminar teaching time was six-hours. There was a thirty-minute lunch break along with fifteen-minute morning and afternoon breaks (See appendix N). Utilizing several church growth and church health resources including NCD materials, the writer prepared a power point lecture (See appendix O), a pre-seminar questionnaire, and a post-seminar questionnaire.

### **Analyzing the Two Questionnaires**

Prior to the beginning of the seminar participants completed a pre-seminar questionnaire. The purpose of this questionnaire was two-fold. First, demographic information was gained in order to understand the background of the participants and their respective ministry involvement (See Table 5.1 below). Second, information was gathered in order to measure the awareness level of the Church Growth Movement, Church Health, and NCD (See Table 5.2 below). The principle point of interest was to determine if any of the participants knew about NCD prior to the seminar. A second questionnaire was given at the end of the seminar to measure the awareness level after the writer had presented the material.

Seventeen of the twenty participants were male. The largest age group (40%) was between the ages twenty-one and thirty years old. All of the participants either were high school graduates or had received their GED. Two participants had received associates degrees and three had bachelor degrees. All of the participants have been engaged in

ministry longer than two years. The majority of participants have been in ministry for at least six years (40%). Six participants have been in ministry at least three years (30%). Five participants have been in ministry eleven or more years (25%). From this data the writer concludes the following: The largest group of participants are young males who have a high school education; there is a need for further higher education opportunities; the majority of the participants are just getting started in ministry. This information demonstrated a need for further Church health training within the NCIPHC.

**Table 5.1**

**Seminar Participant Demographic Data**

<b>Gender</b>	<b># Responding</b>	<b>Percentages</b>
Male	17	85%
Female	3	15%
<b>Age</b>	<b># Responding</b>	<b>Percentages</b>
21 - 30	8	40%
31 - 40	2	10%
41 - 50	5	25%
51 - 60	4	20%
61 - 70	1	5%
70 or older	0	0%
<b>Education</b>	<b># Responding</b>	<b>Percentages</b>
High School or GED	15	75%
Associates	2	10%

Bachelors	3	15%
Masters	0	0%
Doctorate	0	0%
<b>Years in Ministry</b>	<b># Responding</b>	<b>Percentages</b>
0 – 2	0	0%
3 – 5	6	30%
6 - 10	9	45%
11 or more	5	25%

Second, the pre-seminar questionnaire was given to measure the level of NCD awareness among the SOM participants. The results of the pre-seminar questionnaire reveal none of the seminar participants were knowledgeable of Christian A. Schwarz or NCD. Furthermore, the results provide a belief on the part of participants that mega-churches are the fastest growing churches in the United States. The respondents did not know that the father of the church growth movement was Donald McGavran. From the pre-seminar results one can conclude that awareness of NCD was non-existent. Furthermore, the writer believes this lack of knowledge will have a negative effect if the participants are assigned churches to pastor. In the writer's opinion it can be likened to sending a surgeon into the operating room with some knowledge of the patient's problem but without the experience of past surgeons who have successfully completed the needed procedure.

Table 5.2

## Pre-Seminar SOM Questionnaire Results

The number in each column represents the total answered for that question/statement.

	Question	Strongly agree					Strongly disagree		Don't Know
		1	2	3	4	5	6	7	
1	Thom S. Rainer is the founder of Natural Church Development and has published many books based on his empirical research	0	1	1	2	3	1	12	
2	Most of the NCIPHC churches are healthy growing churches (i.e., not plateaued, declining, or dying)	0	2	3	4	10	1	0	
3	Martin Luther's 99 Thesis officially sparked the Church Growth Movement	2	5	7	4	0	0	2	
4	If the right ingredients are in place within the local church it can grow "all-by-itself"	0	0	4	1	5	10	0	
5	The Church Growth Movement and the Church Health Movement are synonymous	2	1	8	3	0	4	2	
6	Christian A. Schwarz was an American pastor that did not believe church health principles were a source of church growth	2	0	0	0	0	0	18	
7	There are five essential qualities of church health according to Natural Church Development	0	0	0	0	0	0	20	
8	The best way to determine church health is by keeping attendance records	4	2	1	2	8	3	0	
9	According to Natural Church Development's empirical research addressing the maximum factor will ensure church growth	11	2	1	2	2	1	1	
10	Empowering Leadership is an	8	1	0	0	0	1	10	

	essential quality of church health							
11	Mega-churches are the fastest growing churches in the United States	13	2	0	0	0	1	4
12	Passionate Spirituality is an essential quality of church health	1	0	0	0	0	0	19
13	Holistic Small Groups are an old model that has been proven to be an ineffective church growth principle	6	2	0	0	0	7	5
14	I would like to apply NCD church health principles in my church/ministry	0	0	0	0	0	0	20
15	I understand the principles of Natural Church Development	0	0	0	0	0	0	20
16	C. Peter Wagner is known as "The Father of the Church Growth Movement"	5	2	7	1	1	0	4
17	In order for a local church to grow it needs a successful model church	16	1	0	0	3	0	0
18	Gift-Oriented Ministry is an essential quality of church health	9	4	0	1	2	3	1
19	There are two basic methodologies to NCD: Scripture and Empirical Research	0	0	0	0	0	0	20
20	I attend an unhealthy church	6	8	2	1	2	1	0
21	Right now, I feel more knowledgeable concerning church health principles	0	0	1	1	2	14	2
22	I can list all of the NCD essential qualities of healthy churches	0	0	0	0	0	0	20
23	Schwarz was not a "Trinitarian" but believed God would build the church	0	0	0	0	0	0	20
24	The church health movement is a product of the church growth movement	3	4	2	1	1	1	8
25	John Wimber of the "Pasadena Gang" wrote <i>The Bridges of God</i> which helped	4	0	1	2	0	0	13

	introduce Pentecost to the church growth movement							
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The results of the post-seminar questionnaire validated the writer's development of the ministry intervention and the need for it to be discussed in the NCIPHC.

Furthermore, the writer is hopeful that the NCIPHC leadership will value the research and seek innovative ways to partner with churches and pastors in the implementation of the NCD church health initiative. The writer believes that a unified team effort would show amazing results in a short amount of time to those NCIPHC churches that are either plateaued or declining. Gardner states the following:

The church was not designed to run on just one engine. The church is to have as many engines as it has church members. A church of people committed to ministry can do more than a single pastor ever could. When the pastor equips the saints for ministry, the church becomes a mighty force for spiritual transformation in the twenty-first century America (Gardner 2012, 108).

The writer sees the results of the first questionnaire as an eye opener and believes there is room for more discussion among the NCIPHC leadership and within the SOM.

Furthermore, the writer believes the results of the second questionnaire demonstrate the SOM students want to learn more about NCD and church health principles. The writer would like to see the NCIPHC develop a church health initiative with a conference level position created to assist pastors and churches as they journey through the process of NCD. The writer believes such a position would ease the burden on conference leaders as he believes pastoral transitions would decrease among healthy churches. Furthermore, the writer believes pastors would benefit personally by having someone at the conference level to help coach them on church health principles.

Table 5.3

## Post-Seminar SOM Questionnaire Results

The number in each column represents the total answered for that question/statement.

	Question	Strongly agree					Strongly disagree		Don't Know
		1	2	3	4	5	6	7	
1	Thom S. Rainer is the founder of Natural Church Development and has published many books based on his empirical research	1	0	0	0	0	19	0	
2	Most of the NCIPHC churches are healthy growing churches (i.e., not plateaued, declining, or dying)	1	0	0	4	0	15	0	
3	Martin Luther's 99 Thesis officially sparked the Church Growth Movement	0	0	0	0	0	20	0	
4	If the right ingredients are in place within the local church it can grow "all-by-itself"	20	0	0	0	0	0	0	
5	The Church Growth Movement and the Church Health Movement are synonymous	0	0	0	0	0	19	1	
6	Christian A. Schwarz was an American pastor that did not believe church health principles were a source of church growth	0	0	0	0	0	20	0	
7	There are five essential qualities of church health according to Natural Church Development	0	0	0	0	0	20	0	
8	The best way to determine church health is by keeping attendance records	0	0	0	0	0	18	2	
9	According to Natural Church Development's empirical research addressing the maximum factor will ensure church growth	1	0	0	0	0	19	0	
10	Empowering Leadership is an	0	0	0	0	0	20	0	

	essential quality of church health							
11	Mega-churches are the fastest growing churches in the United States	0	0	0	0	0	20	0
12	Passionate Spirituality is an essential quality of church health	0	0	0	0	0	20	0
13	Holistic Small Groups are an old model that has been proven to be an ineffective church growth principle	0	0	0	0	0	20	0
14	I would like to apply NCD church health principles in my church/ministry	16	0	0	0	0	0	4
15	I understand the principles of Natural Church Development	19	0	0	0	0	0	1
16	C. Peter Wagner is known as "The Father of the Church Growth Movement"	0	0	0	0	0	19	1
17	In order for a local church to grow it needs a successful model church	1	0	0	0	0	18	1
18	Gift-Oriented Ministry is an essential quality of church health	20	0	0	0	0	0	0
19	There are two basic methodologies to NCD: Scripture and Empirical Research	0	0	0	0	0	20	0
20	I attend an unhealthy church	5	6	2	1	2	1	3
21	Right now, I feel more knowledgeable concerning church health principles	20	0	0	0	0	0	0
22	I can list all of the NCD essential qualities of healthy churches	14	0	0	0	0	3	3
23	Schwarz was not a "Trinitarian" but believed God would build the church	0	0	0	0	0	20	0
24	The church health movement is a product of the church growth movement	20	0	0	0	0	0	0
25	John Wimber of the "Pasadena Gang" wrote <i>The Bridges of God</i> which helped	0	0	0	0	0	18	2

	introduce Pentecost to the church growth movement							
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These results of the post SOM questionnaire indicate that the awareness levels of the SOM participants related to NCD increased. All participants agreed that if the right ingredients were in place the local church would grow “all-by-itself.” All participants grasped that the church health movement is a product of the church growth movement. All participants knew that mega-churches are not the fastest growing churches in the United States. All participants believe holistic small groups are relevant to church growth. Nineteen participants understand that addressing the maximum factor will not ensure church growth. Fourteen participants could identify the eight essential qualities of a healthy church. The writer concludes that the seminar was a success. Aubrey Malphurs states the following: “People will follow your leadership if you communicate to them something in which to believe” (Malphurs 2004, 37). For future work, the seminar results, coupled with the following intervention results will be presented to the NCIPHC leadership once the dissertation is published.

Six months following the seminar the ministerial candidates were contacted individually by the writer. The purpose was to dialog with the candidates and gain a qualitative analysis of their awareness of NCD six months post seminar. All twenty candidates were reached either by phone and/or email. Three candidates did not respond.

The following questions were asked of each candidate:

1. If someone asked you, “What is NCD?” what would you tell them?
2. Can you discuss with me the essential elements of NCD?
3. Do you know what the “minimum factor” is in NCD and why that is important?
4. Have you thought at all about how you might use NCD and why in your future ministry?

5. Would you like to have a copy of the power point presentation from the seminar?
6. Do you have the contact information for ChurchSmart?

Seventeen of the twenty candidates were reached and agreed to participate in the above described dialog. Although each candidate had unique responses the writer was able to determine some qualitative information (See figure 5.4).

**Table 5.4**  
**Six Months Post-Seminar Qualitative Analysis**

<b>Question # 1</b>	<b>Correct Response</b>	<b>Incorrect Response</b>	<b>Not Available and/or No Response</b>
If someone asked you, "What is NCD?" what would you tell them?	16	1	3
<b>Question # 2</b>	<b>Yes or Remember Some of the Elements</b>	<b>No or Do Not Remember the Elements</b>	<b>Not Available and/or No Response</b>
Can you discuss with me the essential elements of NCD?	12	5	3
<b>Question # 3</b>	<b>Yes or Remember Some about the "minimum factor"</b>	<b>No or Do Not Remember about "minimum Factor"</b>	<b>Not Available and/or No Response</b>
Do you know what the "minimum factor" is in NCD and why that is important?	9	8	3
<b>Question # 4</b>	<b>Yes or Have Given Some Thought About Using NCD in Future Ministry</b>	<b>No or Have Not Given Any Thought About Using NCD in Future Ministry</b>	<b>Not Available and/or No Response</b>
Have you thought at all about using NCD in your future ministry?	15	2	3
<b>Question # 5</b>	<b>Yes</b>	<b>No</b>	<b>Not Available and/or No Response</b>
Would you like to have a copy of the power point presentation from the seminar?	17	0	3

<b>Question # 6</b>	<b>Yes</b>	<b>No</b>	<b>Not Available and/or No Response</b>
Do you have the contact information ChurchSmart?	17	0	3

The discussions between the writer and the ministerial candidates which took place six months post seminar revealed the following primary “takeaways”:

- “I gained a better understanding between church growth and church health”;
- “I learned that there are methods of diagnosing the health of the local church”;
- “I took notes for future reference and I am interested learning more about NCD”;
- “The church growth movement is an actual period of time within the last century”;
- “I have many because I did not know anything about NCD until the presentation”;
- “During the interaction with the presenter and others I learned that the church I attend is not the only one that struggles being small and declining”;
- “NCD is a church health diagnostic tool that is available to help churches”;
- “Prior to the presentation I did not know anything about Donald McGavran or Christian Schwarz”;
- “I enjoyed the presenter sharing his experiences”;
- “There is a survey available to determine church health.”

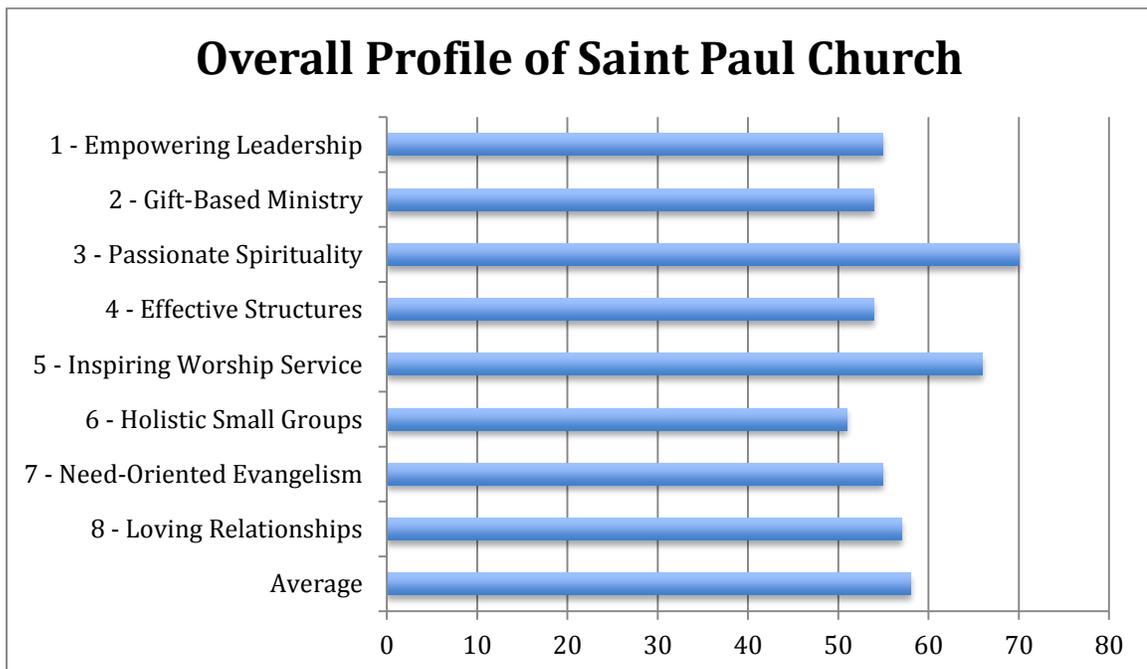
Following the conversations each of the candidates received a copy of the power point presentation from the seminar. The writer offered his further assistance to each of the candidates.

### **Evaluation of the NCD Survey Results for SPPHC**

In October 2015, thirty members of Saint Paul Pentecostal Holiness Church and the writer participated in the NCD survey. Each member was instructions and asked to complete the survey at the church. The writer completed a separate survey designed by NCD for the senior pastor. After the surveys were completed they were copied and the originals were mailed to ChurchSmart Resources for analyzation. The results were returned by ChurchSmart Resources within a week (See Appendix S). After the NCD

survey results were returned, the writer had a meeting with the administrative church council (hereafter, ACC), formerly called the “church board” and the church ministries cabinet (hereafter, CMC) and presented the results of the survey. Holistic small groups were identified as the minimum factor. The writer explained that if the church were to address the minimum factor then the church would be on a path toward better health that would likely lead to growth. The writer clarified that the numbers are scores and not percentages (See Appendix S “Insights/What Do the Numbers Mean?”). The minimum factor was measured at 51 which is lower than the 65 which would indicate a 99.4% chance of church growth (Schwarz 1996, 40). The good news was that all qualities scored above 50! The writer believed this indicates SPPHC was not declining but positioned for growth. The following profile is based on the NCD survey results and shows the measurement each of the eight essential characteristics:

**Figure 5.1**



Following the meeting with the ACC and the CMC the writer asked that all members of the CMC serve on the church health team. The writer met with the CMC and gave information regarding NCD to each member. David Lee Nicholson, D.Min., who implemented NCD at Open Door Free Methodist Church in Noblesville, Indiana, states the following:

It is important to get lay leadership involved in challenging the congregation to be committed and involved in improving the ministry of the church. On the day that the minimum factor is shared with the congregation from the pulpit, a lay leader can also come to the front and share their heart about desiring to see the will of Christ done and seeing the church becoming more healthy. This may be before, during, or after the morning message, or it may even be the next week. The intent of the sharing is to encourage the entire congregation to focus on the minimum factor. The desire behind all of this, at least at Open Door, is for us to become a healthier church in our relationship with God (Nicholson 2002, 81).

The writer agrees that lay leadership is essential in order to motivate the congregation to focus on the minimum factor. After information about NCD was shared with the CMC, which is comprised of all church ministry leaders, all members agreed to serve as members of the church health team at SPPHC. The church health team met for prayer and discussed a possible strategy to address the minimum factor. The consensus of the team was that Sunday School (hereafter, SS) was the best place to start addressing the minimum factor. It was decided that a SS superintendent was needed. The church had been several years without a SS superintendent. A member of the church health team was appointed by the writer to work with the church health team specifically on revitalizing SS. The church health team agreed to assist in the revitalization of SS and to help in the implementation of a strategic plan. The church health team met to develop a strategic plan in order to address the minimum factor and how to overcome potential obstacles. The implementation plan included those serving on the church health team and included

people already committed to corporate worship becoming involved in the leading of holistic small groups (i.e., SS teachers and assistants). The following strategic plan called for a revitalization of the church's SS ministry:

- Ask members to pray for the SS revitalization effort and for vision;
- Work on vision (SS for all ages) and strategy to implement by Sept. 18<sup>th</sup> 2016;
- Meet with current teachers of SS (currently two adult classes) and share vision;
- Solicit new teachers and assistants for the additional needed classes;
- Perform background checks on teachers and assistants;
- Prepare meeting rooms;
- Promote through bulletins, calendars, newsletters, flyers, social media, etc.;
- Order teaching materials and distribute to teachers;
- Meet with all SS personnel prior to target date of revitalization.

The evaluation of holistic small groups will be an ongoing process. Attendance records are being kept for all ministries. Existing small group leaders are meeting with the church health team for equipping, encouragement, and empowerment. During those meetings the small group leaders engage in dialog voicing needs and concerns. The church health team agreed to meet quarterly for dialog, instruction, and to discuss ways to further educate the total membership of SPPHC regarding NCD church health principles.

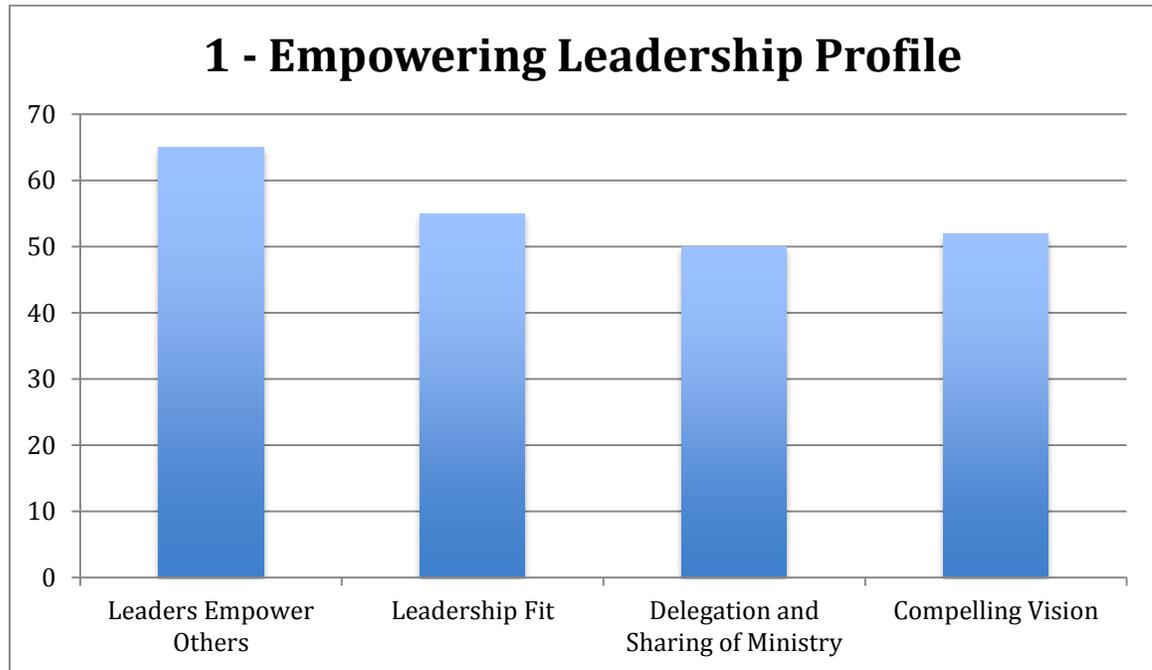
The NCD survey results presented as NCD Insights included a breakdown of each essential characteristic and what components were measured. Schwarz states the following:

Your church is a dynamic, living organism whose health is constantly changing. All actions in your church at every point in time, especially decisions by leadership, result in the church's health improving or declining. No matter how healthy your church is, there are always areas of improvement. NCD insights provides a more detailed picture of church life so you can track that dynamic change and stay focused on current and emerging health issues. Growing the church is a partnership with God. NCD insights helps you fulfill your role of identifying existing and potential barriers to health. Regular, accurate identification of barriers, and taking effective steps to remove them, maximizes the potential for ongoing growth (See Appendix S "How to Use NCD

Insights/Why this resource?").

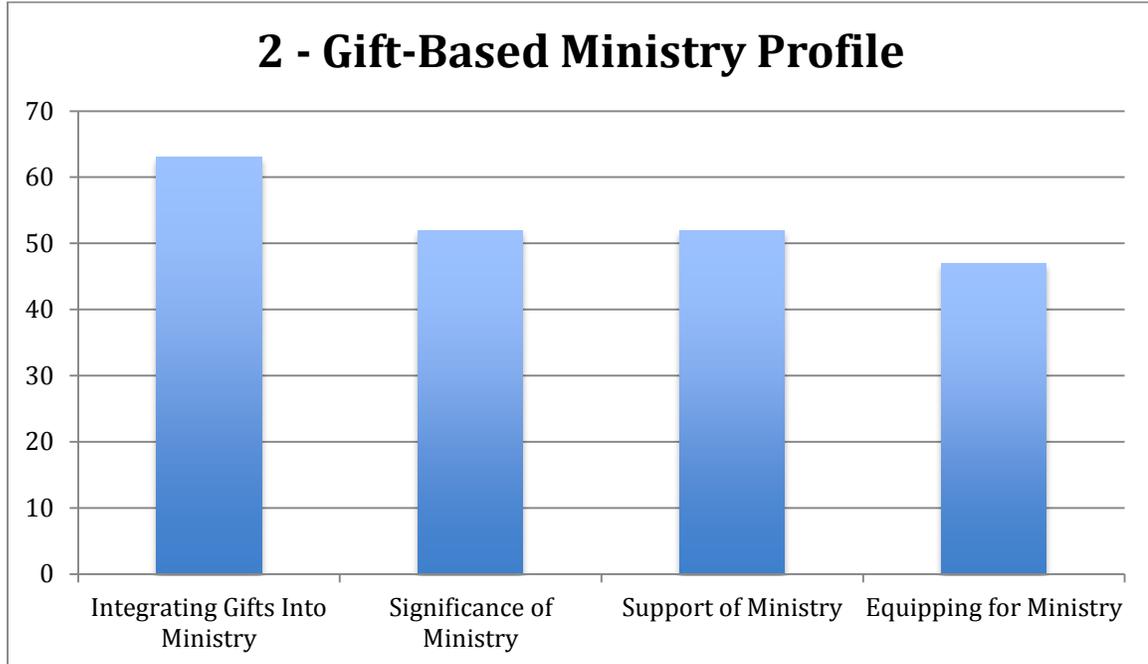
The following illustrations provide the measurements of each characteristic:

**Figure 5.2**



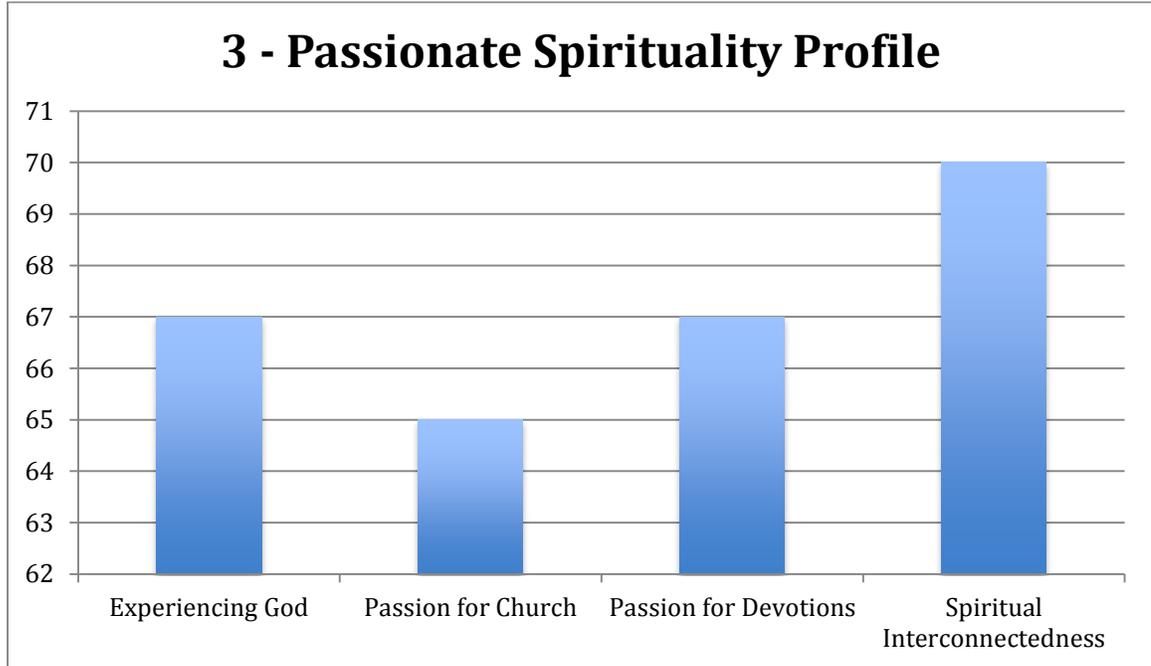
Of the four components measured in regard to empowering leadership the survey indicated that leaders empower others received the highest score measured at 65. This indicates that the congregation believes the leaders are releasing others into the ministry with the means to accomplish their respective ministry goals and objectives. The writer believes this is of major importance to the local church as lay leaders need the ability to minister effectively without the micromanagement from a dominate pastor or church member. The writer believes SPPPHC members understand the difference between empowered leaders and empowering leadership. The writer believes empowering leadership is a release whereas empowered leaders power is not released but maintained for control.

Figure 5.3



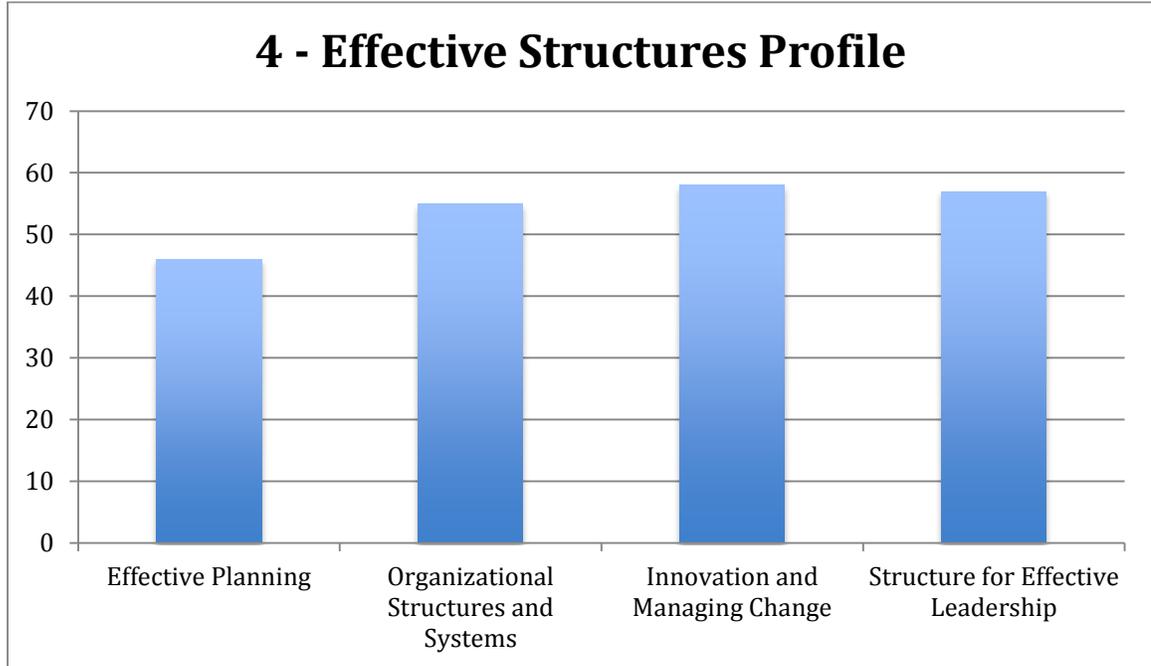
This essential quality measured at 54%. Of the four components measured in the gift-based ministry profile the survey indicated that integrating gifts into ministry received the highest score at 63. The Bible states the following: “As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God” (1 Pt 4:10). The writer believes that matching people with unique spiritual gift mixes together with areas of ministry that their gifts can be utilized enhances fruitfulness in ministry. From this profile it is evident that SPPHC does well at matching gifts with ministry opportunities. When the writer arrived as pastor of SPPHC he asked all leaders to participate in a spiritual gift inventory. The inventory indicated that most of the leaders were serving in areas that matched their spiritual gifts. However, the writer believes there is still room for improvement. The writer offers discipleship classes where people can learn more about spiritual gifts. Significance of ministry and support for ministry both scored at 52; and equipping for ministry was scored at 47.

Figure 5.4



This essential quality measured at 70% and was identified as the maximum factor. The writer believes this essential quality is the main one as it speaks of one's relationship with God. Matthew records the following: "Jesus said to him, 'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment. And the second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the Law and the Prophets" (Mt 22:37-40). Of the four components measured in the passionate spirituality profile the survey indicated that spiritual interconnectedness received the highest score at 70. Experiencing God and passion for devotions both scored at 67; and passion for church scored at 65. The writer believes this quality will be raised higher as members continue pursuing deeper relationships with the Lord.

Figure 5.5

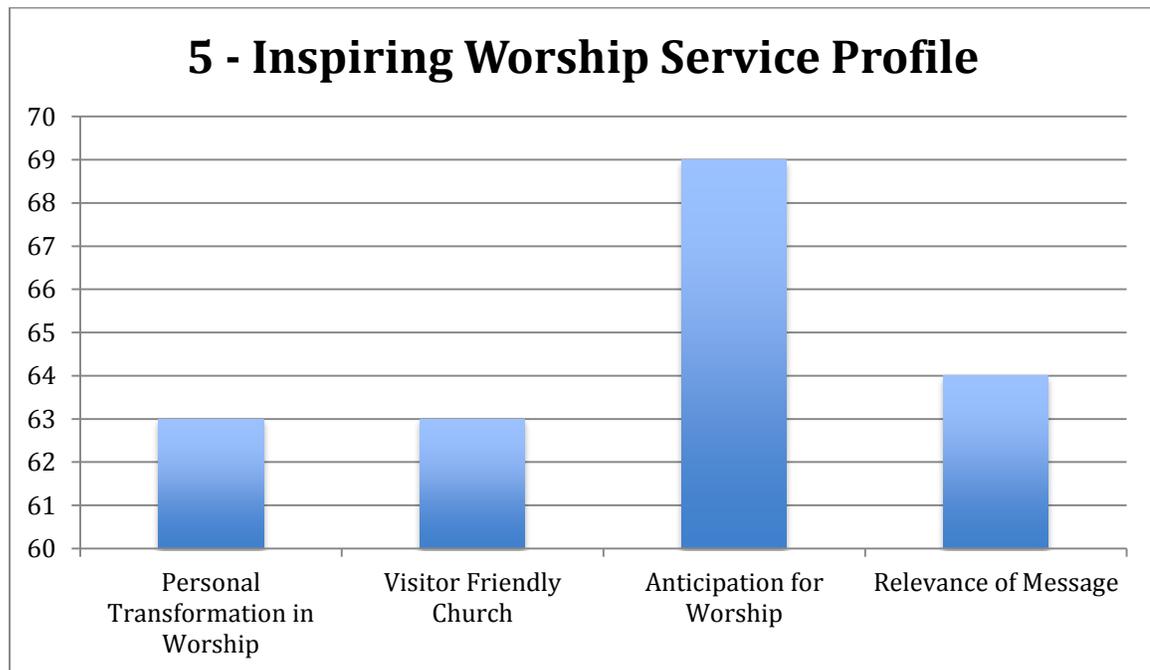


This essential quality measured at 54%. Of the four components measured in the effective structures profile the survey indicated that innovation and managing change received the highest score at 58. Structure for effective leadership scored at 57; organizational structures and systems scored at 55; and effective planning scored at 46. Paul wrote the following:

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 — from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love (Eph 4:11-16).

The writer believes this quality is one that will improve as members gain a better understanding of the structure outlined in the above passage and in the Manual of the IPHC.

**Figure 5.6**

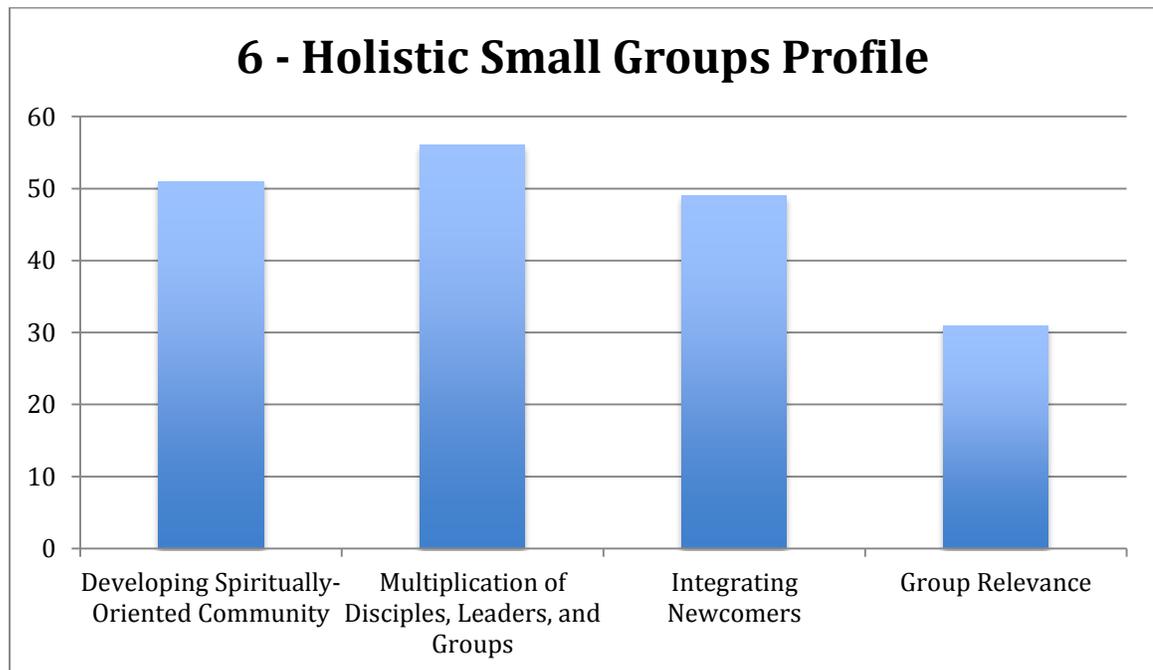


This essential quality measured second highest among the eight which was measured at 66%. Of the four components measured in the inspiring worship service profile the survey indicated that the members of SPPHC had a high 69 score in anticipation for worship. The writer believed this is largely due to the high expectancy of worshippers. In her book *Extravagant Worship*, author Darlene Zschech states the following:

True worship is not about stirring ourselves into an emotional frenzy. Jesus Christ is real, and what He has done in our lives is worthy of our extravagant praise. What He has done is worthy of our getting up at any hour of the morning to worship Him. If we will worship Him as He deserves, we will be full of faith, full of the glory of the Lord, and full of His presence (Zschech 2003, 169).

The other three components measured close behind. Personal transformation in worship received a score of 63; visitor friendly church scored 63; and relevance of message scored at 64.

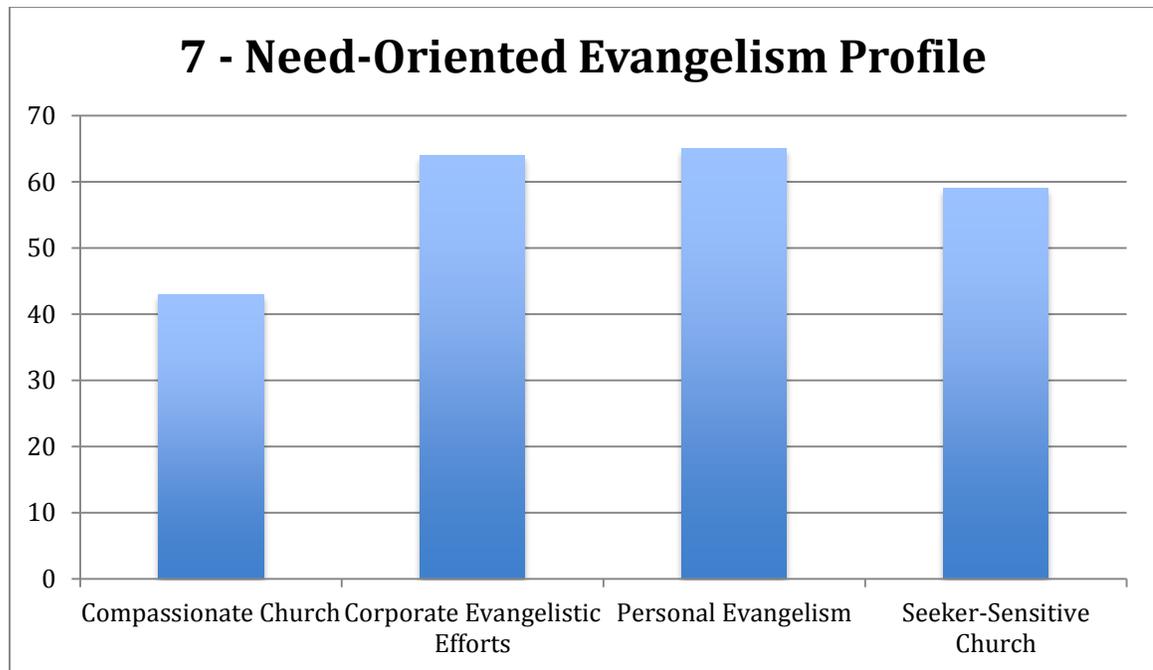
**Figure 5.7**



As presented in Figure 5.7 group relevance measured the lowest at 31%. The writer believed this indicated that the members at SPPHC perceived holistic small groups as negative. Furthermore, the writer believed this was a result of past experiences with a failed implementation of small groups. One way the writer addressed this was communicating to the church health team that “holistic” means needs are being met and that small groups are biblical (i.e., Jesus and the disciples were a small group). In his book *The Big Book on Small Groups*, author Jeffery Arnold state the following: “A small group is an intentional gathering of three to twelve people who commit themselves to work together to become better disciples of Jesus Christ” (Arnold 1992, 9). Multiplication of disciples, leaders, and groups received the highest score at 56.

Developing spiritually-oriented community scored at 51 and integrating newcomers scored at 49. The writer believes the overall measurement of holistic small groups will increase as SS is revitalized.

**Figure 5.8**

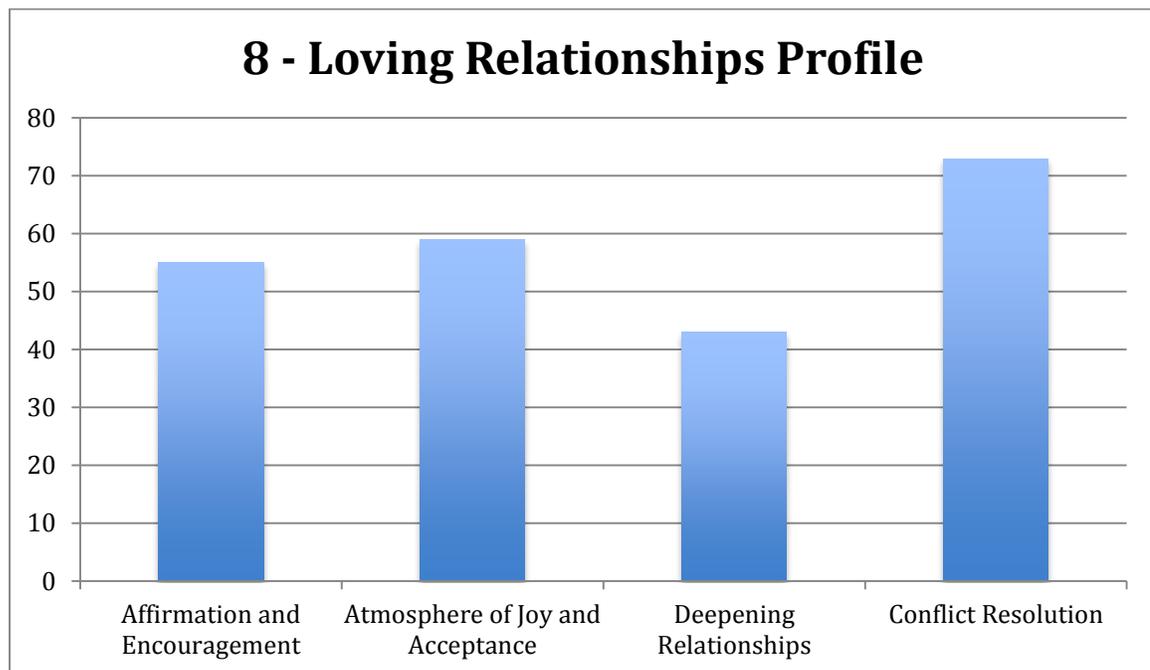


This essential quality measured at 55%. Of the four components measured in the need-oriented evangelism profile the survey indicated that personal evangelism received the highest score at 65. Corporate evangelistic efforts scored at 64; seeker-sensitive church scored at 59; and compassionate church received a score of 43. Paul wrote the following:

For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. Now this I do for the gospel's sake, that I may be partaker of it with you (1 Cor 9:19-24).

Although scored at 43 the writer believes SPPHC is a very compassionate church. During the past year the writer has witnessed firsthand how the membership has been mobilized and has given aid to new families attending church. The writer has inquired what impressed these newer families. One of the overall comments centers on the warm and friendly congregation.

**Figure 5.9**



This essential quality measured at 57%. Of the four components scored in the loving relationships profile the survey indicated that conflict resolution was measured the highest at 73. Atmosphere of joy and acceptance received a score of 59; affirmation and encouragement received a score of 55; and deepening relationships received a score of 43. The writer believes this quality best reflects the true church. John the apostle recorded the following words of Jesus: "By this all will know that you are My disciples, if you have love for one another" (John 13:35). The writer believes love is the key to church health and growth because love never fails and it is lasting (1 Cor 13:8, 13).

Eight months after the survey was conducted at SPPHC the writer asked five key influential members of the church questions regarding their experience with NCD.

Each member believed the church was on the right path utilizing the tools provided by NCD. The writer was able to determine the following qualitative information:

**Table 5.5**  
**Eight Months Post-NCD Survey Qualitative Analysis**

<b>Question # 1</b>	<b>Yes</b>	<b>No</b>
Eight months ago thirty church members participated in a Natural Church Development survey. The results of that survey identified holistic small groups as the minimum factor. Do you believe the survey was correct in that holistic small groups was a weak area?	5	0
<b>Question # 2</b>	<b>Yes</b>	<b>No</b>
During the last eight months the church health team has been working toward the revitalization of Sunday School as one way of addressing the minimum factor. Do you believe this effort will help the overall health of the church?	5	0
<b>Question # 3</b>	<b>Yes</b>	<b>No</b>
Prior to NCD being presented eight months ago had you ever heard of NCD?	0	5
<b>Question # 4</b>	<b>Yes</b>	<b>No</b>
Another way to address the minimum factor was to offer discipleship small group classes know as 101; 201; 301; and 401. Do you believe these small group classes are beneficial and will help the health of the church?	5	0
<b>Question # 5</b>	<b>Yes</b>	<b>No</b>
Do you believe NCD and its tools are beneficial to the church?	5	0
<b>Question # 6</b>	<b>Yes</b>	<b>No</b>
Would you recommend NCD to other churches?	5	0
<b>Question # 7</b>	<b>Yes</b>	<b>No</b>
Do you think the NCD survey should be completed on a regular basis (i.e., every two years) as a way of measuring the church health and progress?	5	0

The five members of the church were in total agreement on all questions raised.

The writer believes this was an indication that the church is unified in the implementation

of NCD. The five team members would recommend NCD to other pastors and churches as a way of diagnosing the health of their local churches and to guide them in steps toward health.

### **Contributions to the Ministry at SPPHC**

The completion of this project will benefit SPPHC by helping the members understand the need for implementing church health principles. Furthermore, through ChurchSmart and NCD the members will have the ability to complete future NCD Surveys that will chart progress. Through the continued work of the SPPHC church health team the members will be encouraged to address their minimum factor.

### **Recommendations for Further Study**

First, there is a need for a more detailed analysis of the growth of the NCIPHC within the last twenty years. The writer noticed while gathering data that the NCIPHC growth in membership has been positively affected by the addition of several Hispanic congregations. The writer believes it would be beneficial to chart the growth of both Anglo and Hispanic congregations. This information would help in evaluating the quantitative success of both.

Second, further study in the area of the NCD church health principles coupled with the release of this information could assist pastors. One possible method would be to encourage pastors to read *Natural Church Development* by Christian A. Schwarz for continuing education credit. The writer would like every pastor of a NCIPHC receive a free copy of this book. The writer believes providing the book could begin a journey for

every NCIPHC pastors to discover more about church health principles.

Third, the compilation of a list of all NCIPH churches that have completed a NCD survey would be helpful for the ongoing analysis of how NCD principles affect NCIPHC churches. With the success of these churches it might be beneficial to pair pastors of healthy churches with pastor of struggling churches. Alves states the following: “By being a healthy model for quality ministry through transition, we can share with other local churches in our region just what God is doing in our midst, and how they can do the same, thus multiplying ministry. This, in turn, could become a model for plateaued and dying churches...” (Alves 1999, 4).

Finally, the creation of a NCIPHC position that focuses on helping churches implement church health principles and help pastoral families remain healthy would be helpful in the writer’s opinion. The person serving in this position could help pastors by tackling issues of morality, finances, ethics, and any other factors that might add to their health as a pastor. Pastors would be better equipped to address the problem of church decline. The person serving in this position could provide church health workshops and other professional development opportunities.

### **Concluding Remarks**

As we have discussed, the implementation of church health principles in partnership with the Holy Spirit leads to church growth. This was the case at SPPHC over a four month period. The intervention was a success not because of the quantitative growth but because of the qualitative growth. There is an atmosphere among the members of SPPHC that speaks life and health. The writer believes there is a place

among the NCIPHC for NCD to be utilized as a church health analysis tool. The writer agrees with the following statement by Turner:

The body of Christ was never intended to be known as an organism of disease; rather an organism of health. Simply because the church is sick does not mean it cannot become well. Christian Schwarz's Natural Church Development research provides the framework for a much-needed paradigm shift. NCD moves the discussion of church from sickness to wellness; from sin to holiness; from church growth to church health (Turner 2000, 114).

Through empirical research conducted by NCD, eight essential qualities emerged as most critical to church health, growth, and decline. The measurement of the eight essential qualities is the first of five basic components of NCD. The five are as follows:

- **Eight quality characteristics** – The “muscles” of NCD. The most visible part of the body. At first glance you can see whether or not the muscles are trained. Some muscles may be better trained than others.
- **Six Growth Forces** – The “blood” of NCD. Every muscle depends on the circulation of the blood in order to develop. Blood contains the nutrients that the muscles need.
- **Trinitarian Compass** – The “heart” of NCD. The function of the heart is to pump the blood to the muscles. A heart that stops beating causes the whole organism to die.
- **Minimum Factor** – The “eyes” of NCD. Our eyes enable us to focus on specific details. The eyes never see all of reality, just what they deliberately focus on.
- **NCD Tools** – The “hands” of NCD. Helpful, but not absolutely essential. If necessary, an organism can survive without hands, but definitely not without a heart (Schwarz 2005, 18).

The first step for a NCIPHC is to order and complete the first NCD survey. Ideally, the survey is completed by the lead pastor and by twenty-nine other members of the local church. The survey is sent back to ChurchSmart Resources and NCD software is used to produce the results. Schwarz states the following: “CORE is the software program that

calculates your church profile. The program is based on a formula that builds on the results of all churches researched so far” (Schwarz-Schalk 1998, 13). The church profile (i.e., results) are returned to the church. Included with the first survey ordered is “Color Your World with Natural Church Development: Experiencing all that God has designed you to be” by Christian A. Schwarz (Schwarz 2005). NCD is not paradigm that can be implemented quickly. The implementation of NCD is a process which begins with an awareness of NCD, a diagnosis (the church profile), and a church health plan which focuses on addressing the “minimum factor”. Schwarz states the following: “Natural church development is not action oriented, but process oriented. All its measurements aim at long-term organic development processes that organize themselves” (Schwarz-Schalk 1998, 38). The writer would like to see NCD promoted more among the NCIPHC as a means to bring health and growth to its churches.

NCD materials (i.e., books, survey, and instructions) are available from

ChurchSmart Resources and can be contacted at:

ChurchSmart Resources  
3830 Ohio Ave.  
St. Charles, IL 60174-5462  
Phone: (800) 253-4276  
Email: [orders@churchsmart.com](mailto:orders@churchsmart.com)  
[www.ChurchSmart.com](http://www.ChurchSmart.com).

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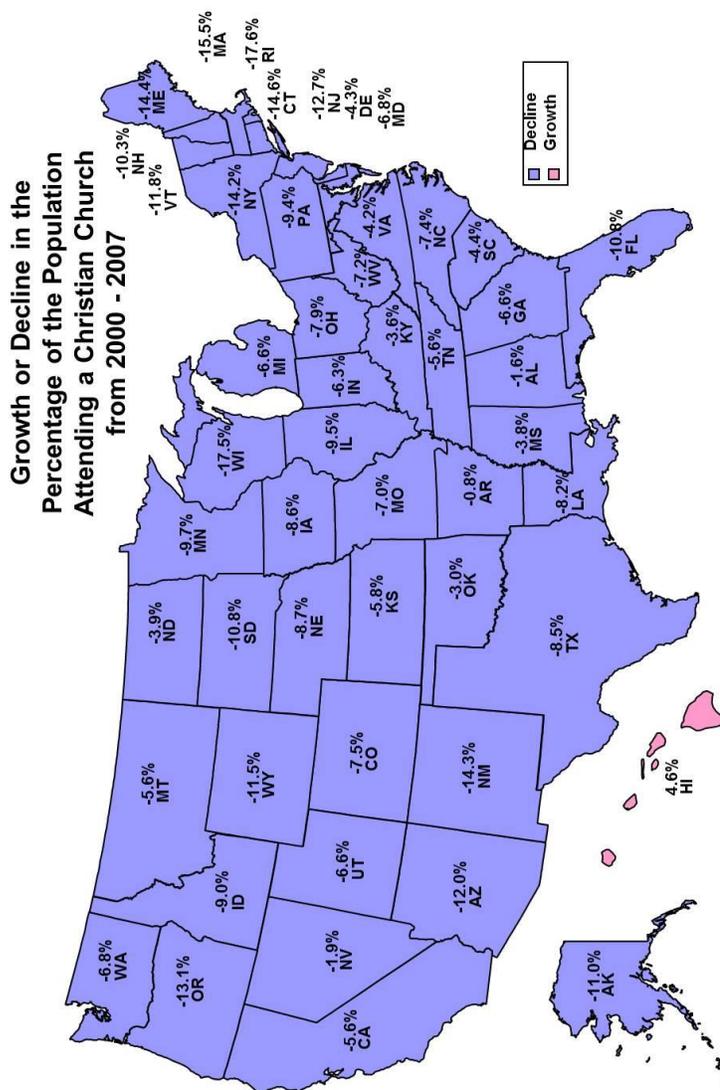
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APPENDIX A

DECLINE IN ATTENDANCE OF ESTABLISHED CHURCHES, 2000-2007<sup>23</sup>



<sup>23</sup> © 2008 by David T Olson, www.theamericanchurch.org (Accessed: 02/02/2015).

## APPENDIX B

## STEPS TOWARD BECOMING A BREAKOUT CHURCH (Rainer 2005, 200)

Acts 6/7 Leadership	<ul style="list-style-type: none"> <li>• Develop core biblical values.</li> <li>• Pray for a Christlike spirit to all areas.</li> <li>• Decide in God's power to love the people of the church no matter what.</li> <li>• Seek to lead your church to an outward focus, beyond the walls of the congregation.</li> <li>• In God's will make a commitment to stay with the church long-term.</li> </ul>
The ABC Moment	<ul style="list-style-type: none"> <li>• Seek outside council to help you see the church from an outsider's perspective.</li> <li>• Be a lifelong learner through numerous media.</li> <li>• Pray for your critics and maintain an attitude of love toward them.</li> <li>• Be prepared for the reality that most crises will be the result of conflict with Christians.</li> <li>• Pray that God will allow you to see beyond the crises and see his work in the difficult moments.</li> </ul>
Who/What Simultrack	<ul style="list-style-type: none"> <li>• Deal quickly but compassionately with major people problems.</li> <li>• Develop a high-expectation culture in the church that will attract more of the right people.</li> <li>• Work on major structural needs in the church while simultaneously working on people issues.</li> </ul>
The VIP Factor	<ul style="list-style-type: none"> <li>• Discern your passions for ministry as a leader.</li> <li>• Discover the gifts and passions of the members of your congregation.</li> <li>• Discover the needs in the community.</li> <li>• See where the above three factors intersect, and focus many resources at this vision intersection.</li> </ul>
Culture of Excellence	<ul style="list-style-type: none"> <li>• Attempt to do all things with excellence in God's power.</li> <li>• If the church cannot do something with excellence consider discarding or discontinuing the effort.</li> <li>• See innovation as a means, not an end.</li> <li>• Carefully evaluate each innovative opportunity; be open but cautious with innovations.</li> </ul>
Big Mo	<ul style="list-style-type: none"> <li>• Learn that each success God gives is often a beginning point for another opportunity for success (Rainer 2005, 200).</li> </ul>

## APPENDIX C

## ACTS 6/7 LEADERSHIP (Rainer 2005, 27-28)

- Acts 1 – *The Called Leader*. In the same way that the early church leaders were called to be witnesses and ministers for Christ (Acts 1), the first step toward Christian leadership today is to receive and respond to the call of God.
- Acts 2 – *The Contributing Leader*. On the day of Pentecost (Acts 2), Peter delivered the first sermon in the new church. This action shows that particular functions of the leader, such as prayer and preaching, were foundational for the church and its leadership.
- Acts 3 – *The Outward-Focused Leader*. Peter and John made the first venture outside the newly formed church as they visited and healed the lame beggar (Acts 3). Only a few leaders achieve this stage of leadership, where they must move beyond the comfort of the church's walls.
- Acts 4 – *The Passionate Leader*. The passionate leader is not just outwardly focused, but is also enthused and sold out on his and the church's mission that his leadership motivates many to follow. Peter and John modeled this type of leadership so much so that it landed them in jail – and then empowered them to be set free (Acts 4). This level of leadership is very rare among pastors and ministers.
- Acts 5 – *The Bold Leader*. The bold leader is willing to take incredible steps of faith and make the tough calls that few others will. The bold leader knows the church's mission and purpose and is willing to take whatever steps are necessary to keep the church on track. Peter exemplifies this type of leadership with his bold confrontation of Ananias and Sapphira (Acts 5). Perhaps fewer than 1 percent of church leaders reach this level.
- Acts 6/7 – *The Legacy Leader*. While few church leaders achieve even Acts 3 leadership, an even smaller number become Acts 6/7 leaders. These leaders, like the Twelve in Acts 6, seek to equip others for the work of the ministry while deflecting recognition for themselves. Like Stephen in Acts 7, they are not concerned only with the church during their lifetime, but make decisions that will benefit the church after they are gone. They are quick to praise others and equally quick to accept responsibility for anything that may go wrong. All of the breakout church leaders in our findings achieved the Acts 6/7 level.

## APPENDIX D

### Summation of “Eight Keys to Acts 6/7 Leadership” (Rainer 2005, 66-67).

- In noting characteristics of the breakout leaders in contrast to comparison church leaders, we noted eight key characteristics that differentiated the two groups.
- These leaders display fierce biblical faithfulness. They not only give mental assent to key doctrinal truths, but they also practice these beliefs in their preaching, teaching, leadership, and ministry.
- Acts 6/7 leaders have an average tenure at their churches of 21.6 years, compared to the national average of 3.6 years. The issue of long tenure is critical, because much of the transition to greatness is a long-term process.
- “Confident humility” describes well the attitude of Acts 6/7 leaders. They have a high level of confidence but no appearance of arrogance or haughtiness.
- Our comparison church leaders were quick to place blame on people and circumstances. The Acts 6/7 leaders accepted the responsibility for their ministry and did not blame others when things did not go well.
- Acts 6/7 leaders have and show an unconditional love for the congregants they serve.
- Acts 6/7 leaders are persistent. They never consider a setback a failure.
- The visions cast by Acts 6/7 leaders always include an evangelistic passion.
- Acts 6/7 leaders are concerned about their ministries well beyond their own tenure or even lifetime. That is why we call them legacy leaders.
- We believe that many of the characteristics of Acts 6/7 leaders can be learned and applied by others.

## APPENDIX E

Summation of  
“The ABC Moment” (Rainer 2005, 89-90).

- The ABC moment is a wake-up call for church leaders typified by the breakout leaders in our study. It consist of three stages: Awareness, Belief, and Crisis.
- Because the American church is mired in mediocrity, change is difficult and often wrought with conflict.
- The pastors of the comparison churches often avoided the Awareness stage because they feared they might have to lead their churches in change. The pain was just too great for a potential gain.
- In the breakout churches, leaders of all thirteen churches engaged in both the first and second steps, “Accept Painful Awareness” and “Is/Should Be Discernment.” Eleven of the leaders indicated the impact of the third step, ‘Positive Outside Influences.’
- Comparison church leaders often utilized outside resources to implement change. Breakout leaders, however, attempted to understand the reality of their context fully before embracing outside influences.
- Breakout church leaders exemplified the strange paradox of unswerving faith in the midst of bad news.
- The cost of moving a church to greatness is often measured in crisis, sometimes severe crises.

## APPENDIX F

Summation of  
“The Who/What Simultrack” (Rainer 2005, 108-109).

- Breakout churches pursued simultaneously the paths of getting the right infrastructure and getting the right people after they experienced their ABC moment.
- Our definition of infrastructure included such elements as facilities, location, leadership groups, organizational methods, and small groups.
- The breakout churches would often leave a position unfilled for a long period of time rather than get the wrong person. When in doubt, they told us, it is better to wait.
- When ‘people’ mistakes were made, or when personnel mismatches became obvious, the breakout churches would act quickly and compassionately. Comparison churches tended to fail to act quickly in such situations, usually resulting in a bad situation becoming worse.
- The process of acting quickly and compassionately we described as the “three Cs”: closure, compassion, and communication. The element of communication was what particularly stood out among the breakout churches. When a personnel decision of termination or reassignment was made, the leadership communicated clearly the reasons for such a decision to the congregation. Comparison churches, in contrast, often kept the congregation in the dark over the move.
- Compatibility was more important than competency as the churches selected ministry leaders.
- The breakout churches considered micromanagement of the senior pastor and staff to be a formula for failure.

- The first key issue in implementing a healthy infrastructure in the breakout churches was understanding the church's purposes. The Purpose Driven paradigm articulated by Rick Warren was highly influential in some of the churches. Facilities and location are means – not ends – in breakout churches, but they are very important means.
- Breakout churches focused significant resources on small groups for assimilation and outreach health.
- The breakout churches, unlike the majority of the comparison churches, understood clearly the roles of key leadership groups such as elders, deacons, and staff.
- A culture of “serious fun” typified most of the breakout churches.

## APPENDIX G

### Summation of “The VIP Factor” (Rainer 2005, 127-128).

- Attempts at vision discovery were rare in breakout churches but common in comparison churches. An often-heard comment in the breakout churches was “Vision discovered us.”
- The VIP factor stands for Vision Intersection Profile. Three difference factors merge, and their overlapping point is the vision of the church.
- The first of the three VIP factors is the passion for the church’s leadership. Our studies indicate that only 6 percent of church leaders indicate even a modest level of passion for their ministries.
- The second of the three VIP factors is the passion and gifts of the congregation. In breakout churches, a climate of ministry freedom encourages members to pursue ministry according to their own passions and gifts.
- The third of the VIP factors is community needs. The breakout churches were passionate about discovering the needs of the community and then meeting those needs. Unlike the comparison churches, the breakout churches moved into a community ministry with no thought of reciprocation. They sought to provide for the community even if they received nothing in return.
- A clear implication of the VIP factor is that visionary churches choose only to pursue a few areas where they can excel. They do not attempt to do everything.
- Another implication of the VIP factor is that vision is dynamic. Because vision consists of three components, any of which may change, the entire vision is never constant. Our breakout churches, however, were amazingly consistent in their visions year by year. They were open to changing the vision, but they were very careful not to chase the latest fad, the latest methodology, or the presumed most pressing need.

## APPENDIX H

### Summation of “A Culture of Excellence” (Rainer 2005, 144-145).

- The thirteen breakout churches had a passion for excellence in all they attempted. Their motivation in this quest for excellence was always biblically and theologically driven. They sought to do their best for the Savior they serve and the God to whom they give all glory.
- The VIP factor, or the Vision Intersection Profile, and the culture of excellence were integrally connected. It is at this point of vision that the passion for excellence is most obvious in the breakout churches.
- One of the common denominators of excellence is the Freedom/Expectation Paradox. Those involved in ministry, staff and laity alike, had a great deal of freedom to carry out the ministries in which they are involved. This freedom, however, existed in the clearly known boundaries of expectations in the church. Those who minister had much freedom as long as they remained focused on the vision of the church and carried out their ministries with excellence.
- None of the thirty-nine comparison churches could be described as high expectation/high freedom churches. Twenty-five of the churches were low expectation/low freedom. Little is expected, but if someone does accept a task in these churches, he or she is bound by many rules and traditions. Seven of the churches were high expectation/low freedom churches. These churches were led by an autocratic pastor. Another seven churches were low expectation/high freedom. “Chaos” would be the best description of these churches.
- The breakout churches did not have autocratic leaders. Instead, they had autocratic cultures. In other words, it is the culture of excellence that demands much of those who minister in the churches.

- The breakout churches got the right people on board prior to the establishment of a culture of excellence.
- Almost as important as what the breakout churches did is what they did not do. The “not-to-do” list is a common feature of the churches. Often the decision to discontinue something in the church proves to be more difficult than starting something new.

## APPENDIX I

### Summation of “Innovation Accelerators” (Rainer 2005, 164).

- Most churches in America fit in one of two categories related to innovation: Traditional/Resister or Innovator/Embracer. The former model represents churches that avoid nearly all changes, and the latter describes churches that continually chase the latest fad.
- The breakout churches, however, followed a surprisingly slow and plodding path of adopting innovations only after close scrutiny and much deliberation. They neither feared innovation nor embraced it blindly.
- The breakout churches made certain that any innovation complemented and enhanced the VIP factor.
- The metaphor we used to describe innovations is “the tail and the dog.” In many churches the tail (innovations) wags the dog (the church’s main vision and mission). Breakout churches kept the dog wagging the tail.
- The Purpose Driven model was a great benefit to almost half of the breakout churches. The concept helped the leadership understand more clearly how to stay true to the VIP factor.
- New construction and relocation were key innovations used by the breakout churches. The churches proceeded slowly but deliberately in their decisions to move ahead with these changes.
- An important decision for a church is to determine whether an innovation will become a trap or a triumph. Many of the comparison churches followed the path of the innovation trap as they moved from fad to fad. The breakout churches demonstrated wisdom by using the innovation as an accelerator of growth and enhancer of health.

## APPENDIX J

Summation of  
 “Big Mo or Blind Erosion” (Rainer 2005, 182-183).

- The “Big Mo” refers to what seems to be an inexplicable momentum in the breakout churches. It is a time when one success builds upon another and most decisions and initiatives are the right choices. The Big Mo was not a screening criterion for the breakout churches, but ten of the thirteen churches clearly had established this momentum.
- The typical process of the Big Mo came in four stages: struggle, buildup, breakthrough, and momentum.
- When we attempted to isolate the issues that lead to the Big Mo, we could find no single factor or even a few factors. The issues were many and diverse.
- Long-term leadership was a key correlate in churches that achieved the Big Mo. As our study indicated earlier, the move to greatness is not achieved easily or quickly.
- Though this study has focused on many methodological issues in the transition to greatness, it is important to note that foundational issues remained the focus of the leadership. Biblical authority and the primacy of preaching and prayer moved the churches to greatness and are integral in the churches maintaining the Big Mo.
- Blind erosion refers to the slow decline in the comparison churches. I use the adjective *blind* because most of the members and leaders of these churches are unaware of the erosion.
- The key factors we noted in blind erosion were weak theology, ignorance, resistant lay leadership, and resistant staff leadership. Resistant staff leadership tended to exhibit one or more of the following characteristics: burned, ignorant, lazy, theologically uncertain, conflict avoiding, and accolade seeking.

## APPENDIX K

GUIDELINES FOR SHARING ONE'S CONVERSION TESTIMONY  
BY ALVIN REID (Reid 2009, 186).

1. Write out your testimony, seeking the Spirit's guidance.
2. Give adequate but precise details showing how Christ became your Lord and Savior and how Christ meets your daily needs. Make sure you exalt the Christ of your experience more than your experiences.
3. Use language the nonbeliever can understand.
4. Relive your testimony as you tell it. This will enable you to present it with enthusiasm.
5. Relate your testimony to the Scriptures, using pertinent verses as they are needed.
6. Speak distinctly and in a natural tone, avoiding any mannerisms that might detract from the presentation.
7. Be brief (two or three) minutes). People are interested in your testimony but not your life story!
8. Ask the Holy Spirit to help you present Christ as the unbeliever will want to know Him and will come to know Him personally.
9. Share your Christian testimony regularly with Christian members of your family, then with Christian friends, until it becomes a natural part of your daily conversation. Then share it with your lost friends and others.
10. After sharing your testimony, ask, 'Has anything like this ever happened to you?' This question is a simple way to move into the gospel presentation.

APPENDIX L  
LETTER TO NCIPHC SUPERINTENDENT

**Rev. Arthur Richardson Denning, AA, BA, MDIV, DMIN (ABD)**  
**1921 Chavis Court, Greenville, NC 27858**  
**(252) 342-7424**

August 15, 2015

Bishop Danny Nelson, Superintendent  
NC Conference International Pentecostal Holiness Church  
PO Box 59  
Falcon, North Carolina 28342

Re: Proposed Church Health Seminar

Dear Bishop Nelson,

Christian Greetings! My heart's desire and dream is to witness the revitalization of many struggling and declining churches. One of the ways that I am working toward the fulfillment of this dream is by sharing proven researched-based church health principles. I am preparing a seminar titled, *A Seminar Based on Natural Church Development: Charting the Course Toward Healthier North Carolina Conference International Pentecostal Holiness Churches*. The purpose of the seminar is to raise the awareness of church health principles and serve as a catalyst resulting in healthier pastors, leadership teams, and churches.

I would be most grateful for your support and an opportunity to present the seminar.

Sincerely,

Arthur "Rich" Denning

## APPENDIX M

## SEMINAR FLYER

**Church Health Seminar****Saturday, November 14, 2015****NC Conference International  
Pentecostal Holiness Church****6712 Church Street, Falcon, NC 28342****8:30 am - 3:00 pm***A Seminar Based on Natural Church Development Charting the Course Toward Healthier NCIPHC Churches***Instructor: Rev. Arthur Richardson Denning (Rich)**

*Rev. Rich Denning's biblical teaching and pastoral ministry spans twenty years. He is a licensed and ordained Minister of the Gospel in the NC Conference International Pentecostal Holiness Church. Currently, he serves as lead pastor at Saint Paul Church in Greenville, NC. He is a certified growth coach, life coach, and a church health consultant. He holds two undergraduate degrees from Emmanuel College, Franklin Springs GA, a Master of Divinity degree from Erskine Theological Seminary, Due West, SC, and is currently completing his Doctor of Ministry dissertation in Christian Leadership and Renewal Studies at Regent University, Virginia Beach, VA. He and his wife, Teresa, reside in Greenville, NC.*

APPENDIX N  
SEMINAR SCHEDULE

**Schedule**

7:30 a.m. to 8:30 a.m.	Breakfast, Welcome, & Pre-Seminar Questionnaire
8:30 a.m. to 10:00 a.m.	The Problem of Declining Churches The Church Growth Movement Natural Church Development
10:00 a.m. to 10:15 a.m.	Break
10:15 a.m. to 12:00 p.m.	Natural Church Development (Continued)
12:00 p.m. to 12:30 p.m.	Lunch
12:30 p.m. to 2:15 p.m.	Natural Church Development (Continued)
2:15 p.m. to 2:30 p.m.	Break
2:30 p.m. to 3:00 p.m.	Natural Church Development (Continued)
3:00 p.m. to 4:00 p.m.	Questions and Answers Post-Seminar Questionnaire

## APPENDIX O SEMINAR PRESENTATION

**A Seminar Based on  
Natural Church Development:  
Charting the Course toward Healthier  
North Carolina International Pentecostal  
Holiness Churches**

Presented by:  
Rev. Arthur Richardson Denning (Rich)

1



**PART ONE:  
Healthy vs. Unhealthy  
NCIPHC Churches**

2

**Healthy NCIPHC Churches:**

“A healthy NCIPHC church produces disciples for Jesus and is reproducing itself in other churches; it is filled with joy for Jesus and for life; it is immersed in the Bible; it is dependent upon the Holy Spirit to guide every aspect of the church community; and it lives by the motto of “Let’s pray, trust God, and see what He will do!” – Dr. Lou Shirey

3

**Unhealthy NCIPHC Churches:**

“An unhealthy NCIPHC church is one that fits one or more of the following criteria: Self-serving, ingrown, lacking love for Christ and love for others, limited commitment to prayer, has an un-teachable pastor, congregation believes they have received all that Christ has for them, and/or Spiritual gifts are not known or experienced.”  
– Dr. Lou Shirey

4

**Unhealthy NCIPHC Churches (Cont.):**

“Unhealthy means that the church is not growing or thriving. Lack of sensitivity to the complexities of life will harm people. A spirit of evil may inhabit the church congregation. Not allowing the people within the church to grow in their spiritual gifts is deadly. Pastors who control all aspects of church life create a toxic churches.”  
– Dr. Lou Shirey

5

**The Challenge:**

“There are a number of NCIPHC churches who want change but only on their terms; churches whose demographics have changed and are truly declining/dying; churches who, because of their size and finances, cannot offer sufficient financial compensation to secure a progressive innovative pastoral situation to enable them to climb out of the rut.”  
– Bishop Danny Nelson

6



7

## What is Church Growth?

8

“Church growth is all that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with Him and into responsible church membership”  
– C. Peter Wagner



9

Thom S. Rainer, a historian of the Church Growth Movement, defines church growth in *The Book of Church Growth, Nashville: Broadman, 1993*.



10

“Church growth is that discipline which investigates the nature, expansion, planting, multiplication, function, and health of Christian churches as they relate to the effective implementation of God’s commission to ‘make disciples of all peoples’ (Matthew 28:18-20)”  
(Rainer 1993, 20).

11

Rainer goes on to define three different kinds of church growth:

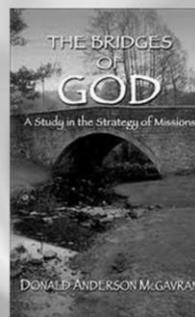
“Growth Engines” (Rainer 1993, 22)

- 1) Biological – Babies are born to church members
- 2) Transfer Growth – People go from one church to another (Sheep Swapping)
- 2) Conversion Growth – People get saved and come into the church

12

The Task of Church Growth:  
“Students of church growth strive to integrate the eternal theological principles of God’s Word concerning the expansion of the church with the best insights of contemporary social and behavioral sciences, employing as the initial framework of reference the foundational work done by Donald McGavran *The Bridges of God – 1955*”  
(Rainer 1993, 20).

13



14

The Influence of Donald McGavran (“Father of the Church Growth Movement”):

- Missions calling to India
- *Bridges of God* (1955)
- Seminal Church Growth Principles

15

Seminal Church Growth Principles:

- 1) Evangelism complete when a person is a disciplined mature fruit-producing Christian.

16

Seminal Church Growth Principles:

- 2) Pragmatic approach: Do what ever is not unbiblical to draw the lost and push for conversion. “If it is not unbiblical, do it!”

17

Seminal Church Growth Principles:

- 3) Numerical growth is a valid indicator for success in evangelism and discipleship.

18

Seminal Church Growth Principles:

- 4) Contextualized Ministry: People prefer to be converted within their own culture, language, and societal position.

19

Seminal Church Growth Principles:

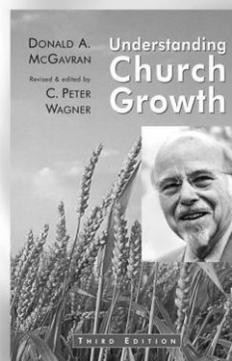
- 5) Group focus and emphasis: power of “group-think” and maximizing effort. Focus on the people most likely to be receptive (limited resources – time, people, finance)

20

Donald McGavran – Principle catalyst for Church Growth in the 1950s and 60s based on observation concerning church growth on the mission field in India.

Fuller Theological – Institute of Church Growth revitalized by McGavran in 1965 and founding dean of the School of World Missions.

21



The Church Growth Movement really began in America with the publishing of McGavran's *Understanding Church Growth*.

22

“Pasadena Gang” becomes some of the seminal sources for Church Growth materials and thought during the 1970s as the movement was forming.

23

Ralph Winter – Fuller: Missions and the William Carey Library

Charles Kraft – *Christianity with Power* (1989)

John Wimber – Founding Director of Fuller’s Institute of Evangelism and Church Growth – *Power Evangelism* (1986)

24

C. Peter Wagner became the primary source for the Church Growth movement in the 1980s. Integration of Pentecostal theology into the movement.

*Churchquake* (1999) – captures the essence of church growth and contextualization

25

The Church Growth movement began to mature with experience in the 1990s with a shift toward *church health* and *contextualization*.

Examples:

Willow Creek Community Church (Bill Hybels) Contextualization for affluent suburban people south of Chicago

26

Saddleback Community Church – (Rick Warren) Contextualization for the suburban Southern California

Yoido Full Gospel Church – Paul Yonggi Cho in Seoul, South Korea – 1.0 Million people

27

Other spin-offs from the Church Growth Movement, which directly impact our class focus of visioneering today:

George Barna – Contextualization based on solid statistical analysis with a social science approach – *What Americans Believe* (1991), *Boiling Point* (2001)

28

Vineyard Church movement started by Peter Wagner

C. Peter Wagner – *The Healthy Church* (1996) – a marked shift in emphasis toward church health

**Christian Schwarz – *Natural Church Development* (1996) – what constitutes a healthy church**

29

**Some Lasting Broad Effects of the Church Growth Movement:**

1) Radical changes in worship style (contemporary, “user-friendly.”)

30

Some Lasting Broad Effects of the Church Growth Movement (Continued):

- 2) Progressive deployment of the congregation to do the work of the ministry (empowerment) and blurring of the clergy/laity line.

31

Some Lasting Broad Effects of the Church Growth Movement (Continued):

- 3) New forms of church government that are team-based expressions of authority.

32

Some Lasting Broad Effects of the Church Growth Movement (Continued):

- 4) An increased need and emphasis on small groups and relationship-based church structures.

33

Some Lasting Broad Effects of the Church Growth Movement (Continued):

- 5) A renewed emphasis on reaching the lost in a contextualized manner.

Note: All these fall into the categories for "church health" as described in NCD by Schwarz (1996).

34



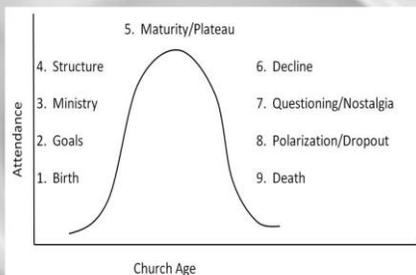
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Church Growth Movement produced the Church Health Movement:

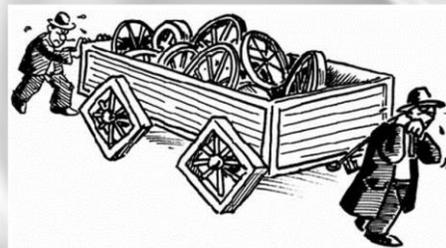
- 1) Health churches eventually reproduce.
- 2) There are four distinct phases to church multiplication:
  - a) Conception
  - b) Pre-natal
  - c) Birth
  - d) Reproduction

The growth is driven by church health, not numbers.

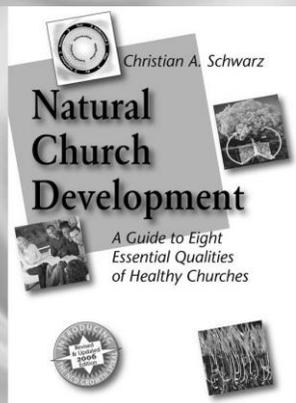
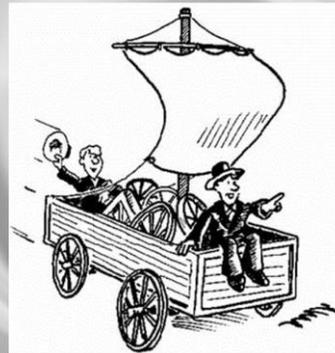
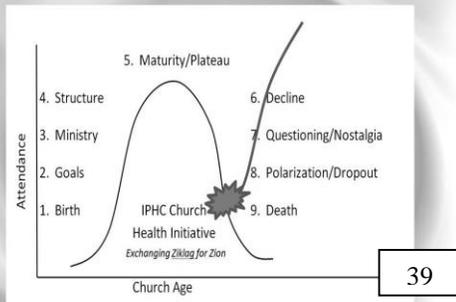
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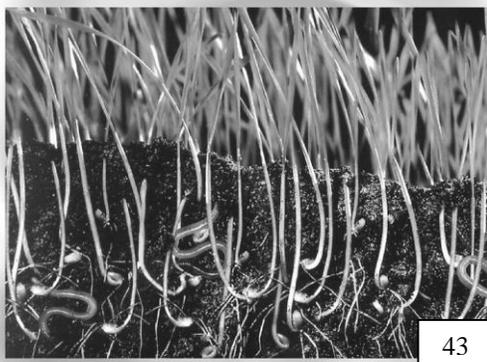
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**What does Natural Church Development mean?**

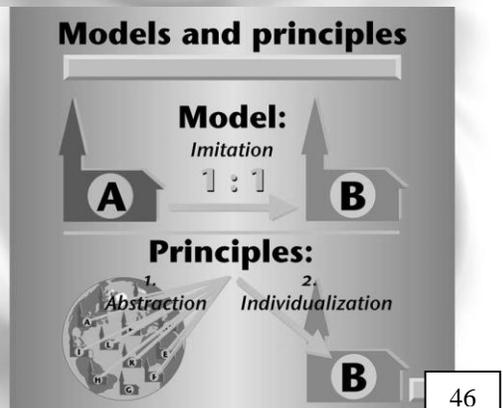
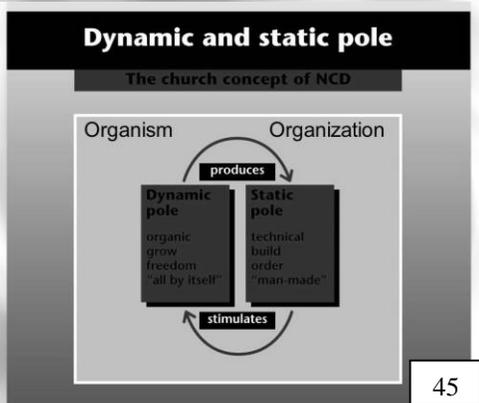
**Releasing the divine growth forces by which God himself grows his church**

42



Technocratic paradigm	Spiritualistic paradigm	NCD paradigm
The significance of institutions, programs, methods, etc. is <i>overestimated</i> .	The significance of institutions, programs, methods, etc. is <i>underestimated</i> .	The attempt to bring the organic and the organizational poles into balance.
Organization	Organism	Both

44



Christian Schwarz began research in the 1990s into what church growth principles work to produce a growing healthy church.

Schwarz used three key methodologies to inform his project as a theoretical base:

1. Scripture/Revelation
2. Nature/ God's Creation
3. Empirical Research

47

### 1) SCRIPTURE/REVELATION:

Schwarz believed that GROWTH was GOD'S responsibility  
Mark 4:26-29 "automatos"  
– all by itself or automatically.

48

### 2) NATURE/GOD'S CREATION

Schwarz concluded that every organism in the universe has all-by-itself growth potential or growth automatisms. They will grow, thrive and multiply when the environmental factors are suitable. He applied this to church growth theory for his study, attempting to isolate the environmental factors that release "all-by-itself" growth.

49

### 3) EMPIRICAL RESEARCH

Schwarz began a study of 1000 churches in 32 countries on six different continents, with varied denominational affiliation, language, tradition, and doctrinal stance in order to establish what church growth principles are true.

50

He sought to distill the key points of difference between churches growing numerically and churches declining Numerically.

He also set out to find what factors most contribute to the growth of a church, concluding that GROWTH is best facilitated through HEALTH.

51

After the empirical study was complete, Schwarz concluded that there are eight areas of quality that infuse sufficient health into the life of a church, so that if they are at work at sufficient measurable levels (factor = 65%+), the church will have a 99.4% chance of growth numerically.

52



Schwarz began the "International Research Project," which is still on going today

*Originally:*

- 1,000 churches
- 32 Countries
- 6 Continents

53



54

**Empowering leadership**  
Are your leaders focused on equipping believers for ministry?

**Gift-based ministry**  
Are tasks in your church distributed according to the criterion of gifting?

**Passionate spirituality**  
Is the spiritual life of the church members characterized by passion?

**Effective structures**  
Do the structures of your church contribute to growth?

**Inspiring worship service**  
Are your worship services an inspiring experience for the members?

**Holistic small groups**  
Do the small groups address the life issues of their members?

**Need-oriented evangelism**  
Are the evangelistic activities related to the needs of those you are trying to win?

**Loving relationships**  
Are the relationships of the church by love?

**Eight quality characteristics**

55

**Basic Profile**

Change from Previous to Current Profile

Quality Characteristics Current Profile

Overall trends

Greatest changes

Lowest factors

Smallest changes

The basic NCD Survey (above) and four sample pages of a detailed analysis (outer diagrams).

56



**The minimum barrel**

The shortest stave determines the amount of water the barrel can hold

"Service attendance"

"Minimum factor"

"Quality characteristics"

58



Eight Qualities for Church Health:

I. Empowering Leadership

60

Eight Qualities for Church Health:  
I. Empowering Leadership

Does the church empower its members to do the work of the Ministry?

61

Eight Qualities for Church Health:  
I. Empowering Leadership

A. Ingredients to Empowering Leadership:

Points to ponder...

62

Eight Qualities for Church Health:  
I. Empowering Leadership

A. Ingredients to Empowering Leadership (Continued):

1) Character – effective leadership grows out of an intimate relationship with God which produces the Christ-like character and internal guts to lead well.

63

Eight Qualities for Church Health:  
I. Empowering Leadership

A. Ingredients to Empowering Leadership (Continued):

2) Empowerment – the key to leadership is empowering others to function in their gift and calling (Eph 2:8-10), thereby increasing the spiritual maturity base of the church for serving the Lord.

64

Eight Qualities for Church Health:  
I. Empowering Leadership

A. Ingredients to Empowering Leadership(Continued):

3) Satisfaction – Individuals are most satisfied in the church when they are being used by God in their area of gifting and calling to produce fruit.

65

Eight Qualities for Church Health:  
I. Empowering Leadership

A. Ingredients to Empowering Leadership (Continued):

4) Delegation – the job of a leader is to equip, support, enable, and mentor individuals to do the work of the ministry in the church.

66

Eight Qualities for Church Health:  
I. Empowering Leadership

B. Key Questions:



67

Eight Qualities for Church Health:  
I. Empowering Leadership

B. Key Questions:

1) Matched – is the pastor matched properly to the congregation (values, culture, personality)?

68

Eight Qualities for Church Health:  
I. Empowering Leadership

B. Key Questions (Continued):

2) Delegation – does the leadership share the work of the ministry with the congregation?

69

Eight Qualities for Church Health:  
I. Empowering Leadership

B. Key Questions (Continued):

3) Gifting – does the congregation have a deliberate way to help the members discover, develop, and be deployed in their area of gifting?

70

Eight Qualities for Church Health:  
I. Empowering Leadership

B. Key Questions (Continued):

4) Vision – does the leadership have a clearly defined and articulated vision for the church and ministry and has it been communicated well to the congregation?

71

Eight Qualities for Church Health:  
I. Empowering Leadership

B. Key Questions (Continued):

5) Equipping – does the leadership have a structured and defined mentoring and equipping mechanism to train individuals to the mature exercise of their gifts?

72

Eight Qualities for Church Health:  
I. Empowering Leadership

B. Key Questions (Continued):

6) Change – Is the leadership skilled in conflict resolution and leading the congregation through seasons of change?

73

Eight Qualities for Church Health:

## II. Gift-Oriented Ministry

74

Eight Qualities for Church Health:  
II. Gift-Oriented Ministry

Does the church help its members discover, develop, and exercise their God-given gifts in appropriate ministries?



75

Eight Qualities for Church Health:  
II. Gift-Oriented Ministry

A. Gifting:

1) God has sovereignly given gifts to each individual to exercise in ministry and the building up of His church (Eph 2:8-10).

76

Eight Qualities for Church Health:  
II. Gift-Oriented Ministry

A. Gifting (Continued):

2) God has invested certain gifts in each person according to His plan (Psalm 139).

77

Eight Qualities for Church Health:  
II. Gift-Oriented Ministry

A. Gifting (Continued):

3) These gifts are described in the Scriptures (Rom 12:4-8; I Cor 12:28-31).

78

Eight Qualities for Church Health:  
II. Gift-Oriented Ministry

A. Gifting (Continued):

- 4) These gifts can be developed and deployed for use in the local church.

79

Eight Qualities for Church Health:  
II. Gift-Oriented Ministry

A. Gifting (Continued):

- 5) A person is most satisfied when their gifting is identified, they are trained to use it, and they can make a meaningful contribution to the church by using it.

80

Eight Qualities for Church Health:  
II. Gift-Oriented Ministry

B. Key Questions:



81

Eight Qualities for Church Health:  
II. Gift-Oriented Ministry

B. Key Questions:

- 1) Does the church have a way to measure the spiritual gifts that are resident in their lives and to help them understand what they are and how they are used?

82

Eight Qualities for Church Health:  
II. Gift-Oriented Ministry

B. Key Questions (Continued):

- 2) Does the church have a defined process for matching individuals with defined gifts to appropriate functions in the church that use their gifting?

83

Eight Qualities for Church Health:  
II. Gift-Oriented Ministry

B. Key Questions (Continued):

- 3) Does the church place a high and public value on serving according to one's gifts and reward such service?

84

Eight Qualities for Church Health:  
II. Gift-Oriented Ministry

B. Key Questions (Continued):

- 4) Is there a coaching and training mechanism in place to develop and deploy individuals to serve so that they mature in the exercise of their gifting under supervision?

85

Eight Qualities for Church Health:  
II. Gift-Oriented Ministry

C. Comments and Observations:

Points to ponder...

86

Eight Qualities for Church Health:  
II. Gift-Oriented Ministry

C. Comments and Observations:

- 1) Technocratic imbalance tends to dictate roles for individuals in the church regardless of calling or fit.

87

Eight Qualities for Church Health:  
II. Gift-Oriented Ministry

C. Comments and Observations  
(Continued):

- 2) Spiritualists often resist a structure to fit gifts into a structured plan because of anxiety over structure.

88

Eight Qualities for Church Health:  
II. Gift-Oriented Ministry

C. Comments and Observations  
(Continued):

- 3) Leadership must help identify gifting and integrate it into appropriate ministry (Eph 4:11-16).

89

Eight Qualities for Church Health:  
II. Gift-Oriented Ministry

C. Comments and Observations  
(Continued):

- 4) When people function in their area of gifting, they tend to function less in their own power and more in the power of the Holy Spirit.

90

Eight Qualities for Church Health:

### III. Passionate Spirituality

91

Eight Qualities for Church Health:  
III. Passionate Spirituality

Do the Christians in the church live committed lives and practice their faith with joy and enthusiasm?



92

Eight Qualities for Church Health:  
III. Passionate Spirituality

A. Intimacy with God:

- 1) Spiritual Passion – flows from intimacy with God. Effective ministry flows out of spiritual passion.

93

Eight Qualities for Church Health:  
III. Passionate Spirituality

A. Intimacy with God (Continued):

- 2) Prayer and spiritual intimacy leads to a strong conviction that God is powerful, in control, and will act in powerful ways.

94

Eight Qualities for Church Health:  
III. Passionate Spirituality

A. Intimacy with God (Continued):

- 3) Prayer and intimacy leads to a strong sense of calling, vision, and direction.

95

Eight Qualities for Church Health:  
III. Passionate Spirituality

A. Intimacy with God (Continued):

- 4) Prayer and intimacy leads to an optimistic, overcoming, "can-do" attitude as people's minds are renewed and they witness the results of faith.

96

Eight Qualities for Church Health:  
III. Passionate Spirituality

A. Intimacy with God (Continued):

- 5) Prayer and intimacy tap into a dependence upon God and the opportunity for His supernatural intervention.

97

Eight Qualities for Church Health:  
III. Passionate Spirituality

A. Intimacy with God (Continued):

- 6) A godly vision can only be accomplished through an optimistic faith which views obstacles as opportunities and turns defeats into victories (energy transformation!).

98

Eight Qualities for Church Health:  
III. Passionate Spirituality

B. Key Questions:



99

Eight Qualities for Church Health:  
III. Passionate Spirituality

B. Key Questions:

- 1) Do individuals in the church have a highly developed and structured personal devotional life and regularly exercise the spiritual disciplines or prayer, Scripture reading and memorization, meditation, fasting, and intercession?

100

Eight Qualities for Church Health:  
III. Passionate Spirituality

B. Key Questions (Continued):

- 2) Does the church have a highly developed corporate devotional life and regularly exercise the spiritual disciplines or prayer, Scripture reading and memorization, meditation, fasting, and intercession?

101

Eight Qualities for Church Health:  
III. Passionate Spirituality

B. Key Questions Continued):

- 3) Do members of the church seem to have a "contagious faith" that they share with others (i.e., "on fire")?

102

Eight Qualities for Church Health:  
III. Passionate Spirituality

B. Key Questions Continued:

4) Is there a generally optimistic attitude about life, the church, and its direction?

103

Eight Qualities for Church Health:  
III. Passionate Spirituality

B. Key Questions (Continued):

5) Is prayer considered to be an inspiring experience in the church?

104

Eight Qualities for Church Health:  
III. Passionate Spirituality

B. Key Questions (Continued):

6) Does the church tend toward legalism, having a below average spiritual passion, because it perceives in terms of "doing its duty?"

105

Eight Qualities for Church Health:  
III. Passionate Spirituality

B. Key Questions (Continued):

7) Does the church over-emphasize the amount of time people spend in prayer, rather than the quality of the prayer? (Remember, QUANTITY is only minor in significance compared to QUALITY!)

106

Eight Qualities for Church Health:  
III. Passionate Spirituality

C. Comments and Concerns:

Points to ponder...

107

Eight Qualities for Church Health:  
III. Passionate Spirituality

C. Comments and Concerns:

1) Legalism – Churches that tend toward legalism usually have a below average spiritual passion because they perceive themselves as "doing their duty."

108

Eight Qualities for Church Health:  
III. Passionate Spirituality

C. Comments and Concerns:

2) Quantity – The amount of time people spend in prayer is only minor in significance

109

Eight Qualities for Church Health:  
III. Passionate Spirituality

C. Comments and Concerns:

3) Quality – the perception of how meaningful and inspiring the time spent in prayer is or not has a significant relationship to quality and quantity!

110

Eight Qualities for Church Health:  
 III. Passionate Spirituality  
 C. Comments and Concerns:

4) The passionate spirituality factor greatly influences how enthusiastic individuals feel about their church.

111

Eight Qualities for Church Health:  
 III. Passionate Spirituality  
 D. NCD Survey Measures:

- 1) Personal spiritual disciplines
- 2) Corporate spiritual disciplines
- 3) Contagious faith

112

Eight Qualities for Church Health:

## IV. Functional Structures

113

Eight Qualities for Church Health:  
 IV. Functional Structures

Do existing structures promote multiplication of the ministry and are they easily changed as needed for greatest effectiveness?



114

Eight Qualities for Church Health:  
 IV. Functional Structures

A. Nature Models Structure Functionally:

- 1) A life is highly structured – structure and life are not opposites (church should be highly organized)!

115

Eight Qualities for Church Health:  
 IV. Functional Structures

A. Nature Models Structure Functionally (Continued):

- 2) Each part in an organism plays its own defined role and works together for the good of the whole (church and ministries the same!)

116

Eight Qualities for Church Health:  
 IV. Functional Structures

A. Nature Models Structure Functionally (Continued):

- 3) Living organisms are organized and designed to multiply (so should be the church!)

117

Eight Qualities for Church Health:  
 IV. Functional Structures

A. Nature Models Structure Functionally (Continued):

- 4) Effectiveness in nature is judged by the efficiency that each part brings to fulfilling its purpose to benefit the whole, with the least cost or energy possible to the organism.

118

Eight Qualities for Church Health:  
IV. Functional Structures

A. Nature Models Structure Functionally (Continued):

5) Old parts, pieces, or unhealthy parts are discarded or removed if they endanger the good of the organism in nature (surgery, cancer, etc).

119

Eight Qualities for Church Health:  
IV. Functional Structures

B. Key Questions:



120

Eight Qualities for Church Health:  
IV. Functional Structures

B. Key Questions:

1) Does the church have a highly defined and functional organizational structure?

121

Eight Qualities for Church Health:  
IV. Functional Structures

B. Key Questions (Continued):

2) Is that structure and the lines of authority understood by the leadership and members of the church?

122

Eight Qualities for Church Health:  
IV. Functional Structures

B. Key Questions (Continued):

3) Does the leadership structure allow for accountability, oversight, and management of the church?

123

Eight Qualities for Church Health:  
IV. Functional Structures

B. Key Questions (Continued):

4) Does the church have a vision, goals, and strategic plan to implement them that has been reduced to written form and communicated to the church?

124

Eight Qualities for Church Health:  
IV. Functional Structures

B. Key Questions (Continued):

5) Is church leadership creative and responsive when managing change?

125

Eight Qualities for Church Health:  
IV. Functional Structures

B. Key Questions (Continued):

6) Is church leadership skilled in conflict resolution?

126

Eight Qualities for Church Health:  
IV. Functional Structures

B. Key Questions (Continued):

7) Is there a sharp focus to church activities or do they diffuse time and resources in many directions?

127

Eight Qualities for Church Health:  
IV. Functional Structures

C. Designing Functional Structures:

1) Who/what are you?

Sharpen the Vision and Mission

128

Eight Qualities for Church Health:  
IV. Functional Structures

C. Designing Functional Structures (Continued):

2) Where are you and where are you going?

Set Goals and Objectives

129

Eight Qualities for Church Health:  
IV. Functional Structures

C. Designing Functional Structures (Continued):

3) How will you get there?

Develop a strategic measurable plan

NOTE: Traditions can be a roadblock to functional structures

130

Eight Qualities for Church Health:  
IV. Functional Structures

D. NCD Survey Measures:

- 1) Organizational structures and systems
- 2) Leadership oversight
- 3) Vision, goals, and planning
- 4) Creativity and managing change

131

Eight Qualities for Church Health:

## V. Inspiring Worship

132

Eight Qualities for Church Health:  
V. Inspiring Worship

Does personal and corporate worship provide for an encounter with the living God and bring Him glory and honor?



133

Eight Qualities for Church Health:  
V. Inspiring Worship

A. The Meaning of Inspiring Worship:

1) Inspiring worship is a personal and corporate encounter with the living God. Both personal and corporate worship must be infused with the presence of God resulting in times of joyous exultation and times of quiet reverence.

134

Eight Qualities for Church Health:  
V. Inspiring Worship

A. The Meaning of Inspiring Worship Continued):

2) Whenever the Holy Spirit is truly at work (and His presence is not merely presumed), He will have a concrete effect upon the way a worship service is conducted including the atmosphere of the gathering.

135

Eight Qualities for Church Health:  
V. Inspiring Worship

A. The Meaning of Inspiring Worship Continued):

3) Inspiring worship is not driven by a particular style or ministry focus group, but rather, the shared experience of God's awesome presence.

136

Eight Qualities for Church Health:  
V. Inspiring Worship

A. The Meaning of Inspiring Worship Continued):

4) People attending truly "inspired" services typically indicate that "going to church is fun."

137

Eight Qualities for Church Health:  
V. Inspiring Worship

B. Key Questions:



138

Eight Qualities for Church Health:  
V. Inspiring Worship

B. Key Questions:

1) Is there the inclusion of the leading of the Holy Spirit in the preparation of the worship and order of service?

139

Eight Qualities for Church Health:  
V. Inspiring Worship

B. Key Questions (Continued):

2) Is there evidence that the Holy Spirit is at work in the worship service, or is His presence merely presumed?

140

Eight Qualities for Church Health:  
V. Inspiring Worship

B. Key Questions (Continued):

3) Does the worship service leave people feeling a sense of inspiration?

141

Eight Qualities for Church Health:  
V. Inspiring Worship

B. Key Questions (Continued):

4) Is there adequate care for children so that the worship experience is not unduly interrupted for others?

142

Eight Qualities for Church Health:  
V. Inspiring Worship

B. Key Questions (Continued):

5) Does the preaching and the worship meld together to form a unit that ministers a common theme or idea?

143

Eight Qualities for Church Health:  
V. Inspiring Worship

B. Key Questions (Continued):

6) Do visitors feel comfortable in the worship service and can they enter into it?

144

Eight Qualities for Church Health:  
V. Inspiring Worship

B. Key Questions (Continued):

7) Is the worship God-centered and does it celebrate the Christian experience?

145

Eight Qualities for Church Health:  
V. Inspiring Worship

B. Key Questions (Continued):

8) Are there signs or evidence of the work of the Holy Spirit in a meaningful way through the worship service?

146

Eight Qualities for Church Health:  
V. Inspiring Worship

B. Key Questions (Continued):

9) Does the Holy Spirit seem to direct and is His personal presence felt in the service during the worship time?

147

Eight Qualities for Church Health:  
V. Inspiring Worship

C. NCD Survey Measures:

- 1) Feelings of being inspired
- 2) Care for children
- 3) Life transforming preaching
- 4) Visitor friendly
- 5) God-centered and celebration music

148

Eight Qualities for Church Health:

## VI. Holistic Small Groups

149

Eight Qualities for Church Health:  
VI. Holistic Small Groups

Are there holistic small disciple-making units in the church of some kind that provide an avenue for personal growth, relationship, nurture, care, and church multiplication?

150

Eight Qualities for Church Health:  
VI. Holistic-Small Groups

A. The Importance of Holistic-Small Groups:

- 1) Holistic small groups are disciple-making communities which endeavor to reach the un-churched, meet individual needs, develop each person according to their God-given gifts and raise leaders to sustain the growth of the church.

151

Eight Qualities for Church Health:  
VI. Holistic-Small Groups

A. The Importance of Holistic-Small Groups (Continued):

- 2) Small groups may take on a variety of forms (cell church, home church, care groups, interest groups, Sunday school, etc.). Like healthy body cells, holistic small groups are designed to grow and multiply.

152

Eight Qualities for Church Health:  
VI. Holistic-Small Groups

A. The Importance of Holistic-Small Groups (Continued):

- 3) Research has shown that continuous multiplication of small groups is a universal church growth principle.

153

Eight Qualities for Church Health:  
VI. Holistic-Small Groups

A. The Importance of Holistic-Small Groups (Continued):

- 4) They must be *holistic* groups which go beyond just discussing Bible passages to applying its message to daily life. In these groups, members are able to bring up those issues and questions that are immediate personal concerns.

154

Eight Qualities for Church Health:  
VI. Holistic-Small Groups

A. The Importance of Holistic-Small Groups (Continued):

- 5) Continuous multiplication of small groups is a universal principle for church health and growth.

155

Eight Qualities for Church Health:  
VI. Holistic-Small Groups

A. The Importance of Holistic-Small Groups (Continued):

- 6) They are a natural place to serve one another. They make intimate relationship possible because of reduced numbers.

156

Eight Qualities for Church Health:  
VI. Holistic-Small Groups

A. The Importance of Holistic-Small Groups (Continued):

- 7) Small groups must have a focus and be application-oriented in some way to produce health.

157

Eight Qualities for Church Health:  
VI. Holistic-Small Groups

A. The Importance of Holistic-Small Groups (Continued):

- 8) The larger the church, the more important are its small groups.

158

Eight Qualities for Church Health:  
VI. Holistic-Small Groups  
B. Key Questions:



159

Eight Qualities for Church Health:  
VI. Holistic-Small Groups  
B. Key Questions:

1) Is there accountability that ties the small groups and the church together in a meaningful way, harnessing the relationship, ministry, and evangelism that occurs there?

160

Eight Qualities for Church Health:  
VI. Holistic-Small Groups  
B. Key Questions (Continued):

2) Is there an atmosphere of transparency, trust, and sharing in the small group?

161

Eight Qualities for Church Health:  
VI. Holistic-Small Groups  
B. Key Questions (Continued):

3) Is the group spiritually-oriented despite its other foci?

162

Eight Qualities for Church Health:  
VI. Holistic-Small Groups  
B. Key Questions (Continued):

4) Does the small group meet felt needs of the participants?

163

Eight Qualities for Church Health:  
VI. Holistic-Small Groups  
B. Key Questions (Continued):

5) Does the small group have relevance to daily life?

164

Eight Qualities for Church Health:  
VI. Holistic-Small Groups  
B. Key Questions (Continued):

6) Is the small group sensitive to the presence of guests and can they be integrated into the group in a deliberate and decisive way?

165

Eight Qualities for Church Health:  
VI. Holistic-Small Groups  
B. Key Questions (Continued):

7) Does the group have the internal mechanism to identify, disciple, and deploy new leaders and distribute work and responsibilities?

166

- Eight Qualities for Church Health:  
VI. Holistic-Small Groups  
B. Key Questions (Continued):
- 8) Do members of the small group actively participate in the group?

167

- Eight Qualities for Church Health:  
VI. Holistic-Small Groups  
C. NCD Survey Measures:
- 1) Atmosphere of transparency, sharing, and trust
  - 2) Spiritually oriented
  - 3) Meeting felt needs
  - 4) Relevance to daily life
  - 5) Guest sensitive
  - 6) Multiplication of disciples, leaders, and groups
  - 7) Active participation of group members

168

Eight Qualities for Church Health:

## VII. Need-Oriented Evangelism

169

Eight Qualities for Church Health:  
VII. Need-Oriented Evangelism

Does the church and its members intentionally cultivate meaningful relationships with pre-Christian people?



170

- Eight Qualities for Church Health:  
VII. Need-Oriented Evangelism  
A. Comments and Concerns:

Points to ponder...

171

- Eight Qualities for Church Health:  
VII. Need-Oriented Evangelism  
A. Comments and Concerns:

1) Need-oriented Evangelism = Focusing evangelistic efforts on the needs and questions that unsaved people have around us.

172

- Eight Qualities for Church Health:  
VII. Need-Oriented Evangelism  
A. Comments and Concerns (Continued):

2) Average Christian has 8.5 meaningful relationships with unbelievers.

173

- Eight Qualities for Church Health:  
VII. Need-Oriented Evangelism  
A. Comments and Concerns (Continued):

3) A programmatic approach is often not as successful as a relational approach.

174

Eight Qualities for Church Health:  
VII. Need-Oriented Evangelism

A. Comments and Concerns  
(Continued):

4) Ministries of the church can be developed as a “hook” to draw the lost or capture their attention (i.e., benevolence, Christ-centered recovery/care/support groups).

175

Eight Qualities for Church Health:  
VII. Need-Oriented Evangelism

A. Comments and Concerns  
(Continued):

5) Each Christian has the responsibility to share their faith, but all are not evangelists.

176

Eight Qualities for Church Health:  
VII. Need-Oriented Evangelism

A. Comments and Concerns  
(Continued):

6) Relationship is the key to evangelism (87% of the people get saved because of a relationship connection).

177

Eight Qualities for Church Health:  
VII. Need-Oriented Evangelism

A. Comments and Concerns  
(Continued):

7) Cultivate and use existing relationships within your sphere of influence.

178

Eight Qualities for Church Health:  
VII. Need-Oriented Evangelism

B. Key Questions:



179

Eight Qualities for Church Health:  
VII. Need-Oriented Evangelism

B. Key Questions:

1) Is there a deliberate plan to facilitate personal evangelism in the church, or do the people in the church view evangelism as the job of the pastor and a select few?

180

Eight Qualities for Church Health:  
VII. Need-Oriented Evangelism

B. Key Questions (Continued):

2) Are there relational evangelism strategies present in the church that utilize existing relationships that church members have with unbelievers?

181

Eight Qualities for Church Health:  
VII. Need-Oriented Evangelism

B. Key Questions (Continued):

3) Is there a sensitivity to the needs of the unsaved in the corporate service?

182

Eight Qualities for Church Health:  
VII. Need-Oriented Evangelism  
B. Key Questions (Continued):

4) Is there a structure means to assimilate and disciple new Christians in the church?

183

Eight Qualities for Church Health:  
VII. Need-Oriented Evangelism  
C. NCD Survey Measures:

- 1) Personal evangelism
- 2) Corporate evangelistic strategies
- 3) Seeker awareness
- 4) Assimilation of new Christians

184

Eight Qualities for Church Health:

## VIII. Loving Relationship

185

Eight Qualities for Church Health:  
VIII. Loving Relationships

Is there a practical demonstration of Christian love in the congregation that draws the unbeliever into the church and fosters community?



186

Eight Qualities for Church Health:  
VIII. Loving Relationships  
A. Comments and Concerns:

Points to ponder...

187

Eight Qualities for Church Health:  
VIII. Loving Relationships  
A. Comments and Concerns:

1) Loving relationships are the heart of a healthy, growing church.

188

Eight Qualities for Church Health:  
VIII. Loving Relationships  
A. Comments and Concerns:

2) Jesus said people will know we are His disciples by our love.

189

Eight Qualities for Church Health:  
VIII. Loving Relationships  
A. Comments and Concerns:

3) Practical demonstration of love builds authentic Christian community and brings others into God's kingdom.

190

Eight Qualities for Church Health:  
VIII. Loving Relationships  
A. Comments and Concerns  
(Continued):

4) There is a direct correlation between the ability of a church to tangibly demonstrate love and its growth potential.

191

Eight Qualities for Church Health:  
VIII. Loving Relationships  
A. Comments and Concerns  
(Continued):

5) Practical love is a magnet for the world and the unbeliever.

192

Eight Qualities for Church Health:  
VIII. Loving Relationships  
A. Comments and Concerns  
(Continued):

6) Christian love is directly proportional to the amount of time that people spend together OUTSIDE of church.

193

Eight Qualities for Church Health:  
VIII. Loving Relationships  
A. Comments and Concerns  
(Continued):

7) There is a strong correlation between the amount of laughter that can be heard in the church and the church's potential for growth.

194

Eight Qualities for Church Health:  
VIII. Loving Relationships  
A. Comments and Concerns  
(Continued):

8) People do not want to hear us talk about love, they want to experience how Christian love really works.

195

Eight Qualities for Church Health:  
VIII. Loving Relationships  
B. Key Questions:



196

Eight Qualities for Church Health:  
VIII. Loving Relationships  
B. Key Questions:

1) Is there an atmosphere of joy and trust in the church?

197

Eight Qualities for Church Health:  
VIII. Loving Relationships  
B. Key Questions (Continued):

2) Does the church have a web of interdependent relationships that exist outside of church service time?

198

Eight Qualities for Church Health:  
VIII. Loving Relationships

B. Key Questions (Continued):

3) Is the atmosphere of the church one of affirmation and encouragement?

199

Eight Qualities for Church Health:  
VIII. Loving Relationships

B. Key Questions (Continued):

4) Does the church practice intentional conflict resolution or does it avoid conflicts?

200

Eight Qualities for Church Health:  
VIII. Loving Relationships

C. NCD Survey Measures:

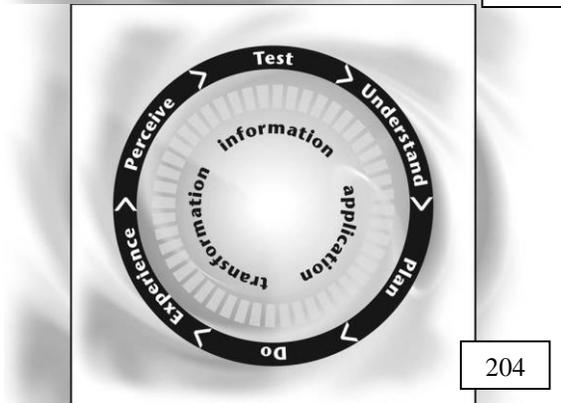
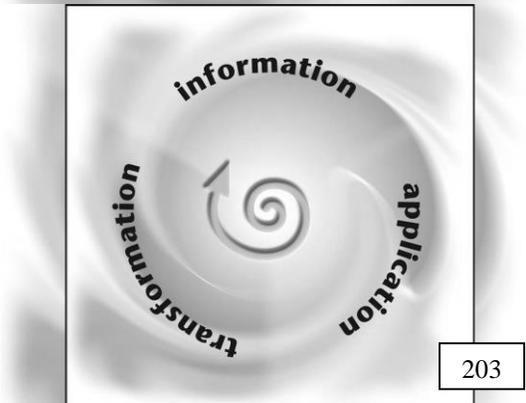
- 1) Atmosphere of joy and trust
- 2) Interdependent relationships
- 3) Affirmation and encouragement
- 4) Intentional conflict resolution

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**The 5 Basic Components of NCD**

 <b>8 Quality Characteristics</b> <i>The "muscles" of NCD</i>	 <b>6 Growth Forces</b> <i>The "blood" of NCD</i>	 <b>Trinitarian Compass</b> <i>The "heart" of NCD</i>	 <b>Minimum Factor</b> <i>The "eyes" of NCD</i>	 <b>NCD Tools</b> <i>The "hands" of NCD</i>
The most visible part of the body. At first glance you can see whether or not the muscles are trained. Some muscles may be better trained than others.	Every muscle depends on the circulation of the blood in order to develop. Blood contains the nutrients that the muscles need.	The function of the heart is to pump the blood to the muscles. A heart that stops beating causes the whole organism to die.	Our eyes enable us to focus on specific details. The eyes never see all of reality, just what they deliberately focus on.	Helpful, but not absolutely essential. If necessary, an organism can survive without hands, but definitely not without a heart.

202



Building block 1	Building block 2	Building block 3	Building block 4
<b>Eight quality characteristics</b>  <b>What should we do ?</b>  Contents  <b>Part 1</b>	<b>The minimum strategy</b>  <b>When should we do it ?</b>  Timing  <b>Part 2</b>	<b>Six growth forces</b>  <b>How should we do it ?</b>  Method  <b>Part 3</b>	<b>The theological paradigm</b>  <b>Why should we do it ?</b>  Back-ground  <b>Part 4</b>
The NCD Growth Spiral: Implementation  <b>Part 5</b>			

206

Summary and Implementations:

Eight Quality Factors – these were the eight factors that emerged that were most critical to church health, growth, plateau, and decline.

207

Summary and Implementations (Continued):

208

<p><b>Empowering leadership</b> <i>Are your leaders focused on equipping believers for ministry?</i></p>	<p><b>Gift-based ministry</b> <i>Are tasks in your church distributed according to the criterion of gifting?</i></p>	<p><b>Passionate spirituality</b> <i>Is the spiritual life of the church members characterized by passion?</i></p>	<p><b>Effective structures</b> <i>Do the structures of your church contribute to growth?</i></p>
<b>Eight quality characteristics</b>			
<p><b>Inspiring worship service</b> <i>Are your worship services an inspiring experience for the members?</i></p>	<p><b>Holistic small groups</b> <i>Do the small groups address the life issues of their members?</i></p>	<p><b>Need-oriented evangelism</b> <i>Are the evangelistic activities related to the needs of those you are trying to win?</i></p>	<p><b>Loving relationships</b> <i>Are the relationships of the members characterized by love?</i></p>

Summary and Implementations (Continued):

Schwarz developed a survey and methodology to measure the eight quality characteristics in the church and normalized the results to a median of 50% - growing churches scored above the 50% and declining churches below 50%.

209

Summary and Implementations (Continued):

All eight factors were interrelated with rise or fall of any one factor affecting the level of the other factors

210

Summary and Implementations (Continued):

These factors work TOGETHER to produce CHURCH HEALTH which leads to CHURCH GROWTH.

211



6-10 years                       11 + years

C. Gender:

Male                       Female

D. Age:

21 – 30                       31 – 40                       41 – 50  
 51 – 60                       61 – 70                       71 - older

E. Educational Level (Please check all that apply):

- High School or GED
- Denominational School of Ministry (Enrolled or Completed)
- Associate Degree
- Bachelor Degree
- Master Degree
- Doctoral Degree
- Post-Doctoral Studies

F. Name of NCIPHC you attend: \_\_\_\_\_

G. What position/areas of ministry do you currently serve within this church:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

---

H. How long have you been a part of this church?

years

I. Have you been involved in another NCIPHC before this one?

Yes  No

J. If yes, please indicate the reason for moving to this church:

- Relocated/Moved
- Current church provides more effective ministry to children/young adults
- Style of worship service
- Leadership of current church
- Conflict in previous church
- Dissatisfaction in previous church
- Assigned/appointed to current church by the NCIPHC Conference
- None of the above/rather not say

**III. Follow-Up Contact Information:**

The presenter of this seminar would like to follow-up with you regarding your participation today, send you additional materials (i.e., ppt slides), and learn more about your ministry within the NCIPHC. However, if you would like to remain anonymous please do not answer any of the identifying questions in this section.

A. Name: \_\_\_\_\_

B. Mailing Address: \_\_\_\_\_  
 \_\_\_\_\_

C. Email Address: \_\_\_\_\_  
 (Note: The presenter will not release your email or share it with others).



	maximum factor will ensure church growth							
10	Empowering Leadership is an essential quality of church health							
11	Mega-churches are the fastest growing churches in the United States							
12	Passionate Spirituality is an essential quality of church health							
13	Holistic Small Groups are an old model that has been proven to be an ineffective church growth principle							
14	I would like to apply NCD church health principles in my church/ministry							
15	I understand the principles of Natural Church Development							
16	C. Peter Wagner is known as "The Father of the Church Growth Movement"							
17	In order for a local church to grow it needs a successful model church							
18	Gift-Oriented Ministry is an essential quality of church health							
19	There are two basic methodologies to NCD: Scripture and Empirical Research							
20	I attend an unhealthy church							
21	Right now, I feel more knowledgeable concerning church health principles							
22	I can list all of the NCD essential qualities of healthy churches							
23	Schwarz was not a "Trinitarian" but believed God would build the church							
24	The church health movement							

	is a product of the church growth movement							
25	John Wimber of the "Pasadena Gang" wrote <i>The Bridges of God</i> which helped introduce Pentecost to the church growth movement							

**V. Post-Seminar Questionnaire:**

Please indicate your response to the following statements and/or questions:

	Question	Strongly agree					Strongly disagree		Don't Know
		1	2	3	4	5	6	7	
1	Thom S. Rainer is the founder of Natural Church Development and has published many books based on his empirical research								
2	Most of the NCIPHC churches are healthy growing churches (i.e., not plateaued, declining, or dying)								
3	Martin Luther's 99 Thesis officially sparked the Church Growth Movement								
4	If the right ingredients are in place within the local church it can grow "all-by-itself"								
5	The Church Growth Movement and the Church Health Movement are synonymous								
6	Christian A. Schwarz was an American pastor that did not believe church health principles were a source of church growth								
7	There are five essential qualities of church health according to Natural Church Development								
8	The best way to determine church health is by keeping attendance records								

9	According to Natural Church Development's empirical research addressing the maximum factor will ensure church growth							
10	Empowering Leadership is an essential quality of church health							
11	Mega-churches are the fastest growing churches in the United States							
12	Passionate Spirituality is an essential quality of church health							
13	Holistic Small Groups are an old model that has been proven to be an ineffective church growth principle							
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18	Gift-Oriented Ministry is an essential quality of church health							
19	There are two basic methodologies to NCD: Scripture and Empirical Research							
20	I attend an unhealthy church							
21	Right now, I feel more knowledgeable concerning church health principles							
22	I can list all of the NCD essential qualities of healthy churches							
23	Schwarz was not a							

	"Trinitarian" but believed God would build the church							
24	The church health movement is a product of the church growth movement							
25	John Wimber of the "Pasadena Gang" wrote <i>The Bridges of God</i> which helped introduce Pentecost to the church growth movement							

APPENDIX Q  
LETTER TO NCD SURVEY PARTICIPANTS AT SPPHC

**Rev. Arthur Richardson Denning, AA, BA, MDIV, DMIN (ABD)  
1921 Chavis Court, Greenville, NC 27858**

October 20, 2015

Re: Natural Church Development Survey

Dear Members of Saint Paul PHC,

As many of you are aware one of my concerns is the current health of the church. The main reason is because I am convinced that healthy churches grow both spiritually and numerically. One of the tools that I would like to use is church health diagnostic survey. The survey, designed by Christian A. Schwarz of Natural Church Development, is intended to measure eight essential qualities of healthy churches. This study of Saint Paul Church will be included in my doctoral dissertation through Regent University. There are two phases. Phase one will include the first survey. After that survey is complete we will address the weakest area for three months. Phase two will include a second survey that will allow us to determine if we are progressing toward church health.

The criteria for participants are as follows:

1. Only thirty participants are needed.
2. Only one person from any immediate family.
3. Participants must be active members and involved in ministry.

In receiving this letter, you have been chosen to be one of thirty participants in this study. I would like to meet with each of you to further discuss Natural Church Development, this study and how we can work together toward the goal of being a healthy church. Please look for further announcements in our bulletins and newsletters regarding.

Sincerely,

Arthur Richardson Denning

## APPENDIX R



November 9, 2015

Dear Arthur:

Thank you for letting ChurchSmart Resources serve you by processing this Natural Church Development survey for your church.

There are several items enclosed which you will find useful in further analysis of your church situation:

1. **A profile of your church** and the scores for each quality characteristic. The profile identifies your minimum and maximum factors in the church as well as outlining general information about the church; address, attendance, and your overall average score.
2. **A graphic printout** of your scores, which is a helpful visual tool. Note: the lowest score is your minimum factor and the quality characteristic you should focus on first.
3. **A copy of *The 3 Colors of Community*** which is an NCD Discipleship Resource designed to help individuals and small groups work on issues related to the church's minimum factor.
4. **A copy of the ABC's of Natural Church Development**. This economical booklet can be used to communicate the principles to a larger number of people in the church family.
5. **A Minimum Factor Manual** providing helpful "next steps" for your church health team. (This is the content of pages 5-17 in the church profile report and can be duplicated for your health team).
6. **Discussion Questions** that should be helpful in guiding the discussion about your minimum factor.
7. **An NCD Insights Report** will help you and your leaders dig deeper in understanding the dynamics at work in the life of the church at this moment in time.

The NCD Survey is normed for churches in the USA so that 50 is the median score or "average." Seventy percent of churches taking the survey will score in the range between 35 and 65. The balance of churches taking the survey show fifteen percent scoring above 65 and fifteen percent scoring below 35. ***Celebrate with your leaders that of your scores are above average with several over 65 indicating very good health in the church family. You are passionate in your love for God (passionate spirituality) and enjoy worshipping together (inspiring worship) so these are excellent strengths to build upon in addressing your minimum factor. The report shows holistic small groups is the church's minimum factor and the details found in the NCD Insights report should prove helpful identifying several factors contributing to this score. With your good leadership you should have no problem addressing these issues in the life of your church.***

**Please remember . . . every church has a minimum factor!** Do not react emotionally to the results, but think them through carefully and pray that the Lord will help you use this information in a positive way to improve your church and impact your community. Set the tone with your volunteers and church leaders by emphasizing the opportunity to focus your energy in a way that you can become all that God intends for His church.

We pray this information will be a great help to you and your church family in reaching your community effectively with the Good News in the days ahead.

Your Partner in Ministry,

David Wetzler  
NCD Trainer



APPENDIX S



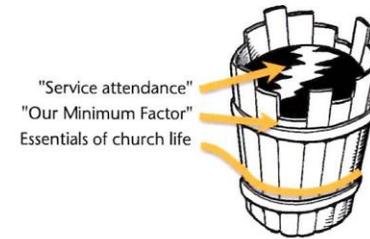
**NCD insights**

Quality Characteristic Analysis & Trends  
for the Natural Church Development Journey of

**SAINT PAUL CHURCH**

**November-2015**

**Pastor for 1 year:** ARTHUR RICHARDSON DENNING



Profile	Date	Minimum Factor	Maximum Factor	Min - Max Difference	Average
1	Nov-15	51 Holistic small groups	70 Passionate spirituality	19	58



## How to use NCD Insights

### 1. Essential reading to use NCD Insights effectively

#### 1.1 Why this resource?

Your church is a dynamic, living organism whose health is constantly changing. All actions in your church at every point in time, especially decisions by leadership, result in the church's health improving or declining. No matter how healthy your church is, there are always areas for improvement. NCD Insights provides a more detailed picture of church life so you can track that dynamic change and stay focused on current and emerging health issues.

Growing the church is a partnership with God. NCD Insights helps you fulfill your role of identifying existing and potential barriers to health. Regular, accurate identification of barriers, and taking effective steps to remove them, maximizes the potential for ongoing growth.

#### 1.2 The NCD Insights numbers

The statistical scale for all NCD Insights graphs is the same as the one used for the basic profile graph of the eight Quality Characteristics. Based on scientific research each quality is broken down into four categories which are computed from the pertinent items in the questionnaire. The results are standardized scores, not percentages, based upon a standardization for your country that is updated annually. The result for each area can be directly compared with the results for all other areas. The statistical model is as follows:

- The "average" church will score 50: above 50 means above average health and below 50 means below average health.
- 70% of churches score between 35 and 65.
- Scoring 65 or higher puts your church in the top 15% of churches. This shows a high degree of health.
- Scoring 35 or less places your church in the lowest 15% of churches.
- It is possible to get less than zero and more than 100.

#### 1.3 Recognise strengths and weaknesses are relative

For a proper perspective on the health of individual scores, you must compare them with the results for the rest of the country and not just the other results in your profile. Do this using the scale on the left side of the page (see 1.2 above).

For example, you may score a 58 in the "Visitor Friendly Church" (sub-) category while all other results for Need-oriented Evangelism are over 65. On this comparison alone, you may conclude: "We are no good at being friendly with outsiders". A comparison with the rest of the country shows such a conclusion to be untrue.

#### 1.4 Avoid trying to do your own calculations

It is not possible to average the results for (sub-)categories related to a quality characteristic and generate the overall result for that characteristic. There are two main reasons for this:

- The questions that are taken for each category are not disclosed.
- The results do not include the contributive weightings of each category towards the overall result for a characteristic.

#### 1.5 Line graphs

Some graphs use a line format so it is easier to compare multiple profiles and identify trends. The lines connecting individual dot points are not statistically relevant.

#### 1.6 Accuracy

Completed profiles are regularly added to the database in your country and a new national standardization is issued by NCD International every year. This ensures the ongoing statistical accuracy of all detailed analyses. The anonymity of the survey process also contributes to accuracy because respondents feel that they can say exactly what they think.



## 2. Getting the Most from NCD Insights

The principal function of NCD Insights is to help you accurately identify existing and potential barriers impeding healthy growth. NCD Insights appeals to a broad spectrum of local church leaders by providing a more detailed picture for each quality without distracting the viewer with individual questions.

### 2.1 Where to begin

The most helpful information regarding the key health issues is found in the following five pages:

- Cover page - containing summary information
- 'Quality Characteristic Current Profile'
- '[Minimum Factor] Current Profile'
- 'Current Highest 5'
- 'Current Lowest 5'

Having focused on the principal issues raised in these pages, particularly with respect to the Minimum Factor, the other graphs can be used to bring further insight to the information found on the above five pages and for addressing other specific ministry areas.

### 2.2 Suggested method of interpretation

The following is a proven method for interpretation. It involves placing individual results within the context of the whole profile and identifying unique issues by exploring connections between sub-categories.

1. *Look within a quality characteristic.* Examine the results for a quality characteristic and ask questions such as:

- "Why is this result high and that result high?"
- "Why is this result low and that result low?"
- "Why is this result low but that result high?"

2. *Look across quality characteristics.* Use these same questions to draw connections between results across quality characteristics, revealing issues and barriers not evident from looking at each quality characteristic on its own. (The graph 'Current Lowest 5' is helpful here.)

3. *Look for trends.* If the church has done two or more profiles, additional graphs are provided showing historical trends. These comparative graphs highlight:

- the immediate impact of actions taken to remove specific barriers;
- longer term barriers (e.g. cultural factors) not clearly evident in a single profile; and
- potential or emerging barriers.

4. *Look for strengths.* The 'Current Highest 5' graph highlights the five areas where the church is healthiest. Celebrate these and consider them in plans to address the Minimum Factor.

### 2.3 All activity impacts health

If you have done two or more profiles, NCD Insights shows you the effect on the church's health of all activity in the church since the previous profile, whether you actively addressed the Minimum Factor issues or not. The 'Change' charts, in particular the Highest 5 Changes Previous to Current and Lowest 5 Changes Previous to Current, are helpful in this regard.

### 2.4 Things to consider...

#### ...when looking at "Empowering Leadership"

- It is empowering leadership NOT empowering pastor. Each church has many layers of leadership including, but not limited to: pastor, staff, board, power brokers, etc.
- Don't evaluate your leaders based on what a book says a leader should be. Rather, consider their gifts and passions and try to slot them in positions that allow them to work in the areas of their strengths.



- Read Ephesians 4:11-13. Consider how your church and its leaders can better “build up the Body.”

...when looking at **“Gift-based Ministry”**

- Gifts and talents are two different things. Gifts bring joy in service. Talents are just a skill that someone has. Sometimes gifts and talents are the same, many times they are not.
- Lack of involvement is different than lack of interest. Most people like to be asked to serve rather than just volunteer. How quickly does your church try to “plug in” new members?
- Read I Peter 4:10. What does this verse look like in your church. How can you do better?

...when looking at **“Passionate Spirituality”**

- Relationships that aren’t growing are dying!
- Honestly look at your church and ask: “Do we consider the ‘rules’ of faith/church to be more important than our relationship with the Lord?”
- Is your church known in the community by what it stands for or by what it is against?
- Read Matthew 22:37. How can your church better live out this verse?

...when looking at **“Effective Structures”**

- Structures are not sacred! They are only a means to an end. Constantly evaluate.
- It is not enough to start something that works, it must replicate.
- Don’t confuse meetings with ministry.
- Read Ephesians 4: 15-16. Does this sound like your church?

...when looking at **“Inspiring Worship Service”**

- Church shouldn’t hurt!
- There is no “best kind of music.” Rather, one should ask, does the music in our service help us approach the living God?

- Performance vs. Participation. Are only a select few involved in the service? How can more of the congregation get involved?
- Tradition vs. Transformation. Try to honestly look at your service and ask yourself what elements of the service are done just because “we’ve always done it that way.”
- Read Psalm 122: 1. How much rejoicing do you see in your church?

...when looking at **“Holistic Small Groups”**

- The term “small group” is not limited to the classic small group model. It could be any group where “holistic” needs are being met, such as a Sunday School class or a Ministry team.
- Effective small group ministries will serve as an entry point into the church for newcomers.
- Consider the relation this ministry has to other key areas in your church such as: passionate spirituality, need-oriented evangelism and loving relationships.
- Read Hebrews 10:24-25. Does this sound like your church? Why or why not?

...when looking at **“Need-oriented Evangelism”**

- Does your church body match the makeup of the community it is in? People relate best to those most like themselves.
- Successful evangelism is culturally relevant.
- Build relationships first. People know when they are a project.
- Nothing beats genuine concern for your neighbors and their needs.
- Read I Corinthians 9:19-23. What does “need-oriented” look like in your community?



### ...when looking at "Loving Relationships"

- Jesus said this was the most important commandment.
- Connected people are committed people.
- When needs are met, people want to serve.
- Encourage relationships across generational lines.
- Read John 13:35. How noticeable is your love?

#### 3.1 Copyright

NCD Insights © 2008 – NCD International

#### 3.2 Presenting this report publicly

You may screen this report directly through a data projector. Open the file in Acrobat Reader, Select the 'View' menu, then 'Full Screen'. Use the up and down arrows on your keyboard to select the desired graphs.

#### 3.3 Confidentiality

This report may only be used by the church whose data it contains or by the denominational leaders or the NCD coach who requested it on behalf of the church. Its contents are not to be revealed publicly without the express permission of the church concerned.

#### 3.4 Publication or presentation of results

No part of this report may be reproduced in magazines, newsletters, journals, books or websites, or presented in a public forum, without the written permission of the church and the relevant NCD National Partner.

#### 3.6 Decisions based on this report

The church whose data appears in this report has sole responsibility for:

- ensuring that the most up-to-date NCD Insights report is being used;
- determining who has access to it;
- ensuring that all who do have access read its contents accurately;
- all conclusions drawn from the report; and
- the consequences of actions taken as a result of drawing those conclusions.

#### 4. Questions?

If you have any questions, contact 1. your NCD Coach or 2. the person in your denomination or movement who has responsibility for NCD or 3. the person who supplied you with the NCD Survey results.

If this is not possible, contact the NCD National Partner in your country. Contact details can be found on the NCD International web site – [www.ncdnet.org](http://www.ncdnet.org)

At this web site you will also find:

- additional information about NCD resources, research and coaching
- NCD news, videos and case studies from around the world
- answers to frequently asked questions about NCD
- eNCDine - the Natural Church Development online magazine

Please do not directly contact the authors of NCD Insights or the Institute for Natural Church Development International. If your questions cannot be answered at the local level, they will be passed on by your NCD National Partner.

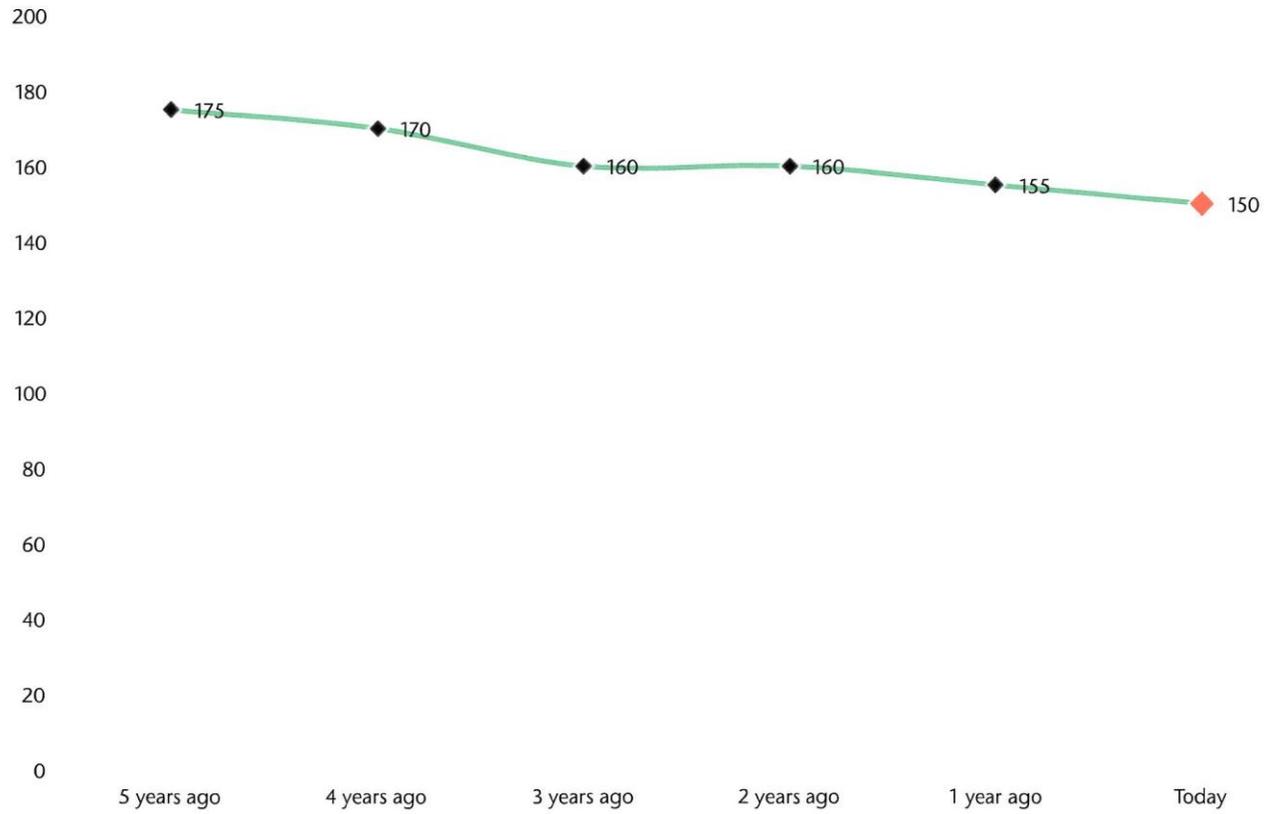
Should you require more than a brief consultation on the contents of this report, please be prepared to negotiate a fee for the services provided.

We trust that you and your church will be blessed as you use this NCD tool for releasing the potential for healthy, sustainable, 'all by itself' growth.

**The NCD International Team**



### Adult Attendance Growth

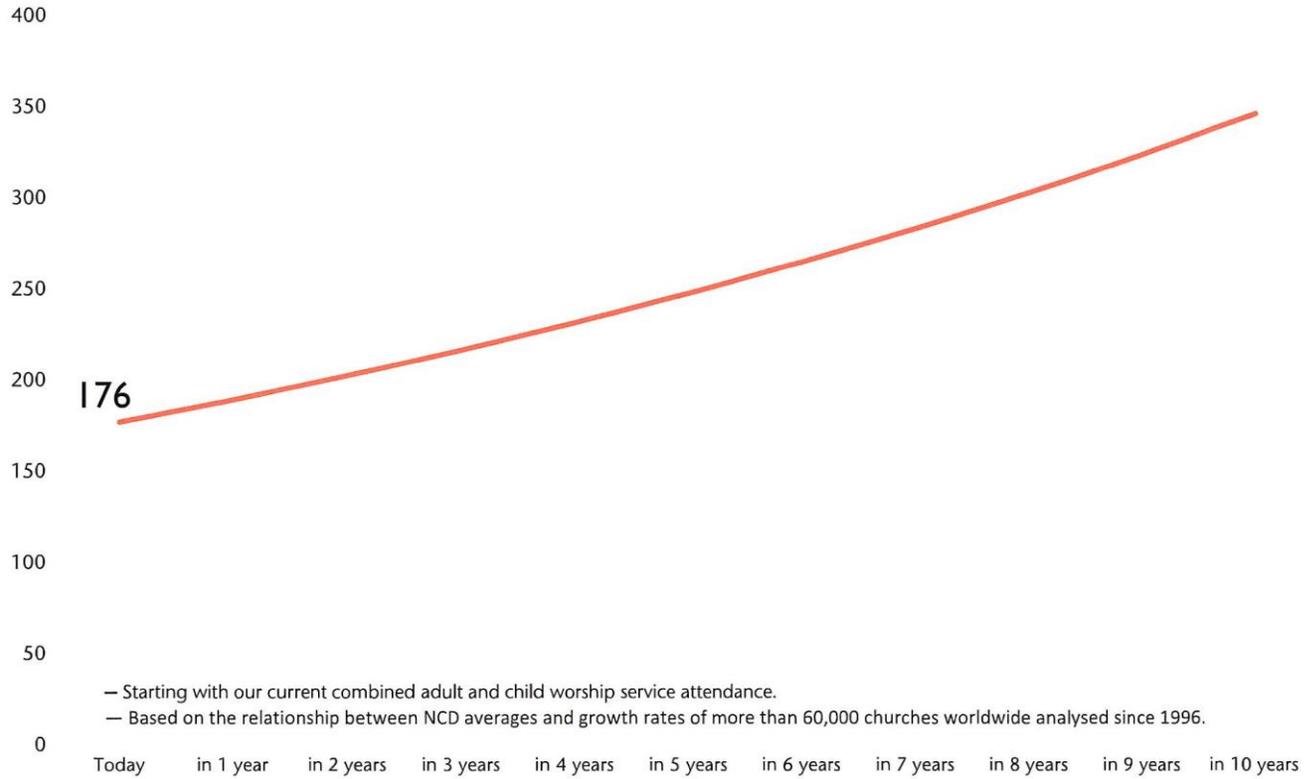




## Projected attendance growth

Based on our current survey average

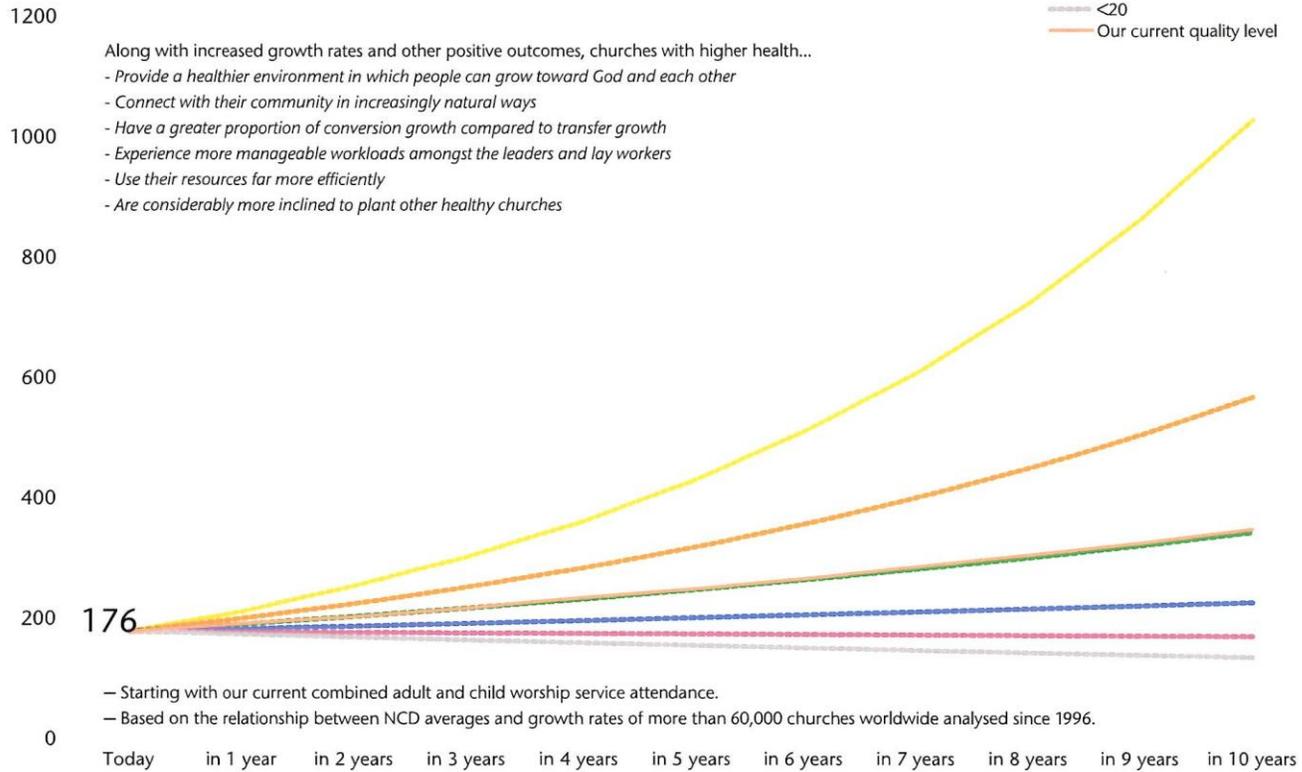
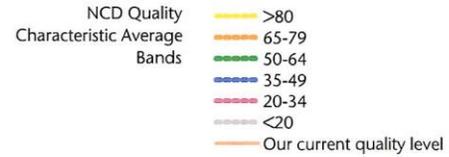
— Current Profile



- Starting with our current combined adult and child worship service attendance.
- Based on the relationship between NCD averages and growth rates of more than 60,000 churches worldwide analysed since 1996.

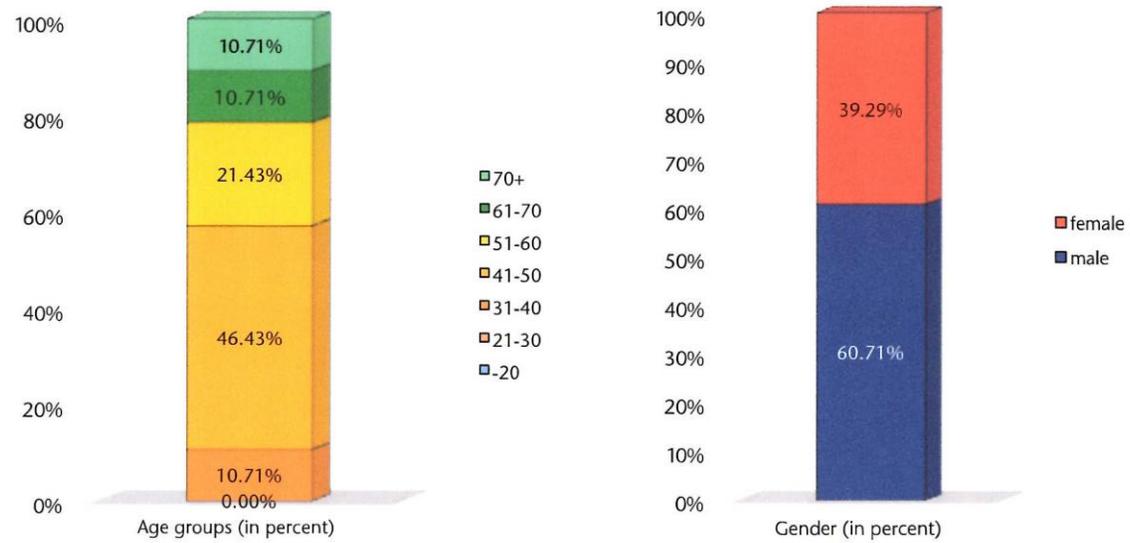


## Possibility growth projection



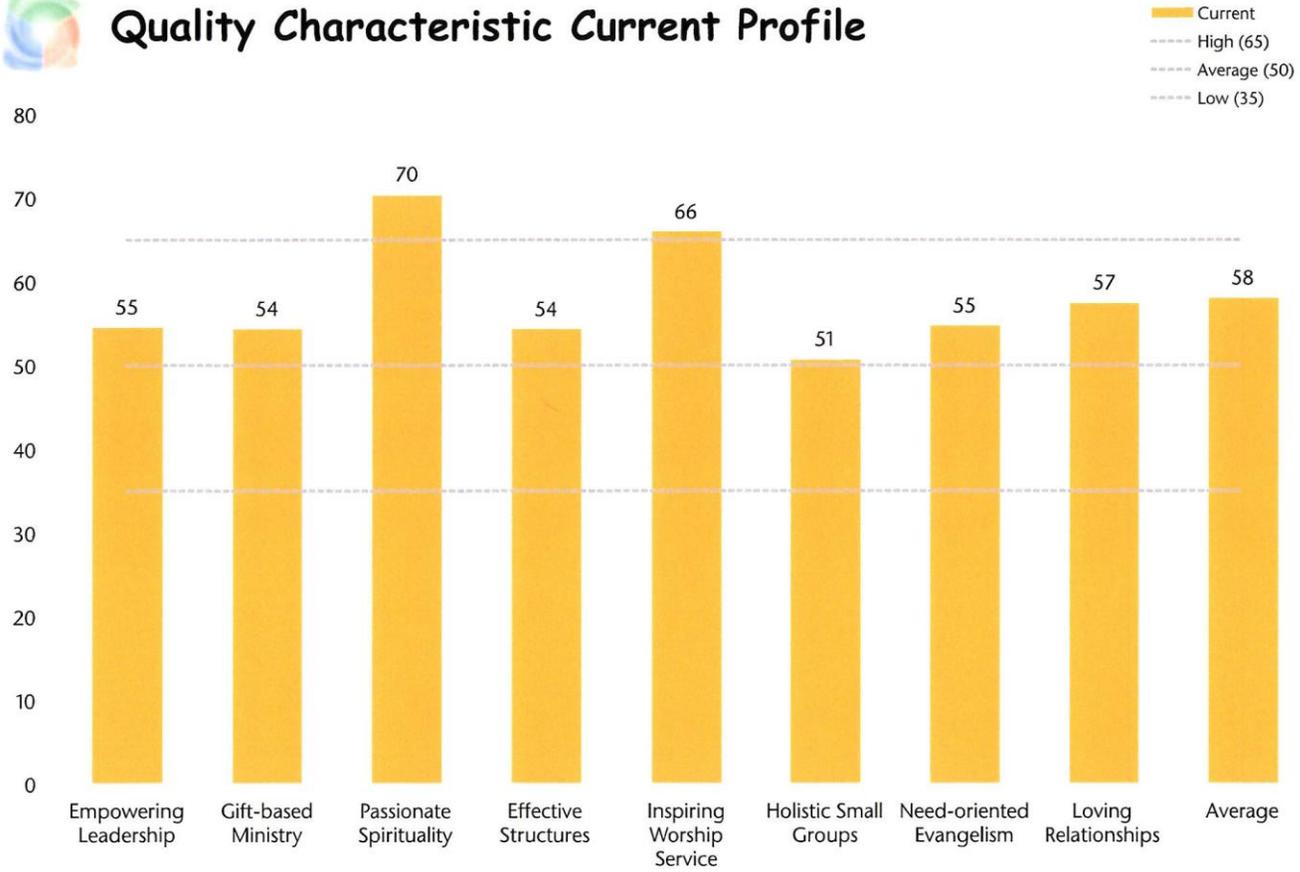


## Survey Participants by Age Groups and Gender



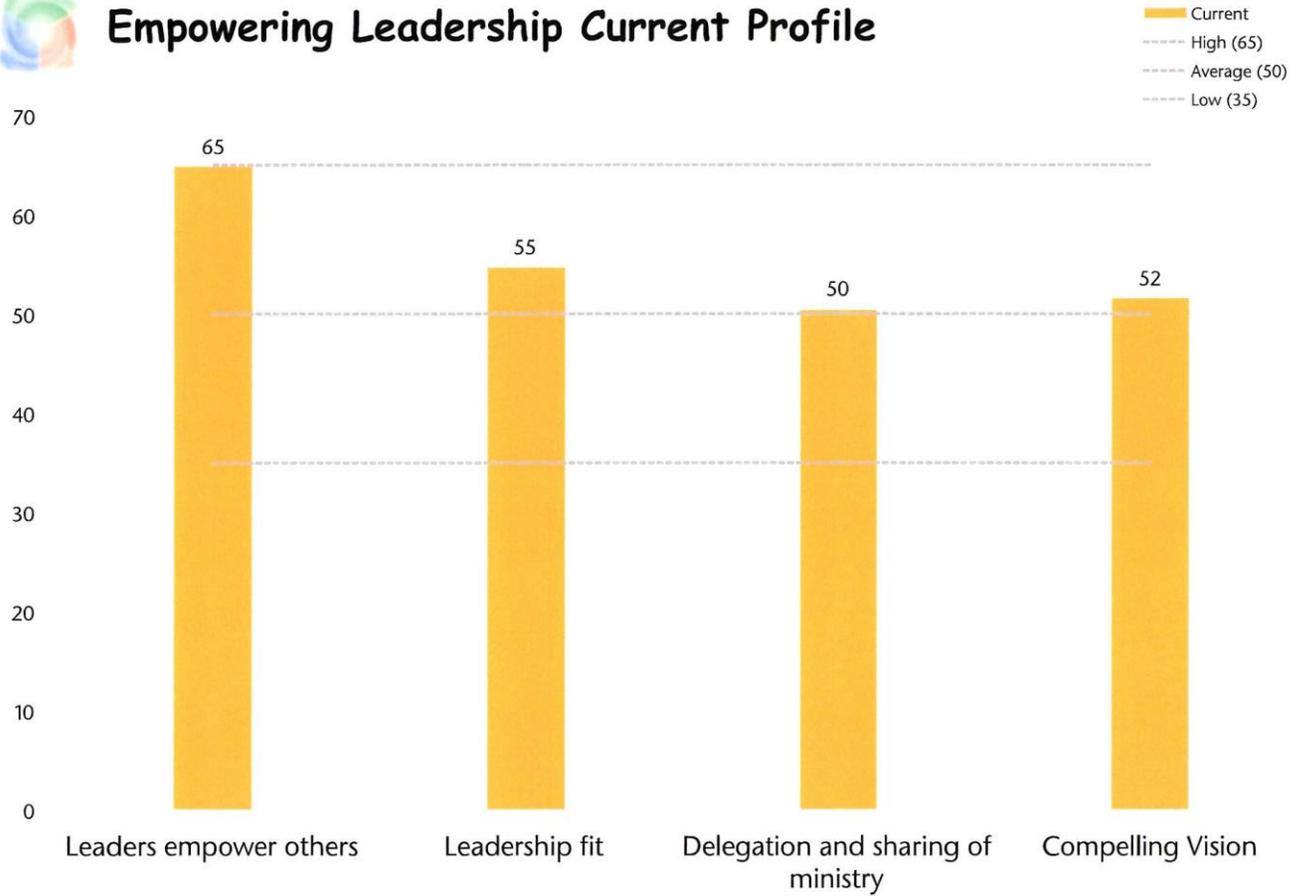


## Quality Characteristic Current Profile



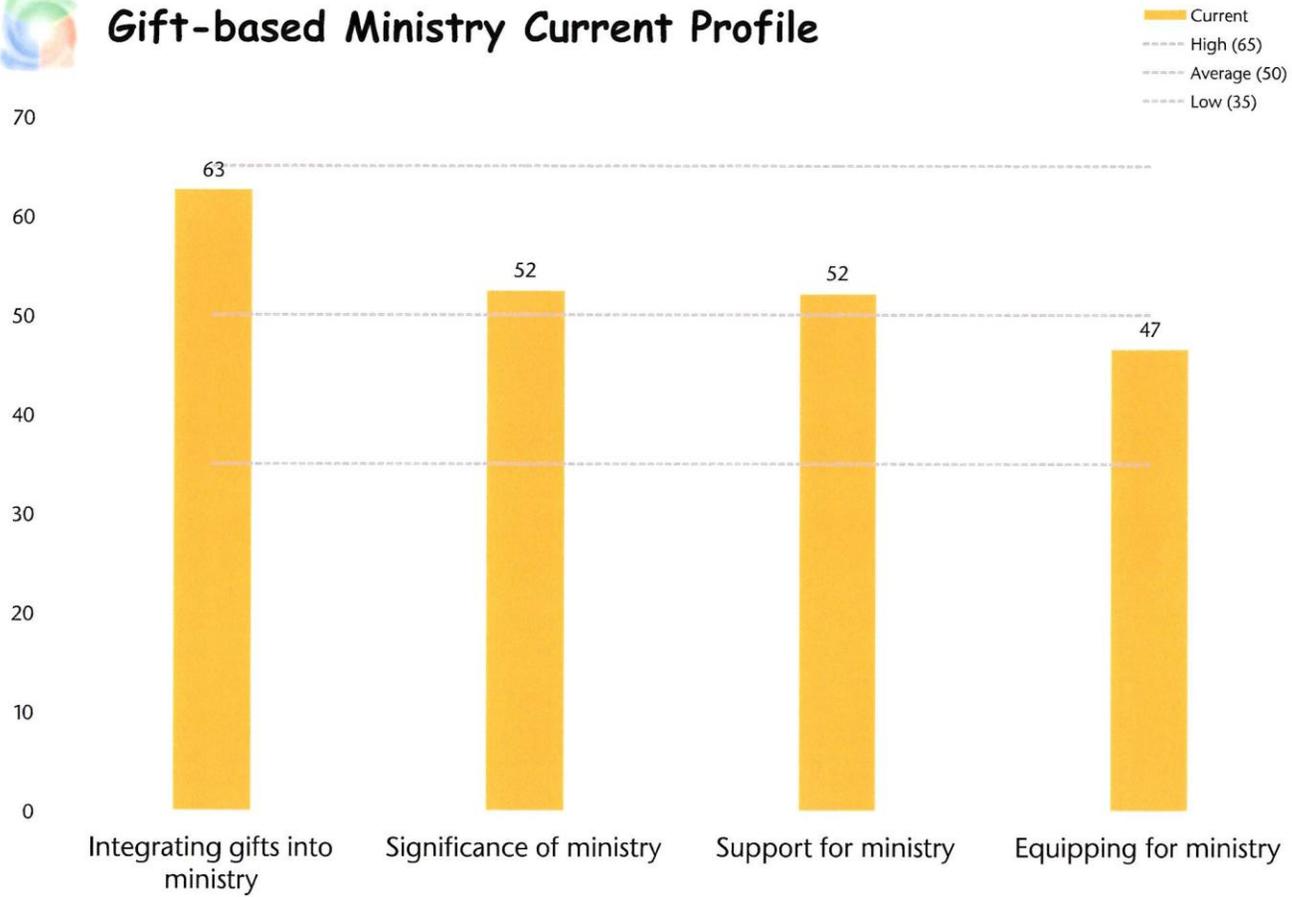


## Empowering Leadership Current Profile



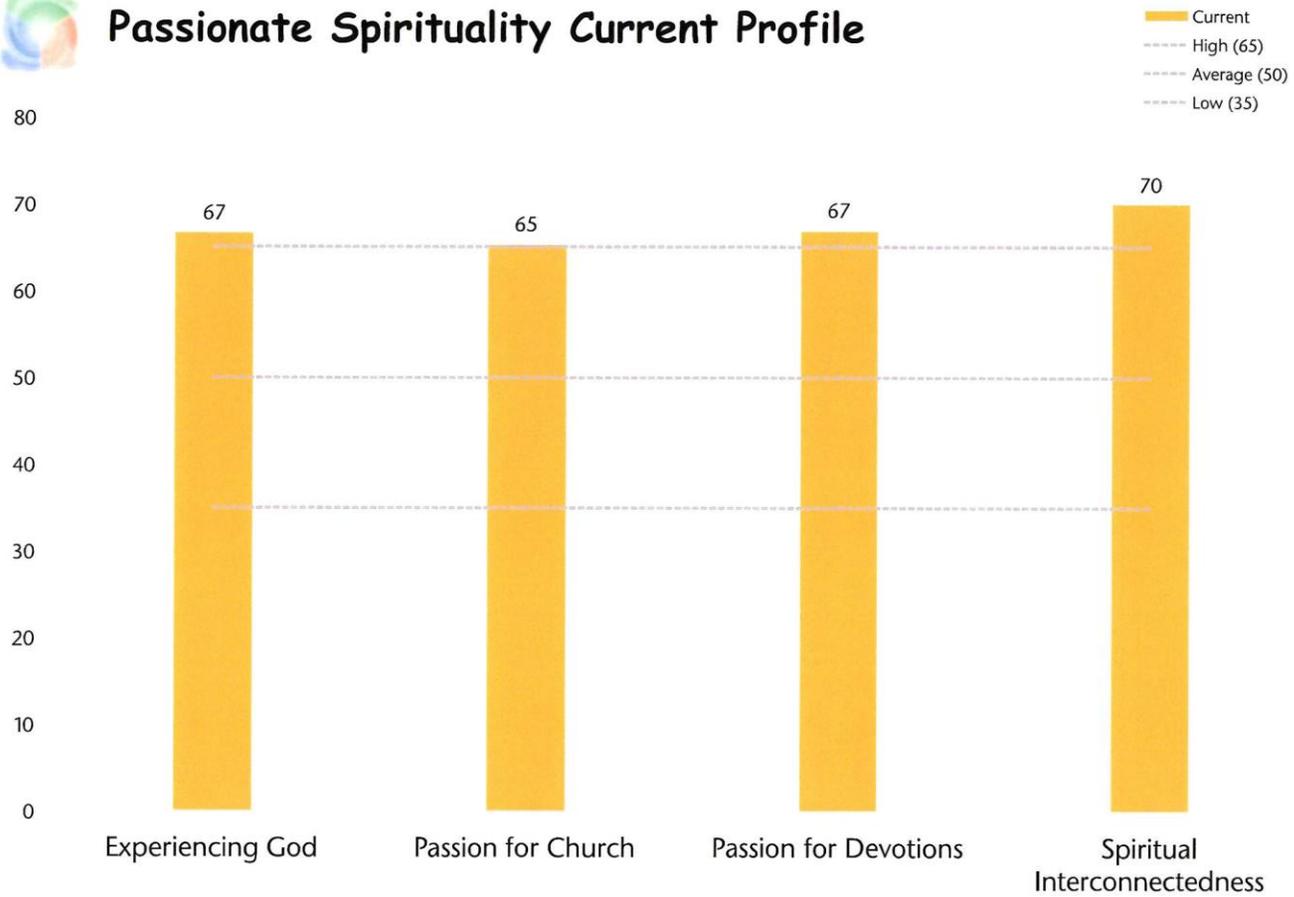


## Gift-based Ministry Current Profile



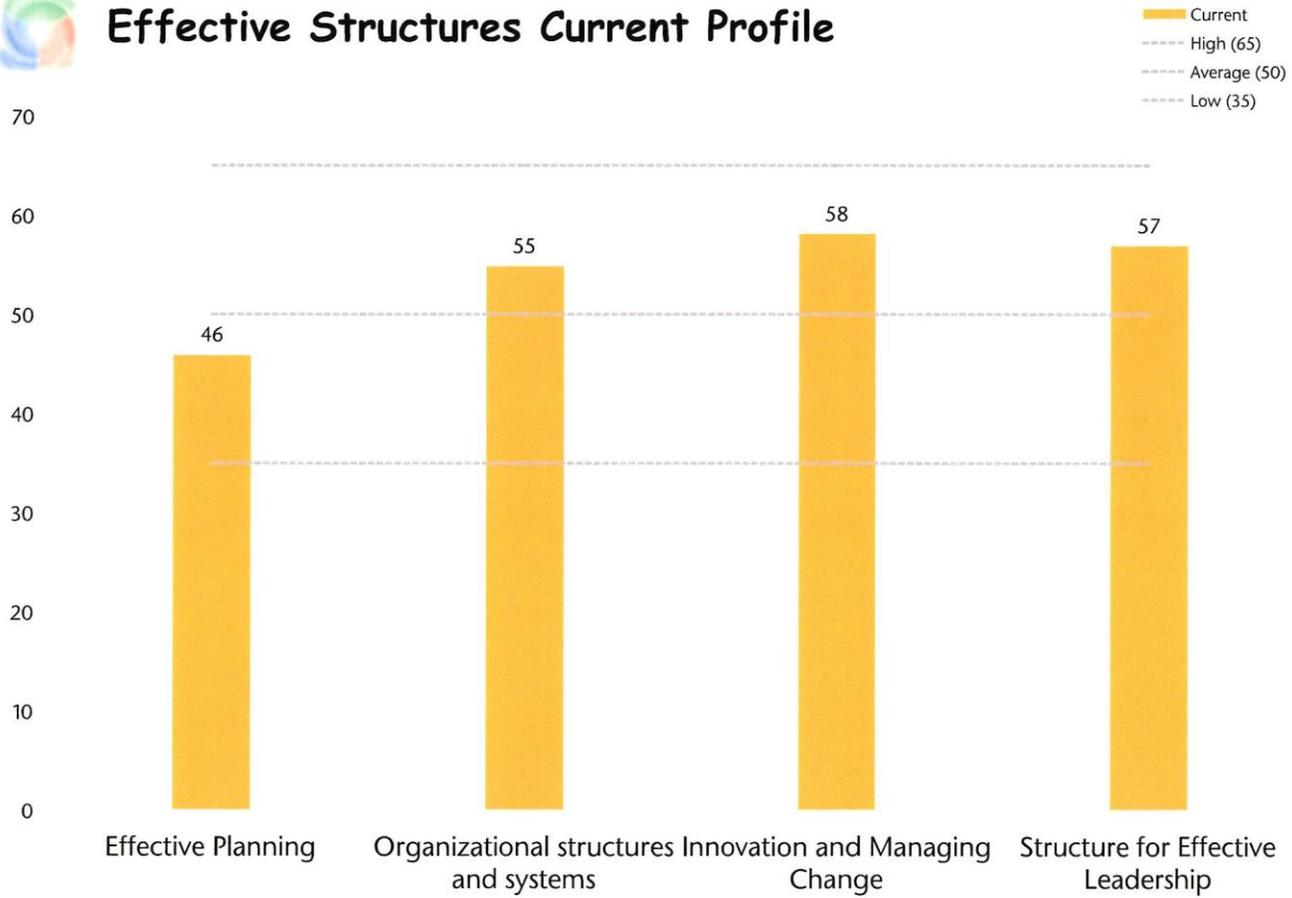


## Passionate Spirituality Current Profile



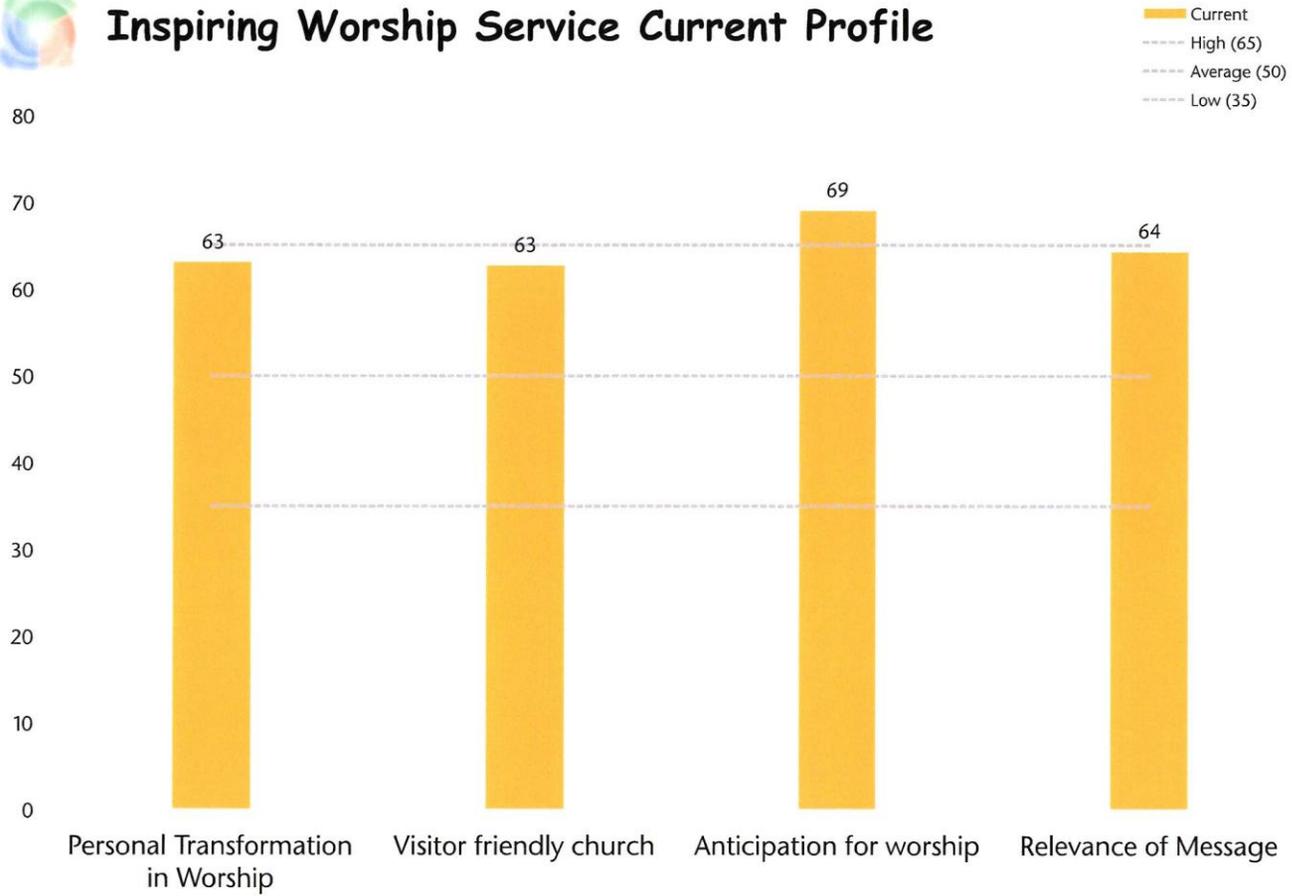


## Effective Structures Current Profile



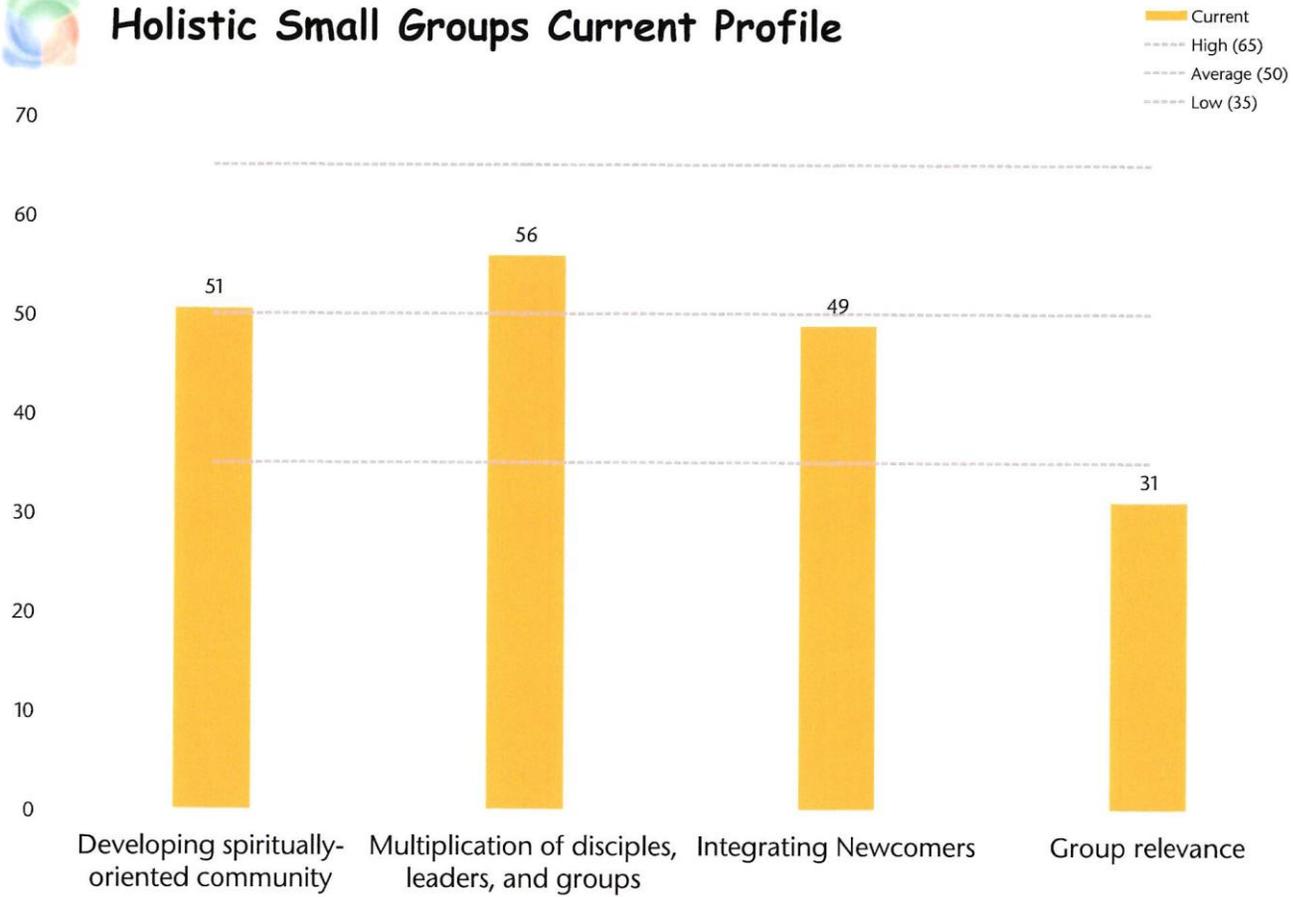


## Inspiring Worship Service Current Profile



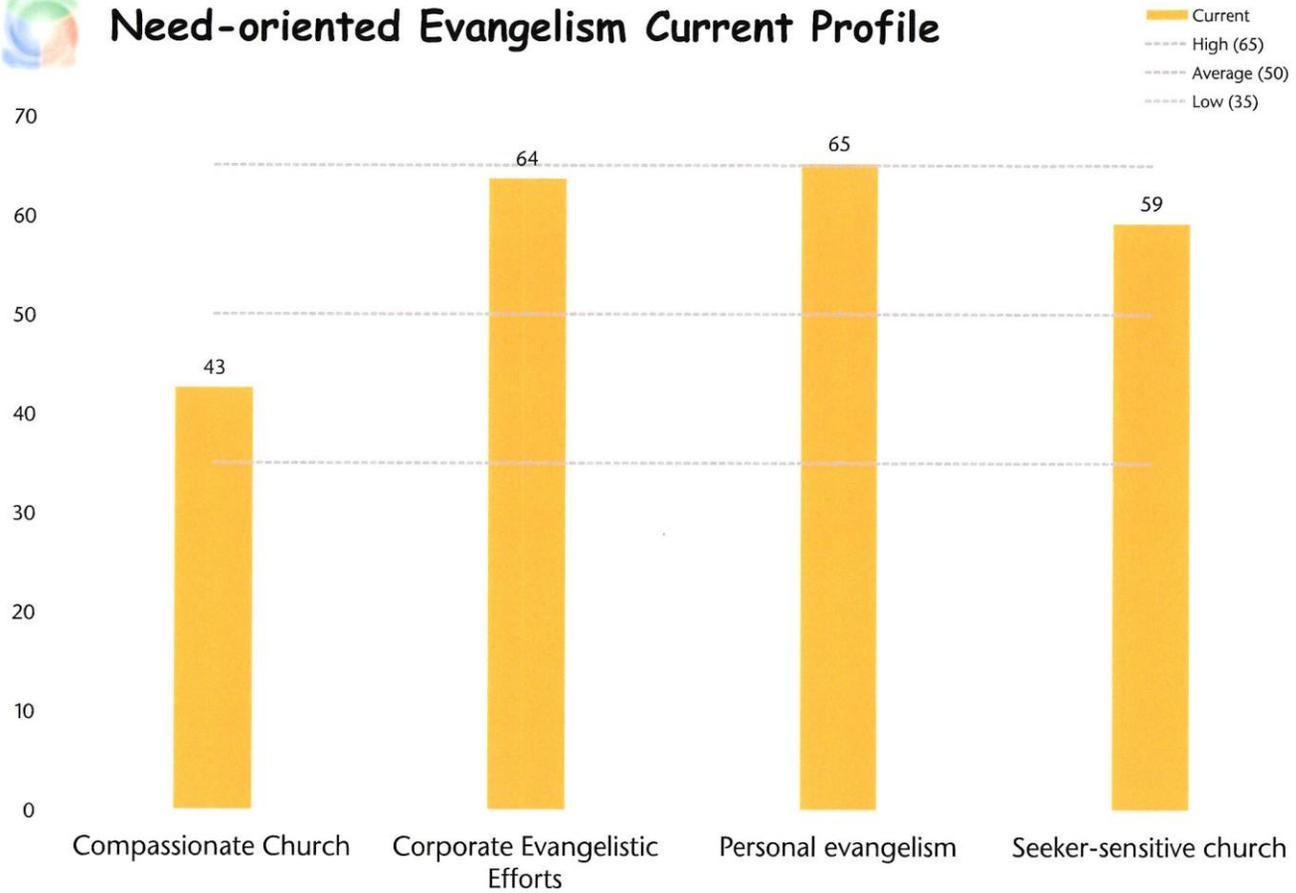


## Holistic Small Groups Current Profile



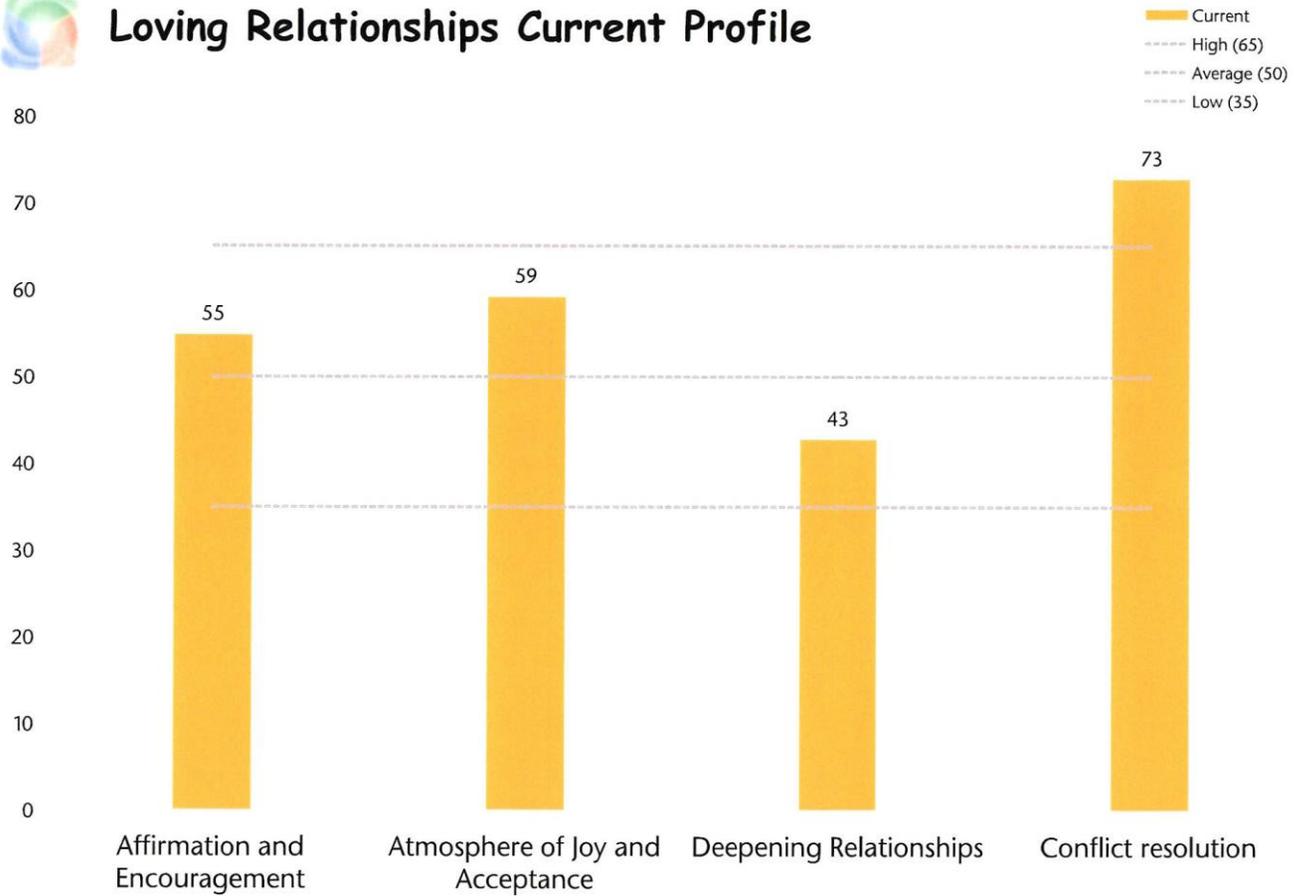


### Need-oriented Evangelism Current Profile



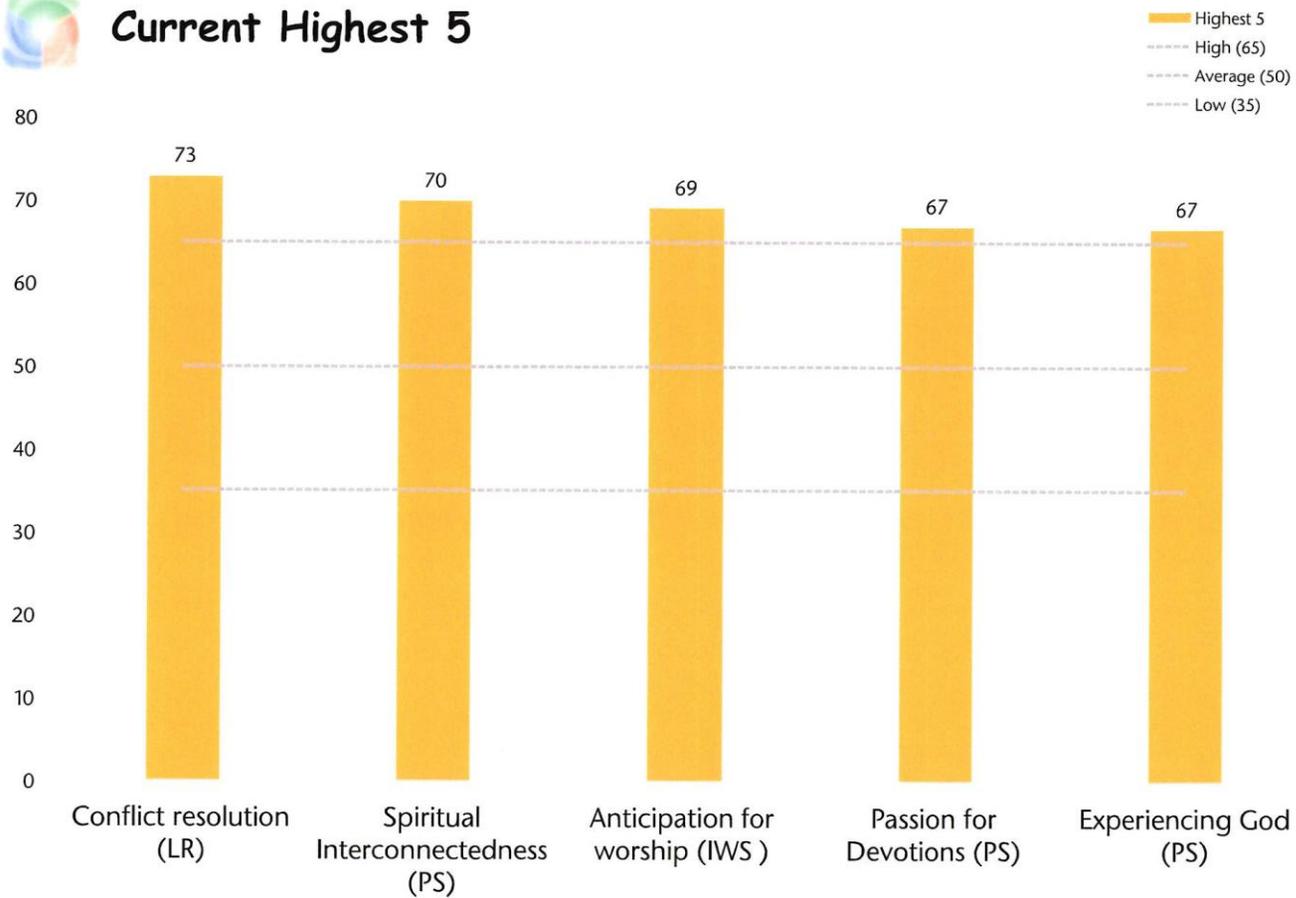


## Loving Relationships Current Profile



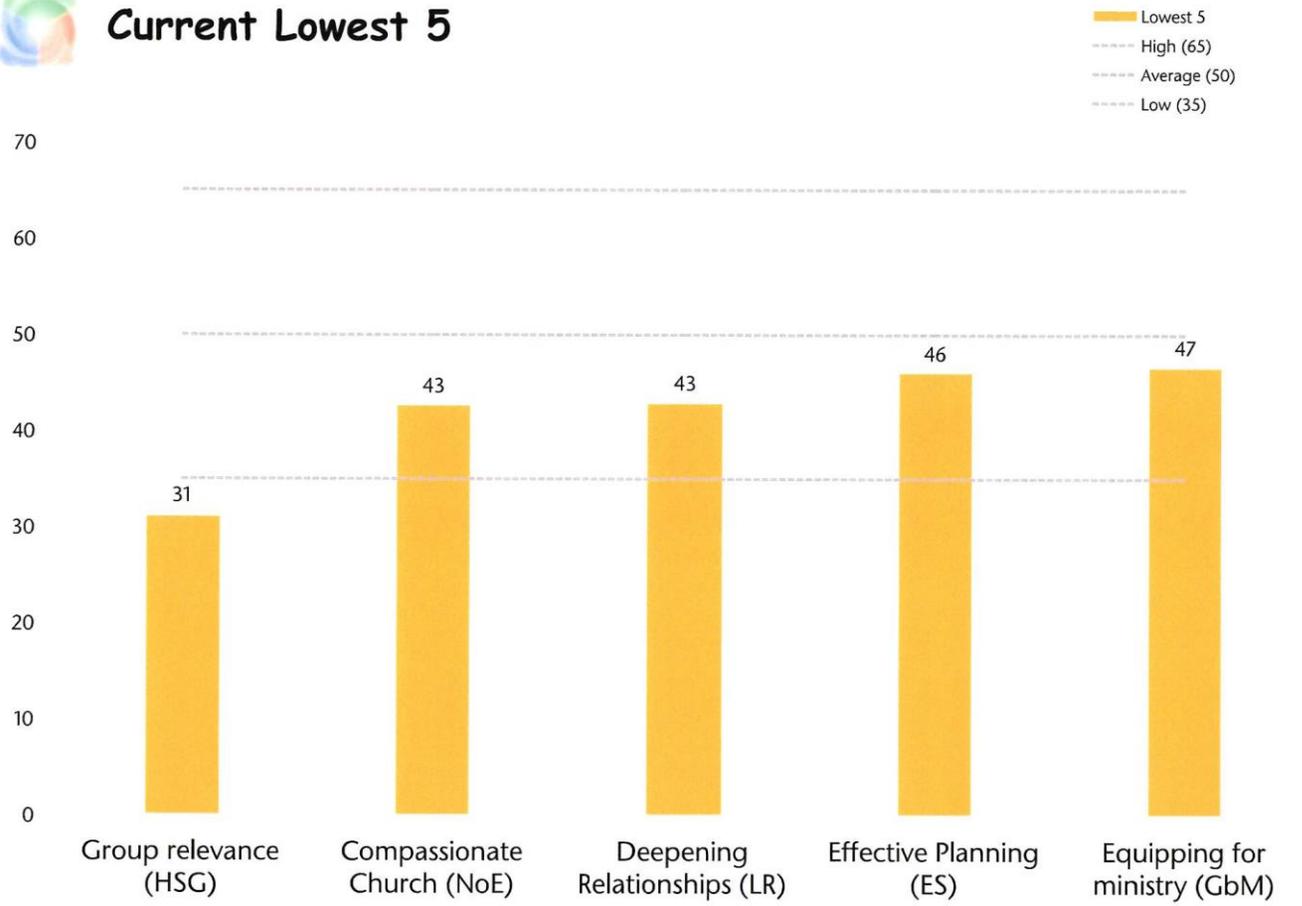


## Current Highest 5





## Current Lowest 5





## NCD Research International

### Interested in more facts?

Facts that shed light on the “inner fabric” of your ministry or work environment?  
Facts that provide you with a solid basis for sound strategic decision-making?

Learn more about NCD’s new research service at [www.ncd-research.org](http://www.ncd-research.org)

We offer **custom research services** to support key leaders, decision makers, and researchers in Christian denominations and movements, ministries and organizations.

Our service includes:

- OQM and NCD database queries (with more than 65,000 NCD Surveys)
- Analysis of NCD and OQM Survey data in light of individual questions
- Research coaching and consulting
- Designing and implementing of research projects

To get an idea of the kind of research projects we’ve been carrying out in the past, follow this link:

[www.ncd-research.org/serv\\_case.html](http://www.ncd-research.org/serv_case.html)



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# Natural Church Development *profile*

## of SAINT PAUL CHURCH

November-2015



### Church

**Pastor's name:** ARTHUR RICHARDSON DENNING

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GREENVILLE  
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27858

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### Quality Characteristics

**Average:** 58

**Empowering leadership:** 55  
**Gift-based ministry:** 54  
**Passionate spirituality:** 70  
**Effective structures:** 54  
**Inspiring worship service:** 66  
**Holistic small groups:** 51  
**Need-oriented evangelism:** 55  
**Loving relationships:** 57

### Attendance

**Five years ago:** 175  
**Four years ago:** 170  
**Three years ago:** 160  
**Two years ago:** 160  
**One year ago:** 155  
**Today:** 150



## What do the numbers mean?

The numbers on the graph can be a barrier to understanding what the profile is really saying about the health of the church. You must understand what the numbers mean before you explore the issues behind the Minimum Factor.”

### **Here are some clues to interpreting them:**

The numbers are not percentages but standardized scores – scoring less than 50 is not a failure for that Quality Characteristic.

The NCD Institute’s software converts the raw scores from the questionnaires to the numbers shown on the profile using a standardization formula. This standardization formula sets the “average” for any Quality Characteristic at 50. In other words, the average church would score 50 for each of the Quality Characteristics.

The standardization itself is built on a national database of churches to give the profile greater contextual accuracy. In other words, the health of your church is measured against other churches in this country. This database covers a wide spectrum of churches – different denominations and movements, traditions, liturgical styles, theological positions, locations, leadership, etc.

### **The software has three main categories for scoring each of the Quality Characteristics:**

- 70% of churches will score between 35 and 65
- 15% of churches will score less than 35
- 15% of churches will score more than 65”

It is possible to get less than zero (0) and more than one hundred (100).

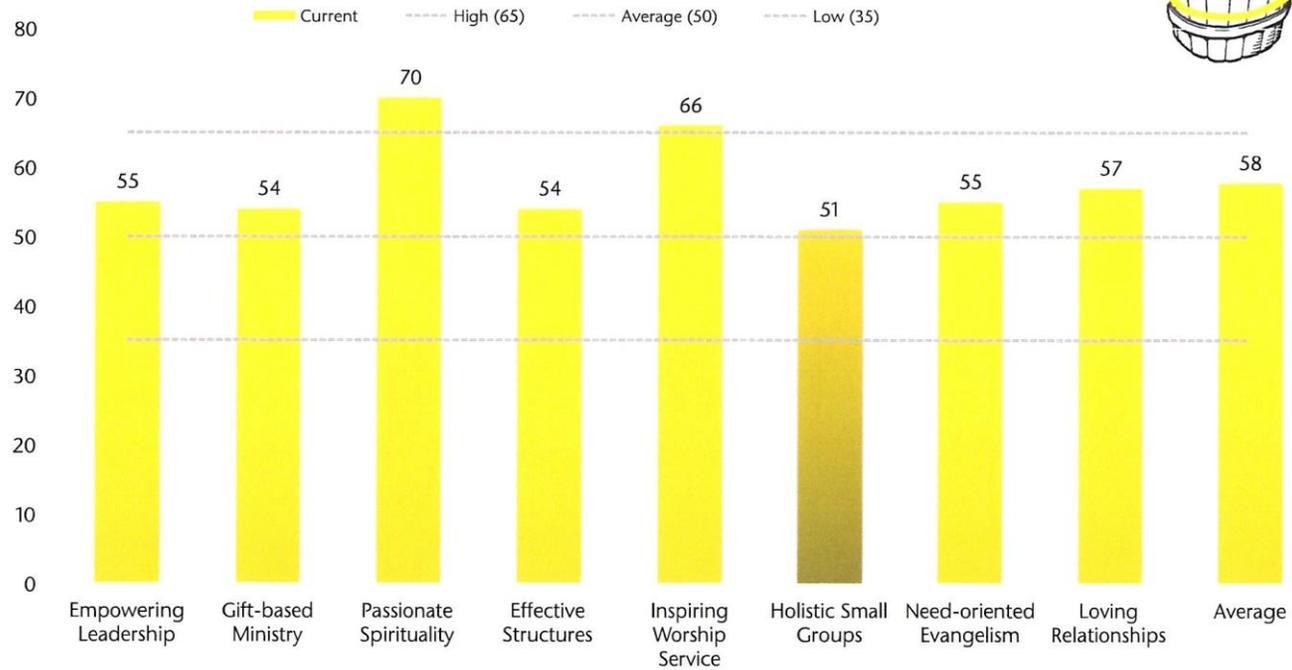
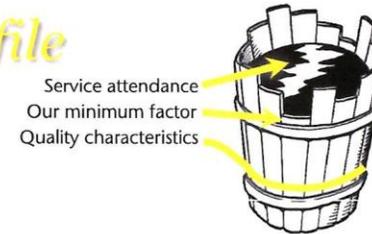
If you need further information about what the numbers mean, turn to the Implementation Guide to Natural Church Development. Appendix 2 of the Guide contains an outline of the scientific basis of the profile.



# Natural Church Development *profile*

## of SAINT PAUL CHURCH

November-2015





## A better understanding of holistic small groups

### Developing spiritually-oriented community

Another way to word this section would be:

*What does group life look like when “God shows up”?*

Questions to ponder:

- To what extent is scripture an integral part of small group life? Is there time for reflection?
- To what extent is prayer an integral part of small group life?
- To what extent is music an integral part of small group life? Do all small groups include times of singing/worship?
- What kinds of non-musical worship have you used in your groups?

### Multiplication of disciples, leaders and groups

Another way to word this section would be:

*Are the groups growing? How fast?*

Questions to ponder:

- How do you instill the value of multiplication into your groups and to what extent has that been successful?
- To what extent are group members encouraged to reach out to unchurched people? (Look at your Need-oriented Evangelism scores for some insights.)
- How many new groups were started last year? If the answer is less than you would like, what do you think is the limiting factor?
- What kind of accountability is expected for spiritual growth and use of spiritual gifts?

### Integrating newcomers

Another way to word this section would be:

*How effective have your groups been in incorporating new people?*

Questions to ponder:

- How do you make new people feel welcome?
- What kind of follow-up is done when someone visits a group?
- What kind of events (such as social activities) do your small groups plan that would be attractive to newcomers?
- Besides the role of leader, what other roles are there for individuals in the group? How do group leaders mobilize the gifts and abilities of those in their group to contribute to the life of the group?

### Group relevance

Another way to word this section would be:

*What makes your small groups a safe place for learning and sharing?*

Questions to ponder:

- What do you think hinders honest sharing in your small group ministry?
- In what ways are members encouraged to interact between meetings?
- Who chooses the topics of discussion and to what extent are they relevant to the people in the groups? How well do the topics relate to the sermons? (Consider your Inspiring Worship score and discuss how it might impact this.)
- What evidence do you have that indicates the groups are actually meeting the needs of people in the groups?

Additional reading? — *Small Groups, Big Impact* by Jim Egli and *Developing Excellent Leaders* by Rockwell Taylor are excellent resource for Holistic Small Groups.

[www.churchsmart.com](http://www.churchsmart.com)



## Minimum Factor Manual - Introduction

If you are like most people, you read *Natural Church Development* and became very excited about what this could mean for your church. Most people immediately identify the eight quality characteristics as something they have intuitively felt should be a part of their church, they were just never quite sure how to implement them.

The *Natural Church Development* survey helps guide churches through the implementation of these characteristics and provides the roadmap that so many have been looking for.

However, this brings us to a crossroads of sorts. Many churches devour the book and quickly decide to take the survey, but then get the results and ask: Now What? For many churches, the process ends after taking the survey. The reasons are many: fear of change, overwhelmed by the work, not sure what steps to take, lost in the busyness of daily church life, etc.

Clearly, the real value of NCD begins after the survey, but only if steps are taken to act on the results. If nothing is done with the survey results, then NCD just becomes another failed program.

So where do we begin? This manual is designed to help guide your church through the process and help you hold yourself accountable as you seek the unique prescription for your church.

Some steps you may wish to consider:

**Re-read the book *Natural Church Development*.** It would be good to refresh your memory on Christian's teaching about the eight characteristics and the six biotic principles. Many of them may make more sense to you now that you have your church's survey results in front of you as you read.

**Guard against emotion.** It is natural for people who associate their ministry/service in the church with the minimum factor to feel like they are being blamed or attacked. Assure them that this is not the case. Every church, no matter how healthy, has a minimum factor. All this means is that their ministry (minimum factor) is the area of maximum leverage for improving the overall health of your church.

**Don't do it alone!** Many pastors feel that as the leader of the church, they must carry the burden of implementation. Don't fall into this trap! In the first chapter, we will look into the importance of forming a Church Health Team. Surround yourself with people who want to see your church succeed. You may also wish to consider working with a coach from outside your church. The insights from an outsider are often invaluable. (See page xy for additional coaching resources.)

As you begin this process, you will be amazed at how God can use your church in a fresh and exciting new way!

### Notes



## NCD Review

Natural Church Development is a “principle-oriented” approach. “Models” are concepts that one or sometimes many churches in some part of the world have experienced positively. But imitating these experiences may not be the right answer for churches in other situations. On the other hand, “principles” are those elements that have been proven to apply to growing churches around the globe.

### Who was studied?

- 1000 different churches on five continents
- 32 countries
- 18 languages
- 4.2 million pieces of data
- large and small
- growing and declining
- churches persecuted by the state and churches financially supported by the state
- well-known churches and totally unknown churches
- churches from areas currently experiencing great spiritual revivals, as well as from regions which appear to be more spiritually developing

### The result

These eight quality characteristics are used by God to build his church!

- Empowering Leadership
- Gift-based Ministry
- Passionate Spirituality
- Effective Structures
- Inspiring Worship Services
- Holistic Small Groups
- Need-oriented Evangelism
- Loving Relationships

The key in each of these quality characteristics is the adjective, which can be considered a summary of the six biotic principles (see page 5) as they apply to that characteristic: empowering, gift-oriented, passionate, functional, etc. Every church has some sort of leadership or worship or structure. Not all emphasize the adjectives at the front of each of these quality characteristics. Here are some brief definitions:

### Empowering Leadership

Effective leadership begins with an intimate relationship with God, resulting in Christ-like character and a clear sense of God’s calling for leader’s lives. As this base of spiritual maturity increases, effective pastors and leaders multiply, guide, empower and equip disciples to realize their full potential in Christ and work together to accomplish God’s vision.

Leaders consider it as one of their most important tasks to help Christians develop greater degrees of empowerment. They equip, support, motivate, mentor and coach individuals to become all that God wants them to be.

### Gift-based Ministry

The Holy Spirit sovereignly gives to every Christian spiritual gift(s) for the building of God’s kingdom. Church leaders have the responsibility to help believers discover, develop and exercise their gifts in appropriate ministries so that the Body of Christ “grows and builds itself up in love.”

The role of church leadership is to help its members identify their gifts and integrate them into ministries that match their gifts. When a person lives according to their spiritual giftedness, they are not longer working in their own strength, but the Holy Spirit works in them. Studies show that most Christians are either not involved in ministry or they function in a ministry that does not match their gifts.



### **Passionate Spirituality**

Effective ministry flows out of a passionate spirituality. Spiritual intimacy leads to a strong conviction that God will act in powerful ways. A godly vision can only be accomplished through an optimistic faith that views obstacles as opportunities and turns defeats into victories.

The important issue here is not the way spirituality is expressed, but the fact that faith is actually lived out with commitment, fire and enthusiasm. The methods a church uses are really a secondary concern. A church that lives its faith with passionate fervor will experience success with many methods.

### **Effective Structures**

The Church is the living Body of Christ. Like all healthy organisms, it requires numerous systems that work together to fulfill its intended purpose. Each must be evaluated regularly to determine if it is still the best way to accomplish the intended purpose.

The most important criterion for forms and structures in the church is if they fulfill their purpose or not. Church structures are never an end in themselves but always only a means to an end.

### **Inspiring Worship**

Inspiring worship is a personal and corporate encounter with the living God. Both personal and corporate worship must be infused with the presence of God resulting in times of joyous exultation and times of quiet reverence. Inspiring worship is not driven by a particular style or ministry focus group - but rather the shared experience of God's awesome presence.

Is the worship service an inspiring experience for those who attend? It is not whether our services target Christians or non-Christians, whether they celebrate "in the language of Canaan" or in a more secular language, or whether we worship using a liturgical or a more free-flowing approach. Inspiring worship services are often described as "fun."

### **Holistic Small Groups**

Holistic small groups are disciple-making communities which endeavor to reach the unchurched, meet individual needs, develop each person according to their God-given gifts and raise leaders to sustain the growth of the church. Like healthy body cells, holistic small groups are designed to grow and multiply.

Growing churches have developed a system of small groups where individual Christians can find intimate community, practical help and intensive spiritual interaction. In the groups, not only is the biblical text discussed, but they apply biblical insights to everyday issues.

### **Need-oriented Evangelism**

Need-oriented evangelism intentionally cultivates relationships with pre-Christian people so they can become fully devoted followers of Jesus Christ who are actively participating within

the life of the church and community. Using appropriate ministries and authentic relationships, believers can guide others into the family of God.

Growing churches are not "pushy" or "manipulative" in the way they share the gospel, rather, their secret is to share the gospel in a way that meets the questions and needs of pre-Christians.

### **Loving Relationships**

Loving relationships are the heart of a healthy, growing church. Jesus said people will know we are his disciples by our love. Practical demonstration of love builds authentic Christian community and brings others into God's kingdom.

Unfeigned, practical love endows a church with a much greater magnetic power than all the marketing efforts of this world. Growing churches manifest a measurably higher "love quotient" than stagnant or declining ones.



## NCD Review

### No Quality Characteristic Can Be Missing

Three things can be said with a high degree of certainty:

1. These are universally valid qualities
2. They can be transferred to our own situation
3. Each of these has a positive relationship with both the quality and the quantitative growth of the church

No one single factor leads to growth in churches; it is the interplay of the eight elements as they relate to the biotic principles.

### The "All-by-Itself-Principle"

The secret of growing churches does not consist in pushing or pulling the church in human strength and efforts—but in releasing and developing the potential God himself uses to build his church. Then growth occurs all by itself!

"This is what the kingdom of God is like. A man scatters seed on the ground. Night and day, whether he sleeps or gets up, the seed sprouts, and grows; though he does not know how. All by itself the soil produces grain — first the stalk, then the head, and then full kernel in the head. As soon as the grain is ripe, he puts the sickle to it, because the harvest has come." — Mark 4:26-29

The church is designed by God to grow so growth happens automatically if we remove the obstacles that prevent growth. Growing churches use this growth principle.

### The Minimum Factor

Imagine a barrel with eight staves, each representing the eight quality characteristics. The staves in the barrel only reach as high as the score

of the characteristic. With this analogy, you can only fill the barrel to the level of the lowest staff. So to increase the capacity of the barrel, we must increase the height of the lowest staff.

Now focusing on the minimum factor does not mean that we don't pay attention to the other seven areas. As stated before, all eight characteristics

are vitally important to healthy growing churches. Focusing on the minimum factor helps us to set timely priorities. Since all eight areas can't be worked on with the same amount of energy and concentration, we

need to find areas, which will yield the greatest long-range return on our investments. Remember, minimum factors can change quickly—especially when there is a conscious attempt to improve on this one area.

### Growth Forces

The principles behind all the quality characteristics are the six Biotic Principles. The survey assesses each of the eight Quality Characteristics by measuring the degree to which each is lived out in a 'life-giving' way. Any plans to improve your minimum factor must take into account these six Biotic Principles.

**Interdependence** — Individual units are connected to each other in a larger system. Changes in one ministry will affect other ministries in the church and community.

Synonym: *Connecting*

**Multiplication** — Healthy organisms do not grow endlessly, but reproduce themselves.

Synonym: *Reproducing*

**Energy transformation** — Momentum or energy already flowing, whether positive or negative, can be redirected to accomplish God's purposes.

Synonym: *Harnessing*

**Sustainability** — Resources used should increase the capacity for on-going growth and development, as well as serve multiple purposes.

Synonym: *Recycling*

**Symbiosis** — Different ministries can cultivate cooperative relationships so the mutual benefit is greater than operating separately.

Synonym: *Cooperating*

**Fruitfulness** — Each ministry needs to produce discernible results in line with its intended purpose.

Synonym: *Evaluating*



## NCD Review

### Biblical Promises for Change

*"I am the Lord, the God of all mankind. Is anything too hard for me?"*  
— Jeremiah 32:27

*Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight.*  
— Proverbs 3:5-6

*Commit to the Lord whatever you do, and your plans will succeed.*  
— Proverbs 16:3

*"For I am the Lord, your God, who takes hold of your right hand and says to you, Do not fear; I will help you."*  
— Isaiah 41:13

*I will instruct you and teach you in the way you should go; I will counsel you and watch over you.*  
— Psalm 32:8

*Trust in the Lord and do good; dwell in the land and enjoy safe pasture. Delight yourself in the Lord and he will give you the desires of your heart.*  
— Psalm 37:3-5

*Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen*  
— Ephesians 3:20-21

*So he said to me, "This is the word of the Lord to Zerubbabel: 'Not by might nor by power, but by my Spirit,' says the Lord Almighty."*  
— Zechariah 4:6

*"If you can?" said Jesus. "Everything is possible for him who believes."*  
— Mark 9:23

### Notes



## Church health team

The purpose of the Church Health Team is to help the church move through the NCD process. Once your church has completed the NCD survey, this team will be responsible for suggesting a course of action regarding the church's minimum factor. **The team will be responsible for setting a plan with a timeline and will then guide the church through the process.** Continuous and intentional prayer for God to release the church's full potential is critical!

### Who should serve on this team?

**People who are spiritually mature.** Nothing is more important for a team member than that they have a heart for God and his kingdom. People who exercise personal spiritual disciplines on a regular basis, such as prayer and reading of scripture, are good candidates.

**People who can see the big picture.** Many people can get lost in the details. This often leads to meetings for the sake of meetings. You never want to lose sight of the purpose of this team. Your "big-picture" people can serve as constant reminders to the team of why you are meeting.

**People who are strategic thinkers.** While it is important to keep an eye on the big picture, it should never be done at the expense of planning. Your strategic thinkers will excel at putting processes in place to help the big picture become a reality.

**People who are committed to see the church become healthier.** Anyone who has a heart to see God's church grow is a good candidate to serve. Their enthusiasm for the church can be contagious and serves as a good reminder for all team members about the importance of this team.

### Roles on the team

**Team Leader.** Be sure to give plenty of thought to leadership roles. Everything truly does rise and fall on leadership, so a good leader is important. Ideally, the leader should be someone who works well with people, but can be decisive and keep the team moving forward. NCD believes it is the laity that drives the church, therefore the leader should be someone other than the pastor, though he should work closely with the pastor. Also be careful not

to put too many leader types on the team. More than one team has failed because there were too many leaders and no followers.

**Strategic Thinker.** As mentioned above, this is a person who enjoys creating processes to ensure success. This person can serve as an excellent form of accountability for the team, putting names, dates, and goals in writing to track progress and keep the team moving forward.

**Researcher.** This person can do a lot of the leg work for the team, including compiling a list of people and their spiritual gifts, bringing ideas from the congregation to the team, phone calls, etc.

**Intercessor.** We cannot emphasize enough the importance of prayer. If this seems like a recurring theme, it is because it is so vital to the success of your team. Find your prayer warriors and ask them to pray.

**Communicator.** We want NCD to be something the whole church embraces. And while it is not possible to have the whole church serve on the Church Health Team, it is important to keep them informed of the team's progress. This person will also serve as a key link between the team and the leadership/staff of the church.

**Members of ministry teams.** Since many of the changes that the Church Health Team will recommend directly affect the ministries of the church, it would be good to have some of those people from the front-lines on the team. They can frequently explain why things are done the way they are and provide a valuable perspective on any suggested changes.

The core of the team can be chosen even before the results of the survey are received. After you receive the results, you will want to expand your team to include people who have a passion to see your particular minimum factor improved.

Though the church health team will lead the church through the NCD process, they will continue to involve other people in the assessment, planning and implementation of the plan.



## Church health team

**Suggestion:** If your church has not already done a gifts discovery process, you may wish to consider doing that at this time (even if “gift-oriented ministry” is not your minimum factor). This information will prove to be very helpful as you assemble your team and will also be useful as you begin to address your minimum factor. Some suggested gift materials are listed in the back of this manual in the “Resources” section.

### What the team needs to do

1. **Prepare:** Read and have a working understanding of the book *Natural Church Development*. Have a significant comprehension of the basic NCD principle of health as the basis for growth of the church and the “all by itself principle.” Have an understanding of the 8 Quality Characteristics and the Biotic Principles and the fact that the emphasis is on the adjectives related to the characteristic (i.e. empowering leadership).
2. **Diagnose:** Help the church consider contributing issues that come to bear on their minimum factor through focus groups and other listening strategies.
3. **Plan:** For each key issue identified, develop biotic strategies to move toward health.
4. **Implement:** Keep the church on track to accomplish goals.
5. **Evaluate:** Take time to evaluate whether goals and outcomes have been reached. Review the way the process was handled and what could have been done differently. Identify the unplanned benefits that the church has received through the process.

Each of these five steps will be reviewed in more detail on the following pages.

**CoachNet offers extensive online resources at [www.coachnet.org](http://www.coachnet.org) to guide you through each of these five steps.**

### Notes



## Step 1 — Prepare

Taking the NCD survey does not ensure an increase in your church's health. In order to become healthier, your church must change. These next pages will look at a change process to help your church do just that! Each phase of the process lays a foundation for the next phase and therefore each is essential. By carefully helping a church work through each phase, keeping the biotic principles in view, a church can increase its health.

The key question for the PREPARE phase is: **"What can we expect?"** In this phase NCD is defined and possible coaching relationships are explored. If your church chooses to use a coach, be aware that the work of each NCD phase will be placed squarely on the Church Health Team and the church leadership. The coach walks beside to help facilitate, not to do the work.

### What should be done in the Prepare phase?

**Understand and share NCD principles.** Don't do the NCD survey just because someone from another church recommends it. You will get so much more out of the process if you actually read the book yourself and share the principles with key leaders in the church. As people in the congregation read the book or the ABC's of Natural Church Development, they inevitably catch a vision for what this could mean for their church. This creates a sense of ownership that can't be achieved any other way. This critical first step also helps key leaders understand what their survey results really mean. Imagine getting a score sheet with eight numbers and no explanation. The information is useless without the learning you first receive from the book.

**Evaluate the readiness of the church.** While it is important to wait until there is a sense of excitement and ownership in the process before beginning, leaders should not wait too long before engaging in the process. No one knows your church better than you. Do your best to evaluate when the best time to do the survey would be.

**Mobilize intercessors.** NCD is more than just a scientific process. It is part of a church's spiritual journey. The importance of prayer cannot be overemphasized. Make sure you have a team of people prepared to pray for your church and its leaders through the entire process. Pray for wisdom. Pray for a spirit of cooperation. Pray for your church and the impact it can have in your

community. Pray that your church will honor God throughout the process. Pray for your leaders and pray for the Church Health Team.

**Establish a relationship with a coach.** While this is not a necessary step, it is highly recommended! Research has shown that the churches that avail themselves of a coach are more successful in implementing NCD. The advantages of working with a coach include:

- An unbiased outside observer.
- Sometimes it is easier for an outsider to present tough decisions to the congregation.
- Accountability. The coach can give the church leadership assignments that need to be done before their next appointment.
- Encouragement.
- Experience. The coach has been through this process before and can help you avoid some common pitfalls.

Coaching arrangements can take many forms. Some churches simply have a monthly coaching phone call. Other churches choose to bring a coach in for a weekend planning retreat. Some communities have multiple churches go through the process together, with the leaders from each church helping the others in their community. Feel free to customize your coaching relationship for your church's unique situation. But do consider using a coach. A list of trained NCD coaches is available from ChurchSmart Resources. Rates vary by coach and region. Contact the coach for their pricing information.

**Recruit members of the Church Health Team.** Using the criteria on page 4 of this manual, select your team. To ensure a good team dynamic, you may wish to avail yourself of a book like Paul Ford's *Discovering Your Ministry Identity*. This book looks at spiritual gifts, team style, vital values and primary functions of leadership. All these issues should be considered when forming your team. Different types of people can work well together, they just have to have an understanding and appreciation for how their teammates work.

Order the NCD survey. If your church is working with a certified NCD coach, you may wish to secure the survey through your coach. Your church can also order the survey from ChurchSmart Resources by calling 1.800.253.4276.



## Step 2 — Diagnose

The key question for the Diagnose phase is: **“Where are we?”** From this point of reference significant issues can be identified and addressed. This phase is crucial to the rest of the process, and good coaching is essential. Help the Church Health Team keep the focus on the minimum factor and search for causal issues (root issues causing the minimum factor to be what it is).

It is at this point that your church will want to select survey participants and complete a survey. Once the survey is completed and the results are returned to the church, the following issues should be addressed:

**Process initial reactions.** Generally churches respond one of two ways when they first receive their survey results. Either they say “Yes, that’s us!” or they are shocked by the score and caught completely by surprise. Either way, your church needs to take time to pass through this “emotional tollbooth.” Remember, every church has a minimum factor and this should not be viewed as a failure, just the area that needs a little extra attention.

**Discuss the next steps with a coach.** This is where having a coach can be very helpful. If you always do what you’ve always done, you’ll always get what you’ve always got. A coach can bring a fresh perspective and an objective set of eyes to help you evaluate your next steps.

**Expand the Church Health Team.** Now that you know what your minimum factor is, you can add another member or two to your Church Health Team. They should be people who are gifted in that particular area. For example, if “need-oriented evangelism” is your minimum factor, you may wish to identify someone with the gift of evangelism in your church and ask them how your church could do a better job at evangelism.

**Develop a general process with timeline.** You should map out the complete schedule for implementation including: Diagnose, Plan, Implement and Evaluate. Use exact dates that you wish to have each phase completed by and the name of the person(s) responsible for getting it done. Specifics help keep you accountable. Remember, the biggest reason for failure in the NCD process is no follow through. By holding yourself accountable, you increase your chances for success.

**Conduct focus groups.** Try to discern key issues that are contributing to the minimum factor. For instance, if “need-oriented evangelism” is your minimum factor, you may wish to interview new Christians in your church and ask how it was they came to Christ through your ministry. Was it directly related to a ministry in your church or through an individual member? If it was through an individual member, you may wish to interview them and find out what makes them effective in sharing their faith.

Remember, ministries can affect each other. Don’t treat your minimum factor by itself, but always ask how any changes could affect other ministries and interview those people as well.

**Do additional reading and study.** There is a wealth of information already written on each of the eight areas. Your church does not have to limit itself to something written by Christian Schwarz. The more you read about your minimum factor, the more ideas you will have to share with your Church Health Team and the church leadership. We have listed some suggested resources at the back of this paper, but dig even deeper. Go to your bookstore and explore what others have said. There is no such thing as gathering too much information.

**Present the survey results to the congregation.** Some churches choose not to do this and that is OK. But if you do share the survey results with the congregation, you have many more people that you can tap for prayer and idea resources.

**Communicate progress and prayer needs.** Taking the time to communicate progress can be an excellent opportunity to share the vision of your church with the congregation. Share often. Remember that as new people join the church, they need to hear the vision too. By sharing and communicating often, you ensure that your congregation has a good idea of the direction of your church.

Frequent communication also allows for more effective prayer. The congregation can celebrate answered prayers together and be updated about the most crucial prayer needs. As you enable your congregation to be more effective in their prayers for you, you will greatly improve the effectiveness of your team.



## Step 3 — Plan

The key question for the Plan phase is: **“Where do we want to go?”** Working from the diagnosis, an action plan is constructed. The action plan must be SMART: Specific, Measurable, Achievable, Related to the minimum factor and be accompanied by a Timeline. Biotic thinking is an important part of the planning process.

As you work through the planning stage, consider the following:

**Conduct an Action Planning Workshop.** Get your key leaders and Church Health Team together for a day or a weekend to map out your plan. Don’t spend a lot of time rehashing the survey results. The purpose of this meeting is to set goals. We use the acronym SMART for goals. Goals should be:

- Specific
- Measurable
- Achievable
- Related to the minimum factor
- Timeline should be established

Helpful hint: You may wish to divide into small groups for some goal setting. You might be interested to see how similar the goals are among the groups. This is also a good way to keep one or two individuals from dominating the direction of the day.

**Introduce individuals to Growth Forces.** Many people are intimidated by the Growth Forces as being too much like a biology class and want to just ignore them. Please don’t do that. The secret to understanding the Growth Forces is really quite simple — it is the adjective in the characteristic. For instance, every church has leadership, but is it empowering leadership? What is empowering leadership? It is a natural Growth Force! Empowering Leadership is: Interdependent, Multiplication, Energy Transformation, Sustaining, Symbiotic, and Fruitful. The following synonyms are helpful for understanding the growth forces:

- Interdependence = Connecting (Does the leadership connect?)
- Multiplication = Reproducing (Does the leadership reproduce?)
- Energy Transformation = Harnessing (Does it harness other ministries?)
- Sustaining = Recycling (Does the leadership sustain itself?)
- Symbiosis = Cooperating (Does the leadership cooperate?)
- Fruitfulness = Evaluating (Are there regular periods of evaluation?)

As you explore goal setting, always ask yourself, “how will these proposed changes impact other ministries in the church as well as your minimum factor?”

**Clarify the 3-5 key issues to address.** With your survey report, we have returned some sheets that break down what is being measured in the area of your minimum factor. There are some discussion questions for each of those points. After reviewing these sheets, you will probably identify some key issues within your minimum factor that need to be addressed. Once these areas are determined, look for SMART goals and biotic solutions.

**Determine timeline and budget.** Part of the SMART goal is developing a realistic timeline to complete your goals. Be sure this is done.

Make sure it is possible with the appropriate budget support. You can always tell what a church’s priorities are by how they spend their money. If you state “need-oriented evangelism” is a priority but have no money for any of the programs, you are essentially saying one thing and doing another — which sends a very mixed signal to the congregation. Make sure your stated priorities are backed up with the appropriate budget allocations.

**Form workgroups to spearhead each initiative.** Part of being specific in your plans is to appoint specific individuals or groups to be in charge of getting one aspect of the goal accomplished. Make sure you have people in place for each of the needed tasks.



## Step 3 — Plan

**Ensure ownership by church leaders.** Much of this simply involves communicating with the leaders as to what the plans/goals are. Assuming they were involved in the prepare and diagnose stages, their ownership should be high.

However, sometimes people who were very supportive in the early stages may now become a roadblock. If this happens, try to determine why. Do they have a legitimate concern that should be addressed? Are they trying to protect some aspect of the church they find personally fulfilling and are fearful of losing? Perhaps they are just now realizing the amount of work that will be necessary and find it intimidating.

Remember, most of these people have invested a lot in their church and genuinely want the best for it. Don't take the concerns lightly. Try to understand and resolve any concerns here. Once you have complete ownership by your leaders, the process will go much smoother.

**Schedule time for evaluation.** Be flexible. As you begin working through some of your plans, you may find the need to change some aspects of it. That is OK. A regular time for evaluation can allow for celebration of victories and mid-course corrections.

**Communicate progress and prayer needs.**

Notes



## Step 4 — Implement

The key question for this phase is: **“What do we need to get there?”** By this phase of the NCD process, the Church Health Team may just need some regular checkups to make sure they are still focused on the minimum factor and their energy is still invested in the action plan. Some keys to remember during this stage:

**Plan an official launch.** Treat the launch as a celebration of a new direction. This is yet another opportunity to share your church’s vision with the congregation. An official launch date also helps you monitor your progress and keep you moving forward.

**Monitor progress towards stated goals.** Make sure you recognize, monitor and address change dynamics and momentum. Just because you have launched the change, doesn’t mean there still aren’t forces working against it. If you notice some negative momentum, try to identify the source and their concerns. Because you have gained ownership with your leadership and Church Health Team, you should have their support as you seek to create positive momentum in the church.

**Resource as needed for healthy change.** Make sure the people in charge of new ministries or changes have been appropriately trained for the tasks and will have coaching along the way.

Also, allow for the fact that there may be some unexpected needs as you make mid-course corrections. Have a resource pool you can draw from to address these needs. They may be needs that require additional people or they may be financial.

**Celebrate wins along the way.** This serves as an encouragement to your congregation and your team. It also encourages your prayer team. Celebrating wins helps to keep the positive momentum going.

### Notes



## Step 5 — Evaluate

The key question in the Evaluate phase is: **“How did we do?”** There are many benefits from the experience of reflecting on the entire process. Try to glean wisdom and information that can be used in future NCD processes. Some things you need to consider during this phase are:

**Conduct a final evaluation of the entire process.** Be honest with yourself. The whole purpose of the NCD survey is to improve your church’s health. Don’t evaluate based on what you wish had happened. Ask yourself if your church is better off today than it was a year ago. Is so, why? What can you learn from this process that you can incorporate the next time your church does a survey. What didn’t work? Why? It is OK to make mistakes, but we don’t want to make the same mistakes twice.

**Identify key learnings and insights.** You’ve now been through a complete cycle of the process. What worked? What didn’t? Try to learn from the things that didn’t go as planned and build upon the success of those that did work. Make needed adjustments for the next time you do the survey.

**Determine a date for your next NCD survey.** Continuing the process is key. Doing a second survey allows you to track your progress. As you work on your minimum factor, eventually you will reach a point where it is no longer your minimum factor. This is something to celebrate, but it also means you have a new minimum factor. By taking the survey again, you can identify your new minimum factor and continue improving your church’s health.

**Begin to consider the concept of church multiplication.** Because the church is a living organism, birth is a natural part of that life. As your church grows in health, consider giving birth to a new church. What a great example of the biotic principle of multiplication!

### Notes