

LIBERTY THEOLOGICAL SEMINARY

A COMPARATIVE STUDY: TRADITIONAL EVANGELICAL FRIENDS PASTORS
WITH CONTEMPORARY EVANGELICAL PASTORS FOR TWENTY-FIRST
CENTURY APPLICATION

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ABSTRACT

A COMPARATIVE STUDY: TRADITIONAL EVANGELICAL FRIENDS PASTORS WITH CONTEMPORARY EVANGELICAL PASTORS FOR TWENTY-FIRST CENTURY APPLICATION

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This is a study of the dominant views of traditional evangelical Friends pastors and contemporary evangelical pastors. A comparative study of lifestyle, methods of ministry, and primary doctrinal beliefs is used to discover areas of agreement, differences, and points critical to successful leadership for Evangelical Friends pastors. Being a pastor and denominational leader in the Evangelical Friends Church-Eastern Region for the past 32 years gives the author a critical interest in this study. Every church and denomination wants to effectively reach people for Christ. The author and Evangelical Friends are no different. Academic research is combined with interviews of evangelical Friends pastors and denominational leaders, surveys, and statistical data. Responses of contemporary pastors to the differences discovered between them and traditional Friends pastors are noted. Finally, through an analysis of the past and present the author leaves the reader with lessons learned regarding effective pastoral leadership for the 21st Century.

Abstract length: 150 words.

Dedication

First and foremost this work is dedicated to my wife Patricia, who has been on this journey with me since the very beginning when I was working on my very first degree. She helped me through countless hours of study and research to enable me to reach this point. In recent days she has been a source of strength and often encouraged me to keep going. She helped in ways too numerous to mention here. Suffice it to say she carried more than her share of the load in most areas allowing me the time to finish this work. She is a Proverbs 31 woman, a precious jewel, hard to find and she deserves praise for her part in this achievement.

My adult children Scott and Lauren and their spouses Winnie and John also gave their wholehearted support. Scott and Lauren took on more responsibility in the ministry that we work together in allowing more time and freedom to achieve earning the Doctor of Ministry Degree. My daughter-in-law Winnie and my son-in-law Jon both encouraged me to keep going and Winnie actually spent the last eight weeks working closely with me to see that all the details were covered in formatting and putting the final draft together. All of their efforts and support are greatly appreciated. To my family, including my parents Dean and Priscilla Crawford (now in heaven) I owe a great debt of gratitude.

Along the way Dr. Elmer Towns has been my mentor and encourager. Because of his teaching I am more passionate about revival, evangelism and spiritual formation. He was relentless when it came to getting me to see this degree through to completion. His belief in me and his wise counsel are a significant part of this achievement. Dr. Frank Schmitt was there when I started this degree and at the end he served as my mentor on this project. He taught me more than I ever wanted to know about technology. His insight regarding church administration and instruction in Christian education all serve to make me the Pastor I am today. I owe so much to both of these men.

I mention Dr. David Rawson because at age sixteen I committed my life to the Lord in a revival meeting in which he was the evangelist. As I prayed at an altar he prayed with me and led me into a relationship with Jesus Christ. The following night he gave me a copy of *Basic Christianity* and started me on my lifelong journey of knowing and following Jesus. I am thankful to him for being a faithful servant of God and encouraging me over the years.

Dr. John Williams, Jr. is a colleague and friend. He has been with me in tough times as well as the good times. Without his help I would not have reached this moment. Laura Dugmore kept me on track in the office and proofread much of this document. To the entire Morningside Church family I express my deep gratitude for their support and encouragement. Thanks for allowing me the time to do this work. Finally, thanks to everyone who has helped me over the years. Together with God's help we have achieved another milestone in our journey toward our ultimate destiny, heaven.

With humble gratitude,
Tom Crawford

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CHAPTER 1

Introduction

This thesis proposes to show a difference between the traditional¹ Evangelical Friends pastor and the contemporary evangelical pastor which represents the baby boomer generation. This is an important study because:

1. It will help correct misconceptions about the traditional Evangelical Friends pastor, his methods, beliefs, and lifestyle.
2. It will help the traditional Evangelical Friends pastor better understand his heritage and who he is and what his role and lifestyle may be in the twenty-first century.
3. It will help the Evangelical Friends pastor better understand and perhaps even relate to his contemporary evangelical peers who have other denominational affiliations.
4. It will determine whether the distinctives of the traditional Evangelical Friends pastor are still being emphasized today, and if not, whether there is actually any difference between them and the contemporary evangelical pastor.
5. Understanding the distinctives of a traditional Evangelical Friends pastor and analyzing the importance of those distinctives in light of the sociology and culture of the postmodern world will help the author lead more effectively at both the denominational and local church level.

¹ The term traditional, in the context of this paper, will be defined as, “one who has followed the longtime Evangelical Friends way of ministering to constituents”. Further development of this definition follows on page 6 of this thesis.

6. It will clarify information that may yield new meaning and perhaps the redefining of the pastoral role for Evangelical Friends in the postmodern world.

This research will, in the end, re-focus Friends² pastors on the main belief about which George Fox (founder) was passionate. In his own words his passion is apparent.

He states,

I had forsaken all the priests . . . and those called the most experienced people; for I saw there was none among them all that could speak to my condition. And when all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, Oh then, I heard a voice which said, ‘There is one, even Christ Jesus, that can speak to thy condition,’ and when I heard it my heart did leap for joy.³

Out of his personal experience of conversion he made that remarkable statement.

He was clear that Jesus, who is the living and eternal God is the one who is able to meet the needs of every person who seeks Him. This appears to be central message of George Fox, and we shall see if it remains the central message of the traditional Friends pastor in the twenty-first century, four and one half centuries later.

Statement Of the Problem

This thesis will attempt to answer the following five questions. The answers will be contained in five chapters, and when the questions have been adequately answered, the purpose of this thesis will be completed. The questions are:

1. What was the traditional Friends pastor’s view towards methods of ministry (philosophy), lifestyle, and beliefs? This question will focus on the uniqueness of Friends

² From here on out, the term “Friends” will be used to refer to “Evangelical Friends”.

³George Fox. *The Journal of George Fox* (London: Religious Society of Friends, 1975), Revised by John Nickalls, 11.

pastors and the possible differences between Friends pastors and pastors of other evangelical denominations.

2. What are the dominate views of contemporary evangelical pastors in the baby boomer generation concerning methods of ministry (philosophy), lifestyle, and beliefs? The author will not attempt to create a new list of characteristics of contemporary evangelical pastors, but will study those summarized expectations for contemporary pastors.
3. What are the comparisons and contrasts between traditional Friends pastors and contemporary evangelical pastors?
4. What is the response of contemporary Friends pastors to these differences and comparisons? This chapter will survey all the pastors in the author's fellowship, asking only those questions that arise specifically out of the three comparison studies.
5. What can be learned from this study?

Definitions of Special Terminology

Generations

Table 1. Grouping of generations by birth years

Generation	Birth Years
Seniors	1900-1928
Builders	1929-1945
Boomers	1946-1964
Busters (X-Gen)	1965-1983
Millennials (Y & iY)	1984-2002

Source: Tim Elmore. *Generation iY: Our Last Chance to Save Their Future* (Atlanta, Georgia: Poet Gardener Publishing, 2010), 24.

The *iY* is sometimes used to define the younger Millennials, born after 1990. The “i” stands for internet because according to Tim Elmore, “More than any previous group, this younger population has been defined by technology—which is why . . . it’s accurate to call them Generation iY.”⁴

Traditional Evangelical Friends Pastor

When using the description “traditional Evangelical Friends pastor” the author refers to one who has followed the longtime Friends way of ministering to constituents. There would be no noticeable change in ministry methods, lifestyle, or beliefs from the patterns and teachings handed down by the “builder” generation to the “boomer” generation and perhaps beyond. This traditional Friends pastor uses shepherding and personal ministry involvement as his primary ministry philosophy, his lifestyle emphasizes holy living, simplicity, and frugality, and he is rooted in core biblical doctrine, understanding that the Bible is the inerrant word of God. This pastor demonstrates cultural continuity when it comes to social attitudes, ministry methods of the institutional church, including worship styles, and adheres closely to the testimonies (beliefs) of prior generations. Truth based on the Bible will be protected at any cost and proclaimed in a straight forward manner without concern of offending. After all, truth is truth.

⁴Tim Elmore. *Generation iY: Our Last Chance to Save Their Future* (Atlanta, Georgia: Poet Gardener Publishing, 2010), 13.

Contemporary Evangelical Pastor

Unlike a traditionalist, this pastor will break continuity with his predecessors and will consider the changing environment of the culture to determine ministry methods, lifestyle, and how beliefs are communicated. This study will focus primarily on the contemporary evangelical pastor from the boomer generation. Desiring to be relevant the contemporary pastor uses methods marked by the present modern period in which he lives. The word contemporary itself indicates one who is not likely to be highly interested in the past, rather the cultural attitudes of the day are all important in determining style of worship, methods of ministry, and to some degree even lifestyle. His lifestyle is complex, and will emphasize relationship, relevancy, and acceptance.

The word “evangelical” indicates a commitment to evangelizing the lost by proclaiming the saving death and resurrection of the Son of God, Jesus Christ. Although the contemporary evangelical pastor is committed to definite core doctrines, he is more flexible in this area than the traditionalist. While focusing on the majors, the contemporary pastor will listen to a wider variety of ideas from people not necessarily in his camp.

Shepherding is usually not the role of a contemporary evangelical pastor. He will function more like a CEO. In many cases accessibility is diminished, especially in the evening hours. Rather than being the one who does the ministry, he administers the ministry and cares for business functions of the church, freeing the people to do the ministry.⁵

⁵ The definitions for both the traditional Evangelical Friends pastor and the contemporary evangelical pastor will be more fully developed in their respective chapters.

Many ideologies, theologies, and philosophies exist to influence the contemporary evangelical pastor and the traditional Friends pastor. Among them are the Modern Church Growth Movement founded by Donald McGavran, the Willow Creek ministry model that is seeker driven, the Purpose Driven model that is seeker sensitive, the Emergent Church philosophy, Dominion Theology, the New Apostolic Reformation, and finally the postmodern culture itself.

Statement of Limitations

It is not the intent of the project to study all of the beliefs of Friends, but only those dominate beliefs that become the focus of attention and/or the point of identification whereby Friends/Quakers are identified in the American culture.

Entire volumes have been written regarding the beliefs of Friends therefore the following limitations are set forth:

1. The theses will focus on the dominate beliefs of a Friends/Quaker pastor and how these beliefs become points of identification and/or a difference from the average American contemporary evangelical pastor.
2. The project will not attempt to compare and/or contrast all of the differences between traditional Friends pastors and contemporary evangelical pastors, but only those points which become identifiable to a Friends pastor. It is felt that these points are the distinctives that make up the Friends movement, and when the reader understands these differences, he can better understand and apply this thesis.
3. The project will summarize the three areas mentioned above, i.e., methods of ministry, doctrinal distinctives and lifestyle expectations. He will not attempt to validate the

biblical nature of these positions, only accept their traditional use, and investigate them for analysis.

4. It is not the project's intent to determine the effectiveness or non-effectiveness of the traditional methods used in Friends churches. The author will accept these methods and apply them to an investigation of this study. Whereas the author may feel that some methods are inappropriate and/or other methods are superior, it is not his intent to prove the strength or weakness of these methods, only to show the differences between the Friends pastors use of them, and the contemporary evangelicals who might follow others standards.

5. Contemporary methods taught by the Church Growth Movement, the Purpose Driven philosophy, principles taught by the Willow Creek Association, Emergent Church methods and others will be noted as they are discovered in use by contemporary pastors. It is not, however, the project's intent to determine the effectiveness of these methods and/or whether they are scripturally sound.

6. Various sociological studies and statistics will be used to note how culture has changed, most specifically between the years of 1946 through 2010. While it is noted that sociological cultural shifts may have influenced contemporary pastors and the methods used by them, it is not the author's intent to determine whether the change in methods because of cultural shift is right or wrong, only to note that it took place.

Theoretical Basis Of This Project

A Brief History of the Evangelical Friends Movement

George Fox, the founder of the Friends movement, was born in 1624. At the age of 22, impassioned by his personal experience of the “light of Christ,” Fox became a dynamic, fanatically sincere speaker. He would speak the “truth” anywhere that God provided an opportunity for him to “convince” people that it was possible for them to “experience” the indwelling light of Christ to change their lives. He was not particular about where he spoke, for he would preach in barns, houses, fields, and in churches after the priest was finished. His ministry began in the northern part of England where he would preach, pray, and protest without reservation. Because he often denounced creeds, forms, rites, external sacraments, and man-made ministry, he was not popular and was often persecuted and imprisoned for his beliefs. Nevertheless, Fox and his movement “the Society of Friends” (Quakers, Friends, Children of the Light) would grow and flourish in England and beyond. Being both a Spirit anointed preacher and a prolific writer by the time of his death (1691), his followers would number approximately 50,000 and the impact of his teaching and call to repentance would be felt as far away as the United States as well as several other countries.

In early America, Quakerism was distinct and significantly influential. “From 1656 to 1680 Quakerism was an expanding force in a number of the American colonies. At times it even appeared the Society of Friends might become one of the most influential religious groups in America.”⁶ These early Friends demonstrated leadership and

⁶Walter R. Williams. *The Rich Heritage of Quakerism* (Newberg, Oregon: Barclay Press, 1986), 113.

influence in Rhode Island, Pennsylvania, North Carolina, South Carolina, and what was then known as East and West Jersey. Walter Williams states,

In Rhode Island . . . for more than one hundred years they held various public offices. They served altogether 36 terms in the governorship of the colony . . . Pennsylvania, founded by Friends, and one of the most influential colonies, was in their hands. Until 1701, North Carolina had no other organized religious denomination besides Friends, while the Quaker governor, John Archdale, profoundly shaped the early history of both North Carolina and South Carolina.⁷

Friends were not only influential in the secular market place, but they would also organize their Friends meetings regionally. Six yearly meetings were established by the late 17th century in this new land. They were known as New England (1661), Baltimore (1672), Virginia (1673), Philadelphia (1681), New York (1694), and North Carolina (1698).

In the late 17th century (1690) something happened that caused the Friends to lose the aggressive dynamic that had caused them to grow in influence spiritually and politically. The age of “quietism” began and the Friends became introspective and separated themselves from culture and remained aloof for more than 100 years. Speaking of this period in the Friends movement, Rufus M. Jones says, “We miss the element of freshness and surprise, of creative insight and discovery, of fluidity and mobility, that marked the birth-time of the movement.”⁸

During the years of quietism, which ended about 1825, there would be separations and divisions into various groups or camps based on leadership, personality, doctrine, and ministry methods. It was near the end of this period under the shadow of the Wesleyan movement, revivalism, and the use of new methods, that the Ohio Yearly Meeting would

⁷Ibid., 113.

⁸Ibid., 125.

be born (1821). There was a renewed emphasis on personal conversion through Christ, and once again the Friends began to reach into the world and become more evangelistic.

In 1860 in the Yearly Meetings of Indiana and Ohio, there broke out almost spontaneous revival, and over the following fifteen years this spread into nearly all the Orthodox Yearly Meetings. It became known as the “Great Revival” and eventuated the pastoral system, the use of programmed worship services, and the use of music in worship. While there is debt here to Gurney, there was also influence coming from the evangelism of Finney and Moody. The emphasis on the Holy Spirit, always characteristic of Friends, made the Wesleyan . . . teaching on holiness congenial to these Friends also.⁹

In 1965, out of this background, the Ohio Yearly Meeting of Friends would become known as the Evangelical Friends Church Eastern Region with its regional office located in Canton, Ohio.

For thirty-three years the author has served as a pastor and various levels of denominational leadership in Evangelical Friends Church-Eastern Region. This gives the author a critical interest in understanding the differences and similarities in the traditional friend’s pastor and the contemporary evangelical pastor.

Practical Data, Leadership, Biblical Doctrine, Sociological

Between 1960 and 2010 statistics show that combined Evangelical Friends Church-Eastern Region, Mid-America Yearly Meeting, and Southwest Yearly Meeting had a net loss in existing churches and membership. This decline in existing churches is not a problem limited to only Evangelical Friends. According to Dave Earley, “There are

⁹Evangelical Friends Eastern Region Discipline Committee. *Faith and Practice: The Book of Discipline* (Canton, Ohio: The Evangelical Friends Church Eastern Region), 5.

now nearly 60% fewer churches per 10,000 Americans than there were in 1920!”¹⁰ The decline in total churches and membership is an important reason to analyze the similarities and differences in pastoral leadership in the areas of lifestyle, doctrinal emphasis, and the primary methods of ministry used by the traditional Evangelical Friends pastor and the contemporary evangelical pastor. Discovering areas of agreement and differences in these areas will yield points of understanding critical to successful leadership for Evangelical Friends pastors in the twenty-first century.

In an interview with John Maxwell years ago he was clear about the importance of leadership. He emphasized that leadership is everything and everything rises and falls on leadership. Jesus made a significant investment of time training the future leaders of the church. He spent three years of his life modeling ministry and training the future leaders of the church. After the resurrection in Matthew 28:19-20¹¹ Jesus was very clear that His disciples were to go into all the world and make disciples, baptize them, and teach them to obey His commands. The Great Commission implies numerical growth when the followers of Jesus live a lifestyle based on fulfilling this commandment. Acts 2:41 tells us that 3,000 were added to the church on the Day of Pentecost and verse forty-seven goes on to say that new converts were added daily to the church. Again the implication is the growth of the church is based on the disciples obeying the command of Jesus the Messiah. The fact that the number of churches is declining, and that membership among Evangelical Friends is declining gives a practical reason for this study.

¹⁰Jonathan Falwell, ed. *innovatechurch* (Nashville, Tennessee: B&H Publishing Group, 2008), 153.

¹¹ All scripture references are taken from the New International Version, unless otherwise noted.

Both, Matthew 28 and Acts 1 and 2 show emphasis in the areas the project will compare and contrast. Jesus was specific about what was to be taught (doctrine), methods to be used (preaching and baptism), and a lifestyle to be lived (going into the entire world). This gives a biblical reason for this study.

For the author then, this is a practical matter of wanting the church to grow not decline. It is a biblical matter of obedience in the area of methods of ministry, lifestyle, and message. Third, there is a personal reason to study traditional Evangelical Friends pastors and contemporary evangelical pastors. In the staff at Morningside Church in Port Saint Lucie, Florida, there has been an observable difference between the senior pastor (a Boomer) and the staff (predominantly, the younger generations) regarding methods, the message, how it is delivered, and lifestyle. This has been especially noticeable in the last ten years as the staff gets younger and the senior pastor gets older. When it comes to philosophy of ministry (methods), doctrine, and in lifestyle, the younger staff desires a more contemporary approach and often feels that a more traditional approach to ministry is out of step with the 21st century culture the church is called to reach. This also seems to be echoed in pastor's retreats, conferences, and denominational leadership meetings. In a recent conversation with Dr. David Robinson, General Superintendent of Mid-America Yearly meeting, it was startling to find that it was difficult to get factual attendance data from his region because the younger, more contemporary pastors don't feel ministry is about numbers and therefore accurate attendance records are of little importance to them.

Sociological data shows the cultural world in the twenty-first century is rapidly changing. The fact that the world around us is changing may indicate a need to adjust methods to reach the largest generation in the earth's history. The need to reach the

Busters (generation X), and the Millenials (generation Y & *iY*), may have influenced the role of a contemporary pastor and the traditional Evangelical Friends pastor. Certainly methods of ministry and possibly lifestyle would be impacted by these two distinct generations, but was basic doctrine impacted as well? If sociological/cultural shifts have in fact influenced how these pastors are defined it will be important to note and understand those influences. The data in this study should reveal important discoveries regarding this area.

The Buster and Millennial generations are clearly distinct and different from the Boomer generation. In regard to the Millenials alone, Tim Elmore states that this generation,

. . . will be the largest in the earth's history, and *iY* kids are the largest portion of that generation. Already, nearly half of the world's population is under twenty-five years old. That represents about three billion people. In America, their numbers already rival that of the boomers, and with immigration—which is a wildcard—their population may grow as large as a hundred million, nearly a third of our total population.¹²

The fact that this generation is large, eclectic, diverse, electronically connected, and socially concerned may be quite influential in defining pastoral roles. In fact, cultural and social change in the area of relationships, values, life paradigm, and one's view of the future could all influence how the pastoral role of teaching, leading, and living is defined.

The distinction between a traditional pastor and a contemporary pastor could be significant, perhaps even critical, to the growth of the church. For Evangelical Friends Church-Eastern Region, Mid-America Yearly Meeting, Southwest Yearly Meeting, and other regional Evangelical Friends groups across the United States, the doctrinal stance, philosophy of ministry, and the lifestyle of its leaders is, and will be, an important

¹²Tim Elmore. *Generation iY: Our Last Chance to Save Their Future* (Atlanta, Georgia: Poet Gardener Publishing, 2010), 19.

determining factor for Evangelical Friends to reach the twenty-first century world in which it lives.

Methodology

Multiple Methods

Research from primary and secondary sources will be used to form the basic definition of the traditional Friends pastor and the contemporary evangelical pastor. This will include studying the historic information that bears on the formulation of these definitions as well as the contemporary information that bears on the definition. While doing this stage of the research the author will also note the similarities and dissimilarities of the traditional and contemporary pastor. This will facilitate information that is needed for chapters two, three, and four. In order to broaden the reader's understanding of the definition of these two pastors the author will also interview Evangelical Friends who understand what defines a traditional Friends pastor and what the differences are between the traditional and contemporary pastor. These interviews will include but may not be limited to the General Superintendent of Evangelical Friends Church Easter Region, Dr. John Williams, plus Dr. John Enyart, and Dr. Wayne Evans also from Eastern Region. Other Evangelical Friends interviewed will include Stan Leach, the General Superintendent of Southwest Yearly Meeting, and Dr. David Robinson, the General Superintendent of Mid-America Yearly Meeting. Interviews shedding light on the contemporary evangelical pastor will include Dr. Elmer Towns, Dr. Dave Early, and perhaps Dr. John Maxwell and Dr. Tom Mullins.

Having determined the similarities and differences between the contemporary evangelical pastor and the traditional Friends pastor the author will then survey Evangelical Friends Pastors from Eastern Region, Mid-America, and Southwest to determine their responses to these similarities and dissimilarities. Three methods will be used to retrieve these responses. After the questionnaire is developed it will be offered in the following ways for the pastors to give their responses. A hard copy will be mailed to each pastor with a self-addressed stamped envelope for them to return the survey. In the cover letter a link will be provided for them to go on-line and use Survey Monkey to complete the questionnaire. That is option two. The third method will include e-mailing the cover letter and survey (where possible) and allowing them to print and return a hard copy or go on-line and complete the survey through Survey Monkey.

When the surveys are returned they will be analyzed and summarized. The findings from this survey and the chapter four will provide the conclusions for the final chapter. One of the facts learned will be whether modern day Friends pastors are traditional or whether they are much more like the contemporary evangelical pastor. The findings may be surprising.

Review Of the Literature

Biblical Context

When thinking about Scripture that applies to this topic one question that comes to mind is, *who cares for the church?* The contemporary word for this is pastor and it is not a singular word that describes the pastor and his role. There are three Greek words that

describe the role of a pastor and these words are found in several different verses in the Bible and all three can be found in two consecutive verses.

Here are the words and their meanings.

1. Poimen: Pastor/Shepherd – caring, leading, feeders are leaders.
2. Presbuteros: Elder – not old physically, but spiritually old (mature).
3. Episcopos – Overseer – Bishop – One who manages.

I am including 1 Peter 5:1-2 with three key words underlined to show that a pastor has multiple roles. He does not simply preach or administer the sacraments; he cares for, leads, feeds, and manages as a mature shepherd, elder, and overseer.

To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed:
² Be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve (1 Peter 5:1-2);

Other verses that demonstrate this principle include Acts chapter 20:17-18, 28, Titus 1:5-7 and 1 Timothy 5:17.

From the Old Testament a key passage that relates to shepherding and management is found in Exodus 18:13-26. This is a passage that indicates one person can only properly manage a small group of leaders or people. Moses' father-in-law, Jethro, told him he must manage wisely and appoint overseers, or shepherds over smaller groups of people because it was not wise for him to do all the work alone. This is a lesson in the management of thousands of people. It certainly would apply to how the pastor leads in a large church today. In fact here Moses actually seems more like a CEO than a caring shepherd, with one important exception, the relief he receives will allow him to have time to hear the voice of God and then properly guide the under-shepherds and all the people.

Isaiah, Jeremiah, and Ezekiel each paint pictures of shepherds. They are to be protectors of the flock. Each prophet teaches what a good shepherd is and how to spot a bad or evil shepherd. For example, Isaiah 40:11 shows a good shepherd will gather his lambs, carry them safely, and gently lead the younger lambs. In Ezekiel 33 God's man is described as a watchman who is responsible to protect, or watch over, a city. If he does his job and warns the city that there is impending danger then the watchman is guiltless no matter what happens to the people in the city. However, if the watchman fails to warn the people in the city of impending danger and they lose their lives, the watchman is held accountable for not delivering the warning and saving the people. Their blood is on him because he failed to warn them. As the role of pastor is defined in this paper for both the traditional and contemporary these will be a few of the key Old Testament passages.

Going back to the New Testament there are three more key passages to consider. The first is Luke 4:14-19. Here Jesus is seen in the synagogue and he picks up the scroll and reads. Verses 18-19 specifically mention anointing, preaching, proclaiming, and recovering. If we are to follow the example that Jesus demonstrated to his disciples for three years, then each of these functions should be part of a pastor's life whether he is traditional or contemporary. In John 21:15-22 the scene paints the picture of a failed disciple being reinstated to the mission Jesus had for him. Peter is not only restored after denying Jesus, he is given a precious mission, to feed and care for the sheep of the great shepherd. Finally, it is necessary to mention a significant passage of scripture given to us by the Apostle Paul in Ephesians 4:7-16. The overarching purpose stated for a pastor is to build up the body of Christ, preparing believers to serve Christ and others, making them

strong like Him so that they will have unity, stability, and the ability to not be tossed about by every wind of doctrine or deceit of the devil.

All of these passages, and perhaps others, will play a role in defining and understanding the methods, message, and lifestyle of both the traditional Friends pastor and the contemporary evangelical pastor. They can and will be understood in the light of God's word, tradition, reason, experience, and culture, both ancient and contemporary.

Survey Questions

General Questions		
1. Regional Affiliation <input type="radio"/> Eastern Region <input type="radio"/> Mid-American <input type="radio"/> Southwest		
2. Which category below includes your age? <input type="radio"/> 1929-1945: Builder Generation <input type="radio"/> 1946-1964: Boomer Generation <input type="radio"/> 1965-1983: Buster <input type="radio"/> 1984-2002: Millennial		
3. Please indicate your level of preparation for pastoral leadership. <div> <input type="radio"/> Regional Study Course <input type="radio"/> Ministry Related Degree <input type="radio"/> Master of Divinity </div> <div> <input type="radio"/> Regional Study Course & Recorded <input type="radio"/> Non-Ministry Degree <input type="radio"/> Doctor of Ministry </div> <div> <input type="radio"/> Bachelor's Degree <input type="radio"/> Master of Arts in Religion <input type="radio"/> Ph.D. </div>		
4. Which best describes the community your church is serving? <input type="radio"/> Rural <input type="radio"/> Small City <input type="radio"/> Suburban		
5. What is your average weekly attendance? <input type="text"/>		
6. What is the primary reason people attend your Friends church? <div> <input type="radio"/> Raised in the church <input type="radio"/> Ministry of a pastor </div> <div> <input type="radio"/> A quiet atmosphere to meditate <input type="radio"/> Invited by a church member </div> <div> <input type="radio"/> Neighborhood- convenience <input type="radio"/> Related to a church member </div> <div> <input type="radio"/> Advertisement </div> <div> <input type="radio"/> Other (please specify) <input type="text"/> </div>		

7. Do you identify more with the traditional Evangelical Friends pastor or the contemporary Evangelical pastor?

☐ Contemporary

☐ Traditional

8. Please describe what makes you a traditional Friend's pastor, a contemporary evangelical pastor or a blend of both.

9. Describe what you believe to be the primary duties of a pastor.

Doctrinal Questions

1. Does your church teach that the only way to heaven is through Jesus Christ the Messiah?

☐ Yes

☐ No

2. Security of the believer is more in line with the:

☐ Wesleyan Position

☐ Calvinist Position

3. Do you understand Friend's doctrine to be based in spiritual mysticism or biblical absolutes?

☐ spiritual mysticism

☐ biblical absolutes

4. Regarding contemporary Christian doctrine, how often would you say the following are taught, mentioned, or carried out as ministry in your church?

	Never	Rarely	Occasionally	Frequently	N/A
Inspiration and inerrancy of the Scriptures	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The virgin birth and deity of Christ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The substitutionary atonement of Christ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The bodily resurrection of Christ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The imminent return of Christ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Holiness/Sanctification	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. Does your church practice the disownment of members who are not living a Godly lifestyle?

☐ Yes

☐ No

6. Regarding moral and sexual purity, do you teach that all sex outside of marriage is wrong?

☐ Yes

☐ No

7. Does your church regularly practice water baptism?

- ☐ Yes, in public services
☐ Yes, in private services
☐ No

8. Does your church observe the Lord's Supper?

- ☐ Yes
☐ No

9. If yes, how do you observe the Lord's Supper?

- ☐ public services
☐ private services
☐ both

10. If you observe the Lord's Supper, how often do you do so?

- ☐ Monthly
☐ Quarterly
☐ Other--describe:

11. Do you permit speaking in tongues?

- ☐ Never
☐ Yes, in small groups or home meetings
☐ Yes, in public worship

12. If you permit speaking in tongues, do you believe your position is consistent with Friends tradition?

- ☐ Yes
☐ No

13. If you permit speaking in tongues, do you believe your position is consistent with scripture?

- ☐ Yes
☐ No

14. Regarding traditional Friends testimonies, how often would you say the following are taught, mentioned, or carried out as ministry in your church?

	Never	Rarely	Occasionally	Frequently	N/A
Second Coming	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Moderation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Unwholesome Habits (Alcohol, Tobacco, Drugs)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Holy Living	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Stewardship/Tithing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Pacifism	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Healing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Simplicity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Worship	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ministry to the poor	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

15. In regards to current issues and Friends testimonies, how often would you say the following are taught, mentioned, or carried out as ministry in your church?

	Never	Rarely	Occasionally	Frequently	N/A
Stewardship of the earth	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Abortion	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Euthanasia	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Homosexuality	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Pornography	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Lifestyle Questions

1. Do you attend movies?

☐ No

☐ Yes, but I follow these criteria:

2. If you do not attend movies, why not?

3. Is it always wrong for a pastor to drink alcohol or use tobacco?

☐ Yes

☐ No, if it is done under these circumstances:

4. Is it ok for a pastor to go into debt?

☐ No

☐ Yes, under these circumstances:

5. Do you regularly take a day off (practice a Sabbath?)

☐ Yes

☐ No

6. In general, how much time a day (in minutes) do you spend in personal prayer?

7. In general, how much time a day (in minutes) do you spend on personal devotional exercises?

8. How many hours a week do you dedicate specifically to pastoral counseling?

9. About how many hours a week do you dedicate to study in preparation for your weekend messages?

10. What type of community service, if any, are you involved in?

☐ I am not involved in any specific community service

☐ I am involved in the following community service(s):

11. Do you teach about the sanctity of life?

☐ Yes

☐ No

12. In general, how many hours a week do you think you spend watching T.V and surfing the internet?

Methods of Ministry Questions

1. I believe unchurched people would prefer a worship service that is:

- ☐ Contemporary
- ☐ Traditional

2. What do you find most appealing about the new contemporary worship? (please check all that apply)

- ☐ Praise worship to God
- ☐ Contemporary instrumentals
- ☐ Casual dress
- ☐ Fellowship with coffee, etc.
- ☐ Praise worship team rather than a choir
- ☐ Sermons on practical living
- ☐ PowerPoint announcements and/or support for sermon
- ☐ Notes with outlines
- ☐ Visual slides/aides
- ☐ Other--Explain:

3. What do you think is most meaningful about the traditional Friends worship to the average participant? (please check all that apply)

- ☐ Traditional hymns
- ☐ Traditional choir
- ☐ Scripture reading
- ☐ Traditional piano and/or organ music
- ☐ Responsive reading
- ☐ Pastoral prayer
- ☐ Meditation/Quiet Worship
- ☐ Strong doctrinal preaching
- ☐ A stand against sin
- ☐ Other--explain:

4. What do you believe to be the most important aspect of worship and why?

5. In two or three sentences please define worship.

6. List what you view to be the strengths and weaknesses of your ministry style as it relates to contemporary culture.

7. To become a member do your congregants:

- ☐ Member through birthright membership
- ☐ Member through a membership class
- ☐ Member after being born again
- ☐ Member after being born again and completing membership class

☐ Other--explain:

8. Does your church periodically schedule revival meetings?

- ☐ Yes
- ☐ No

9. If your church periodically schedules revival meetings, how often are they scheduled?

- ☐ Annually
- ☐ Bi-annually
- ☐ Other--explain:

10. What methods of evangelism do you use to reach the lost? Name two or three

11. What methods do you currently use to disciple new believers? Name two or three.

12. Does your church currently have a small group ministry?

☐ Yes

☐ No

13. If your church currently runs small a group ministry, what is the purpose of the ministry?

☐ discipleship

☐ evangelism/outreach

☐ affinity

☐ prayer

☐ Bible study

☐ discussion

☐ support/recovery

☐ other

14. What strategies are you using to grow your church numerically? (please check all that apply)

☐ advertising

☐ billboard

☐ mass calling in your community

☐ radio adds

☐ member Door to Door Canvassing

☐ email

☐ tv adds

☐ pastoral visits to new contacts

☐ social media – facebook, twitter, myspace, foursquare, other

☐ newspaper adds

☐ phone ministry

☐ mass mailing

☐ church newsletter

☐ follow up 1st time guests

☐ radio or tv program

☐ Other--explain:

15. Your Name (optional)

CHAPTER 2

A BREIF HISTORY OF QUAKERISM: THE ROOTS OF EVANGLICAL FRIENDS

The Evangelical Friends Church Easter Region finds its roots in seventeenth century historical Quakerism. It is widely held that George Fox was the founder of this movement. Fox, impassioned by his personal experience of the light of Christ, became a dynamic, fanatically sincere speaker. He would speak the truth anywhere that God provided an opportunity for him to convince people that it was possible for them to experience the indwelling light of Christ to change their lives. He was not particular about where he spoke, for he would preach in barns, houses, fields, and in churches after the priest was finished. His ministry began in the northern part of England where he would preach, pray, and protest without reservation. Because he often denounced creeds, forms, rites, external sacraments, and man-made ministry, he was not popular and was often persecuted and imprisoned for his beliefs. Nevertheless, Fox and his movement, the Society of Friends¹³, would grow and flourish in England and beyond. Being both a Spirit anointed preacher and a prolific writer by the time of his death, his followers would number approximately 50,000 and the impact of his teaching and call to repentance would be felt as far away as the United States as well as several other countries. Fox came to have the kind of impact that would infuriate the orthodox ruling class, the religious leaders of his day, and, at the same, time appeal to the common masses.

¹³Quakers

Born the summer of 1624 in central England to Christian parents of modest income and position, George Fox had a passion from a young age to help men find a genuine religious experience. This began early in his life when, at the age of eleven, he had a religious crisis. He wrote in his journal concerning this:

I knew pureness and righteousness, for while I was a child I was taught how to walk to be kept pure. The Lord taught me to be faithful in all things, and to act faithfully two ways, viz., inwardly to God, and outwardly to man . . . and that my words should be few and savory, seasoned with grace, and that I might not eat and drink to make myself wanton, but for health . . .¹⁴

Fox continued to develop spiritually while apprenticing as a shoemaker, also keeping sheep and dealing in wool. This was a particularly good occupation for him as it allowed him much times of solitude to contemplate what the Spirit was saying to him about his condition and the state of the world in which he lived.

While developing into a young man, this early sense of seriousness and God being with him would radically impact the way Fox viewed himself and the culture around him. At the age of nineteen, another religious crisis developed in his life as he observed the apparent contradiction between what religious people said on the one hand, and how they lived on the other. Walter Williams describes his perplexed state as being:

. . . distressed and confused by the seeming inconsistency of professing Christians. The Puritan neighbors whom he knew, professed Christianity, but seemed to live as worldlings. Did Christian faith result in no transformation of life? He knew that the Holy Scriptures called upon the penitent sinner to break with sin, and live a righteous and holy life; yet the preachers were ever 'pleading for sin and imperfection' so long as men live in the world.¹⁵

¹⁴ George Fox. *The Journal of George Fox* (London: Religious Society of Friends, 1975), Revised by John Nickalls. 1-2.

¹⁵ Walter R. Williams. *The Rich Heritage of Quakerism* (Newberg, Oregon: Barclay Press, 1987), 3.

Holding the conviction that religion ought to make bad people good, he was further dismayed by his own Puritan cousin who asked Fox and a friend to have a jug of beer with him at a local inn. When they started to drink healths (excessively) George protested, but to no avail. They said the first to quit drinking would pay the bill and Fox promptly stood put some money down and left the inn. This experience prompted him to leave not only the inn, but his job and his home “in search of a faith which would really show itself in the lives of those who professed it.”¹⁶ Fox did this in the belief that God had commanded him to do so.

For the next three or four years Fox traveled the country side trying to resolve the conflict he felt in his soul between what he saw as a sinning religion and a religion that should be holy or pure. In his mind, reform of the church alone had not been sufficient because people were still living a dualistic lifestyle. In his travels he would experience loneliness, the temptation to despair and other temptations. He sought out professors, priests, magistrates, Christians, and ordinary people to get counsel in order to resolve the inner spiritual conflict he was experiencing. The counsel he received was greatly varied, and did not seem to have a great deal to do with resolving his inner spiritual turmoil. Relatives told him he should get married, others said he should become a soldier, and a priest told him to use tobacco and sing psalms for relief. Often those Fox confided in would betray his confidences. A priest was friendly with Fox, and seemed to enjoy conversations with him, until George stepped on one of the priest’s flowers, which set the priest into a rage. This last experience was just another compounding of his inner turmoil. He was searching far and wide for spiritual truth and unable to find it.

¹⁶ Elfrida Vipont. *The Story of Quakerism* (Richmond, Indiana: Friends United Press, 1977), 17.

Fox felt as though he was in the school of affliction with his questions still unanswered. However, God was using this time to mold him and prepare him for the ministry that was to follow. During this time Walter Williams says that Fox developed his conviction that:

... it is not the outward label of church membership or profession, but the inner belief of the heart, that makes one a Christian: that it is the passing from a state of spiritual death to one of spiritual life which enrolls one's name in the Lamb's Book of Life: not man's performance of rites and ceremonies, but a God-wrought miracle in his soul.¹⁷

Through all of his searching he was coming to the realization that there would be no help found in the world or in the council of men. His heart was divided and he could not find the help he needed to resolve this conflict. Fox states it like this:

... I found that there were two thirsts in me, the one after the creatures, to have gotten help and strength there, and the other after the Lord the creator and his Son Jesus Christ. And I saw all the world could do me no good. If I had had a king's diet, palace, and attendance, all would have been as nothing, for nothing gave me comfort but the Lord by his power.¹⁸

Fox was moving ever closer to experiencing the risen Christ who would bring life to him in a personal way. In 1 John 5:12 we are told that, "he that hath the son hath life." This experience of a life set free for powerful abundant living is about to become a reality for one whom diligently sought after the truth from childhood. After experiencing loneliness, ridicule, frustration, many miles traveled, shelter less nights and after much prayer and Bible reading, Fox describes discovering the joy of a life set free in Christ like this:

I saw that there was none among them all that could speak to my condition. And when all my hopes in them and in all men were gone, so that I had nothing

¹⁷ Walter R. Williams. *The Rich Heritage of Quakerism* (Newberg, Oregon: Barclay Press, 1987), 5.

¹⁸ Fox, *The Journal of George Fox*, 12.

outwardly to help me, nor could tell what to do, then, Oh then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition,' and when I heard it my heart did leap for joy. Then the Lord let me see why there was none upon the earth that could speak to my condition, namely, that I might give him all the glory; for all are concluded under sin, and shut up in unbelief as I had been, that Jesus Christ might have the pre-eminence, who enlightens, and gives grace, and faith, and power. Thus, when God doth work who shall let it? And this I knew experientially . . . My desires after the Lord grew stronger, and zeal in the pure knowledge of God and of Christ alone, without the help of any man, book, or writing.¹⁹

Thus, after a long and arduous journey, George Fox discovered a personal relationship with Jesus Christ. This would prove to be the central, or core, experience from which the Quaker message would spring. At the age of twenty-two, Fox is now ready to begin proclaiming his message of a personal, transforming, and experiential faith in Jesus Christ with England and the world. His journey for truth had been difficult and would remain difficult because in "1646 the doctrine of the great Puritan Churches—the Presbyterians, Independents, and Particular Baptists—left little room for a first-hand experiential faith of this kind."²⁰ In spite of the religious insincerity around him, and driven by passion to experience the reality of truth in a personal way, he found what he was looking for—and the religious insincerity of his day would be unable to silence his message. A man with an experience is never at the mercy of a man with an argument, and this definitely proved to be true for Fox.

To this point in his life, Fox had experienced personal salvation and a revival of his own soul. By spending much time seeking God's truth, reading the Bible, and praying, he came to a knowledge of who Christ is and experienced in a personal way the Holy Spirit setting him free from his old nature to be able to live in obedience to Christ.

¹⁹ Fox, *The Journal of George Fox*, 11.

²⁰ William Braithwaite. *The Beginnings of Quakerism* (York, England: William Sessions Limited, 1970), 35.

One might even describe this as a power encounter, removing the curse of the past and bringing him in to a deeper life in Christ. Many of the expressions of revival were evident in his life.

His personal revival led to Holy Spirit empowered preaching which brought conviction and repentance among his hearers. One afternoon Fox waited for a church meeting to break up and as the people were leaving he began to declare his message. The crowd grew to one thousand and he preached in power holding their attention for three hours. Braithwaite reports it like this:

. . . the Lord's power surprised him. It was an intensely expectant and receptive company. . . after some time he stood up, with his rapt face and piercing gaze . . . he was there to tell them that Christ Himself was now come . . . all were to hearken to Him.²¹

Many were convinced (repented) that they could experience a changed life by confessing their sin and allowing Christ to empower them to live in obedience to his word.

The separation between religion and life was over. Fox called his followers to walk in purity, free from willful sin by the power of the Holy Spirit. Fox believed that if he could be kept pure, so could others. God would do nothing special for him that he would not do for anyone who sincerely sought the Lord and trusted him. Fox believed that God would enable anyone to live in purity but to do so would require persistent watchfulness, in total dependence on the power of God. On this subject he wrote Oliver Cromwell's daughter, Lady Claypole, encouraging her to seek God's help to be pure. He expressed it like this:

Be still and cool in thy own mind and spirit from thy own thoughts and then thou wilt feel the principle of God to turn thy mind to the Lord God, whereby thou wilt receive his strength and power from whence life comes to allay all tempests, blusterings and storms . . . What the light doth make manifest and discover,

²¹ Ibid., 84.

temptations, confusions, distractions, distempers; do not look at the temptations, confusions, corruptions, but at the light which discovers them, that makes them manifest; and with the same light you will feel over them, to receive power to stand against them . . . For looking down at sin, and corruption, and distraction, you are swallowed up in it; but looking at the light which discovers them, you will see over them. That will give victory; and you will find grace and strength: and there is the first step of peace.²²

Fox believed that the Lord was able to deliver from everything, including willful sin. If God is all powerful, he certainly has power over all sin. He taught his followers how to find deliverance from the sin principle and live a deeper life of purity in Christ. It worked for many because the Quakers became known for their honesty and simple, pure lifestyle. They were highly respected for this, even among people who often did not hold to their same convictions.

The response to this message of experiential faith was phenomenal. Little groups of “the children of Light” were springing up rapidly in Northern England. From these followers Fox trained leaders, six of whom he worked with closely. Additionally, sixty more fiery lay preachers were raised up to evangelize the land. This group became known as the Valiant Sixty. Vipont says the Valiant Sixty entered into a missionary campaign. She describes it like this:

This widespread missionary campaign was pursued with such devotion and energy that in some places it proved almost irresistible. In Bristol especially, John Audland and John Camm found many Seekers who welcomed the Quaker message as an answer to their prayers, and wonderful meetings were held, calling forth the very best in those who had brought it. “As the work is great,” wrote John Audland, “the power is greatest in us that ever we knew.”²³

²²Fox, *The Journal of George Fox*, 346-348.

²³Vipont, *The Story of Quakerism*, 45.

Under the power of Fox's preaching and leadership, the "Valiant Sixty" became *carriers of revival*, literally taking the essence of revival with them every place they went. This movement had the urgency of the Holy Spirit in it, compelling those who had come to enjoy the rest and victory to carry the good news to other towns and cities.

The Valiant Sixty shared the ministry in eastern, southern, and western England. Fifty-four of them were men; twelve were women. These itinerant "Publishers of Truth" were lay people, forty of whom were connected with farming in some way. Several were involved in trades, and some were professional people. Fox, following biblical precedent, sent them forth two by two. They preached in homes, market places, out in the open air, in jails, and sometimes in churches. Strategically, they sought to reach population centers such as London. According to Walter Williams,

. . . these God-sent messengers carried the gospel message over most of England to rich, and poor, high and low. By 1660—less than six years after the crusade began—there would be 30,000 to 40,000 Friends in England. George Fox, then only thirty-six years of age, would be recognized as the most powerful spiritual leader in England. At the time of his death (1691), Friends would constitute the largest Non-conformist group in England.²⁴

Some estimate the number of this Non-conformist Friends group to be as many as 60,000, perhaps even more. It seems reasonable to believe that revival was taking place in a country that had been experiencing civil, political, and religious unrest. God was pouring out His Spirit on His people and society was being changed, morally, ethically, politically, and spiritually.

Other outstanding characteristics of George Fox that are expressions of revival include his extraordinary gift to preach the Scriptures in a way that opened them to clear understanding. His preaching was Christ-centered, stood against living a sinful life as a

²⁴Williams, *The Rich Heritage of Quakerism*, 51.

professing Christian, and relevant to the society of his time. He preached with much effort and power. His preaching was powerful in part because of his Bible knowledge. He was recognized far and wide for his knowledge of God's word. It was often said of Fox that if all the Bibles were lost or destroyed he would be able to rewrite the Bible from memory.

In addition to his powerful preaching, he excelled in prayer. One would be hard pressed to know which he was better at, praying or preaching. William Penn gives us some insight as to how one affected the other. Penn says "the most awful, living, reverent frame I ever felt or beheld, I must say was his prayer. And truly it was a testimony that he knew and lived nearer to the Lord than other men; for they that know him most will see most reason to approach him with reverence and fear."²⁵ The power of his preaching flowed from the intenseness of his prayer life. Fox was an incessant laborer among his followers both in prayer and preaching.

Another outstanding characteristic of Fox's life which contributes to revival is the fact that he suffered much for his convictions, and, was at times, persecuted mercilessly, and yet he refused to repay evil for evil, and he would suffer in humility until the truth was revealed and God delivered him. At one time he even refused the offer of a pardon from Oliver Cromwell, instead waiting for the truth to be revealed, because he did not want even a hint of guilt to be connected with his name or ministry. This ability to live above reproach, even in the face of persecution, attracted those who were seeking the genuine article. In Fox, people found someone whose walk matched his talk. His ability to turn his cheek and treat those who attacked him with respect was incredible. It is impressive that Fox moved constantly among rude, vengeful people who often wanted to

²⁵Fox. *The Journal of George Fox*, xlv.

persecute him, yet his objective was to overcome these attitudes by going among these people in the power of the Lord and treating them with love in order to change their mind and life (convince them). And he did convince many.

The persecution he suffered came from the government, religious leaders, and the church hierarchy. In some way, all were threatened by Fox. Government and political leaders often thought he was against the state and wanted to overthrow the legitimate government. Church leaders and pastors were often infuriated because Fox preached against steeple house religion. He saw this as a sinning religion that was not consistent with the teaching of Scripture or what God revealed to him through experience. Hence, he was imprisoned no less than eight times during his ministry. Fox describes the outcome of an incident where a priest and congregation deeply resented his message:

And when I began to speak, they fell upon me, and the clerk up with his Bible as I was speaking and hit me in the face that my face gushed out with blood and it run off me in the steeple house . . . and they punched me and thrust me out and beat me sore with books, fists and sticks and threw me over a hedge into a close and there beat me over again. And they beat me into a house punching me through the entry, and there I lost my hat and never had it again, and after dragged me into the street, stoning and beating me along, sorely blooded and bruised. And the priest beheld a great part of this his people's doings.²⁶

No wonder many were convinced that the experience Fox preached about was real. To survive this kind of physical abuse and in addition to not strike back, one would have to have supernatural Holy Spirit power and help.

In addition to everything mentioned, there were supernatural manifestations of the Holy Spirit evident in Fox's ministry. When the people prayed, buildings shook, people would quake, and some were healed. There are reports that more than one hundred

²⁶Fox, *The Journal of George Fox*, 99.

people received physical healing when Fox prayed for them. One of the meetings where Pentecostal manifestations took place was Malton.

There was, he says, at Malton, at the time called Christmas, nigh two hundred Friends met to wait upon the Lord, and did continue three or four days together, and did scarce part night or day I was with them, and twice the mighty power of the Lord was made manifest; almost all the room was shaken.²⁷

This is quite reminiscent of the book of Acts with rooms shaking and jail doors flying open. Perhaps Christians today need to spend more time in prayer, praying for inner purity and revival as Fox and his followers did.

In many ways Fox and the movement known as “the Society of Friends” resembled German Pietism. Justo Gonzalez says there were six “pious desires” that Jacob Spener taught. He summarizes them as follows:

1. *The desire that Christians might be moved to clearer and deeper understanding of Scripture through their devout study in small conventicles or house meetings.*
2. *The desire to have laity rediscover the universal priesthood of believers by giving lay persons positions of responsibility in these conventicles.*
3. *He urged all to see that the nature of Christianity is such that it cannot be contained in doctrinal formulations, but that it is rather a total experience of faith, and an attitude in the whole life. Doctrines are important . . . but much more important is the actual experience and practice of the Christian life.*
4. *The desire for all controversies to be carried out in a spirit of charity.*
5. *Spener wished that the training of pastors would go beyond cold logic and orthodox theology, and include a profound immersion in devotional literature and practice as well as some training and experience in the actual work of shepherding the flock.*
6. *As a result of this newly trained clergy, Spener wished to see the pulpit regain its original purpose of instructing, inspiring, and feeding the believers, rather than being used for learned disquisitions on obscure or irrelevant points of doctrine.*²⁸

Although Fox applied some of these points with variations, they seem to be a fair representation of how Fox envisioned ministry taking place.

²⁷Braithwaite, *The Beginnings of Quakerism*, 76.

²⁸ Justo L. Gonzalez. *A History of Christian Thought* vol. 3 (Nashville and New York: Abingdon Press, 1975), 275-276.

The dynamics of revival and growth were evident in early Quakerism. This was a lay movement. First, Fox spoke much about the priesthood of all believers. All believers have a message for the world, as well as the “Valiant Sixty” whom Fox sent out two by two. These itinerant preachers evangelized just as every lay person should. Second, two week, monthly, six week and quarterly meetings were an early application of the cell group idea for inner growth and vitality. Many Seekers who were open to the Quakers came into Fox’s movement through these groups. Simplicity is the third dynamic of revival. The religious experience Fox taught was simple. There were no barriers such as priests, liturgy, or buildings between God and man, thus one could experience the immediacy of God’s presence in his religion. This was very appealing to the masses in seventeenth century England. Fourth, the ethical and moral fervor of the movement impacted, influenced, and often changed the values of society. Fifth, as mentioned earlier, persecution caused growth and, in this case, would be a dynamic of revival. Sixth, Fox emphasized a restoration of apostolic Christianity that moved away from the letter of the law and tradition and empowered the laity. Seventh, there was an emphasis on universal redemption as opposed to the limiting Puritan and Calvinistic doctrine of election. The final factor of revival and growth is seen in the fact that George Fox was a person of great religious fervor, charisma, and fidelity; powerful both in prayer and preaching.

William Penn said that, “as to man, he was an original, being no man’s copy.”²⁹ When writing Fox’s epitaph Penn wrote, “Many sons have done virtuously in this day;

²⁹Braithwaite, *The Beginnings of Quakerism*, 41.

but, dear George, thou excellest them all.”³⁰ George Fox was a man of fiery passion who was on a mission for Jesus and he made a difference in his time and beyond.

These Friends of the seventeenth century had a burning missionary zeal to bring men into an inward personal knowledge of Christ both in England and America. In early America, Quakerism was distinct and significantly influential. “From 1656 to 1680 Quakerism was an expanding force in a number of the American colonies. At times it even appeared the Society of Friends might become one of the most influential religious groups in America.”³¹ These early Friends demonstrated leadership and influence in Rhode Island, Pennsylvania, North Carolina, South Carolina, and what was then known as East and West Jersey. Walter Williams states,

In Rhode Island . . . for more than one hundred years they held various public offices. They served altogether 36 terms in the governorship of the colony . . . Pennsylvania, founded by Friends, and one of the most influential colonies, was in their hands. Until 1701, North Carolina had no other organized religious denomination besides Friends, while the Quaker governor, John Archdale, profoundly shaped the early history of both North Carolina and South Carolina.³²

Friends were not only influential in the secular market place, but they would also organize their Friends meetings regionally. Six yearly meetings were established by the late 17th century in this new land. They were known as New England (1661), Baltimore (1672), Virginia (1673), Philadelphia (1681), New York (1694), and North Carolina (1698). The first fifty years of the eighteenth century would mark the peak of Friends’ strength and influence in America. They grew from about 30,000 in number in 1700, to 50,000 constituents by 1750.

³⁰Fox. *The Journal of George Fox*, xxxvii.

³¹Williams. *The Rich Heritage of Quakerism*, 113.

³² Ibid., 113.

In the late 17th century (1690) something happened that caused the Friends to lose the aggressive dynamic that had caused them to grow in influence spiritually and politically. The age of quietism began and the Friends became introspective and separated themselves from culture and remained aloof for more than 100 years. Speaking of this period in the Friends movement, Rufus M. Jones says, “We miss the element of freshness and surprise, of creative insight and discovery, of fluidity and mobility, that marked the birth-time of the movement.”³³

Near the end of this quietist period, which ended about 1825, there would be separations and divisions into various groups or camps based on leadership, personality, doctrine, and ministry methods. In 1827 the Great Separation occurred with two groups emerging, the Hicksites and the Orthodox. “Hicks preached the Inward Light of Christ as more central to faith than the authority of Scripture and rejected the orthodox Christian doctrine of atonement.”³⁴ The Orthodox Friends stood on, “the authority of the Bible over that of the Inward Light”³⁵ and emphasized “salvation through the atoning death of Christ.”³⁶ It was immediately before the Great Separation, under the shadow of the Wesleyan movement, revivalism, the use of new methods, and the influence of Orthodox Friends, that the Ohio Yearly Meeting would be born (1821). Ohio Yearly Meeting, along with other Orthodox Friends, was clearly ready to take the message of the gospel

³³ Ibid., 125.

³⁴ Margery Post Abbott, Mary Ellen Chijioke, Pink Dandelion, John William Oliver Jr. *Historical Dictionary of the Friends (Quakers)* (Lanham, Maryland: Scarecrow Press, Inc., 2012), 7.

³⁵ Ibid., 7.

³⁶ Ibid., 7.

into the world. There was a renewed emphasis on personal conversion through Christ, and once again the Friends began to reach into the world and become more evangelistic.

In 1860 in the Yearly Meetings of Indiana and Ohio, there broke out almost spontaneous revival, and over the following fifteen years this spread into nearly all the Orthodox Yearly Meetings. It became known as the “Great Revival” and eventuated the pastoral system, the use of programmed worship services, and the use of music in worship. While there is debt here to Gurney, there was also influence coming from the evangelism of Finney and Moody. The emphasis on the Holy Spirit, always characteristic of Friends, made the Wesleyan . . . teaching on holiness congenial to these Friends also.³⁷

In 1965, out of this background, the Ohio Yearly Meeting of Friends would become known as the Evangelical Friends Church Eastern Region with its regional office located in Canton, Ohio.

Out of this historical context, several forms of Friends (Quakerism) can be found. Mystical Quakerism emphasizes the spiritual potentiality in human life, or the spark of the divine within man’s nature. Here the term inner light is all important and it “came to be associated more and more with man’s highest spiritual potential and less and less with the unique savior, Jesus Christ.”³⁸ Some have referred to this as a form of Christian Platonism with the universalism of mysticism. Liberal Friends tend to value tolerance and would emphasize there is room for varying ideas and beliefs within the family of Friends. Pluralistic is the mantle that fits. Liberals would not see Christ’s atoning death as necessarily relevant or even essential in their walk of faith. Both these positions weaken the Christian base of Quakerism.

³⁷ Evangelical Friends Eastern Region Discipline Committee. *Faith and Practice: The Book of Discipline* (Canton, Ohio: The Evangelical Friends Church Eastern Region), 5.

³⁸ Lewis Benson. *Catholic Quakerism: A Vision For All Men* (United States of America: Book and Publications Committee Philadelphia Yearly Meeting of The Religious Society of Friends, 1977), 2.

Evangelical Friends believe God's unchanging truth has been committed to all Christians and it is to be shared with all men. Lewis Benson says they "believe that their role in Quaker history is to keep alive a Christ-centered Quakerism in an age when the Christian content of Quakerism seems to be fading away."³⁹ With their roots in the early Quaker movement there is also the influence of Pietism, Calvin, Wesley, and the revivalism of Finney and Moody. Because of the Great Revival in 1860, there was a renewed emphasis on the Holy Spirit and the Wesleyan teaching on holiness both of which were characteristic of early Friends. Out of this revival emerged the pastoral system, programmed worship, and the use of music in worship.

Friends have historically been leaders when it comes to social change and social justice. Integrated into their lives were integrity, simplicity, peace, and equality. These foundational virtues led to work in prison reform, child welfare and labor laws, peace testimonies, temperance, women's rights, disaster relief, suffrage, and the abolition of slavery. In the twenty first century Friends continue to strive for biblical standards of justice and equality for all people.

Historically, one can see that at its beginning, Quakerism was Christ centered. Early Quakers were concerned not only with knowing and receiving Christ in a personal and experiential way, but also with introducing others to Christ. Evangelical Friends today are equally concerned that men and women experience a renewed life through Christ and then share the light and the hope of Christ with the world around them. The Evangelical Friends of today are spread across the United States in six regions known as Evangelical Friends Church Eastern Region, Mid-America Yearly Meeting of Friends, Rocky Mountain Yearly Meeting, Southwest Yearly Meeting, Northwest Yearly Meeting,

³⁹ Ibid., 6.

and the Alaska Yearly Meeting. Although each Yearly Meeting is independent, they do work together under two umbrella organizations known as Evangelical Friends Mission (EFM) and Evangelical Friends International-North America (EFI-NA).

Having looked briefly at the historical roots of Friends the reader now has a brief understanding of how Evangelical Friends appeared on the scene of American church history. In the next chapter, the traditional Friends pastor of the baby boomer generation will be defined. It will be interesting to see how the Friends ministry has been translated into the 20th and 21st century and how these traditional Friends pastors compare to their counterparts, contemporary evangelical pastors from other denominational backgrounds.

CHAPTER 3

THE DOMINANT VIEWS OF A TRADITIONAL EVANGELICAL FRIENDS PASTOR TOWARDS DOCTRINE, LIFESTYLE, AND METHODS OF MINISTRY

This pastor was born between the years of 1946 and 1964 and represents the post-World War II generation and is known as a Baby Boomer. Influenced by the new media of television, this generation would become known for its “new morality” and “antiestablishment” thinking. These new ideas about morality and their mistrust of the establishment represented by the Builder generation before them created what was known as the “generation gap.” Rick Hicks says in his book, “the generation gap seemed to center on differing attitudes toward money, sex, religion, drugs, and war. Whether these attitudes helped to create the generation gap or were a reflection of it, the differences between the Builders and the Boomers led to conflict, mistrust, and a major clash of gut-level values.”⁴⁰ Of course, this mistrust of the establishment included questioning and often rejecting the beliefs of traditional organized church denominations. Rejecting the core values of the Builders this new generation would search for their truth in Eastern religions, mysticism and psychedelic drug use.

The Boomer generation also had it much easier than their parents because their parents, who, as survivors of the Great Depression, wanted their children to have a better life than they had experienced. Because their parents wanted to provide beyond basic needs and make it easier for their children, the boomers rapidly became a generation that focused on itself and wanted everything now. Statistically, this was a generation of smaller families, economic expansion and freedom, college educated, white-collar

⁴⁰Rick Hicks and Kathy Hicks, *Boomers, Xer's and other Strangers* (Wheaton: Tyndale House Publishers, 1999), 248-249.

workers. Early in this generation technological advances included the widespread availability of automobiles, televisions, and telephones.

The social changes for the Baby Boomer generation caused a tremendous amount of turbulence in their lives. This, after all, was the Dr. Spock generation. *The Common Sense Book of Baby Care and Child Care*, by Dr. Benjamin Spock, was published in 1946. His style for raising children was very permissive and discipline was quite gentle, if it existed at all. When these children grew up the results could be seen.

In the '60s, when the first of Dr. Spock's babies went to college, they challenged the higher education system and the value system of the country. Between January and May of 1968, 40,000 students participated in 221 major demonstrations on 101 college campuses. These were the draft dodgers and the hippies of the late '60s and '70s. The youth of America became involved in a values revolution as they displayed to the world their new, no-boundaries attitude about sex, drugs, drinking, and conformity to law.⁴¹

Interesting, considering these children grew up with parents that believed families should stay together at all costs, marriage commitments are forever, sex is for marriage only, authority figures should be respected and obeyed, and that rules and traditions are good and should be followed.

In the Boomer generation, these changes were not isolated to just the general culture; change was also beginning to show up in the world of the church. As Baby Boomers began to enter into ministry, new methods for growing and building churches were appearing on the scene as well, and have continued to do so through the first decade of the twenty first century. In 1955, The Modern Church Growth Movement under the leadership Donald McGavran came on the scene with the publishing of his book *Bridges of God*. Under his leadership the School of World Mission at Fuller Theological

⁴¹ Ibid., 27.

Seminary in Pasadena, California was founded (1965). Following McGavran at Fuller, C. Peter Wagner popularized the church growth movement and its teachings. In his book, *Your Church Can Grow*, Wagner defines Church Growth in an operational way saying it is, “All that is involved in bringing men and women who do not have a personal relationship with Jesus Christ into fellowship with Him and into responsible church membership.”⁴² In the Doctor of Ministry class, *Principles and Procedures of Church Growth*, taught at Fuller Theological seminary, Wagner used what he termed the essential definition of Church Growth. It states:

Church Growth is that discipline which investigates the nature, expansion, function and health of Christian churches as they relate to the effective implementation of God’s commission to ‘make disciples of all peoples’ (Matt. 28:19-20). 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 frame of reference, the foundational work done by Donald McGavran.⁴³

This marked the first time significant use of social sciences were integrated with the theological principles of God’s Word to effectively implement the Great Commission. To many this went too far in using secular disciplines to strategize for church growth. This movement is still criticized today by some of more conservative persuasions.

It is worth mentioning other pastors of note who have become leaders in this movement. Bill Hybels from Willow Creek Community Church founded in 1975, and Rick Warren from Saddleback Valley Community Church founded in 1980 are two that are well known. These two pastors developed what came to be known as “seeker driven”

⁴² Peter Wagner, *Your Church Can Grow: Seven Vital Signs of a Healthy Church* (Wheaton: Tyndale House Publishers, 1971), 12.

⁴³ Peter Wagner, “Principles and Practices of Church Growth: North American Society for Church Growth” (Taught at Fuller Theological Seminary, March 3-13, 1986).

and “seeker sensitive/purpose driven” ministry philosophies respectively. Both have their roots in the church growth movement and their churches have become mega churches in America.

At least two other ideas regarding what constitutes valid ministry added to the often-complex world of philosophy of ministry for the traditional Friends pastor. The Emergent Church and Organic Church philosophies came on the scene in the early 1990’s and late 1990’s respectively. Each of these present “new ways” of “doing church” that is quite divergent from the philosophies of the traditional Friends pastor.

Emerging out of this turbulent and conflicted culture is the traditional Friends pastor. Times and values were changing, but this did not affect the core values and training of Evangelical Friends pastors from the Baby Boomer generation. The traditional Friends pastor from this generation adhered to the core doctrines, methods, and lifestyle of the Friends church that were passed on from their spiritual leaders of the Builder generation.

The pastor that is being identified as a traditional Friends pastor comes from the stream of Friends known as Evangelical Friends and from this point forward anytime the name “Friends” occurs, it is being used to define pastors from the group of churches in the Friends movement known as Evangelical Friends.

Doctrine of the Traditional Pastor

One of the key words that help define this traditional Friends pastor is “evangelical”. Evangelical believers are defined by a few basic core doctrines that do not change. Hence, a traditional Friends pastor demonstrates a continuity of biblical beliefs,

methods, and lifestyle with prior generations including the generation of their parents known as the Builder generation. Richard Foster, who is an Evangelical Friend and well-known author, says,

The Evangelical Tradition is comprised of three great themes: first, and foremost, the faithful proclamation of the gospel; second, the centrality of Scripture as a faithful repository of the gospel; and third, the confessional witness of the early Christian community as a faithful interpretation of the gospel.⁴⁴

Foster's description of the Evangelical Tradition is reminiscent of the traditional Friends pastor who "is to preach the Word, and do the work of an evangelist. He is to be 'instant in season, out of season,' to reprove, rebuke, exhort, with all longsuffering and doctrine."⁴⁵ Here, one sees the traditional Friends pastor's preaching based on the Word of God, witnessing, and being an evangelist. Bringing the idea of evangelical core beliefs even closer to the traditional Evangelical Friends pastor, Pink Dandelion states,

Evangelicalism is a form of Christianity focused on scriptural authority, the spreading of the Gospel through mission, and salvation, made possible through Christ's atoning death on the cross. These ideas inform the Evangelical tradition of Quakerism, which emerged at the end of the 18th century and which today represents over 80% of all Quakers worldwide.⁴⁶

These core evangelical themes as defined by Foster and Dandelion are clearly seen in the 1940 *Faith and Practice* statement of the Ohio Yearly Meeting about the duties of a pastor. In the years 1968, 1977, 1990, and 2000, the statements in *Faith and Practice* regarding the primary duties of a Friends pastor remained virtually unchanged, showing a

⁴⁴ Richard Foster, *Streams of Living Water: Essential Practices from the Six Great Traditions of Christian Faith* (New York: Harper One, 1998), 219.

⁴⁵ Ohio Yearly Meeting, *Book of Discipline of Ohio Yearly Meeting of the Friends Church* (Damascus, Ohio, Ohio Yearly Meeting 1940), 50.

⁴⁶ Pink Dandelion, *The Quakers: A Very Short History* (Oxford: Oxford University Press, 2008), 131.

clear continuity of method and belief with the Builder generation that preceded the traditional Friends pastor from the Boomer generation.

Former United States Ambassador David Rawson, who is a distinguished professor with a lifelong heritage as an Evangelical Friend stated in an interview, “this boomer generation in many ways is the generation of received values. They held to the values of the preceding generation regarding beliefs, structure, hymnology and doctrinal beliefs.”⁴⁷ Based on the evidence it appears to be true that this traditional pastor did in fact receive and embrace the values of the prior generation, in fact, prior generations. It is interesting that the world was changing rapidly, their Boomer peers were questioning almost everything, and yet these traditional Friends pastors from the very same questioning Boomer generation were receiving and embracing the core beliefs of the generation that preceded them.

The Scripture As Foundational

The theme of continuity is not only seen in the definition of evangelical and the primary duties of the pastor, it is also clearly seen in the core doctrinal values of this pastor. For this traditional pastor, the Word of God is the sole foundation for all doctrinal beliefs. The General Conference of Friends, Richmond, Indiana adopted the following statement in 1887:

It has ever been, and still is, the belief of the Society of Friends that the Holy Scriptures of the Old and New Testament were given by inspiration of God; that, therefore, there can be no appeal from them to any other authority whatsoever; that they are able to make wise unto salvation, through faith which is in Jesus Christ. ‘But these are written, that ye might believe that Jesus is the Christ, the

⁴⁷ David Rawson, personal interview by author, Port St. Lucie, FL, March 2012.

Son of God; and that believing ye might have life through his name.’⁴⁸ The Scriptures are the only divinely authorized record of the doctrines which we are bound, as Christians, to accept, and of the moral principles which are to regulate our actions. No one can be required to believe, as an article of faith, any doctrine which is not contained in them; and whatsoever anyone says or does, contrary to the Scriptures, though under profession of the immediate guidance of the Holy Spirit, must be reckoned and accounted a mere delusion. To the Christian, the Old Testament comes with the solemn and repeated attestation of his Lord. It is to be read in the light and completeness of the New; thus will its meaning be unveiled, and the humble disciple will be taught to discern the unity and mutual adaptation of its testimony to Christ. The great Inspirer of Scripture is ever its true Interpreter. HE performs this office in condescending love, not by superseding our understandings, but by renewing and enlightening them. Where Christ presides, idle speculation is hushed; His doctrine is learned in the doing of His will, and all knowledge ripens into a deeper and richer experience of His truth and love.”⁴⁹

This quote formed the foundation for all doctrinal beliefs for the generations to come.

More than one hundred years later, in the book of *Faith and Practice* for the Evangelical Friends Church- Eastern Region, a statement regarding the authority of Scripture sounds remarkably similar to the 1887 declaration. It is as follows:

As with early Friends, we believe that all Scripture,⁵⁰ both the Old and New Testaments, is given by inspiration of God, without error in all that it affirms,⁵¹ and is the only infallible rule of faith and practice.⁵² It is fully authoritative and trustworthy, fully sufficient for all believers now and always,⁵³ and profitable for teaching, reproof, correction, and training in righteousness.⁵⁴

⁴⁸ John 20:31 (King James Version).

⁴⁹ Richmond Conference of All the Yearly Meetings in the World, *The Scripture Doctrine of Baptism and the Lord's Supper* (Richmond: Central Book and Tract Committee, 1892), 13.

⁵⁰ II Timothy 3:16.

⁵¹ Psalm 19:7-11.

⁵² Psalm 119:4, 105.

⁵³ Psalm 119:89; I Peter 1:25.

⁵⁴ II Timothy 3:16-17.

Thus, the declarations contained in it rest on the authority of God Himself,⁵⁵ and there can be no appeal from them to any other authority whatever. They are the only divinely authorized record of the doctrines which we are bound as Christians to believe,⁵⁶ and the moral principles which are to regulate our behavior.⁵⁷ Only such doctrines as are contained in the Scripture can be regarded as Articles of Faith.⁵⁸ The Holy Spirit, who inspired the Scripture, must ever be its true interpreter.⁵⁹ Whatever any person says or does which is contrary to the Scripture, though under profession of the guidance of the Spirit, must be reckoned and accounted a delusion.⁶⁰

The Scripture demands of believers complete obedience⁶¹ and is made increasingly open to those who study and obey it.⁶²

Contrary to the beliefs of some, these two quotes show that Friends have held to a high view of Scripture for many years. These statements leave no room for any type of humanism to creep in by claiming a new revelation from the Spirit that is in some mystical way superior to the Word of God. Nothing supersedes Scriptural authority, it is clearly upheld, and this position has been taught to and embraced by the traditional Friends pastor.

⁵⁵ I Thessalonians 2:13.

⁵⁶ Romans 1:16-17.

⁵⁷ Psalm 119:9.

⁵⁸ John 17:17.

⁵⁹ John 14:26; 16:13; II Peter 1:21.

⁶⁰ II Peter 1:20; I John 4:1.

⁶¹ Psalm 119:4; I Corinthians 4:2.

⁶² Evangelical Friends Church Eastern Region, *Faith and Practice: The Book of Discipline* (Canton: The Evangelical Friends Church Eastern Region, 2000), 10.

The Doctrine of God

With the Holy Scripture as the foundation the core doctrinal beliefs for the traditional Friends pastor center around God, man, sin, salvation, and things to come. Regarding God, Friends, “believe in one God, revealed in the Bible in the person of Jesus Christ. He is both the Creator and Sustainer of all things and He alone is worthy of worship. Although God is one, within the unity of the Godhead there exist three persons, the Father, Son, and Holy Spirit, and each person is inseparable in divinity, power, and glory. Jesus is the only begotten Son of God, conceived by the Holy Spirit and born of the Virgin Mary. He is understood to be fully God and fully man. After living a sinless life, He was crucified as atonement for the sins of the world, making forgiveness of sin possible, giving to man the power for a new life and through confession and repentance one could be restored into a relationship with God. After Jesus rose from the dead, Friends believe He ascended to into heaven to sit at the right hand of the Father where He makes intercession for those who will transfer their trust from themselves to Jesus Christ. Understanding who Christ is becomes one of the central core components for the traditional pastor because for Friends, Jesus and Jesus alone is able to change the condition of the human heart and set the sinner free from the bondage of sin. The apostle Paul states it like this, “Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.”⁶³ Fox believed in the centrality of Christ and his power to free the sinner from the power and penalty of sin and this belief continues to influence the typical traditional Friends pastor of the 21st century. Regarding the importance of the centrality of Christ, Lewis Benson states, “Evangelical

⁶³ II Corinthians 5:17.

Friends have never accepted either the liberal or mystical interpretation of Quakerism and have regarded them as tending to weaken the Christian foundations of Quakerism.

Evangelical Friends believe that their role in Quaker history is to keep alive a Christ-centered Quakerism . . .”⁶⁴

Regarding the centrality of Christ, there is strong continuity between the historical statements of Friends that lead into the 20th century Builder generation. Those beliefs have not only been passed on to the traditional Friends pastor, they have been adopted by him. Friends’ author, General Superintendent, and pastor, Charles Mylander, is clear that Christ is central to Evangelical Friends’ thinking. In a publication, *Welcome to Friends*, currently used in Southwest Yearly Meeting to introduce the Friends’ Church to those that are new to the Friends’ movement, he is clear about Christ’s role in offering man the possibility of salvation. He says,

We believe that Jesus Christ died on the cross, shedding His blood for us and for our sins and rose again from the dead to make us right with God. A person receives salvation by grace through faith in Jesus Christ as Lord and Savior not by being good enough to deserve it. To those who receive Christ, God grants forgiveness of sins, the gift of eternal life and ultimately the resurrection of the body to live forever in the new heavens and new earth. Rejecting Jesus Christ and his provisions for salvation and forgiveness of sins results in the penalty of eternal death in hell. The presence of saving faith is revealed by a life lived in obedience to the will of God and results in the works that God has prepared in advance for us to do.⁶⁵

Mylander alludes to the fact the salvation experience is a transaction between God and man that affects more than a transfer of knowledge. It is an experience that, in reality, must change the actions of the one who believes. There is not only imputed

⁶⁴ Benson. Catholic Quakerism. 6.

⁶⁵ Charles Mylander, ed., *Welcome to Friends* (Whittier, Ca: Evangelical Friends Church Southwest, 2004), 9.

righteousness, but there is also imparted righteousness through the indwelling of the living Christ in the person of the Holy Spirit. According to Benson, the Quaker vision entails, “God’s call for righteousness and God’s call for a holy people to live under His rule . . . The Quaker vision is centered on Jesus Christ who leads His people into righteousness,”⁶⁶ which now leads to the discussion of the Holy Spirit and His role in and impact upon the believers life.

The Doctrine of Sanctification

For the traditional Friends pastor, the doctrine of justification, salvation through Christ alone, is foundational to the doctrine of sanctification that should naturally follow salvation. Justification and regeneration is the initial work of the Holy Spirit and entire sanctification must necessarily follow. The traditional pastor did not believe that salvation was all that mattered, in fact, salvation professed without a clear transformation of one’s moral and ethical life, was most likely no salvation at all. Fox maintained that Jesus came not to save us in our sins but from our sins. He maintained that a Christian would not only have a vision of moral truth, but that the living Christ would also provide the power to choose obedience rather than disobedience. Pennington says, “As the soul in faith gives itself up to obey, so the power appears and works the obedience . . . the power never fails the faith.”⁶⁷ The living Christ teaches the regenerated believer the principles of God’s righteousness and gives the power to obey them. God gives His commands and the empowered believer is able to both hear and obey them. The believer

⁶⁶ Lewis Benson, *Catholic Quakersim* (Philadelphia: Book and Publication Committee, 1969), 82.

⁶⁷ *Ibid.*, 25. original source Pennington. Works, (1761), I, 556.

that hears and obeys is living as perfectly as is humanly possible. Benson says this is “the greatest single factor in the formation of ‘the Quaker character.’”⁶⁸

According to Carole Dale Spencer, this doctrine known as holiness or sanctification was not limited to early Friends but it is a theme current in today’s Friends movements. Her study of holiness, from the origin of the movement through the twentieth century, is indeed compelling. In her book, *Holiness the Soul of Quakerism*, she states, “My book argues that holiness is the paradigmatic theme of Quaker history and theology...holiness, therefore, provides the ongoing thread that serves as the common denominator of normative Quakerism.”⁶⁹ She goes on to say, “In particular, the nineteenth-century revival movement and its vigorous descendent, the Evangelical Friends Church, shifts to a more central location in Quaker evolution and can be seen as a legitimate adaptation in continuity with historical Quakerism rather than as a radical departure.”⁷⁰ At the same time, she identifies holiness as the soul of the Friends movement; she also indicates that the Evangelical Friends Church is perhaps showing more continuity with its founder George Fox than other streams of Quakerism.

In separate interviews with leaders of the Evangelical Friends Church and with significant laymen, it became apparent that the doctrine of sanctification, or holiness, was central to the traditional Friends pastor. John Enyart, who is a pastor’s son and has a lifelong background with Friends, said, “The life of holiness has always been a primary emphasis for a Friends pastor. Preaching regularly emphasized life was to be lived above

⁶⁸ Ibid., 27.

⁶⁹ Carole Dale Spencer, *Holiness: The Soul of Quakerism An Historical Analysis of the Theology of Holiness in the Quaker Tradition* (Eugene, OR: Wipf and Stock Publishers, 2007), 2.

⁷⁰ Ibid., 2-3.

reproach and there could be no sinning in religion. One could only be sanctified by receiving the baptism of the Holy Spirit and thereby changed and empowered to live a holy life.”⁷¹ General Superintendents John Williams, Jr. and David Robinson, also stated that sanctification is a core doctrine for the traditional Friends pastor.⁷² Robinson clearly connected sanctification with a second work of grace showing the influence of revivalism and the Wesleyan holiness movement.

By faith in Christ, and the regenerating power the Holy Spirit, then, one is born into the family of God and a new life of love for God and people begins. There is a new understanding of what truth is and a new desire to do the will of God and conform to His image. That is justification, regeneration, and initial sanctification. The old life is finished, and a new life begins. God makes the believer a brand new person and the next part is entire sanctification, which is received by the baptism of the Spirit, or the fullness of the Spirit. This happens when the believer comes to a place of full surrender of the will (consecration) to God. It virtually means to die to self and live unto God. Everett Cattell states,

The self can never die. It is eternal. It is the center of the soul and must live forever. God created it and has no desire that it should be eradicated. It is inaccurate to speak of the death of self, but it is entirely proper to speak of death to self. There is a world of difference. Self must live but the selfishness must die. There, too, is a world of difference. Selfishness is that pattern of life which inevitably results when the self stands apart from God in any degree. The self as such is holy and good, for it was made by God. The self is made unholy by choices which are at variance with God's will.⁷³

⁷¹ John Enyart, personal interview by the author, May 2011.

⁷² John Williams, Jr., personal interview by the author, April 2011; David Robinson, personal interview by the author, February 2012.

⁷³ Everett Lewis Cattell, *Spirit of Holiness* (Grand Rapids: William B. Eerdmans Publishing Company, 1963), 26.

Self will continues to live, but it lives in God behind the cross. Therefore, as the believer submits his will to God's will, the Holy Spirit continually cleanses the heart from all impurities and empowers the believer to choose what is right (righteousness), instead of that which is wrong. This is not a sinless state of righteous; rather it is God purifying and imparting his righteous enabling the believer to have victory over sin. Cattell goes on to state that, "He removes from us no particle of our legitimate human nature which He created. He removes only the taint of rebelliousness and purifies our love for Him until it becomes holy obedience."⁷⁴ Cattell believed this truth to be so important that it should be studied from all angles of the human nature in order to understand how the devil attacks and how he tries to worm his way into every hidden place and cause the believer to revert to selfish living.

The teaching of Everett Cattell on this subject was primary in the formation of core beliefs for the traditional Friends pastor that was from the Boomer generation. As a former missionary and president of Malone University, he was an influential leader from the builder generation. He emphasized that the Friends Church had a traditional emphasis on the Holy Spirit and acknowledged that since the Ohio Yearly Meeting came into existence it had been deeply influenced by the Wesleyan emphasis of the National Holiness Association of America. His book, *The Spirit of Holiness*, not only influenced a generation of traditional Friends pastors from the boomer generation, it was also required reading in the area of Holiness at Asbury Theological Seminary and other Wesleyan Seminaries. His views on sanctification contributed heavily to the statements written in

⁷⁴ Ibid., 31.

Friends *Faith and Practice* in 1960 and 1968. Today those statements remain virtually unchanged.

Security of the Believer

For the Friends pastor, security of the believer is found in the Scriptures, but it is not interpreted as some evangelical Christians interpret it. While security is indicated in Scripture, it is not held to be unconditional. Friends believe that “obedience and faith are necessary to continuance in . . . salvation.”⁷⁵

Regarding speaking in tongues, Friends believe above all else conformity to God’s character is to be sought over all other experiences. The believer should be seeking the giver (Jesus), not the gifts. Christ Himself will then release the gifts as He will. Summarizing *Faith and Practice*, speaking in tongues for Friends would not be regarded as a necessary sign of the baptism of the Holy Spirit⁷⁶, and should never be an occasion for division or fighting⁷⁷. It is agreed among Friends that this gift should not be forbidden, but Friends’ churches should voluntarily forego the use of tongues in public services.⁷⁸

Baptism and Communion

Before leaving the area of doctrinal beliefs, it is necessary to say something about baptism and communion. It is not the meaning of these two ordinances that is of concern,

⁷⁵ Evangelical Friends Church Eastern Region, *Faith and Practice* (2000), 33.

⁷⁶ I Corinthians 12:8-10.

⁷⁷ Galations 5:22.

⁷⁸ Evangelical Friends Church Eastern Region, *Faith and Practice* (2000), 34.

but rather the abuse of them and the possible substitution of an outward form for the inner reality of spiritual transformation, which is based on conversion by receiving Christ as Savior and true communion with Christ through devotional fellowship with Christ through the Holy Spirit. Early Friends believed that many were being misled into believing they were saved and on their way to heaven simply because they had been baptized as an infant and confirmed at the appropriate age. Because of this, these two ordinances were allowed to fall into disuse. In 1886 the Ohio Yearly Meeting made a clear statement that would reintroduce baptism and communion as a normative part of the Christian life. While these outward elements of bread, wine, and water were once again given a place of importance that Scripture accords them, liberty was granted regarding how this would be done in individual congregations. Caution was to be taken so as not to substitute an outward form for the inward spiritual reality of Christ and the baptism of the Holy Spirit. Today the traditional Friends pastor from Eastern Region is free to administer baptism and communion as desired in each local church.

Lifestyle of the Traditional Friends Pastor

Regarding ministry lifestyle, Henri Nouwen states, “a Christian minister will never be able to be a minister if it is not his own most personal faith and insight into life that forms the core of his pastoral work . . . ministry is not an eight-to-five job but primarily a way of life, which is for others to see and understand so that liberation can become a possibility.”⁷⁹ The traditional Friends pastor spends much of his time developing his spiritual life so that in public the life and light of Christ flows through him

⁷⁹ Henri Nouwen, *Creative Ministry* (Garden City, New York: Image Books, 1978), xxiii.

in discernible and transformational ways. He must live his life in relationship with God so that he can minister effectively to his flock. This is the application of the doctrine of holiness in the personal life of the pastor. In conversation with John Williams, Jr., it was noted that the outworking of holiness in the traditional Friends pastor leads to trustworthy churchmanship.⁸⁰ It is the essence of this lifestyle that builds trust with church and community, ultimately enabling effective ministry. Interestingly enough, holy living is the essence of authentic life and ministry, exactly what the millennial generation looks for while often rejecting the absolute beliefs and disciplines necessary to deliver genuine authenticity. Holy living is giving oneself in complete surrender to God and then living sacrificially for the flock. The purpose of this lifestyle is to freely give new life.

This lifestyle that gives life is extremely important because those being ministered to are the ones who tried to find meaning in drugs, sex, money, and power. Some even tried suicide, but all these attempts to find meaning and peace always ended in the emptiness with which they started. Therefore it was critical for the traditional pastor to rediscover the transcending power of the spiritual life by which man is able to stand strong even when ideologies, political, social, and religious structures are shifting and crumbling.

Development of the interior spiritual life was considered vital for this pastor. To live this life of holiness and develop the interior life, spending time in God's Word must necessarily be a part of this pastor's lifestyle. Richard Foster, a Friends pastor from the boomer generation says,

Reading the Bible for interior transformation is a far different endeavor than reading for historical knowledge, literary appreciation, or religious instruction. In

⁸⁰ John Williams, Jr., personal interview by author, April 2011.

the latter case we learn head knowledge; in the former, heart knowledge. To allow the Bible to infiltrate us with the Life God offers – piercing us like a two-edged sword dividing ‘soul from spirit, joints from marrow . . . (judging) the thoughts and intentions of the heart’ (Heb. 4:12) – we must bring to the Bible our whole selves, expectantly, attentively, and humbly . . . First, we bring our lives to the Life within the Bible by coming *expectantly* – “Holy Expectancy” is what the ancient writers called it. The human authors of Scripture were part of another era, but there is a Living Author waiting to meet us. Reading the Bible for spiritual transformation is not a one-sided endeavor: it is a dialogue of human spirit and Holy Spirit.⁸¹

A traditional pastor’s personal and daily life is to be above reproach and conformed to the image of Christ; thus he must spend daily time in the Word meeting the resurrected Christ, dialoging with Him, expecting that these meetings will prepare him for ministry among God’s people. Historically, no group has stressed waiting on God and listening for His voice more than Quakers and the result of waiting and listening has been a social impact far in excess of their numbers. Time with God, then, is a critical aspect of the pastor’s life because the world is hungry for “authentic”, genuinely changed people, and inner change is God’s work, not ours. Walter Williams, the grandfather of John Williams, Jr., talks of this authentic life as life from God and life and fellowship with God. He says, “It is life in which temporal, material things are assigned minor importance, while spiritual, eternal values are recognized of supreme worth.”⁸² In order to bring change to others the Friends pastor must recognize this supreme worth and be authentically changed. This kind of inner transformation requires attention and effort by the pastor. This is a goal worthy of his best effort.

⁸¹ Richard Foster, *Life With God: Reading the Bible for Spiritual Transformation* (San Francisco: HarperOne, 2008), 22.

⁸² Walter Williams, *The Pastor: His Spiritual Life* (Damascus, OH: Ohio Yearly Meeting, 1948), 4.

In his book, *Celebration of Discipline*, Foster mentions several disciplines necessary for spiritual growth including the discipline of prayer and the discipline of study. Both disciplines require time and a place. The pastor has set times for prayer, study, and transformative interaction with God through His Word. He also has a set place. The place is his study and the times vary for each person. Here he not only has his Bible, but an entire library to resource his time alone with God. His study is almost sacred and when he is there in study and prayer its sanctity is not to be violated. All of his preparation for public ministry is done in this sanctuary of solitude. This time alone with God is so vital that his assistant will protect this time for the pastor at all costs. When asked if the pastor is in, his assistant is often heard saying, “the pastor is in his study and cannot be disturbed, I will be glad to have him call you later in the day”. It has already been noted that time in and with the Word of God is transformative. Time in prayer is equally transforming. Foster says, “To pray is to change. Prayer is the central avenue God uses to transform us. If we are unwilling to change, we will abandon prayer as a noticeable characteristic of our lives.”⁸³

The Psalmist taught that the Word of God should be in the heart to avoid sin,⁸⁴ and the Apostle Paul taught that prayer should be constant in the life of a believer.⁸⁵ Considering the effect time in the Word has on his life and the power of prayer to effect personal change, it is easy to understand why it must be part of the traditional pastors lifestyle and why the time and place needs to be diligently protected.

⁸³ Richard Foster, *Celebration of Discipline: The Path to Spiritual Growth* (New York: Harper & Row, 1978), 30.

⁸⁴ Psalm 119:11.

⁸⁵ I Thessalonians 5:17.

Living this lifestyle of holiness among his flock is done through the discipline of simplicity for the traditional Friends pastor. Foster says, “The Christian Discipline of simplicity is an inward reality that results in an outward lifestyle.”⁸⁶ This lifestyle is one that is free from the attachment to things. If one's center is Christ, then more can be done with less. Therefore the practical side of this pastor's lifestyle includes frugality and careful living. This means little or no debt will be incurred either personally or corporately. Ends must meet and spending more than one makes is not the normal lifestyle for this pastor. Moderate, modest, simple living is a must.

The New Testament command, ‘Be not conformed to this world,’ (Romans 12:2) reminds us that in our living we must take care that our dress be modest and decent in every way. We must also take care that we not be seduced by the attractions and abundance of earthly goods and thus fall into covetousness. In the furnishings of our homes, in the providing for our tables, in the accumulation of material things – in every way we should show our conviction that the fashion of this world is not that of the Christian.⁸⁷

This is a clear statement about simple living and although this is a general statement meant for all Friends, it is expected that the pastor, as shepherd of the flock, model how to dress and live.

Living this simple, moderate lifestyle also included refraining from unwholesome habits such as the use of alcohol, tobacco, and illicit drugs. Any entertainment that would demoralize and hinder Christian growth or waste time or money is also to be avoided. This includes any type of media where unwholesome, demoralizing language or action is portrayed.

⁸⁶ Foster, *Celebration of Discipline*, 70.

⁸⁷ Evangelical Friends Church Eastern Region, *Faith and Practice* (2000), 20.

Social concern is also part of this pastor's life. These concerns include ministry to the poor, active involvement in education, and bringing a peace testimony to the world. This traditional Friends pastor leads a lifestyle that engages in protecting preborn life and stands against euthanasia. Stewardship is practiced in all areas of life including stewardship of the earth and its resources. Understanding the spiritual and emotional damage that results from the sin of homosexuality and the perversion of sexuality through pornography, this pastor actively teaches that these things are not in harmony with God's word while ministering God's grace to those who are caught in these destructive habits.

For the traditional pastor, then, the interior development of the heart which sanctifies one for holy living is foremost. Summarizing something Elmer Towns once said in "Evangelism 910", life must be internal before it can be external. If there is to be life it must begin in the heart. This results in a life flowing from the inner heart to the outer actions and lifestyle of the person. It will be Spirit directed, sensitive living.⁸⁸ In a sentence, this life issues in an outward lifestyle that is moderate, simple, and selfless because the individual is clearly focused on loving God and his neighbor as he loves himself. Consequently, more is done with less, selfishness eliminated, and the result is a pastor who is totally involved with God and able to address social concerns and affect social change in the world around him.

⁸⁸Elmer Towns. "Summary Evangelism 910", given at Palm Beach Gardens, Christ Fellowship Church, Spring 2005.

Methodology of the Traditional Friends Pastor

Richard Foster says, “The work of SOCIAL JUSTICE is most complete when it is intricately connected to authentic evangelical witness. These two Traditions – the Social Justice Tradition and the Evangelical Tradition – are at their best when they function together.”⁸⁹ This is the perfect lead in to discuss the methodology of the traditional Friends pastor. One aspect of his lifestyle is concern regarding social issues and living his life to bring social justice. *Faith and Practice* is clear that preaching of the Word is one of the primary methods this pastor uses to change the environment of the world around him and to bring transformation to the lives of the people living in his world. The 1968 *Faith and Practice* says, “He is to preach the Word, and do the work of an evangelist . . . with all longsuffering and doctrine.”⁹⁰ This pastor is to model evangelical faith by effectively proclaiming the gospel, defending the faith with boldness and clarity, and he is to do this through faithfulness to the Scriptures.

Preaching, or the enthusiastic proclamation of the Word, is one of the historic hallmarks of Friend’s pastors. George Fox was considered to be one of the best when handling the Word of God. “No one, in fact, knew his Bible better than Fox did, or could quote it in argument more devastatingly . . . he was as great in prayer as in preaching, so great that Penn says he excelled here above all.”⁹¹ Fox knew the Word and faithfully pointed men to the light of Christ through proclamation.

⁸⁹ Foster, *Streams of Living Water*, 187.

⁹⁰ Ohio Yearly Meeting, *Faith and Practice: The Book of Discipline* (Damascus, OH: Ohio Yearly Meeting, 1968), 73.

⁹¹ George Fox, *The Journal of George Fox*, ed. John L. Nickalls (London: London Yearly Meeting, 1975), xxvii.

Part of this pastor's lifestyle included the discipline of study, which in fact is preparation for proclamation. The traditional pastor was clearly taught that he must be well trained in understanding the Word of God. Hence, Friends started Bible Schools for this very reason. Schools like Cleveland Bible College, founded by Walter and Emma Malone were created for this very purpose. Cleveland Bible College would later move to Canton, Ohio and become Malone College. Although it has undergone one more name change and is now known as Malone University, it still remains true to its original intent of training young leaders who will proclaim the gospel, and place "Christ's Kingdom First," which is the motto of the University.

Summarizing, the traditional Friends pastor is to model evangelical faith by effectively proclaiming the gospel, defending the faith with boldness and clarity, and he is to do this through faithfulness to the Scriptures. Augustine said, "Preach wherever you can, to whom you can and as you can."⁹² For the Friends traditional pastor, this preaching is to be a present proclamation and it is to be persuasive. Its purpose must always be to elicit a decision to lay down sin and receive Christ. This evangel call is to conversion, to be a disciple, to be true to the Word, and for this pastor true to the Word ultimately means a call to sanctification. Through preaching and teaching a Friends pastor keeps the doctrines, testimonies, and history of the Friends Church before his flock.

To care for the flock he uses shepherding as his main tool. He is to have close personal contact with his people in a number of ways. These include counseling in his study, visitation of the flock in their homes, and regular hospital visitation. To achieve

⁹² Augustine, *Sermons*, as cited in Richard Foster, *Streams of Living Water: Essential Practices from the Six Great Traditions of Christian Faith* (New York: Harper One, 1998), 193.

these ends it is expected that regular office hours for counseling be maintained as well as announcing and maintaining regular hours for visitation. The thinking behind this is that it is impossible for the shepherd (pastor) to know and meet the needs of his flock without this kind of close personal contact. This is considered so important that accounts of the pastor's activity in counseling and visitation are to be given to his monthly board meeting and quarterly congregational meetings.

The shepherding ministry is one of the primary tools used to build disciples. Through shepherding the pastor points his people to the Chief Shepherd and His power and provision and provision for their lives. Tending to the spiritual welfare of believers over the course of time by watching over, guiding, and nurturing them through shepherding, is intended to help the sheep become more Christ-like and strong in Him.

In John 10:1-30, Jesus described the church as a flock and therefore, it is cared for and led by shepherds. Shepherds feed their sheep and protect them. In John chapter 21:16-17 Jesus commanded Peter to feed His sheep. *The Dictionary of New Testament Theology* says, "This is the background of Peter's appointment to pastoral office by the risen Christ: *poimaine ta probate mou* ("tend my sheep," Jn. 21:16)."⁹³ According to 1 Peter 5:2-4; Acts 20:28; and John 21:15-17, a pastor or shepherd will care for the spiritual welfare of his flock. 1 Peter 2:25 also looks to the image of the shepherd and his flock. "Jesus is the shepherd and bishop of souls. Christian elders were exhorted not to be self-seeking masters over the community, but examples of service to it, so that they might pass the test when Jesus, the chief shepherd (*archipoimen*), appears (1 Pet. 5:3f)."⁹⁴

⁹³ Colin Brown, ed. *The Dictionary of New Testament Theology*, Vol. 3 (Grand Rapids: Zondervan, 1978), 568.

⁹⁴ Ibid., 568.

Based on this, the pastor/shepherd has responsibility to care for the sheep and accountability to the chief shepherd. This responsibility includes not only caring for the found sheep, but also looking for lost sheep⁹⁵.

Ezekiel 34 is clear that there is a difference between good shepherds and bad shepherds. A good shepherd is devoted to duty and guards his flock against all harm while the irresponsible shepherd fails to protect his flock and wild animals or thieves may do great harm to the flock that is unaware of the danger. Based on these passages, and *Faith and Practice* it is clear that shepherding is a primary method used by the traditional Baby Boomer pastor in the Friends Church.

The next significant method used by this pastor is the evangelistic or revival meeting. These meetings are scheduled when the local church feels the need for spiritual renewal or the need to do evangelistic work within the community. According to the 1968 *Faith and Practice*, a local church is responsible to engage an evangelist as needed, but, “no evangelist is to be employed who is not approved by the Evangelistic, Pastoral, and Extension Board”⁹⁶ of the Yearly Meeting.

There is a long history of revivalism in the Friends Church. It started with George Fox who sent the “Valiant Sixty” throughout England evangelizing and making disciples. As they preached along the way, revival broke out in local communities and lives were changed. “These God-sent messengers carried the gospel message over most of England to rich and poor, high and low. By 1660 – less than six years after the crusade began – there would be 30,000 to 40,000 Friends in England. George Fox, then only thirty-six

⁹⁵ Luke 15:4-7

⁹⁶ Ohio Yearly Meeting, *Faith and Practice* (1968), 73.

years of age, would be recognized as the most powerful spiritual leader in England.”⁹⁷

As they traveled England and preached in homes, market places, outdoor services, jails, and churches, the “Valiant Sixty” literally became carriers of revival.

In the nineteenth century, David Updegraff brought the new methods of revival to the Friends movement. Converted in 1860 during The Laymen’s Prayer Revival, he went on to be recorded as a minister of the Gospel in the Ohio Yearly Meeting (1872). He was the carrier of revival among Friends and “the firebrand of Quaker Holiness for the remaining twenty-two years of his life.”⁹⁸ Updegraff was friends with such notables as the revivalist Charles Finney, John S. Inskip, the first president of the National Association for the Promotion of Holiness, and songwriter/evangelist Fanny J. Crosby. Clark and Smith note that Fanny Crosby was so impressed by Updegraff and his preaching that she wrote a poem about him. Like Finney, he was an innovator and the new methods he employed were shocking to his fellow Friends. His meetings were filled with singing, loud vocal public prayer, use of the altar for prayer, calling on people by name to testify, and public reading of the Bible. Updegraff felt that those who participated in these ways during a worship meeting were led by the Spirit. In his preaching, Updegraff stayed close to the doctrines he considered most important, emphasizing conversion, sanctification, the second coming of Christ, and faith healing.

In his class, “Spiritual Foundations for Church Growth”, Elmer Towns emphasized that revival is more than an evangelistic crusade, meeting, or feeling of

⁹⁷ Walter R. Williams. *The Rich Heritage of Quakerism* (Newberg, OR: Barclay Press, 1962), 51.

⁹⁸ J. Brent Bill, *David B. Updegraff: Quaker Holiness Preacher* (Richmond: Friends United Press, 1983), ii.

excitement. Revival restores life, preserves life, renews life, and rekindles life. He says, “Revival is an outpouring of God’s presence on His people when Christians repent of sin, renew their love to God, recommit themselves to God’s purposes, invest extended time in prayer, communion with God, meditation, and experience blessings in Christian service.”⁹⁹ These results of revival are the same results the shepherd desires as he cares for his flock and they are very similar to the emphasis of Updegraff in his revival preaching.

Moving into the twentieth century, Towns lists The World War II Revival (1935-1950), and The Baby Boomer Revival (1965-1975), as two of the top ten revivals ever. These are important because they show the continuity of revivalism from the Builder Generation to the Boomer generation. Beginning with *Faith and Practice* from the Builder Generation in 1940, and continuing with *Faith and Practice* through the year 2000, evangelistic meetings and revival are noted as a method to be employed by pastors and local churches to strengthen believers and reach the lost.

The final method to be mentioned is the use of worship as a method for ministry. For Friends, this involves prayer, praise, preaching, singing, meditation/silence, humility, reflection, testimony, and decision-making. Baptism and communion are to be considered worship as well, because before a physical act takes place there must be the preceding spiritual reality of what the living Christ has done for the individual, which will inevitably bring the believer to a place of worship. Worship is a privilege for every Christian and it aids Christian growth. For Friends, it is a focal point of the church’s ministry. It is at the center of everything. Therefore, worship becomes a testimony to the

⁹⁹ Elmer Towns, “Spiritual Foundations for Church Growth” (lecture text, Liberty University, 2005), 27.

community about the importance of placing God first in all things. Because the worship service makes a statement about the importance of God and is visible to the public, members should be careful to attend services faithfully. This is both a witness to the community and to the members own family.

Regarding the object of worship, who or what is worshiped, Friends state,

From the beginning of His earthly life (Mathew 2:1-2) and throughout the ages of time (Revelation 4:10-11), the Lord Jesus Christ has been, is, and will be the object of our worship. We make Him the center of our worship and delight in collectively and personally giving Him praise and adoration as God. Without His presence, through the Holy Spirit, our worship would have neither meaning or depth.¹⁰⁰

It is clear Jesus is the object of our worship. He is not to be worshiped one day a week for one hour. Although worship is to be daily for the believer, a high value is placed on the weekly worship event as a testimony of faith to the unconverted world.

For the traditional Friends pastor, the style of the worship event is more traditional than contemporary. Expositional preaching with a doctrinal emphasis, public prayer, Scripture reading, hymn singing with a mix of choruses, meditation, and a call to make personal decisions regarding obedience to God are all a part of the traditional worship experience. It must be noted that these are only the tools of worship, and they do not produce worship, they only point the worshiper to the presence of God where transactional worship can take place. Foster says,

To worship is to experience reality, to touch Life. It is to know, to feel, to experience the resurrected Christ in the midst of the gathered community. It is a breaking into Shekinah* of God, or better yet, being invaded by the Shekinah of God . . . The words of the chorus, 'Set my spirit free that I may worship Thee,' reveal the basis of worship. Until God touches and frees our spirit we cannot

¹⁰⁰Ohio Yearly Meeting, *Faith and Practice* (2000), 18.

enter the realm. Singing, praying, praising all may lead to worship, but worship is more than any of them. Our spirit must be ignited by divine fire.¹⁰¹

It is the pastor's responsibility to prepare the congregation for worship, use the tools of worship, and lead them into the presence of God. This kind of worship, whether traditional or contemporary, will draw people in because it is more than form, it is Divine. In worship, God doesn't get bigger, the vision of God is magnified or enlarged; therefore, God Himself becomes the attraction, and when he shows up, lives are transformed.

Conclusion

Three core doctrines have been noted; the authority of the Scriptures as foundational to all truth, the doctrine of God centering on Jesus as the Living Word who is able to transform life by His presence, and the doctrine of entire sanctification which delivers one from sins sway and power. Security of the believer from a Wesleyan perspective, speaking in tongues from a middle position of neither demanding nor forbidding, and baptism and communion only as a testimony to the real presence of Christ, are mentioned as secondary doctrinal concerns due to Friends positions on these matters. Spiritual formation and development of the interior life of the pastor is primary in his lifestyle. This is necessary for authentic and transformed living. Prayer and study play an important role in developing a lifestyle of holiness. Simple living with an emphasis on social concerns rounds out this pastor's lifestyle. The traditional Friends pastor uses four primary methods for ministry. They are preaching, shepherding, revival,

*The glory or the radiance of God dwelling in the midst of His people. It denotes the immediate Presence of God as opposed to a God who is abstract or aloof.

¹⁰¹ Foster, *Celebration of Discipline*, 138-139.

and worship. Research indicates this traditional pastor still affirms these basic beliefs, lifestyle, and methods in his approach to life and ministry. It is now time to move on and take a look at the doctrine, lifestyle, and methods of the contemporary evangelical pastor.

CHAPTER 4

THE DOMINANT VIEWS OF A CONTEMPORARY EVANGELICAL PASTOR TOWARDS DOCTRINE, LIFESTYLE, AND METHODS OF MINISTRY

Introduction

The contemporary evangelical pastor, representative of the Boomer generation, has broken continuity with his predecessors and engaged in ministry that, on the outside, is perceived to be much different than the way his predecessors from the Builder generation would have done church. This is due, in large part, to this pastor's willingness to consider the changing environment of culture to determine his ministry methods, lifestyle, and how his beliefs are communicated.

In *Streams of Living Water*, Richard Foster discusses the contributions that Billy Graham has made to the “evangelistic enterprise”¹⁰² and holds Graham up as the “contemporary model for the Evangelical Tradition.”¹⁰³ It is clear in Foster's description of Graham as the “contemporary model for the Evangelical Tradition” that Graham has set out on a path far different than his predecessors. In fact, it is suggested that by breaking with tradition and the established pattern of doing ministry, Graham set the bar for the contemporary evangelical Baby Boomer pastors who would follow him. Robert Webber, author of *The Younger Evangelical*, flatly says the “irreparable breach between fundamentalism and the new evangelicalism”¹⁰⁴ was exacted by Billy Graham's choice in

¹⁰² Richard Foster, *Streams of Living Water: Essential Practices from the Six Great Traditions of Christian Faith* (New York: HarperCollins, 1998), 212.

¹⁰³ Ibid., 206.

¹⁰⁴ Robert Webber, *The Younger Evangelicals: Facing the Challenges of the New World* (Grand Rapids: BakerBooks, 2002), 32.

1955 to “reject the exclusive support of the fundamentalists”¹⁰⁵ for his New York crusade. From that point forward, a new model of ministry would influence a new generation of pastors that was to follow Graham.

Foster goes on to describe how Billy Graham broke continuity with his predecessors in five distinct areas. Graham brought integrity to itinerant evangelism, was a strong supporter of “cooperative evangelism” (“working with a broad spectrum of the Christian community in evangelistic efforts”),¹⁰⁶ worked for racial reconciliation, used every tool at his disposal for evangelism and finally made major strides in the training of itinerant evangelists.¹⁰⁷ In the last chapter, Rawson was cited as saying the Boomer generation is the generation of “received values.” Although it is true this pastor broke continuity with the Builder generation in regard to method and lifestyle, it is equally true to say it received values, only in this case the values received were those of Graham as opposed to their traditional predecessors. Foster’s five areas are the roots from which the contemporary pastor has been grown.

Today, we not only see the effects of Graham’s ministry on contemporary evangelical pastors, but we also see the influence of culture on ministry. Dan Cathy, in his introduction to Tim Elmore’s book, *Generation iY*, describes “influence” as, “simply making a difference in another person’s life. The person influenced, in turn, freely models your actions and influences others. Influence builds over time.”¹⁰⁸ Sometimes

¹⁰⁵ Ibid., 32.

¹⁰⁶ Foster, *Streams of Living Water*, 213.

¹⁰⁷ Ibid., 213-216.

¹⁰⁸ Tim Elmore, *Generation iY: Our Last Chance to Save Their Future* (Atlanta: Poet Gardener, 2010), 9.

this influence is gradual and barely noticed. But, as this chain of influence and modeling is repeated on a daily basis all over our country, it is hard to ignore the push and pull of cultural influence on the world system and the pastor in the contemporary culture.

The environment the contemporary pastor finds himself in is one of rapid change. He has been influenced dramatically by the technological advances occurring as the Boomer generation matured. Tim Elmore lists some of the changes that took place in just a two-year span.

Music delivery went from CDs to iTunes and MP3s; primary communication went from phone calls to text messaging; social networking went from e-mail to Club Penguin, MySpace and Facebook; entertainment preferences went from watching TV to streaming videos on YouTube, Hulu and a host of other sites; personal updates went from blog to twitter.¹⁰⁹

Generation iY was written in 2010 and now, two years later, significant changes in smart phone and tablet technology with 3G and now 4G speeds are examples of further rapid shifts. MySpace has all but disappeared and Facebook has seen a dramatic increase in usage, along with significant change in style and application. These are only a few shifts exemplifying the rapid change in our cultural environment.

Much, if not most, of this speeding cultural change is happening in the area of technology. Mark Driscoll in his book *The Radical Reformation*, states that, “Christian institutions... that had their beginning in the agricultural and industrial ages are finding it increasingly difficult to thrive. This is in part because the values driving national culture have transitioned from the big eating the small, to the fast eating the slow.”¹¹⁰ Secular businesses and churches that are not technologically relevant are finding it difficult to

¹⁰⁹ Ibid., 30.

¹¹⁰ Mark Driscoll, *The Radical Reformation* (Grand Rapids: Zondervan, 2004), 101.

survive in this fast paced culture. Hollywood Video was started in 1988 as a VHS rental store, in 1993 VCD's were added, in 1995 DVD's and game rental began to dominate their market. In 2010, Hollywood Video, as a storefront business declared bankruptcy, unable to compete with companies such as Netflix, Redbox, Directv, and others that provide movie and game rentals without the use of a bricks and mortar location. It is done with advancing technology and examples like this are prevalent in today's fast-paced technology driven market.

Robert Webber, in his book, *The Younger Evangelicals*, describes the contemporary evangelical pastor as “pragmatic”. The pragmatics are influenced by a, “revolution against the past—its institutions and traditions. The byword was *new*. If it was new, it was good. If it was old, it was bad.”¹¹¹ These sentiments are also indicative of the Boomer generation as a whole. Richard Quebedeaux, in his book *The Young Evangelicals*, describes the atmosphere that evangelicals of the Boomer generation grew up submerged in, “conscience-rending social and political unrest of the 1960s –the civil rights struggle, the tragedy of Indochina, the student rights movement, the ecology movement, the increasingly visible generation gap, the decline of the historic denomination, the hypocrisy of the Evangelical churches, and the worldwide cry for liberation.”¹¹² It is very easy to understand how the contemporary evangelical pastor representative of the Boomer generation can be defined as one who is very willing to look at the new, but less so at tradition, or the old.

¹¹¹Webber, *The Younger Evangelicals*, 43.

¹¹² Richard Quebedeaux, *The Young Evangelicals: The Story of the Reemergence of A New Generation of Evangelicals* (New York: Harper and Row, 1965), 40.

Lifestyle

This contemporary evangelical pastor has a lifestyle that is non-reflective of the Builder generation before him. In a personal interview with Elmer Towns, co-founder of Liberty University and Dean of Liberty Baptist Theological Seminary, he defines the contemporary evangelical pastor's lifestyle as transitory, not tied to an office or books in a library, but instead studying at Starbucks with his laptop.¹¹³ In fact, Towns suggests that the "Starbucks culture"¹¹⁴ has strongly influenced how the contemporary pastor lives his life, and Towns is not alone in seeing an emerging influence of "Starbucks culture". In a personal interview with David Robinson, General Superintend of Mid-America Yearly Meeting, he also noted "Starbucks culture" as being a driving influence on today's contemporary evangelical pastor.¹¹⁵ This Starbucks culture, settling in under the umbrella of postmodern culture, puts a strong emphasis on community, conversation, and missional outreach, defined by Towns as reaching out to minorities and the down trodden.¹¹⁶

Although the idea of mission is biblical, in the contemporary sense missional outreach did not originate with the church. In the secular community, missional outreach is extremely popular and dominates the culture. Large corporations now not only have a mission statement filed in a drawer somewhere, they also publicly post them and often use them as promotional material to reach and influence potential clientele. These mission statements can be seen in hospitals, schools, Starbucks, and other public

¹¹³ Elmer Towns, personal interview by the author, Lynchburg, VA, April 2011.

¹¹⁴ Ibid.

¹¹⁵ David Robinson, personal interview by author via phone, February 2012.

¹¹⁶ Elmer Towns, personal interview by the author, Lynchburg, VA, April 2011.

corporations. By developing these mission statements, the focus is taken off the corporation and placed on meeting the needs of the people in culture. This same idea also carries over into the arts and entertainment industry. The outpouring of celebrity charitable contributions and volunteer endeavors were well publicized in the aftermath of Hurricane Katrina and again after the devastating earthquakes in both India and Haiti. Mega celebrities like Brad Pitt, Angelina Jolie and Madonna drew the media's attention with their highly publicized adoptions of children from countries, which in years past, would have been considered "third world" but now it is in vogue. The ever increasing popularity of donating money or goods to a specified charity in lieu of birthday, anniversary, and wedding gifts is another facet to the popularization of secular missional outreach. Wanting to be understood by his culture as compassionate and caring this pastor develops a similar missional lifestyle that takes him outside of the walls of the church and into the places of the Millennial Generation where he often focuses on bringing social justice to the less fortunate.

It is safe to say that the contemporary evangelical pastor from the Boomer generation is more a product of the time he lives in than he may prefer to admit. The use of technology has truly made this pastor's ministry and life faster paced and more complex. His choices of regarding life in its entirety, are driven more by the opinions of the lost (seeker driven/purpose driven) and not the traditions or even the doctrines of the church. Because of this rapid pace he finds it necessary to carve out time for "face time" with his leadership team and for individual counseling. He is always *accessible* via Facebook and Twitter, emails and texts, but this *availability* is closely guarded,¹¹⁷

¹¹⁷ Sam Rainer, "The Trap of Availability," SamRainer.WordPress.com (February 23, 2012).

especially, personal availability. He can be found sipping coffee at Starbucks engaged in conversation with non-Christians and seen studying for the upcoming weekend message at Barns and Noble. Dress will be casual, often in church as well as outside the walls of the church. Looking the part is not vital to this pastor's ministry; in fact, his desire is to blend in and not be distinctly identifiable by his dress or mannerisms. This will free him to engage in "conversation," free from pressure because of position, and the perception attached to being a pastor. His use of available technologies also extends to sermon preparation, day-to-day communication with staff, church participants, and evangelism is often accomplished through the use of technology. This pastor is a vision caster, and seeks to live a lifestyle of multiple influences as a church executive for the 21st Century.

This 21st Century church executive administers the ministry. He leads in determining the spiritual direction of the church which also includes the wise management of the church's personnel and all temporal resources. James Means says,

The basic Greek word for ministry, *diakonia*, has been translated 'administration' (I Cor. 12:5; 9:12). The Latin prefix ad- adjoined to the word minister meant "toward ministry." In the best understanding of Scripture and ministry, management refers to the wise ordering of the believing community so that its mission to individual members and to the world can be fulfilled.¹¹⁸

His job is to see that the long range mission of the church is fulfilled; therefore he is not as actively engaged with the frontline troops as are other pastors and leaders. This is the leader who is counting the cost of ministry while others are actually in the field carrying out the mission. His is to "encourage and enable individuals to sublimate or merge their personal agendas into a common passion to achieve the corporate mission."¹¹⁹

¹¹⁸ James Berkley, ed, *Leadership Handbook of Management and Administration: Practical Insight From A Cross Section of Ministry Leaders* (Grand Rapids: BakerBooks, 1994), 312.

¹¹⁹ Ibid., 317.

The complexity of this CEO style of pastoring forces the contemporary evangelical pastor to protect not only his time and availability but also his family. Choices regarding family matters and responses to family issues are based on what is best for the family as a unit, and not on congregational pressures. The CEO pastor protects his family from general criticisms and reproaches that can come from living in the fishbowl environment of ministry. He moves time spent with family from something that may naturally occur to something that is a priority, it must be protected and planned for. Because the pastor's time is at a premium, time for personal daily devotion and spiritual growth is short. The trend towards taking a month or longer hiatus from the ministry devoted to spiritual renewal and devotion is becoming normative.

Regarding spiritual formation as a lifestyle this pastor tends to look at this part of his life as a life-development program. He reads the Word in a more pragmatic way in order to grow a little more like Christ day by day. His view here would be that he is counted holy or declared righteous and he must persevere until he stands before Jesus. To do this he reads "the Bible for historical knowledge, literary appreciation, or religious instruction."¹²⁰ This reading is more for head knowledge than heart transformation. It is true many people have a perfectionist nature, or even the impulse to be perfect. "We are to be perfected in love even as our Father in heaven is perfect (Matthew 5:48). We should intend to be perfect. And we should make plans to be perfect. But no matter how far we go into perfection, there will always remain room for growth."¹²¹ Understanding this, most contemporary pastors would not believe that Christian perfection in this life is attainable; therefore, although time in the Word is valuable it does not have as high a

¹²⁰ Foster, *Streams of Living Water*, 22.

¹²¹ Ibid., 94.

priority in his lifestyle as it would if spending time in the Word was believed to be totally transformational. This fits his missional approach to living because he is more concerned about pointing people “to Jesus’ message about the kingdom of God”¹²² than just telling them or showing them how an individual gets to heaven. The emergent postmodernists “advocates dialogue over debate, community over individualism, experience over proof . . . emergent postmodernists point instead to Jesus’ message about the kingdom of God, which concerns the *here –and-now*, not just heaven; *community*, not just individuality; *all of creation*, not just the individual soul.”¹²³ The indication here may be that evangelical pastors, in minimizing their time spent in spiritual formation, are in danger of shifting from a creed-based to a spirituality-based identity. Propositional truth as a foundation is potentially replaced with human attempts to understand the world around them and truths that are experientially received.

Because missional outreach and the Starbucks culture pervade the landscape of all people, it is no wonder that the contemporary evangelical pastor has had this lifestyle saturate the way he lives. His relevancy to the world he finds himself in depends on his adaptation to it, therefore, he would not want to become so heavenly minded that he is no earthly good. To repeat Driscoll, our culture now gravitates around, “the fast eating the slow,”¹²⁴ and a failure to adapt means to be branded with one of the worst brands one can receive today: “irrelevant.” Irrelevance means death.

¹²² Millard J. Erickson, Paul Kjoss Helseth, and Justin Taylor, *Reclaiming the Center: Confronting Evangelical Accommodation in Postmodern Times* (Wheaton: Crossway Books, 2004), 23.

¹²³ Ibid., 23.

¹²⁴ Driscoll, *The Radical Reformation*, 101.

Methodology

In light of our ever-changing cultural environment, it is especially interesting to note that Foster suggests as part of the “Evangelical Tradition”, using “literally every communications tool at his disposal in the task of evangelism.”¹²⁵ This is the heart of methodology for the evangelical pastor. The evangelical pastor must stay relevant if he is to survive. He must embrace every tool at his disposal if he is to effectively reach the twenty first century culture in which he lives. The word “contemporary” itself indicates one who is not likely to be highly interested in the past, rather the cultural attitudes of the day are all important in determining style of worship and other methods of ministry.

As stated previously, one of the major breaks in continuity that Billy Graham took was in his willingness to use, “every tool at his disposal for evangelism.”¹²⁶ For Billy Graham, this meant the use of radio and then television. The use of these forms of mass media by a Christian organization to communicate their beliefs was extremely innovative for the day, and represents a move toward the use of new methods in ministry.

When it comes to cultural impact, communicating core belief is one the most significantly affected areas of the contemporary pastor’s life. Communication for this pastor is much broader than the preaching event. As discussed earlier, modern culture is largely technology driven and extremely rapid paced. It would seem to be not only out of place, but a complete frustration, for a circuit riding preacher to saddle up his horse and begin traveling down the middle of the Las Angeles freeway in order to make it to his next preaching engagement. Circuit riding preachers were a necessity and had their place

¹²⁵Foster, *Streams of Living Water*, 216.

¹²⁶Foster, *Streams of Living Water*, 216.

100 plus years ago. Today such an idea is clearly absurd to the postmodern mind because people now traverse the globe in less than 24 hours for simple business meetings and vacations. The advances in communication and transportation technologies since then are staggering to say the least. In fact, the emergence of satellite campuses of many mega churches are completely dependent on advancing communication technologies to “pipe in” the message being preached to various campuses, in some instances, to the other side of the country. The implication here is, this pastor travels and communicates through time and space in ways the circuit riding preacher or even the Builder generation never imagined.

For the Christian, missional outreach takes on an added dimension. It is not simply action taken to ease the plight of minorities and the down trodden, but doing so with the express purpose of sharing the Good News with others. Jesus himself championed this cause with his loving compassion to the minorities and down trodden of his day; the Samaritan woman at the well, the woman caught in the act of adultery, controversially dining with undesirables. Reggie McNeal asks in his book *Missional Communities*, “‘What does the good news of Jesus Christ look like to the people we live with and love?’ and ‘How should we live so they can also experience God’s love?’”¹²⁷ This question speaks to the contemporary evangelical pastor, and in fact all Christians, by asking them to reexamine their motivations and life’s purpose. Even contemporary Christian publications admonish this idea of missional outreach. In the Spring issue of *Life: Beautiful*, an entire section is devoted to inspiring Christians to invite their friends, Christians and non-Christian alike, to their home to share a meal with the express purpose

¹²⁷ Reggie McNeal, *Missional Communities: The Rise of the Post-Congregational Church* (San Francisco: Jossey-Bass, 2011), 66.

of sharing the Good News of Christ's salvation.¹²⁸ The bottom line for this pastor is that he will invade the community using strategies to meet felt needs, such as soup kitchen ministries, crisis pregnancy centers, and social networking to uncover felt needs.

Towns calls reaching people through existing social networks "Oikos Evangelism." Focusing on people who are most receptive, this style gives adequate time to sow seed, water it, and see it bring forth life. "Oikos" occurs 62 times in the New Testament in connection with evangelism and is translated "house, household, and others". Meeting the Philippian jailer (Acts 16), and Cornelius (Acts 10) are both examples of using existing social networks and focusing on those who are most receptive.¹²⁹ In the twenty first century this pastor does social networking through email, Facebook, twitter, foursquare, and blogging. Focusing on felt needs and networking to meet those needs outside the walls of the church is the primary way this pastor does evangelism and this is the essence of the definition of missional.

After evangelism is achieved in a missional context, it is still necessary to have a method of spiritual development that will bring those who have been found to emotional and spiritual maturity. The contemporary evangelical pastor utilizes small groups for discipleship, spiritual formation, prayer, fellowship and more. Hybels, Warren, and Wagner collectively promote the use small groups to disciple Christian converts in a better way to live. Warren states his philosophy of edification as being "The Life Development Process."¹³⁰ Different types of groups with multifaceted functions are used

¹²⁸ Wanda J. Ventling, "Prepare the Table: Jesus is Coming," *Life: Beautiful* (Spring 2012), 41.

¹²⁹ Elmer Towns, "21st Century Tools and Techniques" (course text for EVAN 597/851 at Liberty Baptist Theological Seminary, Lynchburg, VA, August 25, 2005), 48-49.

¹³⁰ Rick Warren, *Purpose Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapids: Zondervan Publishing House, 1995), 335.

in this “Life Development” process. These may include groups for discipleship, evangelism/outreach, affinity, prayer, Bible study, discussion, support/recovery, and others as needed. Because small group ministry is more casual, relational, and less threatening it is better suited to ministry in a contemporary culture.

Desiring to be relevant the contemporary pastor uses methods marked by the present postmodern period in which he lives. Webster’s Dictionary defines “relevant” as “having social relevance.”¹³¹ Because relevance is tied at the hip to society, it is understood that culture determines what is and is not relevant. In *The Radical Reformation*, Driscoll describes a dying church who,

...desired to attract the multitude of non-Christians who lived close to them, so they hosted a debate between an atheist and a Christian. They went to great expense only to have no one from the community attend. Why? Because the church did not know that atheism, popular a generation or two ago, is virtually dead today.¹³²

While this church clearly had a heart for the lost, and did all it knew to do to reach the non-Christian community, it fell victim to the lack relevance. This is a sink or swim issue. You can swim with it, or sink without it. When asked to name the watershed issue facing their respective Yearly Meetings, both David Robinson and John Williams named issues that tie directly to cultural relevance. Robinson named worship style and Williams named delivery of the Word and how it is understood as being the most critical “sink or swim” issues facing their pastors today.¹³³ Both issues deal with methodology which is directly influenced by culture. In order to avoid becoming like the church Driscoll

¹³¹ Merriam-Webster, online edition, <http://www.merriam-webster.com/dictionary/relevant>, accessed April 2012, “relevant.”

¹³² Driscoll, *The Radical Reformation*, 51.

¹³³ David Robinson, personal interview by author via phone, February 2012; John Williams, personal interview by author via phone, April 2011.

describes above, the contemporary evangelical pastor's worship style and message delivery must have social relevance in today's culture.

While core evangelical beliefs are taught by this pastor his method of delivery is designed to meet the felt needs of his audience. Rick Warren says, "Each week I begin with a need, hurt, or interest and then move to what God has to say about it in his Word. Rather than concentrating on a single passage, I will use many verses from many passages that speak to the topic. I call this type of preaching 'verse-with-verse' exposition, or topical exposition."¹³⁴ Topical preaching rather than purely expositional preaching is his way of being culturally relevant while teaching core biblical values. For the Builder generation this would be weakening Scripture through proof texting and many traditional evangelical pastors believe this is a sociological sell out to consumerism. Warren sharply disagrees with this analysis saying, "God chooses to reveal himself to man according to our needs! Both the Old and New Testaments are filled with examples of this."¹³⁵

Relevance, it would seem to the contemporary evangelical pastor, is the buzzword for the new millennium. Because many contemporary pastors believe that, "...traditionalism fails to distinguish between biblical principles for ministry and cultural methods for implementing those principles,"¹³⁶ and that, "Traditionalism clings to dated

¹³⁴ Rick Warren, *Purpose Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapids: Zondervan Publishing House, 1995), 295.

¹³⁵ Ibid., 295.

¹³⁶ Driscoll, *The Radical Reformation*, 51.

ineffective methods in the name of staying truer to tradition than Scripture,”¹³⁷ they steer clear of anything that would smack of traditionalism.

However, holding to primary evangelical core values has determined how this pastor moves forward with the application of contemporary methods. Actively seeking to reach the lost and bringing them to personal faith in Christ are two of the values that are specifically mentioned by Quebedeaux and Jonathan Falwell. The need to fulfill these two core values gave rise to some of the most influential movements in the contemporary evangelical church during the last forty plus years. The popularization of Donald McGavern’s church growth movement by Peter Wagner in the 1980s and the Purpose Driven church by Rick Warren in 1990s are examples of how the “young” evangelicals, influenced by the turbulent cultural shifts in the 1960s/70s, grew up to be today’s contemporary evangelical pastors with a heart for reaching the lost using the latest and greatest tools available all in the name of mass evangelization.

Because the contemporary evangelical pastor is, at his core, driven by “the urgency of seeking actively the conversion of sinners to Christ,”¹³⁸ the idea of reaching as many as possible with the Gospel with the hope of conversion, became extremely popular. Win Arn describes the standard of mass evangelism as being set by the Billy Graham Crusades¹³⁹ and being then taken over by churches that implement church growth methods. Quebedeaux also points to Billy Graham as being “the mass

¹³⁷ Ibid., 51.

¹³⁸ Quebedeaux, *The Young Evangelicals*, 40.

¹³⁹ Win Arn, ed., *The Pastor’s Church Growth Handbook* (Pasadena: Church Growth Press, 1979), 95.

evangelist.”¹⁴⁰ In fact, Arn says in his paper “Mass Evangelism: The Bottom Line” that, “multitudes of winnable people are waiting to be won. As we refine our methods and develop effective strategies, churches will receive the abundant blessing God wants to give.”¹⁴¹

Towns, in his class on evangelism at Liberty University, describes the numerical aspect of the church growth movement, as understood by those who support these methods, as a Biblical mandate. Right methods guarantee a large response.¹⁴² In this way, mass evangelism using sociological principles to identify the lost and then communicating biblical truth to them, gave rise to the “mega church”. The Hartford Institute for Religion Research defines the mega church as being any protestant church with 2,000 or more folks in weekly attendance.¹⁴³ The Hartford Institute goes on to say,

... though very large congregations have existed throughout Christian history, there has been a rapid proliferation of churches with massive attendance since the decade of the 1970's. As such, some researchers suggest that this church form is a unique collective response to distinctive cultural shifts and changes in societal patterns throughout the industrialized, urban and suburban areas of the world.¹⁴⁴

The mega church, or the achievement of reaching mega church status, remains a relevant way of mass evangelizing for the contemporary evangelical pastor.

The influence of American pop culture has also driven the numerical expansion of the church. Driscoll explains how tapping into powerful personalities (pastors) and a

¹⁴⁰Quebedeaux, *The Young Evangelicals*, 82.

¹⁴¹Arn, ed., *The Pastor's Church Growth Handbook*, 109.

¹⁴² Elmer Towns, “Evangelism 106”, ().

¹⁴³ Hartford Institute for Religion Research, <http://hrr.hartsem.edu/megachurch/definition.html>, accessed April 2012, “mega church”.

¹⁴⁴ Ibid.

consumer driven culture work together to draw so many people into churches with the church growth/purpose driven methodologies. *Radical Reformation* describes pop culture as valuing,

... the individual over the community, newness over tradition, and instant experience over patience. Pop culture also features someone's personality over the quality of their work and is becoming more difficult to distinguish from advertising. Examples of pop culture are legion, because since the 1960s it has been the dominant American culture.¹⁴⁵

David Rawson echoes this same sentiment. To him it is very clear that the contemporary pastor in a consumer driven culture will most likely have a dominant personality. He went on to say that although this pastor is a strong leader, he does not use formality of office to lead, rather he leads by building strong ministry teams.¹⁴⁶ The culture of the 1960s is pointed to as being the start of this pop culture mentality that drives so much of what is done in churches today including responsiveness to dominant CEO style leadership.

The proliferation of the purpose driven/seeker sensitive church models and the mega church mentality gave rise to the pastor functioning as "CEO" of his church. The contemporary CEO pastor finds himself administering so the members can do the ministry. This creates a person who knows a great deal about the inner workings of the church operation and less about the individuals who walk through the doors on Sunday morning. The CEO pastor is diligent in making himself *accessible* but not always *available*.¹⁴⁷ Availability as well as time becomes a premium and dependence on support

¹⁴⁵Driscoll, *The Radical Reformation*, 99.

¹⁴⁶David Rawson, personal interview by the author, March 2012.

¹⁴⁷Rainer, "The Trap of Availability".

staff to protect the pastor's availability and time is a necessity. For the contemporary pastor, there are schedules to keep, appointments to be made, and staff meetings to attend.

A narrative in Exodus is told about Jethro, Moses' father-in-law, who suggests, at seeing how overworked Moses is, that Moses appoint and manage shepherds over smaller groups of people, because it was not wise for him to do all the work alone.¹⁴⁸ This passage indicates that one person can effectively manage only a small group of leaders or people without "burning out". Jethro is giving us a lesson in the management of thousands of people. Many pastors of larger churches implement this wisdom even today. In this passage from Exodus, Moses actually seems more like a CEO than a caring shepherd, with one important exception—the relief he receives will allow him to have time to hear the voice of God and then properly guide the under-shepherds and all the people.

As mentioned earlier, Robinson suggests that the watershed issue for the contemporary evangelical pastor was worship style, setting and informality. Because the contemporary pastor of the Boomer generation has broken continuity with his predecessors, is not interested with the "old" but instead with remaining culturally relevant and, following in the footsteps of Billy Graham, is using every tool at his disposal for evangelism, worship style looks much different than it did for the contemporary evangelical pastor's predecessors.

Webber says the paradigm shift in worship style occurred in the 50s, 60s and 70s. "The Jesus Movement, influenced by the music revolution and the hippie revolution,

¹⁴⁸ Exodus 18:13-26

introduced music-driven casual worship... This genre of ‘praise and worship’ has become the mark of the contemporary mega church and the symbol of what attracts and holds the young.”¹⁴⁹ The contemporary pastor, representative of the Boomer generation, holds to this paradigm of worship style molding it to be culturally relevant.

Just as the purpose driven and church growth movements had their roots in the turbulence of the 60s and 70s and reflect how contemporary evangelical pastors understand and communicate the Gospel, the “seeker driven” movement, popularized by Willow Creek Community Church, is a reflection of how the contemporary evangelical pastor, desiring to be relevant in today’s culture, sees worship style, setting and informality. Krapohl and Lippy, in their book, *The Evangelicals*, describe the common methodology involved in a seeker sensitive worship service,

...multimedia presentation, use of drama as a didactic tool, upbeat music using the latest audio technology and preaching oriented more to practical issues than to personal salvation... keyboard, guitar, and drums or even recorded music is piped over elaborate sound systems. Much of the music seems indistinguishable from what one hears on radio stations appealing to teenage listeners.¹⁵⁰

This method of worship no longer pertains only to seeker driven services, but has become the norm in many, if not most contemporary churches across America. Interestingly, Krapohl and Lippy go on to suggest that these methods of worship are, “... attempts to attract: members of the ‘baby boomer’ generation and ‘Generation X’ who are alienated from traditional religion.”¹⁵¹

¹⁴⁹Quebedeaux, *The Young Evangelicals*, 187.

¹⁵⁰ Robert H. Krapohl and Charles H. Lippy, *The Evangelicals: A Historical, thematic, and Biographical Guide* (Westport, CT: Greenwood Press, 1999) 171-172.

¹⁵¹ Ibid., 171-172.

Charles Billingsley, worship leader at Thomas Road Baptist Church, while unwilling to name specific methods of contemporary worship, does admit that being socially relevant within the context of worship is a key to leading folks into a “fresh encounter with the presence of God.”¹⁵² He states, “... it is our duty to understand the culture in which our church exists and to meet the diverse needs thorough our song choice and service planning.”¹⁵³ This statement is an example of how contemporary evangelical pastors desire to be relevant to today’s culture and are using methods marked by the present postmodern period in which they live to accomplish the task of reaching the lost.

Doctrine

As Williams stated, the watershed issue facing today’s pastor is how he understands and delivers the Word of God. Most contemporary evangelical pastors would agree there is no problem with Gospel relevance. The Gospel is always relevant. It is the method by which the Gospel is communicated that needs to hold relevance. The Scripture itself speaks to this: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”¹⁵⁴ Although the inspiration and authority of Scripture is a held belief for this pastor, it is minimally discussed in the context of his ministry. Avoiding confrontation he engages in casual conversation or dialogue but not dogma. It is the pastor himself who must

¹⁵²Jonathan Falwell, ed., *innovatechurch* (Nashville: B&H Publishing Group: 2008), 63.

¹⁵³ *Ibid.*, 81.

¹⁵⁴ 2 Timothy 3:16 (King James Version).

understand and deliver the unchanging Word of God to his diverse and rapidly changing twenty first century culture in contemporary ways.

For the cotemporary evangelical pastor this means retaining the core values of the faith, being true to Scripture as inspired by God while being innovative with the delivery of his message. Jonathan Falwell, in his introduction to *innovatechurch*, suggests that the core values of the faith include (1) inspiration and inerrancy of the Scriptures, (2) the virgin birth and deity of Christ, (3) the substitutionary atonement of Christ, (4) the bodily resurrection of Christ, (5) and the imminent return of Christ.¹⁵⁵ Jonathan Falwell recognizes that, “innovation should never shun the foundational truths of the faith... we are not being innovative when we change the message. That is not being innovative, that is being influenced.”¹⁵⁶ It is clear in his statement that Jonathan Falwell also sees a connection between understanding and delivering the Gospel. The contemporary evangelical pastor is one who is innovative, but not at the expense of the message.

In his book, *The Young Evangelicals*, published in 1965 and describing the rising generation of contemporary evangelical Christians of the Boomer generation, Richard Quebedeaux suggests that the evangelicals of the Boomer generation hold three major theological principals: “(1) the complete reliability and final authority of Scripture in matters of faith and practice; (2) the necessity of a personal faith in Jesus Christ as Savior from sin and consequent commitment to Him as Lord; and (3) the urgency of seeking actively the conversion of sinners to Christ.”¹⁵⁷ Quebedeaux’s principal evangelical

¹⁵⁵ Falwell, ed., *innovatechurch*, 6.

¹⁵⁶ Ibid., 7.

¹⁵⁷ Quebedeaux, *The Young Evangelicals*, 40.

doctrines and Jonathan Falwell's, though written 43 years apart, are strikingly similar and show continuity in the contemporary evangelical pastor's understanding of the scriptures.

Conclusion

The contemporary evangelical pastor representative of the Boomer generation has its roots in the turbulent times of the 50s, 60s and 70s. Using Billy Graham as an example, this generation of pastors broke continuity with their predecessors and yearned for the "new" over the "old". The pastors of this generation are much more willing to accept cultural influences as they applied to the understanding of the Gospel, the delivery of the message and worship style. While the contemporary evangelical pastor holds core values of the faith, they are much more willing to have conversation with those who hold differing viewpoints. To this point, Quebedeaux attests that contemporary evangelicals have, "...begun to converse with representatives of other religious traditions."¹⁵⁸ The movements indicative of the contemporary evangelical pastor, church growth, seeker sensitive, purpose driven, and emergent show how this pastor has embraced the new and allowed contemporary culture to influence his methods in the areas of worship style, understanding and delivery of the Gospel, and lifestyle.

¹⁵⁸Quebedeaux, *The Young Evangelicals*, 39.

CHAPTER 5

A COMPARATIVE ANALYSIS BETWEEN TRADITIONAL EVANGELICAL FRIENDS PASTORS AND CONTEMPORARY EVANGELICAL PASTORS

Introduction

The contemporary evangelical pastor, representative of the Baby Boomer generation, has some similarities with the traditional Friends pastor, but to a larger degree differs from him in his methods, lifestyle and doctrine. The differences between the two pastors stem from the effect culture has had on the contemporary evangelical pastor. While the contemporary pastor primarily holds true to core Biblical doctrine, his willingness to entertain the ideas of others and use non-traditional methods of ministry under the influence of the current culture separates him distinctively from his fellow traditional Friends pastor. While the traditional Friends pastor holds largely to his father's builder beliefs, the contemporary pastor broke continuity with the "old" and has been much more willing to accept the "new". Willingness to accept the new is driven by the desire to reach the lost in the rapidly changing environment that the millennial generation represents, which seems so different from anything experienced before.

The Baby Boomer Generation

The traditional evangelical Friends pastor and the contemporary evangelical Friends pastor discussed in this study are both from the Baby Boomer generation. Both study groups have lived through and been affected by the same turbulent cultural shifts indicative of the 1950s, '60s and 70s. As stated by David Rawson, this is the generation of received values. It is true that both study groups received values, but this is where the

similarities end. The traditional evangelical Friends pastor received his values from the previous Builder generation. The contemporary evangelical pastor received his values from Billy Graham and Graham's counterparts in the mass evangelism movement.

Doctrine

Both the traditional Friends pastor and the contemporary evangelical pastor affirm the core evangelical doctrines regarding God, man, sin, salvation as being through Christ alone, and the bodily return of Christ. Regarding the essentials of faith and salvation there is agreement, but on nonessentials, divergence.

Salvation and Sanctification

The largest difference in doctrinal understandings between the traditional Friends pastor and the contemporary pastor would be in the area of salvation and entire sanctification, which ultimately affects his approach to spiritual formation. Because he feels that Christian perfection is not attainable in this life the contemporary pastor tends to concentrate more on salvation and regeneration. His concern with spiritual formation or spiritual development is lessened to the level of the life development process which stresses the human more than the Divine. For the traditional Friends pastor the balance between salvation and sanctification are necessarily co-equal because they both require Divine-human interaction and response. This pastor places much more emphasis on the process leading to entire sanctification (spiritual formation/transformation) and thus deliverance from the penalty and the power of sin over the individual. The contemporary evangelical pastor would stress salvation and perseverance or progressiveness; the

traditional Friends pastor would stress entire sanctification as a definite second work of grace. Both believe in the growth of a believer but from different perspectives. For the contemporary pastor growing is expected to lead to greater understanding and obedience but not necessarily deliverance from sin or selfishness. For the traditional pastor, seeking the fullness of the Spirit not only leads to greater understanding and obedience, it leads to freedom from sin and selfishness. As Cattell stated, it is dying to self which is the essence of the spiritual maturity spoken of in Hebrews chapter six. In fact, the traditional Friends pastor would probably suggest that if one continues to live in daily willful sin, then true Christian conversion is questionable.

The Scriptures

While both believe the Bible to be inspired, their approach to this doctrine is somewhat different in teaching and lifestyle. The traditional Friends pastor understands the Bible to be both inspired and inerrant. He is much less willing to have tolerant conversation with others regarding this critically important article of faith. The contemporary evangelical pastor also understands the Bible to be inspired, but he is much more willing to engage in tolerant conversation regarding inerrancy with people outside his theological and doctrinal camp. For the contemporary pastor, there is a much stronger willingness to overlook disagreement on matters he may deem inconsequential to salvation in order to maintain friendships and/or open dialogue. He is much more pragmatic than his traditional counterpart on subjects that he may consider non-essential to salvation.

Baptism and Communion

Baptism and communion are used by both groups but their application is dissimilar. While the contemporary evangelical pastor uses the ordinances as a normative part of the worship service, the traditional evangelical Friends pastor may or may not include the use of the ordinances in public worship, because the Quaker tradition cautions this pastor about over use and perhaps the abuse of the ordinances as a testimony to salvation and in no way a means of receiving salvation. The traditional Friends pastor emphasizes the need of inner Spirit baptism and spiritual communion prior to any use of water or the elements of communion. Once the real presence of Christ has transformed a believer and there is real communion through the Holy Spirit, the traditional Friends pastor would say there is little need for anything else, however, baptism and communion are permitted as an outer testimony of what already transpired in the believers heart through the presence of the Living Christ in the person of the Holy Spirit.

Methods

Both the traditional and contemporary pastor affirms the authority of Scripture for all spiritual and doctrinal matters. The traditional pastor uses the Scripture to determine his methods of ministry as well. Here the contemporary pastor is divergent. For him methods may come from Scripture, but not Scripture alone. Because he does not see Scripture as the sole authority for methods he more freely accepts and uses ideas from secular sociology, the modern church growth movement, purpose driven and other sources to determine his methods used to grow his church and implement life development processes into the new Christian's life.

Discipleship

Both believe in discipleship, however, their methods of achieving spiritual maturity differ. The traditional Friends pastor believes spiritual maturity is reached in the process of seeking entire sanctification. It is a personal spiritual journey that requires one-on-one mentoring which is usually done by the traditional pastor or a trusted spiritual leader. Often this journey culminates in a revival meeting or a usually powerful worship service where seekers are counseled at the altar to surrender all to receive the fullness of the Spirit. No group needed in the small group sense. This is personal but encouragement to complete consecration comes through the congregation as a whole or through individual counsel. The contemporary pastor as CEO uses the small group method to disciple people, helping them achieve spiritual growth. The emphasis is life development more than life transformation. Here, one does not achieve total victory over sin; rather he builds greater obedience and progressively becomes more like Christ. The emphasis is on perseverance and process.

Communication

Both the traditional Friends pastor and the contemporary evangelical pastor use preaching as a primary method of communicating the Gospel for the salvation of all peoples, but the methods used and the way the message is communicated vary. The traditional evangelical Friends pastor uses expositional preaching, exhorting the listeners to make an immediate decision to leave their lives of sin and receive Christ or entire sanctification. The contemporary evangelical pastor preaches topically. Speaking to

seekers he tries to lift and encourage them in order to eventually bring them into a relationship with Christ.

In communication, preaching is where the similarity between the two groups stops. In terms of communication that goes beyond preaching, each study group has their own way of conversing. The traditional evangelical pastor visits with attenders in their homes or in his study at the church. He also communicates through print media such as a church newsletter, newspaper announcements, the church bulletin, radio ads, or possibly a billboard. The contemporary evangelical pastor uses late 20th and 21st century communication technology. These include mass communication tools such as email, blogging, Twitter, Foursquare, and for more personal communications, text messaging Facebook, and private email. Use of these mass communication technologies also implies that the contemporary pastor is much more comfortable with the use of computers, iPads, iPhones, and other cutting edge technology.

Pastoral Care

Perhaps the most divergent area between the two study groups is in the area of pastoral care. Here the influence of culture is most evident on the contemporary evangelical pastor's methods of meeting the needs of those in his church. The traditional Friends pastor's method of pastoral care is best described as shepherding. He has close personal contact with his flock, frequently meeting for counseling and visitation in parishioner's homes or his office. Hospital visitation is also part of his shepherding ministry. This pastor keeps regular office hours and is held accountable in the area of personal contact by the internal structures of his church. The traditional Friends pastor

uses shepherding as the primary tool for building disciples and growing his church; it is growth by addition.

The contemporary evangelical pastor's method of pastoral care would best be described as that of a CEO. He meets the needs of the folks attending his church through under shepherds (support staff), and trusted lay leaders. His role is developing leaders and administering the ministry so others can do the ministry. The contemporary evangelical pastor has less personal contact with the people in his church than his traditional counterpart, and has low accountability in this area. This method of leaders developing leaders creates church growth by multiplication.

Growth/Evangelism/Mission

Methods for growing the church and reaching the lost differ between the traditional evangelical Friends pastor and the contemporary evangelical pastor. The traditional evangelical Friends pastor uses revivalism, personal evangelism, and home visitation to reach the lost and grow the church. Beyond local evangelism and outreach this pastor has a mission plan. For him, mission is global in thought, and organizationally, board driven. Those who work in the realm of mission have a definite call from God to enter into mission work. Only a few actually do the mission while many support the mission spiritually through prayer and practically through giving, but the action is left to the called.

The contemporary pastor uses the newer methods of the church growth movement and purpose driven movements to reach, evangelize, win, and disciple. Rarely would this pastor use revival or any type of personal visitation. His time is better used developing

leaders and training them to reach and evangelize the lost. He teaches a style of evangelism that is less confrontational and more patient. The goal is simply to engage people in conversation, introduce them to Jesus, and allow them to decide who He actually is, and what that means for them. The emphasis is more on lifestyle and relationship evangelism, rather than simply presenting the gospel and asking for a decision.

Reaching the lost for this pastor is ultimately summed up in the word “missional.” While both pastors believe in mission the emphasis and starting point are different. For the contemporary pastor missional implies a local starting point involving every individual in his church. It is literally the church moving outside the walls. Here, the emphasis is on individuals in the church becoming a group that focuses on reaching the community. Everyone is involved, it is locally based, church driven; call is a moot point, and thinking globally is almost incidental.

Worship

Worship for both of these pastors is an important method of ministry. Their understanding of the importance of worship is rooted in Scripture. When it comes to worship this is where the similarity ends.

Because Christ is the center of everything for the Christian, and all worship is to be centered on Him, the traditional Friends pastor holds a high view of worship and sees it as the center of all ministry. In this worship style there is an expectancy that the living Christ will be present through the Holy Spirit and He is to be experienced in personal ways. Waiting on the Spirit through contemplation, prayer, and the singing of hymns

with the accompaniment of piano and organ, and the use of a traditional choir are all part of this worship experience. This style reflects what Foster said about the “Shekinah” glory as something to be present. It is an experience ignited by the Divine fire of God. Here the pastor prepares the congregation for worship and leads the people into the presence of God, magnifying the vision of God, making Him the main attraction.

The contemporary pastor sees worship as an important tool of ministry for practical reasons as much as spiritual reasons. Practically, this is when he sees the most people and is the most accessible to them. In style it is more casual, less formal, more pragmatic, more encouraging, and experiential. It is definitely louder and more rapid paced. The use of praise worship music, praise band and singers, media, and lights coupled with a rapid pace places the emphasis more on human production than Divine Presence. Here the intent is to encourage, give hope, expand the idea of God, and point the way to the presence of God.

Lifestyle

For the traditional Friends pastor, ministry is a way of life. He daily strives to live life above reproach and spends significant private time studying the Word in order to be continually spiritually transformed and experience the real presence of Christ. This is in large part due to this pastors understanding of the nature of sanctification and his desire to be “holy unto the Lord”. He feels the call of trustworthy churchmanship, and a simplistic lifestyle, therefore, he strives to be free from the attachment to “stuff” in order to be a Godly witness to his flock. He rarely, if ever, will go into debt over things other than the purchase of a home and perhaps a reliable vehicle and the furtherance of his

education. This pastor does not drink or use tobacco nor partake in amusements of a demoralizing nature, including movies and television shows of questionable influence. He is sensitive to the fact that his life is a living witness to Christ's transformative power.

The contemporary evangelical pastor has a 9-5 job, which happens to be in the ministry. This pastor is hard pressed to allocate significant time to personal immersion in the Word which leads to spiritual transformation. Personal private time spent in the Word is more for head knowledge, learning about God and His nature, and less about heart knowledge. This pastor sees his spiritual journey as something to be developed, therefore, human perseverance is stressed over Divine transformation, hence less time is spent alone with God. The contemporary evangelical pastor would have more earthly possessions making his life more complex. Adding to this complexity is his CEO lifestyle that often forces him to focus on the more temporal issues of pleasing people, being at the right place at the right time, and having the latest and greatest tools for ministry. As the traditional Friends pastor is actively trying to live above reproach, the contemporary evangelical pastor reminds people that he, too, is human.

Both the contemporary evangelical pastor and the traditional Friends pastor have a high regard for social concern. For the traditional Friends pastor, this is not only a traditional part of his Quaker heritage, but a burden he feels as a follower of Christ. In reference to his Quaker heritage, he adheres to, or teaches, the peace testimonies of his predecessors. This pastor sees the necessity of protecting the unborn, the elderly and the earth as mandated in Scripture. He actively preaches against destructive habits such as homosexuality and pornography as not in harmony with the Word of God. The contemporary evangelical pastor believes that areas such as pornography and

homosexuality are destructive, but his stand against them is much more passive, as well as his stand against abortion and euthanasia.

The traditional Friends pastor resources his personal library for private study for spiritual growth as well as study for sermon preparation. He will also spend a good deal of his time in this study engaged in one-on-one counseling and discipleship. The contemporary evangelical pastor does not often resource a personal library, if he has one at all; instead he will use the internet to gain resources for sermons or to answer personal and spiritual queries. This pastor would be more likely to visit and/or council with church attenders outside the walls of his church, meeting at Starbucks for coffee, or Panera Bread for discipleship over lunch.

Conclusion

Foremost in the traditional evangelical Friends pastor's life is the genuine desire for inner development of the heart for ministry preparedness. The contemporary evangelical pastor also desires to be prepared for ministry, but he accomplishes this through strong leadership principles and an organized lifestyle. The similarities that exist are few but the similarities are in critical areas.

CHAPTER 6

HOW EVANGELICAL FRIENDS PASTORS RESPOND TO THE DIFFERENCES AND COMPARISONS OF TRADITIONAL AND CONTEMPORARY PASTORS

The research survey gathered data from across the United States representing pastors from Evangelical Friends Church-Eastern Region, Mid-America Yearly Meeting, and Evangelical Friends Church Southwest. The responses from each region are random with no process of selection used. The largest group of responders from each region is from the Boomer generation, 60.2% overall, and the smallest group represented in the responders is from the Millennial generation totaling only 7.2% of the four generations surveyed. Those responding represent Friends traditional emphasis on study and education quite well with approximately 93% having a higher education degree. More than 50% of this group holds a master's degree or higher. Master of Divinity, Doctor of Ministry, and Ph.D. degrees are represented by 24.1%, 10.8%, and 1.2% respectively. Of those surveyed, 53.2% describe themselves as contemporary while 46.8% characterize themselves as traditional.¹⁵⁹

In general, churches in this survey group are from rural or less densely populated areas. They are 35% rural and 32.5% small city. The average attendance over all regions is 255 people in worship services, with churches in Eastern Region having the largest average attendance of 365 people. Reasons for attending these churches varies, with an "invitation from a church member" being the highest rated, other rated reasons being the churches reputation, pastoral influence, music, contemporary format, location within their community, and strong emphasis on core biblical truth.

¹⁵⁹ Taken from survey by this author for this thesis project. Summary of questions 1, 2, 3, and 7 pages 326-333 of Appendix 3: d.

The traditional Friends pastor defined earlier is one who has maintained continuity with prior generations regarding lifestyle, doctrine, and methods. He holds the core biblical doctrines of evangelicalism and places a high value on communicating the gospel of Christ, especially through preaching. His lifestyle is simple, and his primary methods of ministry are preaching, worship as leading people into God's presence, shepherding, personal discipleship, evangelism by witnessing, and revival. The survey confirms this evaluation of the traditional Evangelical Friends pastor. In their own words, it is style of worship, strong belief in core biblical doctrine, shepherding, and Friends traditional testimonies that best describe the traditional pastor. One pastor said, "The importance of relational ministry cannot be overemphasized. A minister cannot be a CEO and unavailable in the evening hours. Ministry is shepherding and is messy and hands on."¹⁶⁰ Regarding church growth, purpose driven, seeker friendly models, one traditional pastor said, "I reject the consumer oriented, seeker friendly model with the pastor as CEO as being antithetical to biblical pastoring which is all about spiritual directing, making disciples, and caring for the flock."¹⁶¹ Another says pastoring requires, "much shepherding and close personal relationships with the congregation and their families; preach the inerrant Word using cross referencing without many illustrations, yet focused relevance . . ."¹⁶² Still another emphasizes, "waiting upon the Spirit of God to

¹⁶⁰ Taken from survey by this author for this thesis project. Please see question 8 on pg 335 of Appendix 3: d, response 27.

¹⁶¹ Taken from survey by this author for this thesis project. Please see question 8 on pg 336 of Appendix 3: d, response 34.

¹⁶² Taken from survey by this author for this thesis project. Please see question 8 on pg 337 of Appendix 3: d, response 46.

move among us,”¹⁶³ which is definitely traditional Friends. Key words for these traditional pastors are preaching, teaching, shepherding, counseling, and visitation, with an emphasis on knowing and communicating the Word of God.

Chapter Four describes the contemporary pastor as holding to core biblical/evangelical doctrine; however, he has broken continuity with the past. His lifestyle is more complex than his traditional counterpart, and he uses new methods from the church growth and purpose driven movements, the organic house church movement, and more. His primary methods of ministry are a CEO style of management, worship as an event, communicating not just through preaching, and the uses of all technology available. The survey confirms these findings. In the responders’ own words, it is doctrine communicated in relevant ways, contemporary worship style, small group ministry, administering the ministry, and using a missional philosophy of outreach that defines them. One pastor surveyed who identified more with the contemporary pastor stated, “I am progressive and involved in church plating as a missional movement, looking for unconventional ways to reach the people in our communities.”¹⁶⁴ Another contemporary pastor wrote, “I am contemporary mainly because I am not trying to go back to the ‘glory days’ of traditional church and small church mentality.”¹⁶⁵ Still another says, “I would consider myself more contemporary because I am interested in leading forward, shepherding and care should be done by the people primarily through

¹⁶³ Taken from survey by this author for this thesis project. Please see question 8 on pg 337 of Appendix 3: d, response 47.

¹⁶⁴ Taken from survey by this author for this thesis project. Please see question 8 on pg 334 of Appendix 3: d, response 2.

¹⁶⁵ Taken from survey by this author for this thesis project. Please see question 8 on pg 338 of Appendix 3: d, response 67.

small groups, worship should be relevant, preaching style is authentic, CEO management/leadership style, coaching leaders and get out of the way.”¹⁶⁶ These statements are reflective of the current culture and the definition used above. Watchwords or phrases for this pastor are relevant, lead, administrate, social justice, conversation, casual, worship style, using contextually effective methods, and multiplicity of styles for diverse cultural ministry. One pastor actually said it is important to use “enculturated contemporary styles,” to achieve “contextually effective”¹⁶⁷ ministry results.

Doctrine

On doctrinal matters the contemporary and traditional pastor are in agreement. Of those who responded to the question, 100% said Jesus is the only way to heaven. When it comes to formulating theology, 71.4% hold a Wesleyan position and 28.6% base their theology on Calvinism. It should be noted here that the official Friends position is based on Wesleyan theology and 28.6% is a significant divergence from Friends teaching. Standing on biblical absolutes is important to 87.5% of those surveyed which is in line with the Evangelical Friends position. Both study groups affirm inspiration and inerrancy of Scripture, the virgin birth, substitutionary atonement of Christ, bodily resurrection, the imminent return of Christ, and the doctrine of sanctification.¹⁶⁸ A notation should be made that “sanctification”, which is a key doctrine for the traditional

¹⁶⁶ Taken from survey by this author for this thesis project. Please see question 8 on pg 339 of Appendix 3: d, response 77.

¹⁶⁷ Taken from survey by this author for this thesis project. Please see question 8 on pg 334 of Appendix 3: d, response 10.

¹⁶⁸ Please see figure 1.

Friends pastor, received the lowest ranking of any of the doctrines mentioned here. That is surely an indicator of a shift in application at a very minimum. Related to this doctrine, disownment for the lack of living a godly or holy lifestyle has nearly disappeared as a practice of ministry.

Doctrinal issues of a secondary nature include baptism, communion, and speaking in tongues. Although there is general agreement about these from a biblical perspective, there is diversity of application. This diversity appears to be closely divided between the traditional and contemporary pastor. Overall, water baptism is practiced by 70.4% of churches on a regular basis; of Eastern Region churches, water baptism is practice by 86% on a systematic basis. The Lord's Supper is observed by 86.4% regularly, and 100% of Eastern Region churches practice this on a regular basis. Most of the remaining churches practice water baptism and the use of the Lord's Supper, just not on a regular basis. Only a small percentage of churches prefer to emphasize baptism of the Spirit and the real presence of Christ over the use of outward symbols.

Speaking in tongues is permitted in about 58% of all Friends churches according to the survey. Use in public worship compared to small groups is quite different. Overall, 11.3% permit tongues in public worship, while 46.5% use tongues in small groups or home meetings. Again, Eastern Region is slightly more conservative with 7% permitting use in public worship, and 48.8% use in a small group or home setting. The traditional pastors are more conservative on this matter than their contemporary counterparts. This is evidenced by 21.4% of Eastern Region pastors saying this is not consistent with Friends tradition. Regarding consistency with Scripture 7.1% of Eastern Region pastors do not believe speaking in tongues is consistent with Scriptural teaching.

There are a number of Friends testimonies, most of which are not considered doctrinal, but are, never the less, supported by Scripture. These are considered traditional, however, to a large degree, they appear to be supported across traditional and contemporary lines. Figure 1 shows the distribution of support in the various areas.

Regarding traditional Friends testimonies, how often would you say the following are taught, mentioned, or carried out as ministry in your church?							
	Never	Rarely	Occasionally	Frequently	N/A	Rating Average	Response Count
Second Coming	0.0% (0)	7.4% (6)	35.8% (29)	56.8% (46)	0.0% (0)	3.49	81
Moderation	3.8% (3)	10.0% (8)	50.0% (40)	35.0% (28)	1.3% (1)	3.18	80
Unwholesome Habits (Alcohol, Tobacco, Drugs)	0.0% (0)	27.2% (22)	45.7% (37)	27.2% (22)	0.0% (0)	3.00	81
Holy Living	0.0% (0)	2.5% (2)	14.8% (12)	82.7% (67)	0.0% (0)	3.80	81
Stewardship/Tithing	0.0% (0)	8.8% (7)	55.0% (44)	36.3% (29)	0.0% (0)	3.28	80
Pacifism	29.6% (24)	43.2% (35)	23.5% (19)	3.7% (3)	0.0% (0)	2.01	81
Healing	0.0% (0)	20.0% (16)	60.0% (48)	20.0% (16)	0.0% (0)	3.00	80
Simplicity	2.5% (2)	28.4% (23)	45.7% (37)	23.5% (19)	0.0% (0)	2.90	81
Worship	0.0% (0)	1.2% (1)	11.1% (9)	87.7% (71)	0.0% (0)	3.86	81
Ministry to the poor	2.5% (2)	7.4% (6)	30.9% (25)	59.3% (48)	0.0% (0)	3.47	81

Figure 1. Traditional Friends testimonies. Survey results for question 23.

Of interest is the fact that the three most historical of all the testimonies, pacifism, simplicity, and moderation, two of them—pacifism and simplicity—received little emphasis among the pastors surveyed. Other testimonies related to current cultural issues

include stewardship of the earth, abortion, euthanasia, homosexuality, and pornography. Based on Friends history and the fact that 90% of Friends pastors say they teach on the sanctity of life, one would think that these points would be important to the traditional and contemporary pastor alike, however, four out of five received low ratings across the board. Historically, Friends were leaders in protecting life and areas concerning human beings being created in God's image and the sanctity of life in general. Of the five mentioned, only pornography is taught on or mentioned in Friends churches with any consistency.

In regards to current issues and Friends testimonies, how often would you say the following are taught, mentioned, or carried out as ministry in your church?							
	Never	Rarely	Occasionally	Frequently	N/A	Rating Average	Response Count
Stewardship of the earth	12.3% (10)	29.6% (24)	45.7% (37)	12.3% (10)	0.0% (0)	2.58	81
Abortion	4.9% (4)	21.0% (17)	44.4% (36)	29.6% (24)	0.0% (0)	2.99	81
Euthanasia	14.8% (12)	46.9% (38)	30.9% (25)	7.4% (6)	0.0% (0)	2.31	81
Homosexuality	4.9% (4)	27.2% (22)	54.3% (44)	13.6% (11)	0.0% (0)	2.77	81
Pornography	0.0% (0)	18.8% (15)	63.8% (51)	17.5% (14)	0.0% (0)	2.99	80

Figure 2. Other Friends testimonies. Survey results for question 24.

Lifestyle

Several areas were examined under the topic of lifestyles. Social issues and habits, along with personal spiritual development, personal Sabbath, pastoral activities such as counseling and sermon preparation, community service, and hours spent watching television and surfing the internet were all explored. The traditional pastor

would be expected to spend much time in prayer, meditation, and reading the Scripture for spiritual formation and personal transformation. However, based on the survey data there is very little difference between the traditional and contemporary pastor in terms of time spent in personal devotion for spiritual formation. Concerning a lifestyle of prayer, a significant majority said they prayed on average about thirty minutes per day. A few said up to two hours and some were as low as five minutes. There is no way to tell if these responses are from traditional or contemporary pastors, but that is not significant since the majority answered in the thirty minutes range. The overall average of time spent in personal prayer by pastors is thirty-one minutes per day.¹⁶⁹ Answers regarding personal devotions were varied as well, but the average is about thirty minutes per day. That means most pastors spend about sixty minutes daily in prayer and devotional time. The pastors were further asked whether they practice good stewardship of their life and time by practicing a personal Sabbath. The majority, 80%, said they regularly take a day off, clearly leaving a significant number who most likely are burning the candle at both ends. On average, these pastors spend twelve and one half hours preparing for their weekend message.

The answers in the realm of social habits and activities are very interesting. Nearly 94% attend movies and only 46% believe it is always wrong for a pastor to use alcohol or tobacco. These three areas consistently were qualified by concerns over protecting one's testimony. Movies were almost always qualified on the basis of language, immoral behavior, and explicit sexuality or nudity. These responses clearly do not represent the lifestyle of a traditional Friends pastor. Movies simply aren't

¹⁶⁹ Taken from survey by this author for this thesis project. Please see question 30 on pg 365-368 of Appendix 3: d.

considered important enough to risk damaging one's testimony to the traditional pastor. The same is true regarding alcohol and tobacco, except more so. The use of alcohol and tobacco is simply nonexistent in the traditional pastor's life. The survey data here represents a significant shift in the attitudes of pastors toward these social issues. In the past, the traditional pastor may have reluctantly conceded that these were not always wrong from a biblical standpoint but a person in pastoral leadership should refrain from use because of harming his witness and potentially influencing someone to develop a habit that may harm them.

The contemporary pastors are living a more complex lifestyle than the traditional Friends pastor outlined in chapter three. For him, debt would have been a rare thing, but 84.2% of the survey group said debt was permissible, although many of their qualifiers stated it still should not be treated as a frivolous matter. Community service beyond their pastoral role is practiced by 76.3% of those surveyed. This service is provided through food pantries, assisting the homeless, prison ministries, community projects, recovery programs, nursing homes, chaplaincy, local charities, mentoring, local service clubs, English as a second language, and more. In addition to all of the above and their full time role as pastor, those surveyed still find time for about 10.6 hours each week to watch television and surf the web.

Methods

In the survey data it is hard to miss the fact that 94.4% of all pastors surveyed say they believe unchurched people prefer a worship service that is contemporary. This is interesting considering 46.8% consider themselves traditional pastors as defined in chapter three. The implication is they are either using a style that is not meeting the

needs of the culture as they have stated here, or they are trying to use a style that they are not comfortable using. Regardless of the reasons, this results in the pastor, the people, or both, being frustrated, and it likely hinders church growth.

When describing the appealing aspects of contemporary worship, the responses are varied, but a few at the top are distinctive. Praise worship to God is number one with 80.3% saying this is important. Number two on the list is casual dress, followed by practical or relevant sermons. Using a praise worship team rather than traditional choir both polled at about 60% among those answering this question.

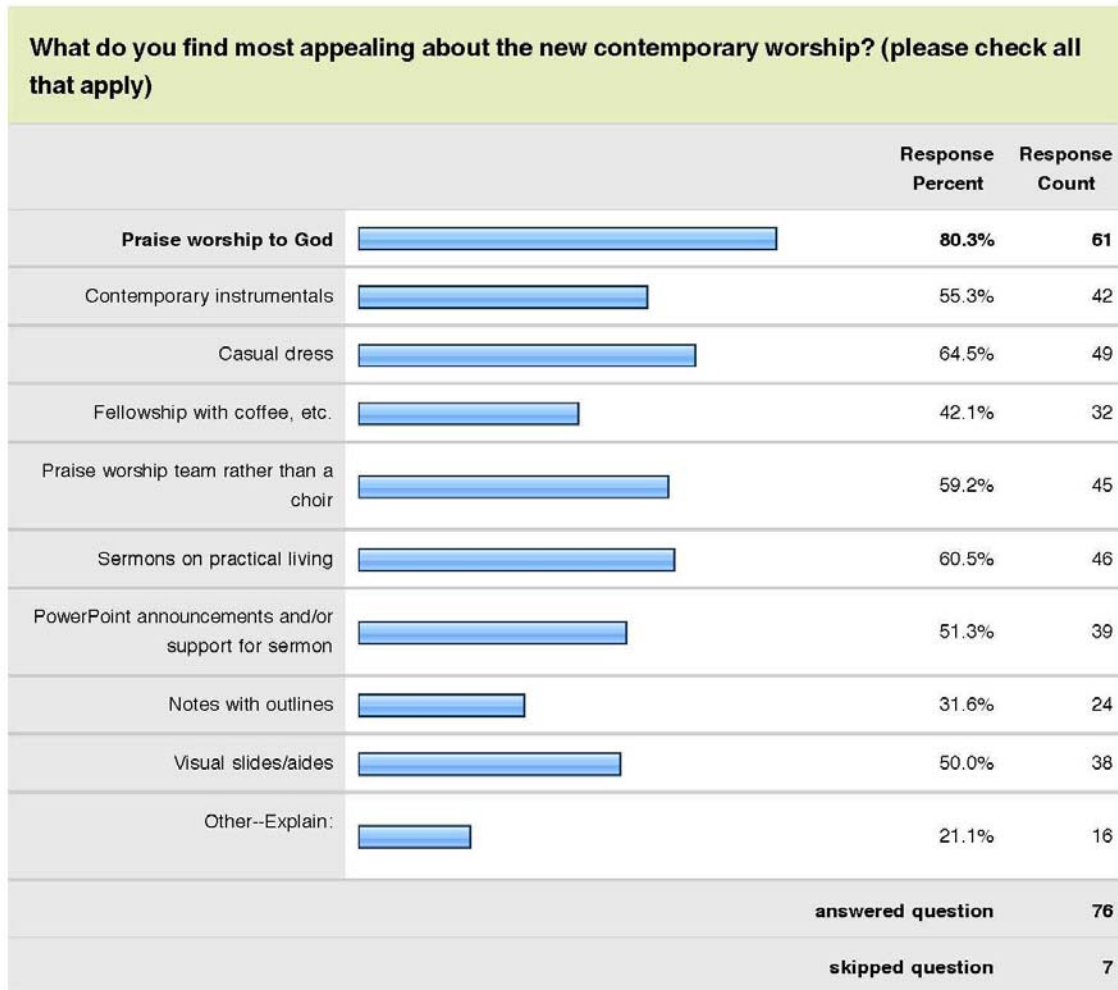


Figure 3. Contemporary worship. Survey results for question 38.

Among the most meaningful aspects of traditional worship is expositional preaching that is doctrinally correct achieved 61.3%, making it number one. Traditional hymns, Scripture reading, meditation/quiet worship follow in that order. Quiet worship is significant because it has a place in the history of Friends and among the traditional Friends pastor as well. Also quite interesting is “traditional choir” only achieved a 14.7% ranking tied for next to last among all categories.

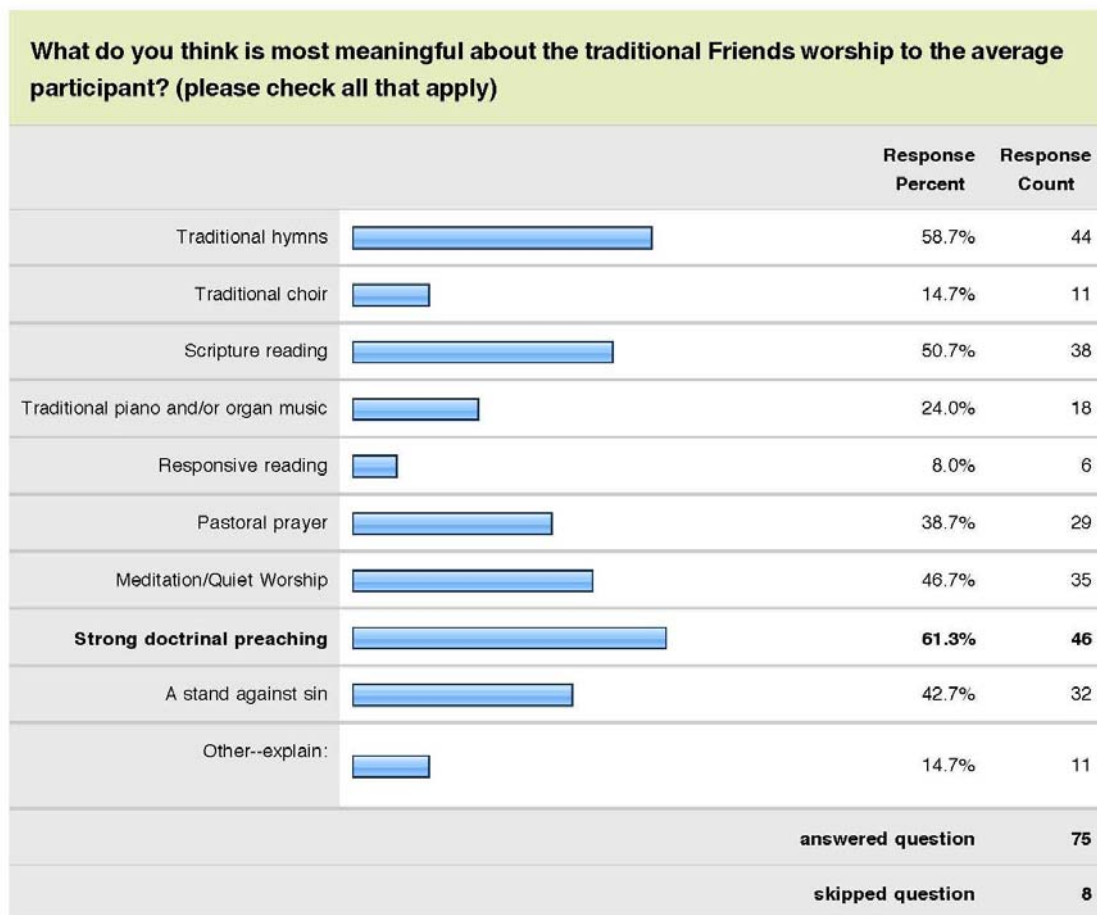


Figure 4. Traditional Worship. Survey results for question 39.

Here are some of the words they survey group used to describe worship. Included are words such as connection, entertained, experience, focus, giving, heart, Jesus, love,

music, needs, obedience, participants, praise, preaching, Spirit, Word, song, and many more. Below are some quotes describing important aspects of worship:

Our power to vacate ourselves and be filled with the spirit . . . The heart attitude of everyone who is there that is open and seeking for personal connection with the Lord and is responsive to His speaking in heart and life . . . Intimacy with God – we experience His presence and His life as we worship . . . Focusing attention on God . . . Responding to God’s presence – God inhabits the praise of his people . . . Acknowledging the sovereignty of God – because that’s what worship is. I deplore the modern idea that worship is ‘music’ or ‘praise bands’ . . . Open up as individuals to the Spirit for guidance . . . Genuine and heart-felt adoration of God . . . A sense of having been in the presence of God – That is the core of worship . . . Personal participation – not just attending a service to be entertained . . . Personal encounter with God through the Holy Spirit.¹⁷⁰

Defining worship focuses around two main ideas. The first idea focuses around the centrality of the resurrected Christ and His presence (atmospheric), the second around man’s response to the presence of Christ. By offering adoration, praise, submission, and obedience to God, the focus is on the Divine and not the human. Worship is preparing for and walking into the presence of God and being transformed, now able to return to the routines of life as a changed person. One person put it like this. “It is the act of bowing before our King, an act that should be personified not in song or a service but in our lives and action.”¹⁷¹

For evangelism, nearly 80% use a method other than revival meetings. Again, this is interesting since 46.8% of those surveyed said they are traditional Friends pastors and revival is one of the primary methods of evangelism used by the traditional pastor. The efforts of most pastors surveyed center around training laity to use personal evangelism

¹⁷⁰ Taken from survey by this author for this thesis project. Please see question 40 on pgs 390-394 of Appendix 3: d.

¹⁷¹ Taken from survey by this author for this thesis project. Please see question 41 on pg 397 of Appendix 3: d, response 38.

and some form lifestyle evangelism. Finding ways to reach into the community and befriend the unchurched by first offering them service and friendship is mentioned as the second general style or method used to reach the lost. A third style focuses around both community and church events. The last two mentioned focus heavily on building relationships with people before sharing Christ. Other strategies used to grow churches numerically are shown in the following graph.

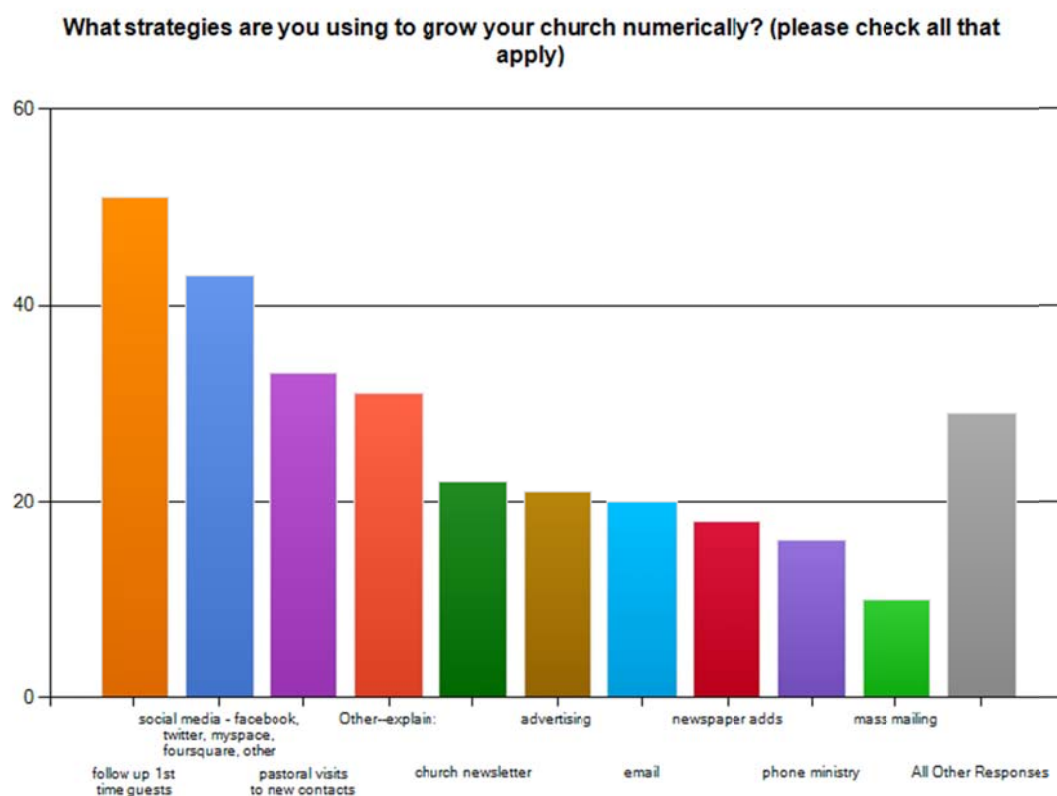


Figure 5. Strategies for numerical church growth. Survey results for question 50.

According to the data in this survey, building those evangelized into strong disciples is done primarily through small group ministry. The survey shows that 80% of all pastors say their church has a small group ministry. Others use Sunday School as their small group ministry, although it is not small groups in the contemporary sense. Including Sunday School raises the percentage using group discipleship to nearly ninety

percent. In their written responses, personal or one-on-one meetings are mentioned fourteen times in seventy-seven responses and in most of those responses small groups are still the preference over one-on-one discipleship. This also shows a divergence away from the traditional method of discipling. The following graph fleshes out in more detail how the churches (80%) that have small groups use these groups.

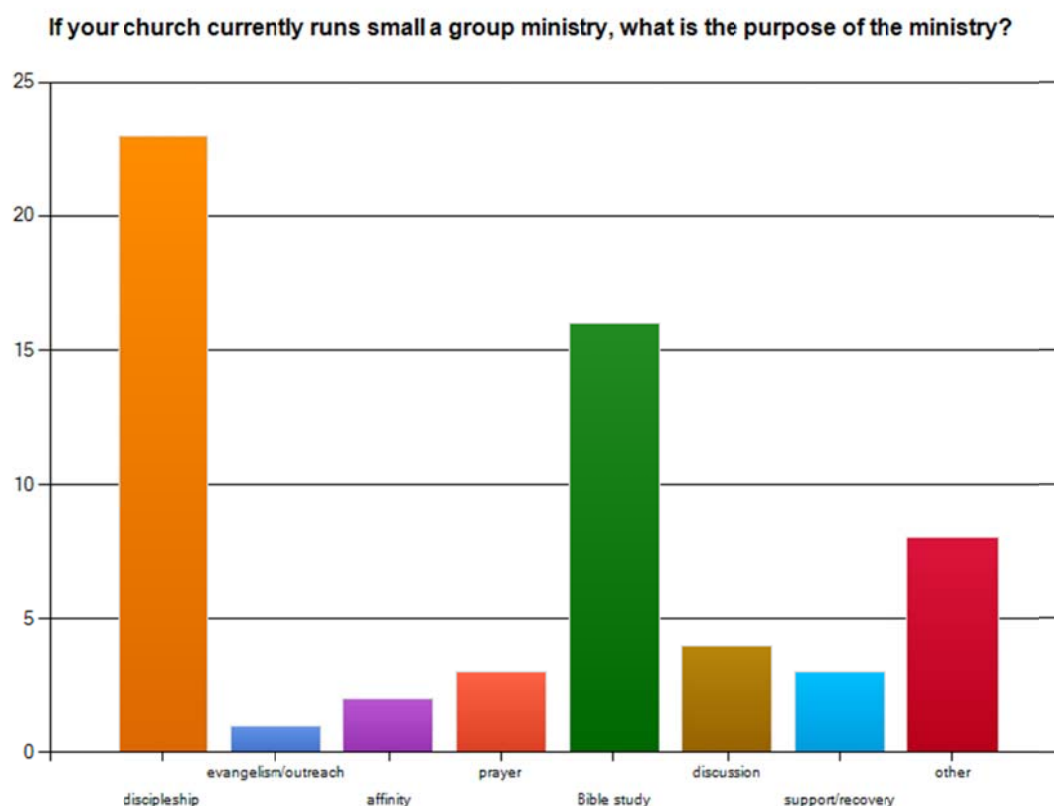


Figure 6. Small group ministry. Survey results for question 49.

Conclusion

In the area of core doctrine, the definitions given in chapter three and four for the traditional Friends pastor and the contemporary evangelical pastor are confirmed by the data produced in the survey. Both pastors hold to core evangelical doctrines. Going a

little deeper with Friends testimonies, the data confirms that these are still held to be moderately to highly important with the exceptions of euthanasia, homosexuality, pacifism, and stewardship of the earth. These four areas are mentioned or taught on much less than the others. Baptism and communion have gained a normative use in the public services of most Friends churches, and among the Friends pastors who are trending toward the contemporary evangelical, there is a much more open attitude toward speaking in tongues.

Lifestyle is trending toward the contemporary understanding and application even when traditional testimonies of Friends are held to be true and valuable. More contemporary methods and applications are being used even among those pastors who describe themselves as traditional. This trend was noted in several areas above, but is especially clear in the areas of evangelism and discipleship. The use of technology is also gaining acceptance in traditional churches and is being used by many pastors as tool for communication and outreach. For more detailed data regarding these trends please refer to the surveys in Appendix 3, starting on page 191 of this project.

CHAPTER 7

GLEANINGS FOR EVANGELICAL FRIENDS PASTORAL LEADERSHIP IN THE 21ST CENTURY

Both the traditional Friends pastor and the contemporary evangelical pastor find themselves in a strange new world culture. The generation that these pastors are trying to reach is larger and different than any other before them. The millennial generation comes from the online digital world of iPod, iPad, iBook, iPhone, iMovie, and iTunes. Those are the new methods of communication, and in their world, life is about “I”. “I want more”, “I want to be the boss”, “I think”, or “this is what the Bible means to me”, making truth relative rather than absolute. Everything is about “I”, and God calls that attitude sin. The millennial generation may be the most self-centered and isolated generation to date, yet they are intensely interested in spiritual things. They develop their own belief system that is eclectic in nature, selecting the best from various teachings, not just the Bible alone.

This generation of social media junkies lives life by its own rules. It is fast paced and seeks to be authentic above all else. There is no pretense, therefore it is not surprising that things such as “trial” or “starter marriages” are used to learn how to live with someone and what qualities are really important in a spouse before selecting the man or woman that will ultimately be their life mate. This generation desires instant pleasure or gratification and sees little value in preparing to do something. Why not just go and do what you want to do and learn on the way? Millennials find themselves living in a culture that is often violent and innocence is stolen from them at all too young an age.

Because of the turbulence around them and the uncertainty of life as they know it, the moment they live in is more important than the past or the future.

In just three generations the world can move from commitment, to compromise, to confusion. The generation of commitment knows God and knows His acts. The generation of compromise may know God but they know not his acts. Those in confusion know not God or His acts. Based on the survey results, the Boomer generation may be the generation of commitment, knowing God and His acts. Busters lived in confusion, perhaps knowing God but not his acts. The cycle is complete with the Millennials. They largely do not know God or His acts. In fact, most statistics say the millennial generation is only four percent Christian. Confusion is now what the millennial generation is dealing with and out of the confusion, conflict and chaos are beginning to appear. These generational shifts are not just a phenomenon in secular culture; they are seen in the Bible as well. King David lived a life of commitment and seeking after God's heart. His son Solomon, representing the next generation, lived a life of compromise. By the third generation David's grandson Rehoboam lived a life of confusion.

Today, among Millennials, there appears to be a strong desire not only to come out of the confusion, but to know God and His works. Interestingly enough, that is the same desire Habakkuk had when he prayed in Habakkuk chapter three. He didn't want to know about God or know about His works. He wanted to know God and His works and his prayer was that God would reveal Himself and His works again in his day.¹⁷² Recognizing the confusion of Millennials on one hand, and their desire to know God on the other, both the traditional pastor and the contemporary pastor must find ways to

¹⁷² Habakkuk 3:1-2

communicate with this (*iY*) generation while maintaining core evangelical biblical and theological values. Ironically, it is the non-negotiable core doctrines that make God worth knowing that also make it difficult to communicate with Millennials. There is a fine line that must be walked here because although this generation wants to know God and His works, they want it on their terms, and they have a strong resistance to absolutes.

Principles and Methods

Many are saying the church must change if it is going to be effective in the twenty-first century. In the Purpose Driven seminars, speaking about methods and change, Rick Warren teaches that a church must grow larger and smaller at the same time, implying the need for small group ministry. This is due to the fact that people need to be known and this is very difficult in a crowd, therefore, as a church grows larger it must use small groups to meet the felt need of knowing and being known. The emphasis here is on relationship, and it seems this is a generation that values relationship over principles like conversion, core doctrine, and unchanging values. In fact, if it comes down to it, love most likely trumps sin. Holding relationship as the highest value, it becomes more important to love someone than to confront them with the truth about sin. In fact Millennials might say something like “the Bible is good, but Rob Bell is not crazy”.

In many of his classes, Elmer Towns teaches this little rhyme. “Methods are many, principles are few, methods may change but principles never do.” Remembering this rhyme will help both of these pastor groups remember not to be lulled to sleep by the cultural and theological shifts that are on every side. In both groups, the word “relevant”

was used frequently to describe how ministry should be done and how the Word should be delivered to the lost of this present culture. An over focus on radical cultural shifts may endanger the core values that keep the church stabilized. This extreme concern with relevance places the focus on culture itself rather than maintaining the centrality of Christ which both study groups profess is the highest value. If the focus is taken off Christ, His real presence is lost and the best that can happen is to know about God and His works rather than knowing both God and His works. When the real presence of Christ through His Holy Spirit is lost, it becomes impossible to have an authentic experience with Christ and “authentic” is what this generation highly values. Therefore, if the authentic is lost because of blurred vision that tries to focus on cultural relevance and the centrality of Christ at the same time, then all hope of winning this generation is lost as well. The principle of the centrality of Christ must be held above cultural relevance because Christ is the ultimate relevance.

Communication

New ways to communicate and interact with Millennials is a must. Communicating God’s truth in a postmodern culture must be careful and thoughtful while protecting the unchangeable principles of God’s word. Every method and tool must be used. Remember this is the *iY* generation. Preaching is still a primary tool of communicating the gospel but it may change in style and word usage. To engage the postmodern mind, McLaren, in his book *Reinventing Your Church*, outlines seven steps that will enhance communication with the postmodern. He says, “One must acknowledge your cultural-encoded version of Christianity, affirm truth and goodness, magnify the

importance of faith perspectives, bend over backwards to be fair, learn to listen to postmodern stories, deal with the issues and language of postmoderns, and reassert the value of community.”¹⁷³

*Communication Through the Traditional,
Contemporary, and One More, Postmodern Evangelical*

The results of the survey indicate a clear desire by the traditional and contemporary pastor to communicate with this generation effectively, but the general language used by both may be missing the mark. The traditional Boomer pastor was likely born in the first half of the Boomer generation and the contemporary pastor was more likely born in the second half of the Boomer generation. This distinction is important because the traditional pastor uses traditional communication strategies more reflective of the Builder generation. The contemporary pastor and his communication methods are reflective of the modern era Buster generation, and that leaves a need for one more category reflective of a ministry style that will effectively communicate with the postmodern millennial generation. Robert Webber makes this need for a third postmodern evangelical pastoral description clear in his book, *the Younger Evangelicals*. He speaks of three distinct evangelical periods between the years of 1950 and 2012. Noted are traditional evangelicals, pragmatic evangelicals, and younger evangelicals. His first description of a traditional evangelical fits the traditional Friends pastor. The pragmatic evangelical he describes closely resembles the contemporary (modern) evangelical pastor described in chapter four. This study did not consider a pastor that matches his description of younger (postmodern) evangelicals. Figure 7 explains the

¹⁷³ Brian McLaren, *Reinventing Your Church* quoted in Elmer Towns, *21st Century Tools and Techniques* (class text for EVAN 597/851 at Liberty Baptist Theological Seminary, Lynchburg, VA), 42.

cultural times, communication styles, theology, church style, leadership style, and evangelism style of each of the evangelical periods.

The Impact of Communication Theory			
Kind of Communication	Print communication	Broadcast communication	Internet communication
Style of Communication	Communication primarily through Word	Seeks instant communication	Communication is an interactive process in community
Impact on Theology	Propositional	Christianity 101	Communal faith
Impact on Apologetics	Evidential apologetic	"It Works" apologetic	Embodied apologetic
Impact in the Church	Established church	Market church	Incarnational church
Impact on Ministry	Knowing God	Experiencing God	Becoming a redeemed human in community

Figure 7. Impact of Communication. *Source: Webber, The Younger Evangelicals, 17-18.*

Adding the Younger Evangelicals to the mix, beginning in the year 2000, makes it much easier to understand that the Church Growth, Purpose Driven and sociological models of ministry do not work well with the millennial generation. The cultural shift from the twentieth to the twenty-first century is significant. This point is made because 53.2% of the pastors surveyed described themselves as contemporary (pragmatic) and 46.8% described themselves as traditional. Of the eighty-three who took the survey only four did not place themselves in either category. When giving written answers these may be the same four respondents who used postmodern language to describe their ministry style. The majority surveyed fit into one of the two study categories and neither their lifestyle nor methods provide maximum ministry effectiveness with Millennials. Webber says,

It is impossible to understand the younger evangelicals and their differences with twentieth-century evangelicals unless they are placed within the communication

revolution that has taken place since the sixties. Because younger evangelicals have been shaped by new forms of communication, they will hear and communicate the Christian faith in the twenty-first century in a new way. Younger evangelical Sydney Westrate puts it this way: ‘God seems bigger than words. There are times when words can’t adequately express what we want to say . . . as we communicate with God, we should not disregard the nonverbal, but instead embrace it.’”¹⁷⁴

Understanding communication with younger evangelicals is critical to ministry because it has an impact on ministry at several levels. Figure 8 shows a brief comparison between the traditional, pragmatic and younger evangelicals. Again Webber states,

The church’s shift from reliance on print communication to the recovery of the ancient concept of communication through immersion and participation in community is a distinct mark of the younger evangelicals. It provides insight into how they have distanced themselves from modern evangelicalism and why embracing tradition, narrative theology, communal apologetics, and the church visible is necessary for the survival, spread, and witness of the church within a world caught between the anarchy of postmodern relativistic thought and the fiery fundamentalism of Muslim extremism.¹⁷⁵

New methods of communication in the twenty-first century go beyond the use of technology. It is important to note that on one level this new attitude of the younger evangelicals toward communication should be good for all Friends pastors because there is a renewed interest in non-verbal communication which, in many ways, closely parallels Friends silent worship and waiting on God. Historically, Friends have used non-verbal communication with God more than any other group, and perhaps this is the time to revitalize its use in the postmodern cultural milieu. Although there may be an advantage in the area of non-verbal communication, Friends should be concerned because not many Evangelical Friends pastors in the survey group spoke of the other varied styles of communication Webber mentions.

¹⁷⁴ Webber, *The Younger Evangelicals*, 61.

¹⁷⁵ Webb, *The Younger Evangelicals*, 70.

Comparison of Traditional, Pragmatic, and Younger Evangelicals

	Traditional Evangelicals 1950-1975	Pragmatic Evangelicals 1975 – 2000	Younger Evangelicals 2000-
Cultural Situation	Modern worldview Industrial society Post – WW II	Transitional paradigm Technological society Vietnam War	Postmodern worldview Internet society War on terrorism
Communication Styles	Print Verbal	Broadcast Presentational	Internet Interactive
Generation	Booster Traditional	Boomer Innovative	“Twenty-Something” Deconstruction/ Reconstruction
Attitude toward History	Maintain distinctives of twentieth-century fundamentals	Get a fresh start Ahistorical	Draw from the wisdom of the past The road to the future runs through the past
Theological Commitment	Christianity as a rational worldview	Christianity as therapy Answers needs	Christianity as a community of faith Ancient/Reformation
Apologetics Style	Evidential Foundational	Christianity as meaning-giver Experiential Personal faith	Embrace the meranarrative Embodied apologetic Communal faith
Ecclesial Paradigm	Constantinian church Civil Religion	Culturally sensitive church Market driven	Missional church Countercultural
Church Style	Neighborhood churches Rural	Megachurch Suburban Market targeted	Small church Back to cities Intercultural
Leadership Style	Pastor centered	Managerial model CEO	Team ministry Priesthood of all
Youth Ministry	Church-centered programs	Outreach programs Weekend fun retreats	Prayer, Bible study, worship, social service
Education	Sunday school Information centered	Target generational groups and needs	Intergenerational formation in community
Spirituality	Keep the rules	Prosperity and success	Authentic embodiment
Worship	Traditional	Contemporary	Convergence
Art	Restrained	Art as illustration	Incarnational embodiment
Evangelism	Mass evangelism	Seeker service	Process evangelism
Activists	Beginnings of evangelical social action	Need-driven social action (i.e. divorce, groups, drug rehab, etc.)	Rebuild cities and neighborhoods

Figure 8. Comparison chart for traditional, pragmatic, and younger evangelicals. *Source: Webber, The Younger Evangelical, 70.*

Worship

When asked what is most appealing about contemporary worship the pastors surveyed overwhelmingly indicated praise worship to God as their number one choice.

Concerning worship, one pastor actually said the highest value is, “God’s power working through the music. Nothing else matters.”¹⁷⁶ That statement certainly elevates the place of music in worship. It is reflective of the person who said, “Face it, for the first fifteen hundred years of Christianity the presence of God was experienced in the Eucharist. The Reformers moved the presence of God from the Eucharist to the Word. Today, the new revolution in worship is locating the presence of God in music.”¹⁷⁷ Of course the presence of God is not located in the music itself. Music is only a tool to lead worshipers into the presence of God.

Today there seems to be a trending away from entertainment worship with a desire for a more authentic experience of God’s presence. According to the pastors surveyed, worshipers today value intimacy with God, experiencing community, quiet meditation, focus on the deeper meanings of the Word of God, communion with God, time in the Scripture, and time for honest self-evaluation vacating oneself for the purpose of filling with God’s Spirit. This is in line with what Webber says the current generation desires in worship. He lists,

1. a genuine encounter with God
2. genuine community
3. depth and substance
4. more frequent and meaningful experience of Communion
5. challenging sermons and more use of Scripture in worship
6. participation
7. creative use of the senses; visual
8. quiet, characterized by the inclusion of contemplative music and times for quiet personal reflection and intimate relationship with God
9. a focus on the transcendence and otherness of God¹⁷⁸

¹⁷⁶ Taken from survey by this author for this thesis project. Question 40, response 2, page 390.

¹⁷⁷ Webber, *The Younger Evangelical*, 190.

¹⁷⁸ Ibid., 189.

These points are significant in two ways. First they are reflective of a reaction against entertainment worship and second, they reflect a desire to experience the real presence of Christ. Both of these points indicate an opening for Evangelical Friends pastors to impact their culture. Friends pastors simply need to play to the strengths of Quaker worship that emphasizes the centrality of Christ and His real presence, or atmospheric presence, evident through discernible manifestations. This atmospheric presence certainly includes the desired encounter, depth, substance, communion, and participation with the visual transcendence of God this generation desires. This kind of worship leads to heart transformation. If Friends pastors want to get the attention of this generation, they would do well to gain a deeper understanding of the moving of the Holy Spirit in the history of the Friends movement. Experiencing the presence of God in this way is a key talking point for the millennial generation. Currently Friends are not taking full advantage of this opportunity.

Outreach and Evangelism

Revival as a means of growth is almost non-existent among Friends. However, due to the fact that worship desires are trending toward a more experiential, participatory style, perhaps Friends need to rethink the low use of revival as a method of outreach and growth. Historically, the second great awakening and the laymen's revival were influential and life changing in Friends circles. Elmer Towns defines revival as, "An outpouring of God's presence on His people when Christians repent of sin, renew their love to God, recommit themselves to God's purposes; invest extended time in prayer,

communion with God, meditation, and experience blessings in Christian service.”¹⁷⁹ His description of revival mirrors closely the things the Millennials desire in a worship experience. Using twenty-first century methods, Friends need to take a closer look at this and perhaps renew revivalism in worship services and other venues.

Three of the top four methods for ministry named in the survey responses are considered traditional. Social media, the only contemporary response, was number two and “follow up of first time guests” is number one. Although this “follow up of first time guests” can be done in contemporary ways, this method of growth has been a constant over the generations. If this is, in fact, the number one method of growing churches among Friends, one might expect numerical growth not to increase exponentially any time soon. Given the fact that most Friends churches average under 200 in attendance, the growth rate from visitor follow up will be small even though it may be done effectively, simply because the number of visitors will also be small. More than simply following up with visitors, it will take an aggressive plan of outreach and evangelism, including church planting, to see any significant numerical growth in the short term. Friends need to make a concerted effort to regain their historical aggressiveness in the realm of public witness.

Lifestyle

Regarding social issues and lifestyle, there is a major trend shift regarding the use of alcohol, tobacco, attending movies, and debt. The attitude toward debt had the largest change and that is the least concerning. The traditional Friend’s pastor would have rarely if ever attended a movie and total abstention would have been the rule governing tobacco

¹⁷⁹Towns, *Spiritual Foundations for Church Growth* (class text). 27.

and alcohol use. Of those responding in the survey 93.6% said they attend movies, and 53.9 percent said the use of alcohol is permissible under certain circumstances. This is not only a departure from the traditional pastor's practice; it is also in contraction with the teaching of *Faith and Practice* on this matter. Here, one must be concerned about not harming his testimony or the body, which is the Temple of the Holy Spirit. It is difficult to determine how this divergence is being reconciled with submission to the authority of Friends discipline, being blameless in one's witness, and protecting the body and mind from physical and spiritual pollution. In some sense, it makes one question why a pastor would continue to stay under the authority of the Friends church if he does not deem it necessary to submit to its guidelines for holy living.

A strong area for Friends pastors has always been their involvement with the community around them. This is still true today. Three out of four pastors are involved in significant ways with their communities. These pastors bring the presence of Christ to their communities by addressing social justice issues such as prison reform, racial equality, women's rights, sobriety, sanctity of life, disaster relief, and compassionate treatment of the poor. These are just a few of the ways a lifestyle of serving is demonstrated in culture. Involvement with community historically has been a strength for Friends pastors and churches. It remains so today. Their community involvement is similar to the contemporary idea of church without walls or the missional church. With proper promotion, this could become a positive touch point with the Millennials.

Doctrine

When it comes to core evangelical doctrines, Evangelical Friends are solid. There are, however, at least two concerns. The first is their stance on baptism and communion. Historically, their position represented a protest over the abuse and misapplication of each of these ordinances, however it appears hard to justify total replacement of the water, wine, and bread with the baptism of the Spirit and communion with the resurrected Christ present through the Holy Spirit. It is true that in the mid 1800's Evangelical Friends moderated their position on this and granted every pastor and church liberty regarding the use of ordinances. However, there is still a lingering mysticism and perhaps a desire to lean toward being an historical Quaker connected with baptism and communion. If Evangelical Friends once again want to thrive under the blessing of God, this author, an Evangelical Friend himself, believes it is time for the church to clear up this matter and let the church and the world around them know that practicing water baptism and communion is a privilege for all Christians, and is in accordance with Scripture. This distinctive from the distant past, even if it is a misunderstanding, is a lingering deterrent to growth among Friends. It is time to demystify the Friends church for the purpose of expanding the kingdom.

Though unknown to the general public, many of the historical Friends testimonies address issues of concern for the new millennium. Friends were among the first Christians to take a united stance against slavery. They openly fought for its abolition and many suffered and were imprisoned because of their stance on this critically important issue. Today, in the twenty-first century, Friends continue to work diligently for racial equality, equality for women, the sanctity of life, and other human rights and

dignities. Other significant Scriptural testimonies address issues such as moderation, simplicity, disaster relief, unwholesome habits that lead to destruction of body and spirit, and ministry to the poor. Most of these reflect current cultural concerns and Friends need to take greater advantage of these areas where it is possible to identify with the culture around them and be of service to them.

Concluding Thoughts

Friends could be poised for revival and impact in the twenty-first century. Many historical and current factors point to this possibility. Both positive and negative principles have been outlined in this chapter; however, it is this author's opinion that the positive points for growth outnumber the negative aspects. The most significant negative point that needs to be dealt with is the Evangelical Friends church's teaching on baptism and communion. Although this is only one negative among many positives, it may be weighty enough to have a minimizing effect on the many positives. The church in actuality has used baptism and communion for more than one hundred years, but the world and other evangelicals do not understand the Friends position on this matter. If the church has the courage to bring this area of doctrine to the norm of all evangelicals, it will allow the people to keep the focus on the central theme, Jesus, and there will be no further need to try to explain exactly what the Friends position is on this matter.

It was interesting to note that 53.2% of the pastors identified themselves as contemporary and 46.8 said they were traditional. On the surface this doesn't seem significant until the research is examined more closely. The written responses revealed two things. First, almost every pastor talked of being relevant to the culture and

delivering relevant understandable messages. That language is clearly contemporary cultural language. Second, many of the pastors said they were actually more of a blend leaning slightly one way or the other. Although they chose contemporary or traditional, many are actually conflicted over this issue. For Evangelical Friends, it is important for these pastors to be clear about who God created them to be. Ministry will be frustrated as long as pastors try to function in ways they were not created to function. It is critical for each pastor to spend enough time alone with God to experience interior transformation, hear the voice of God, understanding who he is in Christ, and how God wants him to carry the Word into the world. Pastors have spent too much time listening to how the world wants the Word delivered, with little result in most cases. Jerry Falwell received big ideas from God for His kingdom in this world. He was not conflicted because the world didn't like his style, mission, or message. He knew who he was in Christ, heard from the resurrected Lord, and obeyed his command. Results? Amazing. As Friends pastors get their direction from the Word of God, listen more for the voice of God, and listen less to the voice of the world, they will find peace and be less conflicted. When this happens, ministry everywhere will be enhanced.

Reclaiming the past in the area of testimonies will enhance the way Friends relate to the world. George Fox took the church to the world. He did not wait for the world to come to him. He stood for truth and refused to back down even when he was imprisoned for his beliefs. Regarding sharing his faith in Christ, he was a fiery man of passion who literally evangelized England in his lifetime. By the time of his death, it is said that there were 60,000 Quakers in England. The fire of the Holy Spirit fell, people experience the living and resurrected Christ, lives were changed, and a nation as well. It was revival

then, and it can be revival again. Evangelical Friends and all Christians must make the choice. All for God or all for me, there is no in between and revival only comes when people seek God with their whole heart. Then God shows up and the Spirit of God is poured out to those who surrender all to Him. By the way, that is the kind of surrender that leads to holy, sanctified living, a longstanding testimony of Friends. Believers seeking this kind of surrendered living will impact the world. It may happen through Friends again if believing Friends return to this surrendered lifestyle.

Appendix 1

Personal Biographies

Dr. John Enyart

Dr. John Enyart was born of foreign Missionary parents, Paul and Mary Enyart, who were then on furlough in the United States, on June 8, 1940. They returned to the country of Bolivia, SA, where they labored for nearly 25 yrs. Paul and Mary returned to the US when John was 9 years old in order for his older siblings to attend high school and college. Paul Enyart pastored Friends churches in Winchester, Indiana, and Terre Haute, Indiana.



John graduated from high school in Terre Haute and attended Indiana State University on a full scholarship for two years until he attended Yearly Meeting sessions and camp meeting, where God gripped his heart at an altar of prayer, and turned him around! From then on, John wanted only God's will for his life. He felt the Lord wanted him to go to Bible School and prepare for whatever His will for his life might be. Upon informing his violin instructor at the University, the instructor wrote John a letter stating that "either he was crazy or God goofed." John attended God's Bible College in Cincinnati and God led him step by step. God used his gifts in music to be the missionary he desired to be. Shortly after, John met and married his wife, Elizabeth Hill, also a Quaker from the North Carolina Yearly Meeting. God has given them five wonderful children that truly desire to fulfill God's will in their lives. Dr. John & Elizabeth have been married for fifty and one-half years and now have twelve beautiful grandchildren.

Dr. John was first recorded as a minister of the Gospel in 1965 with Central Yearly Meeting of Friends in Indiana. Later, coming to Morningside, he was recorded as a minister of the Gospel in 1991 with the Evangelical Friends Church-Eastern Region in Canton, Ohio.

In the terminology of the early Friends Church, Dr. John is a birthright Quaker since both his parents and grandparents were Quakers. John's father's side comes from the "Ohio Yearly Meeting of Friends" (now Evangelical Friends Church--Eastern Region) and he was saved in the Little Friends Church in Celina, Ohio (called "Happy Corner" for they were shouting Quakers).

John's mother and her family were from "Little Blue River Friends" in Morristown, Indiana. Out of her family of seven, three siblings became missionaries and served many years in the Bolivian mission field.

Among John's accomplishments are the following:

- Bachelor of Theology, and Bachelor of Arts from God's Bible College 1963, 1964.
- Bachelor of Music from College-Conservatory of Music, University of Cincinnati, 1965
- Masters of Music (music education) 1971 from College-Conservatory of Cincinnati
- Ph. D. in musicology, 1983 from the College-Conservatory of University of Cincinnati
- Taught applied music, choral, hymnology, music history, music theory at God's Bible College from 1964-1975
- Minister of Music at Carthage Nazarene Church, Cincinnati, O. 1960-1970
- Minister of Music at Mt. Airy Friends Church, Cincinnati, O. 1970-1975
- Taught at John Wesley College in Greensboro, N.C 1975-76
- Minister of music at Poplar Ridge Friends Church, Trinity, N.C 1975-1978
- Taught at Hobe Sound Bible College, Hobe Sound, Florida 1978-1985
- Minister of music at Wesley Chapel, Jupiter, Florida, 1978-1985
- Minister of music and teacher at Morningside Academy a ministry of Morningside Friends Church, 1985-2011 (present)
- At Morningside for 26 years (soon to be 27 years)

Stan Leach, Superintendent, Evangelical Friends Church Southwest

Stan Leach serves as the Superintendent of Evangelical Friends Church Southwest, a network of friends Churches in California, Arizona, Nevada and Utah.

Stan is married to Sandi. They have three daughters, Deanna, Kelsi and Andrea. The Leach family lives in Placentia and is involved at Rose Drive Friends church.

Stan has served as the Junior High pastor at Rose Drive, church-planting missionary with Friends Church Southwest in Guatemala and Honduras, and as Director of New Church Development with Friends Church Southwest. A graduate of Friends University in Wichita and Fuller Theological Seminary, Stan has been involved in planting over 20 churches worldwide.



He received a Doctor of Ministry degree in Missiology from Fuller Theological Seminary. He serves as a presenter for the Church Multiplication Training Center's

Spanish speaking Church Planter Training and has trained pastors and church planting missionaries in North America, Central America and Asia.

As Evangelical Friends Church Southwest strives to become a people who “live their life as Jesus would if he were living in their shoes” and “fuel a worldwide church multiplication movement,” Stan believes the best days are still to come.

Charles Mylander, Executive Director at Evangelical Friends Mission

Chuck Mylander serves as Executive Director of Evangelical Friends Mission, the national missionary-sending agency for the Evangelical Friends Churches in the United States. Before assuming this post in July, 2001, he served as Superintendent of Evangelical Friends Church Southwest. He has served as a pastor in small, medium and large churches.

He's a graduate of George Fox University with a major in Bible. He did all of his graduate work at Fuller Theological Seminary, and holds a Doctor of Ministry degree.

He's an adjunct professor for Azusa Pacific University in the Haggard School of Theology. He serves as a Trustee for George Fox University. He has taught as a guest lecturer in Bible Schools in Guatemala, Indonesia, Philippines and Burundi.



He's the author of several books and many articles, writing often for the devotional publication, *Fruit of the Vine*. His books include (with Neil Anderson) *Experiencing Christ Together*, *Extreme Church Makeover*, and *Blessed Are the Peacemakers*, (Regal Books). Other books by him alone include *More Energy for Your Day* (Barclay Press), *The Potter's Wheel* (ChurchSmart), and *Running the Red Lights* (out of print but available through Evangelical Friends Church Southwest).

Chuck and his wife Nancy reside in Brea, California. They have two grown children and five grandchildren. Their oldest grandson has autism.

For fun Chuck likes waterskiing, travel, reading, writing, and especially time with grandkids. He and Nancy love their home church, and get interested in whatever their grown children are into! Chuck's really not very funny, but he keeps trying to tell the same old jokes anyway.

Dr. David Rawson

Dr. Rawson serves as professor of political economy and teaches African history and political history for Spring Arbor University. David Rawson served as United States Ambassador to the Republic of Mali from 1996-1999, and to the Republic of Rwanda from 1993 to 1996. He joined the U.S. Foreign Service in 1971, serving in Rwanda, Mali, Senegal, Madagascar, and Somalia as well as various postings in the United States. A graduate of Malone College (B.A.) and American University (M.A. and Ph.D.), Ambassador Rawson is a long-time student and practitioner of international affairs. His current research is exploring the Rwandan case in international humanitarian intervention. He has been Chair of the UN Advisory Group on the West African arms moratorium and consultant to the Partnership to Cut Hunger and Poverty in Africa. Ambassador Rawson and his wife, Sandra, reside on the family farm in Rollin Township in south-central Michigan.



*Reflections of David Rawson On bidding “Adieu” to the Partners International Board,
November 4, 2011*

My cousin the Episcopal priest, the late Father Thomas Cooper, used to say that when a preacher got up to give the homily and intoned, “my text is...,” he really meant, “my pretext is...!” I am a text and pretext kind of guy. Whether discussing God or Globalization, I like to have the written word in front of me. But this morning, I thought I might just talk about what God has written on my heart in recent months.

My eldest brother Edward died last June. Somewhere in his life of service to God by helping people grow things (he was an agricultural economist) he developed lung problems and eventually pulmonary fibrosis. He grew weaker and weaker as his lungs slowly gave out. When I last saw him on May 16, he had been trying to find a cross reference from a Bible study in Zechariah that he and his wife Joan had been doing together. He had become wearied in trying to read, so I picked up a Bible and began to read the many promises found in Isaiah 46:

- “You whom I have upheld since your birth”-he shook his head;
- “I am he who will sustain you”-he waved that off
- “I will rescue you”-not that one either
- “I am God and there is no other; I am God and there is not like me... my purpose will stand and I will do all that I please”-“That’s the one,” Ed said.

At the end, Edward was willing to rest confident in God’s sovereignty and the goodness of God’s sovereign purpose. God wrote that on my heart!

Last August Charles Robinson died somewhat unexpectedly after a brief illness. Charles had been pastor of my first wife's church and ministered to me in deep ways when she was killed in an automobile accident in 1977. We went to his funeral celebration.

Charles was from tidewater Virginia and from a family of great singers, so we sang great old songs, "Oh! Beulah Land, sweet Beulah Land, as on the highest mount I stand;" or, "There's going to be a meeting in the sky, in the sweet, sweet by and by." After all the stories and praises, they showed a video taken just a couple of months before at a family reunion. Charles, leaning on a cane, surrounded by his five kids sang, "All His ways are pleasantness and all His paths are peace." The song is based on Proverbs 3:17, a song of faith, in the midst of deep sorrow and sudden loss, in Christ- the wisdom of God and the power of God. God wrote that on my heart!

Water has been in my life. My son invited us for my 70th birthday to go with him and his wife Lori, white-water rafting down the Rogue River in southern Oregon. Sandy elected to stay home caring for Mother and the home. Our daughter Christa flew in from Berlin to join the adventure. As we plummeted down those rapids, we would arrive at quiet and widening waters, hearing perhaps a little spring trickling from the side. I was reminded of two passages that I discovered, in my seventieth year, were connected (I am a slow learner): Ezekiel 47 and Revelation 22. In the first passage there is a picture of the place, where in Ezekiel's vision, God meets man-the temple; in the second there is a picture of the place where, under the new covenant, God meets man-the throne of the Lamb. The pictures are quite similar, for from under the temple and from under the throne flows a stream. There are two things I learned about that stream: it gets wider the farther it is from the throne, and, along its banks are great trees, planted for the healing of the nations.

Now here is what occurred to me on the River Rogue: if we are in Christ, we are channels of living water, little springs pouring into the widening stream stretching out across the world, wide and deep. And those waters nourish the Tree of Life, there for the healing of the nations. "Partners" is part of that stream. We are messengers of reconciliation, participants in God's great project of renewed creation, of healing. God is still writing that lesson on my heart!

That 19th century Scottish preacher, George Macdonald loved birds and, in his poems, he would see birds as symbols of the ministries of grace that fly into our lives, the lessons God writes on our hearts. He called them "prayer birds." When things do not go as I want them too, when conflict and disruption disturb the "ways of pleasantness and paths of peace," I go back to a favorite sonnet.

"Sometimes, hard-trying, it seems I cannot pray-
For doubt, and pain, and anger, and all strife,
Yet some poor half-fledged prayer-bird from the nest
May fall, flit, fly, perch-crouch on the bowery breast
Of the large, nation-healing tree of life;
Moveless there sit through all the burning day,

And on my heart at night a fresh leaf cooling lay.”¹⁸⁰

May we all be “prayer-birds,” dropping along the widening stream of mercy in the hard places of the world, leaves from the tree of life!

Dr. David Robinson, Superintendent of the Evangelical Friends Church Mid America

Dr. David J. Robinson came to this position in 2002 from the Houston Graduate School of Theology where he served five years as president. Dr. Robinson spent nearly thirty years in pastoral ministry, serving Friends churches in North Carolina, Texas, and Kansas and has served on the boards of several educational institutions and non-profit organizations.



Dr. Robinson attended Wichita State University, Friends Bible College (now Barclay College) and the Houston Graduate School of Theology. He has been married to his wife, Jan, for 49 years, has two children, five grandchildren and two great grandchildren.

Dr. Frank Schmitt, Professor of Church Ministries, Liberty Theological Seminary

Dr. Frank Schmitt is currently the Professor of Church Ministries at Liberty Theological Seminary. He has been serving at Liberty since 1973 in numerous capacities, including directing the Master of Religious Education Program and the Doctor of Ministry Program.



Dr. Schmitt was born on June 19, 1939, in Montgomery, Alabama. He was born again in July of 1951 at Magnolia Baptist Church, Crenshaw Co., AL. On August 12, 1958, he married Barbara N. O'Daniel, and together they have three children, Michael (1960), Todd (1962), and Christie (1971). Dr. Schmitt holds multiple advanced degrees including an M.R.E. from New Orleans Baptist Theological Seminary, an M.B.A. from Lynchburg College, Lynchburg, VA and an Ed.D. from New Orleans Baptist Theological Seminary, Thesis title: “A History and Evaluation of the Direct Missions Department of the Louisiana Baptist Convention.”

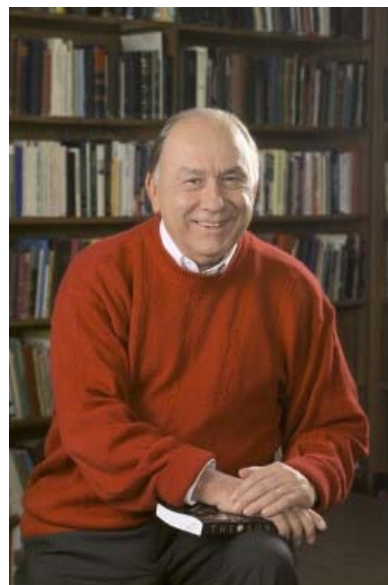
Dr. Schmitt has spent many years doing the Lord's work in various areas including serving multiple churches in senior pastor and associate pastorate positions

¹⁸⁰ George Macdonald, “Sonnet for January 14,” *Diary of an Old Soul*, Minneapolis: Augsburg Publishing House, 1975.

from 1960 to the present, volunteer community involvement and denominational leadership positions. He is an accomplished writer, his articles on Christian education and church administration finding place among notable periodicals including the *Journal of Christian Education*, *Sunday School Leadership* and *Sunday School Times*, the latter which he has been published in quarterly for the last 12 years.

Dr. Elmer Towns, Co-Founder of Liberty University and Dean of the School of Religion

Dr. Elmer Towns is a college and seminary professor, an author of popular and scholarly works (the editor of two encyclopedias), a popular seminar lecturer, and dedicated worker in Sunday school, and has developed over 20 resource packets for leadership education. He began teaching at Midwest Bible College, St. Louis, Missouri, for three years and was not satisfied with his textbooks so he began writing his own (he has published over 100 books listed in the Library of Congress, 7 listed in the Christian Booksellers Best Selling List; several becoming accepted as college textbooks. He is also the 1995 recipient of the coveted Gold Medallion Award awarded by the Christian Booksellers Association for writing the Book of the Year, i.e., *The Names of the Holy Spirit*.



He was President of Winnipeg Bible College for five years, leading it to receive American Accreditation and Provincial authority to offer degrees (1960-1965). He taught at Trinity Evangelical Divinity School, in greater Chicago, Illinois, in the field of Religious Education and Evangelism (1965-1971).

He is co-founder of Liberty University, with Jerry Falwell, in 1971, and was the only full-time teacher in the first year of Liberty's existence. Today, the University has over 11,400 students on campus with 39,000 in the Distance Learning Program (now Liberty University Online), and he is the Dean of the School of Religion.

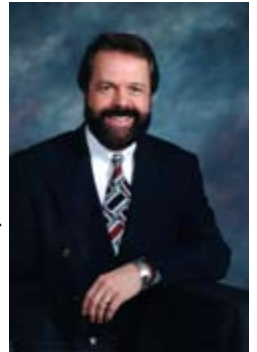
Dr. Towns has given theological lectures and taught intensive seminars at over 50 theological seminaries in America and abroad. He holds visiting professorship rank in five seminaries. He has written over 2,000 reference and/or popular articles and received six honorary doctoral degrees. Four doctoral dissertations have analyzed his contribution to religious education and evangelism.

His personal education includes a B.S. from Northwestern College in Minneapolis, Minnesota, a M.A. from Southern Methodist University in Dallas, Texas, a Th.M. from Dallas Theological Seminary also in Dallas, a MRE from Garrett Theological Seminary in Evanston, Illinois, and a D.Min. from Fuller Theological Seminary in Pasadena, California.

His wife of 55 years, Ruth teaches a Christian Woman class at Liberty University. They have three children and ten grandchildren and live in Forest, VA.

Dr. John P. Williams, Jr., General Superintendent of Evangelical Friends Church-Eastern Region

Dr. John and his wife, Carol, live in North Canton, Ohio. They are both graduates of Malone University and hold graduate degrees from several universities, with a Ph.D. in higher education from Iowa State University. They have six adult children and three grandchildren. Dr. John was senior pastor of Canton First Friends for ten years prior to becoming General Superintendent in 1989. Dr. Williams has ministered extensively in Central America, Africa, Eastern Europe, India, Nepal, Taiwan, and the Philippines as a representative of both the Eastern Region and the Evangelical Friends Missions. He has a heart for people and a fierce desire to serve the Lord. He wishes to lead a movement that is "Great Commandment Drawn" and "Great Commission Driven."



Appendix 2

Book of Discipline of the Evangelical Friends Church-Eastern Region (formerly, Ohio Yearly Meeting)

a. Book of Discipline of Ohio Yearly Meeting, 1946

BOOK OF
DISCIPLINE
Of
OHIO YEARLY MEETING
of the
FRIENDS CHURCH

Reprinted with Amendments, by Direction of
the Yearly Meeting Held in 1946

DAMASCUS, OHIO

The Yearly Meeting is incorporated under the
laws of the State of Ohio.

DOCTRINES AND TEACHINGS

GOD

We believe in one wise, omnipotent, and everlasting God, the creator and upholder of all things, visible and invisible; and that the Son and Holy Spirit are, with the Father, one and inseparable in divinity, power, and eternity. (Book of Discipline pg. 5)

OUR LORD JESUS CHRIST

We believe in Jesus Christ, the beloved and only-begotten Son of God, Who was conceived of the Holy Ghost, and born of the Virgin Mary; we believe that in Him we have redemption through His blood, even the forgiveness of sins.

We believe in the deity and manhood of the Lord Jesus; that very God and perfect man were joined together in one person; and that His sacrifice of Himself upon the cross was propitiation and atonement for the sins of the whole world; that the remission of sins which any partake of is only in and by virtue of that most satisfactory sacrifice, and not otherwise; that He died for our offenses, and rose again the third day for our justification; that He ascended up into heaven and sitteth at the right hand of God, ever living, our High Priest and Intercessor, and from whence He shall return to judge the world in righteousness at the last day. (Book of Discipline pg. 5)

THE HOLY SPIRIT

We believe in the Holy Spirit, not as an impersonal principle or emanation, but in His divine personality; and though distinct from the Father and Son, yet promised by and proceeding from both, with whom He is equal in authority, power, glory, and titles. “The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things,” John 14:26. “But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me,” John 15:26. “Howbeit, when He, the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify me; for He shall receive of mine, and shall show it unto you,” John 16:13, 14. “But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost? – why hast thou conceived this thing in thine heart? Thou hast not lied unto men but unto God.” Acts 5:3, 4. “Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty.” II Cor. 3:17. “But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God,” I Cor. 2:10, 11. “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen,” II Cor. 13:14. “And when He is come, He will reprove the world of sin, and of righteousness, and of judgment,” John 16:8. In greater or less degree this has been verified in every age and every place. In the work of regeneration, He is the direct and almighty agent, as well as witness-bearer to His own work – John 3 and Romans 8:16. (Book of Discipline pg. 5, 6)

In the subsequent experience of the Christian, He is the comforter, leader, and teacher. He is the power for worship; and in the entire purification of the heart, He is the sanctifier.

THE HOLY SCRIPTURES

It has ever been, and still us, the belief of the Friends Church, that the Holy Scriptures of the Old and New Testament were given by inspiration of God; that, therefore, the declarations contained in them rest on the authority of God himself, and there can be no appeal from them to any other authority whatsoever; that they are able to make us wise unto salvation through faith, which is in Christ Jesus, being the appointed means of making known to us the blessed truths of Christianity; that they are the only divinely authorized record of the doctrines which we are bound, as Christians to believe, and of the moral principles which are to regulate our actions; only such doctrines as are contained in them can be required as articles of faith; that whatsoever any man says or does which is contrary to the Scriptures, though under profession of the immediate guidance of the Spirit, must be reckoned and accounted as a delusion. (Book of Discipline pg. 7)

SATAN

We recognize the existence of the Evil One, "That old serpent which is the Devil and Satan," who tempted our first parents to sin, and who, through their disobedience wrought the fall of our race; whom our Savior met and resisted when tempted in the wilderness.

Satan has been suffered to disclose the malignity of his character and purpose in the degeneracy of man, and all its consequent woes; and in his mighty opposition to the Messiah's reign in all ages. But his power is limited, and in God's own time he will be chained, and finally "cast into the lake of fire." See Gen. 3; Matt. 4:1; Lev. 20:1, 3; Job 1:2 (Book of Discipline pg. 7, 8)

THE FALL OF MAN

We believe that man was created in the image of God, capable of understanding and obeying the divine law, and of holding communion with his Maker. Through transgression he fell from this blessed state and lost the image of God. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," Rom. 5:12.

But while this is true of the lost condition of man in the fall, sin is not imputed to any until they transgress the divine law, after sufficient capacity has been given to understand it. Hence infants are heirs of grace, and partake of the benefits of the sacrifice made for the sins of the world, being saved by atonement of our Lord and Savior Jesus Christ. For "As by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ, our Lord," Rom. 5, 18, 21.

We believe there is no principle or quality in the soul of man, innate or otherwise, which, even though rightly used, will ever save a single soul, but that "It pleased God by the foolishness of preaching to save them that believe," and the Holy Spirit is sent to

convince the ungodly of sin; who upon repentance toward God, and faith in Jesus Christ who died for us, are justified by His blood. And we repudiate the so-called doctrine of “inner light,” or the “gift of a portion of the Holy Spirit in the soul of every man,” as dangerous, unsound and unscriptural.

It is against an important perversion of truth that we thus protest, and not for a moment against the true doctrine when declared by Fox, Barclay, or by Gurney, who says; “Our Lord Jesus Christ bestows a measure of the enlightening influence of his Spirit on all.” Now there is a most important difference between this true statement of sound doctrine and the untrue, unscriptural declaration which seems so like it, that there is the “gift of a portion of the Holy Spirit in the soul of every man.” The error consists in identifying the Lord Jesus Himself with the influence He exerts on the mind of man in his fallen condition, which until this influence is withdrawn, remains capable of recognizing and responding to the Gospel invitation. In other words, it is to imply that a capacity to receive salvation is a portion of salvation, and that light in the heart from Christ, however dim, is actually Christ Himself. (Book of Discipline pg. 8-10)

JUSTIFICATION

Not by works of righteousness, but by faith in the merits and atoning blood of the Lord Jesus Christ are we freely justified; that is, we receive forgiveness of the sins that are past through faith in Jesus Christ, the only propitiation.

Justification is thus an act of God’s free grace by which the sinner is pardoned and absolved from all guilt, and is accepted and reckoned as righteous by reason of the sanctification of Christ; Who made atonement for our sins, both omission and commission.

Repentance and confession of sins is a prerequisite of justification, which also includes regeneration, or the new birth, adoption and initial sanctification. (Book of Discipline pg. 10)

SANCTIFICATION

Entire sanctification implies deliverance from the pollution, nature and love of sin. To this we are called, “That we might serve him without fear, in holiness and righteousness before him all the days of our life,” Luke 1:74, 75. “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.” I Thess. 5:23.

In consecration and faith the baptism with the Holy Ghost and fire is received and this promise fulfilled. (Book of Discipline pg. 10)

RESURRECTION OF THE DEAD

“If there be no resurrection of the dead, then is Christ not risen.” I Cor. 15:13. “But now is Christ risen from the dead, and become the first fruits of them that sleep,” 1 Cor. 15:20. “But God giveth it a body as it hath pleased him, and to every seed his own body,” 1 Cor. 15:38. “It is sown in corruption, it is raised in incorruption,” 1 Cor. 15:42.

“Marvel not at this; for the hour is coming, in which all that are in their graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation,” John 5:28, 29.

“For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body.” Phil. 3:20, 21 (Book of Discipline pg. 11)

GREAT DAY OF JUDGMENT

The Scriptures plainly declare that hereafter shall be a great harvest, which is the end of the world, a great day of judgment.

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small, and great, stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” Rev. 20:11-15

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as shepherd divideth his sheep from the goats – Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. And to those on the left hand he will say, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels,” Matt. 25.

For God hath committed all judgment unto his Son, Jesus Christ, and He is judge, both of quick and dead, and must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death; and all things shall be subdued unto him; then shall the Son himself be subject unto him that put all things under him, that God may be all in all.

Then shall be brought to pass the saying that is written, “Death is swallowed up in victory,” I Cor. 15 (Book of Discipline pg. 11, 12)

WORSHIP

True worship is the homage and adoration which the soul of the believer offers to its divine Creator. It is the reverential communion of man with his God, under a sense of his majesty and loving kindness.

We believe that the first and most essential qualification for a right and spiritual worship of the Almighty is a deep humiliation and subjection of soul before him. Being thus prepared to hear his voice and being instructed by him, we are made willing to follow the leadings of His Spirit, whether in vocal offerings of prayer, praise and thanksgiving, or in the exercise of secret communion with Him. (Book of Discipline pg. 13)

PRAYER AND PRAISE

No duty seems more fully set forth in the Holy Scriptures than that of prayer and praise.

The prophets were examples worthy of our imitation. We find Daniel, regardless of the king's decree to the contrary, praying three times a day with his windows open toward Jerusalem.

The Psalms are so filled with prayer and praise that the Christian cannot fail to be inspired with the same spirit when reading them with the mind turned to God, as in them it is recorded that whosoever offereth praise glorifieth God.

Our Savior, Who is our example in all holy living was often engaged in prayer to the Father, and lovingly invites us "Ask and it shall be given unto you; seek, and ye shall find; knock and it shall be opened unto you," Matt 7:7. It is not enough that we desire, but we are to ask, seek, knock, and then we have the promise. He also says to believers: "Whatsoever ye shall ask the Father in my name, He will give it you," John 16:23

A sense of need being a sufficient incentive to prayer, even the burdened sinner may come boldly to a throne of grace, and seek pardon, looking to the "Lamb of God, which taketh away the sin of the world."

Prayer is essential to our establishment and preservation in Christ Jesus, and to our growth in grace. We regard it important that families daily set apart a portion of time for waiting upon God in prayer and praise.

In public worship, we esteem prayer and praise an important part; and encourage all our members to seek to draw near to God in prayer, and glorify him in praise and thanksgiving. (Book of Discipline pg. 13, 14)

MINISTRY

As it is the prerogative of the great Head of the Church alone to select and call the ministers of His gospel, so we believe that both the gift and the qualifications to exercise it must be derived immediately from Him; and that, as in the primitive church, so now, he confers it on women as well as men. "It shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy." Acts 2:17, 18. As the gift is freely received so it is to be freely exercised, in simple obedience to God.

A clear apprehension of scriptural doctrine and a heart enlarged in love to God and our fellow men, though essential, are not in themselves sufficient for the work. Whatever may be the talents or scriptural knowledge of any, unless there be distinct evidence of a call to the ministry, such cannot be acknowledged. Only power from on high, renewedly furnished, can insure continued usefulness in the gospel ministry. (Book of Discipline pg. 14, 15)

MEMBERSHIP

Membership in Ohio Yearly Meeting shall be held by Monthly Meetings only.

All applicants for membership, coming either by request or transfer certificates either from Friends or other denominations, shall present request in writing to the overseers, except transfers from meetings of Ohio Yearly Meeting. Such request shall be presented by the Overseers to the Monthly Meeting.

In a Preparative Meeting applications for membership shall be approved by such Meeting before going to the Monthly Meeting.

Ministers from other denominations may be accepted into membership as ministers upon the approval of the Yearly Meeting's Committee on Examining and Recording Ministers.

Applicants who give evidence of conversion and make satisfactory confession of faith, may be received into membership at the first Monthly Meeting to which their names are presented.

Meetings that so desire may establish a period of probation before accepting the applicant into membership. Where the Monthly Meeting decides to admit the applicant into membership, a minute to that effect should be made, and he shall be informed thereof.

CONDUCT OF BUSINESS MEETINGS

Friends are earnestly encouraged to conduct their business meetings as in the presence of the Lord, seeking His mind in every decision that must be reached. The time honored method of prayerfully considering a question and settling it by common consent as the meeting is brought into a unite of mind in the Lord is to be preferred to the method of voting. But when in the judgment of the clerk it is deemed advisable to take a vote care should be exercised that only those who are members be permitted to vote. Children of fifteen years or younger are not reckoned as eligible to vote.

Ministers of the gospel laboring in remote localities may with the approval of the Evangelistic and Pastoral Board of the Yearly Meeting open a meeting for worship, in which to gather and shepherd those who have been converted and wish to join in membership with the Friends church. Such meetings are to be reported to the Monthly Meeting most accessible, for their care. Monthly Meetings may receive into membership young children upon application of their parents, one or both of whom are members.

RESTORATION OF MEMBERSHIP

When those who have been disowned, or who have resigned their right to membership, apply again to be restored to membership they may be reinstated in the same manner prescribed for persons requesting to be received into membership; but persons who have been disowned must first make satisfactory acknowledgment to the Monthly Meeting by which they were disowned.

BIRTHRIGHT MEMBERSHIP

We recognize the children of our members as objects of our care, and partakers of the outward privileges of Christian fellowship. Children whose parents are both members at the time of their birth are members; otherwise not. We would however, earnestly remind all that such recognition can not constitute them members of Christ's church. Nothing can effect this but the power of the Holy Spirit, working repentance toward our Lord Jesus Christ. Therefore, let the words of our divine Master have their due place with us all, "Ye must be born again." May all our members become such on the ground of true conversion, and be prepared in their several places to bring forth fruit unto holiness.

CERTIFICATES OF REMOVAL

When Friends have a prospect of removing, they should be careful not to suffer wrong motives to influence their conclusions; and before such steps are taken as may close the way to receiving advice, they are advised to take counsel of some of their experienced Friends on the propriety of the proposed removal, particularly when they propose removing entirely away from Friends. Elders, overseers, or other concerned Friends, when they hear of any inclining to remove, are to consider it their duty, in brotherly love, to counsel them to observe the foregoing advice.

When Friends remove they should have a certificate from the Monthly Meeting of which they are members, recommending them to the Monthly Meeting where they are going to reside, expressive only of their right of membership and settlement of temporal concerns, as the case may require – to be founded on inquiry made by a committee appointed in each case for that purpose; and the committee is not to confine its inquiries to the Monthly Meeting where the persons resides if there be reason to believe that his affairs are not settled in other places.

If the certificate be for an acknowledged minister, it should so state.

It being considered as obviously of importance that such recommendations should take place without unnecessary delay, in order that the individual may come under the early notice and oversight of the meeting within the limits of which he is residing, if the Friend does not himself apply for a certificate within six months from the time of his removal, the Monthly Meeting should forward one for him without such application. This rule applies only in cases where the removal is to meetings within the limits of our own Yearly Meeting.

When a certificate of removal is produced to the meeting to which it is directed, it shall be the duty of that meeting to accept it, unless there be some manifest obstruction; and when accepted, the Friend recommended by it shall be a member of that meeting.

Removal certificates should be forwarded for those under age, who are placed within the limits of another Monthly Meeting.

When a meeting accepts a certificate it is to inform the meeting which issued it of such acceptance.

TREATMENT WITH OFFENDERS, ACKNOWLEDGMENTS AND TESTIMONIES OF DISOWNMENT

When any member transgresses the rules of our discipline, or is guilty of conduct inconsistent with our Christian profession, he should be admonished in the spirit of restoring love. If that be ineffectual the overseers are to acquaint the Meeting of Ministry and Oversight. If its efforts prove unavailing the case shall be forwarded to the Monthly Meeting for further care.

When a case is introduced into the Monthly Meeting it may receive an acknowledgment from the offender, or appoint a committee to labor for his restoration, which is to report of its care. If the same be unavailing, the meeting should proceed to disown him.

If a member remove within the limits of another Monthly Meeting, and has committed an offense before a certificate of removal has been forwarded or accepted, the Monthly Meeting within the limits of which he resides may be requested to treat with him

and report the effect of its care; and if the case require it, a testimony of disownment should be transmitted to that Monthly Meeting for its further service.

When a member comes within the limits of any of our Monthly Meetings without a certificate, and is of disorderly conduct, the overseers are to admonish him in tenderness and love. If the case require it, they shall inform the Monthly Meeting, which shall communicate with the Monthly Meeting of which he is a member, and take the direction of said meeting for treating with him agreeably to our rules.

When an offender resides at too great a distance from any Monthly Meeting to be conveniently visited, the Monthly Meeting may appoint a committee to treat him by writing, and if he neglect or refuse to give satisfaction, or his residence can not be ascertained, he should be disowned, or dropped, taking care to forward such delinquent a copy of the testimony when practicable.

Any member of our church who accepts ordination or official recognition to the station of a minister by any other church or religious group shall be automatically dropped from our membership.

Should the tragic situation anywhere arise that a recorded minister of the Gospel be proven guilty of adultery, fornication or other form of gross immorality, the name of such one shall be erased at once from our list of ministers by the Presiding Clerk of the Yearly Meeting when officially notified by the Evangelistic Pastoral Board or by the Monthly Meeting in which such person holds membership, and such person shall be denied, in the future, the privilege of reinstatement to that position.

In all cases when it can be reasonably done, information should be given to the party before the case is taken to the Monthly Meeting of Ministry and Oversight and before a testimony of disownment is issued by the Monthly Meeting; and with the testimony, information of his right of an appeal must also be given.

If any of our members should join another religious society, or request to be released from membership with us, after the Monthly Meeting has been extended the needful care in endeavoring to ascertain the cause, and laboring for its removal, if he still desired to relinquish his right, or is satisfied with the course he has taken, his request may be granted, and such person be no longer considered a member. Requests to be released should not be entertained from minors or offenders.

When any one inclines to make an acknowledgment he should, if under dealing, prepare the same in writing and show it to the overseers, or the committee in charge, before it is presented to the Monthly Meeting, which should inform him of the result.

Monthly Meetings may also erase from their record of membership names of members who are disloyal to the church, or indifferent as to their privileges of membership. Meetings are to use discretionary case in all such cases.

APPEALS

If any be dissatisfied with the judgment of a Monthly Meeting, they may after a copy of the testimony is offered to them, notify the first or second Monthly Meeting following (but no others) of their intention of appealing to the ensuing Quarterly Meeting, which notification the Monthly Meeting should enter on its minutes, and appoint four or more Friends to attend the Quarterly Meeting with a copy of the proceedings relative to the case, signed by the clerk, to show the reasons whereon the judgment was founded. The Quarterly Meeting is then to refer the same to a committee

of Friends noticing the propriety of any objection made by the applicant against any thus nominated (omitting those of the Monthly Meeting from which the appeal comes) and to confirm or reverse the said judgment as an impartial examination shall appear to be right.

Committees in cases of appeal should make written reports, stating therein the ground upon which their judgment is founded.

Care should be taken by the Quarterly Meeting to notify both the appellant and the Monthly Meeting of its decision in the case.

If the appellant is still dissatisfied with the meeting's decision he may notify the first or second Quarterly Meeting after he receives the notice (but not afterward) of his intention of appealing to the Yearly Meeting. Said Quarterly Meeting after recording such notification, is in like manner to appoint at least three Friends to attend the Yearly Meeting, with copies of the records of both Monthly and Quarterly Meetings in the case, signed by their clerks. Here it is to be finally determined, and notice of the result sent to the Quarterly Meeting from which the appeal came. The Quarterly Meeting shall inform the Monthly Meeting.

When the proceedings of the Monthly Meeting are nullified in consequence of irregular proceedings, said meeting or the overseers should resume the consideration of the offense, if it be such as to require it, and proceed therein according to Disciplinary order.

Notices of appeal are to be forwarded from subordinate to superior meetings on their regular reports.

ARBITRATION

When differences arise between our members we advise that, by mutual concession and condescension, they settle the matter between themselves. If earnest effort in this direction proves unavailing, they are directed to proceed in the following manner: The party who believes himself or herself wronged should take two of the overseers, or other Friends, and in their presence repeat the demand.

If the case be plain and clear in the united judgment of the Friends called upon, they should advise a prompt settlement as justice demands. But if the case appears to be involved in some difficulty, they should advise the parties to choose each a Friend as arbitrators, and those thus chosen should choose another Friend, and to these three the manner in dispute shall be submitted – the litigants binding themselves in writing to abide their award. Arbitrators should attend promptly to the business referred to them, giving the parties a full and fair hearing in the presence of each other, but listening to neither separately; neither should they let their sentiments be known to any until they have come to a clear decision. Where arbitrators are at a loss for the want legal knowledge, they are at liberty to take such counsel at the joint expense of the parties. They should not reject any evidence, nor receive any but in the presence of both parties.

If any of our members shall refuse to settle as advised above he or she should be treated with; and if they do not give satisfaction by complying with the advice of Friends, or with the award, or shall satisfy said Monthly Meeting that the decision is in error, they shall be disowned.

If the Monthly Meeting becomes satisfied that a decision is unjust, prompt measures should be taken to see that justice is done by another arbitration or otherwise.

When the foregoing mode of procedure is impracticable in the judgment of overseers, without loss or injustice to the claimant or those whom he represents, recourse to law is permitted, with the caution that Friends conduct themselves as Christians.

Ministers should not be chosen as arbitrators, lest their service in the gospel be marred thereby. Friends ought to give no just cause for others to go to law with them; but they should carefully comply with their promises and contracts; and when they have reason for objecting to a demand they should show a readiness to settle it between themselves, or submit it to reference.

ENGAGING PASTORS

The Monthly Meeting of Ministry and Oversight shall have oversight of the evangelistic and pastoral work of the ministry and of the religious work of each local meeting. When meetings desire special services on the part of a minister of worker as pastor, the initiative in the arrangement therefor shall be taken by this meeting. They shall submit their proposal to the Meeting of Ministry and Oversight or to the Monthly Meeting for its action, which shall be final.

Any arrangement entered into as above shall continue in force until the close of the pastoral year, unless the pastor shall notify the meeting that he feels that his relation as pastor should cease or the Meeting of Ministry and Oversight is convinced that the service is no longer desired; in which case they shall report their decision to the Monthly Meeting or Preparative Meeting. Unless the case be exceptional the report shall be made three months before the termination of the pastoral relationship. If the said Monthly Meeting of Preparative Meeting approves of the recommendation it shall notify the pastor that his services will be no longer needed.

The Pastoral year is to begin the Ninth month first, and end Eighth month thirty-first.

DUTIES OF THE PASTOR

The pastoral system has come to be the established order in Ohio Yearly Meeting. This relation involves certain responsibilities both on the part of the church and on the part of the pastor.

The church, on her part, owes to the pastor loyalty, cooperation and support. This support may be defined as both spiritual and financial. As leader of the flock the pastor greatly needs the prayers of his people. As one who is set apart for the work of the ministry the pastor must have, unless his work is to be seriously hampered, the financial support of the church. "Even so hath the Lord ordained that they that preach the Gospel should live of the Gospel" (I Cor. 9:14)

The pastor owes to the church and to his Lord the very best service of which he is capable. With the zeal and earnestness becoming his position he is to preach the Word, and do the work of an evangelist. He is to be "instant in season, out of season," to reprove, rebuke, exhort, with all long suffering and doctrine.

As one entrusted with the care of the flock, and as one who must give account of his stewardship, the pastor should be diligent to present every man perfect in Christ. He should bear on his heart a genuine concern for the spiritual well-being of all his members. By making frequent calls in the homes of his membership he will come to know the needs of his people and will seek to minister to those needs with tact and wisdom.

The pastor is to feel the responsibility of leadership in the church. He is responsible for seeing that every phase of its activity is functioning normally and effectively. The pastor is to be considered an ex-officio member of all church committees.

EVANGELISTS

Whenever the need of special evangelistic work shall become apparent the initiative in the engagement of evangelists or workers shall be taken by the Monthly Meeting of Ministry and Oversight, which shall report its plans to the Preparative or Monthly Meeting for final action.

Monthly and Preparative Meetings may appoint an Evangelistic and Pastoral Board, which shall perform the duties outlined above in reference to pastoral and evangelistic services, where in their judgment the work will be better promoted thereby.

The Yearly Meeting Superintendent and the Quarterly Meeting Superintendent of Evangelistic and Pastoral work are recognized as ex-officio members of all meetings of Evangelistic and Pastoral Boards under their care.

ADVICE TO MINISTERS AND ELDERS

Ministers and elders, and those who speak in meeting should avoid unnecessary preambles, or unseasonable additions. They should also avoid delivering prophetic declarations without the most clear and certain convictions of divine authority. They should be careful to begin, proceed and conclude in the life and power which the Holy Spirit alone can confer.

Ministers and elders should give heed to the gifts bestowed upon them as good steward of the manifold grace of God. They should seek to be clothed with the spirit of the Master, that like him, they may be often engaged in prayer, not only in retirement but also in the presence of the people; reverently acknowledging their entire dependence upon Him from whom cometh every good and perfect gift. Prayer should be presented in faith, simplicity and directness, avoiding all unnecessary repetitions, and the too frequent use of the Holy Name. All thanksgiving and praise should be the utterance of a heart filled with a sense of the love of God, and of his willingness to supply all our needs.

Ministers and elders should at all times be careful of each other's reputation, having a tender regard one for the other, and especially for the cause of Christ, and should guard against injuring the service of any, either in or out of meeting.

Ministers and elders should engage daily in reading the Holy Scriptures, prayerfully seeking the right understanding of their contents, under the enlightening influence of the Spirit which gave them forth; and they should be very careful not to misquote or misapply them.

MEETINGS AND WORSHIP

Meetings for Worship are of divine appointment. "Christ is head over all things to his church." "God is a spirit, and they that worship Him must worship Him in spirit and in truth."

To worship God acceptably, the aid of His Spirit must be sought and realized. The words of Christ, "There am I in the midst of them," have a practical signification; He

is in very deed, present with the “two or three” that meet in His name, to direct and bless them in His service. As we reverently and trustingly wait upon Him for the quickenings of the Holy Spirit, we are thus qualified to engage in any vocal service to which He may call us, whether it be preaching, teaching, prayer, or praise.

Realizing that God’s people, in all ages of the world, and especially since the advent of our Lord Jesus Christ, have been in the practice of assembling together for the worship of their great Creator, and that in this worship their souls have been abundantly strengthened and edified, we do esteem it not only a duty, but a blessed privilege, to assemble ourselves before Him, offering the homage of humble and contrite hearts, and seeking to be fed from the bountiful hand of Him who is able to supply all our needs, “according to His riches in glory by Christ Jesus.”

Therefore we exhort and enjoin on all our members diligence in the attendance of all our meetings, and that they should endeavor to impress upon their children the advantage and importance of this most reasonable duty.

MODERATION AND SIMPLICITY

As Christians, our time, money, and strength belong to the Lord. As his stewards we hold them in trust, to use them for his glory. An undue proportion of either should not be given to the clothing of their bodies. The gospel teaches us that we “be not conformed to this world.” The apostle Paul says, “I will that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array.” And Peter is very explicit in his exhortation on this subject. We believe the Lord will direct us if we pray to be made such persons as those “professing godliness with good works” ought to be.

We therefore urge our members that they teach diligently by precept, and exemplify by practice, true Christian simplicity in dress, and that moderation be observed in furnishing our houses and providing for our tables; that in all things Friends may manifest in their habits, speech and deportment that simplicity which the gospel enjoins.

THE FIRST DAY OF THE WEEK

The Lord our God hath set apart the one-seventh part of every week, and sanctified it for purposes of His own glory, and commanded that we should remember and keep it holy.

We, in common with other Christians, observe the first day of the week for public worship, and rest from secular business and manifest thereby humble and grateful acknowledgment of the abundant mercies and favors of our Heavenly Father,

We advise our members to guard against spending their time unprofitably upon that day of the week. Old and young should be careful to set a good example by abstaining from secular business, not allowing the temporal affairs to occupy their minds, thus disqualifying them for the performance of their religious duties. We can claim God’s favor only as we meet His conditions. “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it.

WAR

The crime of war has ever been recognized by Friends, and they have been forward to promote understanding and harmony between classes, races, and political divisions of mankind. Under the intensive propaganda which attends a nation's participation in war, it is easy to compromise our position. We need, therefore, to have a clear understanding of the gospel teaching on the subject. We quote the discipline of New York Yearly Meeting, as follows:

“War results from and encourages the evil passions of the human mind. It conflicts with and is a violation of the principles, precepts, and injunctions of the gospel, which breathes peace on each and good-will toward men. It is entirely incompatible with the commands of our Holy Redeemer, ‘I say unto you, love your enemies, bless them that curse you, do good to them that hate you; and pray for them that despitefully use you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.’

So far mankind are brought under the dominion of the spirit of Christ, wars and fightings must cease; those lusts from which they spring will be subdued, and in place of violence and injustice, the glory of God and the true happiness of men will become the great objects of desire. Thus we believe that the kingdom of our Lord Jesus Christ shall spread and prevail, and that he who is wonderful in working will carry on and perfect his blessed cause of peace and righteousness in the earth.”

A violation of these principles shall be regarded an offense against the good order of our church.

GAMING AND OTHER EVIL INFLUENCES

Friends are fervently exhorted to watch carefully over youth, and others of our church, to prevent them, by affectionate counsel and brotherly admonition, from frequenting theatres, circus shows, horse races, dancing, and other vain amusements; also, from being concerned in lotteries, wagering, or any kind of gambling; its being abundantly obvious that those practices have a tendency to alienate the mind from the truth and lead to destruction and ruin.

If therefore, any of our members fall into any of these practices, and cannot be prevailed upon by private labor to abandon them, they should be treated with as offenders.

Parents and heads of families are exhorted to discourage and prevent, as much as possible, all those under their direction from perusing those pernicious publications written for the purpose of weakening the authority of the Christian religion, or of exciting doubts of the authenticity of the Holy Scriptures and the saving truths declared in them; and also to discourage and suppress the reading of such other publications as have a corrupt influence and tend to lead away from Christ.

If any of our members shall print or publish any writing deemed by the Representative Body unsound of injurious, and contrary to its judgment or advice, such persons should be labored with, and if not willing to acknowledge their wrong, should be disowned.

INTEMPERANCE

In view of the evil effects from the use of intoxicating liquors, whether distilled or fermented, all our members are required to abstain from the use of such beverages, and neither to engage in their manufacture or traffic, nor in any way aid those who are thus engaged, or otherwise directly or indirectly promote the unholy commerce.

If any of our members should indulge in the use of said intoxicants as a beverage, or should any become entangled in the traffic in any way, tender but prompt care should be extended to them, and every reasonable effort made to convince and reclaim them before testifying against them; and if they cannot be convinced and reclaimed, they should be testified against.

TOBACCO

Closely allied to the evil of intemperance is the use of tobacco. It is confessedly injurious to the physical system, debasing to the intellect, and polluting to the body.

Friends are therefore tenderly, but most earnestly, admonished against its use, culture, manufacture, or traffic.

No person dealing in or using tobacco shall be acknowledged as a minister, or appointed to the station of elder or oversees in any of our meetings.

“We are bought with a price.” If we would glorify God in our bodies and our spirits, which are His, we must indeed “cleanse ourselves from all filthiness of the flesh and spirit.”

POOR

“As mercy, compassion and charity are eminently required by the gospel, it is directed that the cases of our members who are in indigent circumstances be duly inspected by the Monthly Meetings in order that advice and relief may be seasonably extended, and assistance afforded them in such occupations as they are capable of pursuing.

To defray the expenses which their support and the education of their children will occasion, the Quarterly Meetings are directed to raise the necessary funds.

Such a need pecuniary aid ought to accept the deliberate advice of their friends, and manifest a becoming disposition to conform to their judgment. When there is an obstinate refusal to conform to such advice, committees are to be governed in the distribution of the intended liberality by a prudent discretion.

When any of our members in indigent circumstances become unmanageable in private families, and Monthly Meetings deem it necessary to place them in public institutions, where by virtue of law, they are partially or wholly supported out of the public fund, our discipline does not require that Friends should refund the amount to the public treasury; but it is our united judgment that the same spirit of Christian love which originated the discipline requiring Friends to care for our poor and afflicted members, requires that Friends be very careful not to unnecessarily place any of them in public institutions. And that they placing of any there should not diminish our care and sympathy for them.” (Minute of 1865 in regard to the poor.)

b. Book of Discipline, Ohio Yearly Meeting, 1968

BOOK OF DISCIPLINE *Of* OHIO YEARLY MEETING *of the* FRIENDS CHURCH

Reprinted with Amendments, by Direction of
the Yearly Meeting Held in 1968

B. DOCTRINE

1. GOD

100. We believe in one wise, omnipotent, and everlasting God, the creator and upholder of all things, visible and invisible; and that the Son and Holy Spirit are, with the Father, one and inseparable divinity, power, and eternity.

2. OUR LORD JESUS CHRIST

101. We believe in Jesus Christ, the beloved and only-begotten Son of God, Who was conceived of the Holy Ghost and born of the Virgin Mary; we believe that in Him we have redemption through His blood, even the forgiveness of sins.

102. We believe in the deity and manhood of the Lord Jesus; that very God and perfect man were joined together in one person; and that His sacrifice of Himself upon the cross was a propitiation and atonement for the sins of the whole world; that the remission of sins which any partake of is only in and by virtue of that most satisfactory sacrifice, and not otherwise; that He died for our offenses and rose again the third day for our justification; that He ascended up into heaven and sitteth at the right hand of God, ever living, our High Priest and Intercessor, and from thence He shall return to judge the world in righteousness at the last day.

3. THE HOLY SPIRIT

103. We believe in the Holy Spirit, not as an impersonal principle or emanation, but in His divine personality, and though distinct from the Father and Son, yet promised by and proceeding from both, with whom He is equal in authority, power, glory, and titles. “The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things” (John 14:26). “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me” (John 15:26). “Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you” (John 16:13, 14, 15). “But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? . . . why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God” (Acts 5:3, 4). “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty” (2 Cor. 3:17). “But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God,” (1 Cor. 2:10, 11). “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen” (2 Cor. 13:14). “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment” (John 16:8). In greater or lesser degree this has been verified in every age and every place. In the work of regeneration He is the direct and almighty agent, as well as witnessbearer to His own work (John 3 and Romans 8:16)

4. THE HOLY SCRIPTURES

105. It has ever been, and still is, the belief of the Friends Church that the Holy scriptures of the Old and New Testament were given by inspiration of God; that, therefore, the declarations contained in them rest on the authority of God Himself, and there can be no appeal from them to any other authority whatsoever; that they are able to make us “wise unto salvation through faith which is in Christ Jesus,” being the appointed means of making known to us the blessed truths of Christianity; that they are the only divinely authorized record of the doctrines which we are bound, as Christians, to believe, and of the moral principles which are to regulate our actions; only such doctrines as are contained in them can be required as articles of faith; that whatsoever any man says or does which is contrary to the Scriptures, though under the profession of the immediate guidance of the Spirit, must be reckoned and accounted as a delusion.

5. SATAN

106. We recognize the existence of the Evil One, “that old serpent which is the Devil, and Satan,” who tempted our first parents to sin, and who through their disobedience wrought the fall of our race; whom our Saviour met and resisted when tempted in the wilderness.

107. Satan has been allowed to disclose the malignity of his character and purpose in the degeneracy of man and all its consequent woes, and in his mighty opposition to the Messiah’s reign in all ages. But his power is limited, and in God’s own time he will be chained and finally “cast into the lake of fire.” (See Genesis 3; Matt. 4:1; Job 1:6).

6. THE FALL OF MAN

108. We believe that man was created in the image of God, capable of understanding and obeying the divine law, and of holding communion with his Maker. Through transgression he fell from this blessed state and lost much of the image of God. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Romans 5:12)

109. But while this is true of the lost condition of man in the fall, sin is not imputed to any until they transgress the divine law, after sufficient capacity has been given to understand it. Hence infants are heirs of grace and partake of the benefits of the sacrifice made for the sins of the world, being saved by the atonement of our Lord and Saviour Jesus Christ. For “as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. . . That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ, our Lord,” (Romans 5:18, 21).

110. We believe there is no principle or quality in the soul of man, innate or otherwise, which, even though rightly used, will ever save a single soul, but that “it pleased God by the foolishness of preaching to save them that believe,” and the Holy Spirit is sent to convince the ungodly of sin, who, upon repentance toward God and faith in Jesus Christ, who died for us, are justified by His blood. And we repudiate the so-called doctrine of “Inner Light,” or the “gift of a portion of the Holy Spirit in the soul of every man,” as dangerous, unsound, and unscriptural.

111. It is against an important perversion of truth that we thus protest, and not for a moment against the true doctrine when declared by Fox, Barclay, or by Gurney, who says: “Our Lord Jesus Christ bestows a measure of the enlightening influence of His Spirit on all.” Now there is a most important difference between this true statement of sound doctrine and the untrue, unscriptural declaration which seems so like it, that there is the “gift of a portion of the Holy Spirit in the soul of every man.” The error consists in identifying the Lord Jesus Himself with the influence He exerts on the mind of man in his fallen condition, which until this influence is withdrawn, remains capable of recognizing and responding to the gospel invitation. In other words, it is to imply that a capacity to receive salvation is a portion of salvation, and that light in the heart from Christ, however dim, is actually Christ Himself.

7. JUSTIFICATION

112. Not by works of righteousness, but by faith in the merits of the atoning blood of the Lord Jesus Christ, are we freely justified; that is, we receive forgiveness of the sins that are past through faith in Jesus Christ, the only propitiation.

113. Justification is thus an act of God's free grace by which the sinner is pardoned and absolved from all guilt, and is accepted and reckoned as righteous by reason of the sanctification of Christ; Who made atonement for our sins, both omission and commission.

114. Repentance and confession of sins is a prerequisite of justification, which also includes regeneration, or the new birth, adoption, and initial sanctification.

8. SANCTIFICATION

115. Entire sanctification implies deliverance from the pollution, nature, and love of sin. To this we are called, "that we might serve him without fear, in holiness and righteousness before him all the days of our life," (Luke 1:74, 75). "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." (I Thess. 5:23, 24).

116. In consecration and faith the baptism with the Holy Ghost and fire is received and this promise fulfilled.

10. GREAT DAY OF JUDGMENT

120. The Scriptures plainly declare that hereafter shall be a great harvest, which is the end of the world, a great day of judgment.

121. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small, and great, stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:11-15).

122. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as shepherd divideth his sheep from the

goats...Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world...Then shall he say also unto them on the left hand he will say, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," (Matt. 25).

123. For God hath committed all judgment unto his Son, Jesus Christ, and He is "Judge of quick and dead". "He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death...And all things shall be subdued unto him; then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

124. Then "shall be brought to pass the saying that is written, Death is swallowed up in victory," (I Cor. 15)

11. WORSHIP

125. True worship is the homage and adoration which the soul of the believer offers to its divine Creator. It is the reverential communion of man with his God, under a sense of his majesty and loving kindness.

126. We believe that the first and most essential qualification for a right and spiritual worship of the Almighty is a deep humiliation and subjection of soul before him. Being thus prepared to hear his voice and being instructed by him, we are made willing to follow the leadings of His Spirit, whether in vocal offerings of prayer, praise and thanksgiving, or in the exercise of secret communion with Him.

13. PRAYER AND PRAISE

129. No duty seems more fully set forth in the Holy Scriptures than that of prayer and praise.

130. The prophets were examples worthy of our imitation. We find Daniel, regardless of the king's decree to the contrary, praying three times a day with his windows open toward Jerusalem.

131. The Psalms are so filled with prayer and praise that the Christian cannot fail to be inspired with the same spirit when reading them with the mind turned to God, as in them it is recorded that whosoever offereth praise glorifieth God.

132. Our Saviour, Who is our example in all holy living was often engaged in prayer to the Father, and lovingly invites us "Ask and it shall be given unto you; seek, and ye shall find; knock and it shall be opened unto you," (Matt 7:7). It is not enough that we desire, but we are to ask, seek, knock, and then we have the promise. He also says to believers: "Whatsoever ye shall ask the Father in my name, He will give it you," (John 16:23).

133. A sense of need being a sufficient incentive to prayer, even the burdened sinner may come boldly to a throne of grace, and seek pardon, looking to the “Lamb of God, which taketh away the sin of the world.”

134. Prayer is essential to our establishment and preservation in Christ Jesus, and to our growth in grace. We regard it important that families daily set apart a portion of time for waiting upon God in prayer and praise.

135. In public worship, we esteem prayer and praise an important part; and encourage all our members to seek to draw near to God in prayer, and glorify him in praise and thanksgiving.

14. MINISTRY

136. As it is the prerogative of the great Head of the Church alone to select and call the ministers of His gospel, so we believe that both the gift and the qualifications to exercise it must be derived from Him and that, as in the primitive church, so now, He confers it on women as well as men. “It shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy” (Acts 2:17). As the gift is freely received so it is to be freely exercised, in simple obedience to God.

137. A clear apprehension of scriptural doctrine and a heart enlarged in love to God and our fellow men, though essential, are not in themselves sufficient for the work. Whatever may be the talents or scriptural knowledge of any, unless there be distinct evidence of a call to the ministry, such cannot be acknowledged. Only power from on high, renewedly furnished, can insure continued usefulness in the gospel ministry.

15. SECOND COMING

138. Jesus solemnly declared, “If I go...I will come again” (John 14:3). We believe also that the words spoken by the “two men...in white apparel” at the time of Christ’s ascension (Acts 1:9-11) are to be taken literally, and that in the fullness of time Jesus will return in power and great glory, and will reign with His saints on earth for a thousand years. (See Revelation 20:4-6). In this connection we believe that there will be a “rapture of the Bride of Christ,” a time when Jesus “comes for His saints,” which will precede the coming of Christ to reign. We believe this is what the Apostle Paul had reference to in his first letter to the Thessalonians. (See 1 Thess. 4:13-18)

C. TESTIMONIES

200. Attendance at Meetings for Worship – Scripture admonishes us not to forsake the assembling of ourselves together (Heb. 10:25). We esteem it not only a duty but a blessed privilege to assemble ourselves before Him, offering the homage of humble and contrite hearts, and seeking to be fed by the ministry of His Holy Word. We exhort and enjoin on all our members diligence in the attendance of all our meetings, and that they

should endeavor to impress upon their children the advantage and importance of this most reasonable duty.

240. Poor - As mercy, compassion, and charity are eminently required by the gospel, it is directed that the cases of our members who are in indigent circumstances be duly inspected by the Monthly Meetings in order that advice and relief may be seasonably extended, and assistance afforded them in such occupations as they are capable of pursuing.

241. Such a need pecuniary aid ought to accept the deliberate advice of their friends, and manifest a becoming disposition to conform to their judgment. When there is an obstinate refusal to conform to such advice, committees are to be governed in the distribution of the intended liberality by a prudent discretion.

245. Schools – Friends are encouraged to manifest intelligent and sympathetic interest in the public schools of their respective communities, to labor by all proper means for the election of suitable members of the Board of Education, and for the employment of teachers of exemplary Christian character.

250. Stewardship – As Christians, our time, money, talents, and strength belong to the Lord. As His stewards we hold them in trust, to use them for His glory. From this principle stem several implications, some of which are treated below.

255. A. THE LORD’S DAY – The Lord our God hath set apart the one-seventh part of every week, and sanctified it for purposes of His own glory, and commanded that we should remember and keep it holy. We, in common with other Christians, observe the first day of the week for public worship, and rest from secular business and manifest thereby humble and grateful acknowledgment of the abundant mercies and favors of our Heavenly Father,

265. D. MODERATION, MODESTY, AND SIMPLICITY – An undue proportion of our time and means should not be given to the clothing of our bodies. Scripture tells us that we “be not conformed to this world.” The apostle Paul says, “I will...that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array” (1 Tim. 2:9). And Peter is very explicit in his exhortation on this subject. We believe the Lord will direct us if we pray to be made such persons as those “professing godliness with good works” ought to be.

266. We therefore urge our members that they teach diligently by precept, and exemplify by practice, true Christian simplicity in dress, and that moderation be observed in furnishing our houses and providing for our tables; that in all things Friends may manifest in their habits, speech, and deportment that simplicity which the gospel enjoins.

285. War – The traditional stand of Quakers on war was expressed by George Fox and eleven other Quakers in 1660 to King Charles II of England: “We utterly deny all outward wars and strife, and fighting with outward weapons, for any end, or under any pretense whatever; and this is our testimony to the whole world. The Spirit of Christ by

which we are guided is not changeable, so as once to command us from a thing of evil, and again move us unto it; and we do certainly know and so testify to the world, that the Spirit of Christ, which leads us unto all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ not for the kingdoms of this world...therefore we cannot learn war anymore.” We support unswervingly the position of those of our members who refuse to bear arms for conscience sake and call upon all to labor for peace.

288. Patriotism – As members of a historic peace church we love our country and sincerely work for its highest welfare. True love for our country does not mean a hatred of others. It is our conviction that only the application of the principles of peace, love, justice, liberty, and international goodwill make for the highest welfare of our country; and the highest welfare of our country must harmonize with the highest welfare of humanity everywhere. Our faith is in security through love, protection through goodwill; and for such we are willing to make the necessary sacrifice. We are opposed to war as a method of settling disputes because it is unchristian, destructive of our highest values, and sows the seed of future wars. We feel that we are true patriots because we build upon the eternal principles of right which are the only foundation of stable government in our world community.

290. Oaths – Our testimony against oaths is based upon the following positive injunction of Scripture, viz: “Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God’s throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communication be, Yea yea; Nay, nay: for whatsoever is more than these cometh of evil” (Matt. 5:33-37). This testimony we also find was emphatically enjoined upon his Christian brethren by the apostle James. “But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation” (James 5:12). We recognize no double standard as would make one more truthful upon oath than at other times but regard speaking truth as binding upon the Christian at all times.

291. Believing therefore, as we do, that no argument can invalidate a prohibition thus clear and positive, we are bound religiously to regard it. We feel grateful for the continuance of that indulgence by civil authorities by which our affirmations are accepted. Let us evince our sincerity in relation to this testimony by faithfully maintaining it.

305. Amusements – Friends are fervently exhorted to watch carefully over the youth, and others of our church, to prevent them, by affectionate counsel and brotherly admonition, from attending movies and theatricals of a demoralizing nature, dancing, and other defiling amusements; also, from being concerned in lotteries, wagering, or any kind of gambling; it being abundantly obvious that those practices have a tendency to alienate the mind from the truth and lead to destruction and ruin.

306. Parents and heads of families are exhorted to discourage and prevent, as much as possible, all those under their direction from perusing those pernicious publications written for the purpose of weakening the authority of the Christian religion, or of exciting doubts of the authenticity of the Holy Scriptures and the saving truths declared in them; and also to discourage and suppress the reading of such other publications as have a corrupt influence and tend to lead away from Christ.

307. While we recognize the blessings that may come through the radio and television, we are also aware of the dissipating and corrupting influences of many programs that come over the air. Friends are admonished to guard against unwholesome and demoralizing programs which militate against spiritual interests and war against the soul.

310. Intemperance - In view of the evil effects from the use of intoxicating liquors, all our members are required to abstain from the use of such beverages, and neither to engage in their manufacture or traffic, nor in any way aid those who are thus engaged, or otherwise directly or indirectly promote the unholy commerce.

311. Closely allied to the evil of intemperance is the use of tobacco. It is confessedly injurious to the physical system, debasing to the intellect, and polluting to the body. Friends are therefore tenderly, but most earnestly, admonished against its use, culture, manufacture, nor traffic. We are "bought with a price." If we would glorify God in our bodies and our spirits, which are His, we must indeed "cleanse ourselves from all filthiness of the flesh and spirit."

312. All use of and traffic in narcotic drugs other than for medicinal purposes on prescription of a reliable physician is forbidden to our members.

315. Doctrinal Protests – We have fine evangelical fellowship with bodies of Christians with whom we must nevertheless differ in the following points:

316. We feel that the speaking in other tongues which occurred on the day of Pentecost and on subsequent New Testament occasions was not necessarily meant for permanent use in the Christian Church and does not constitute an essential sign of the baptism of the Holy Spirit.

317. We agree that while all healing is divine there is still an occasional activity of God in this area which is unusual and even miraculous. Nevertheless we do not believe that it is God's will to heal every illness by miraculous intervention, and we particularly protest that view of divine healing which sees it as a part of the atonement as universally available as is the forgiveness of sins. We urge our members to be careful of the loss of faith involved where one feels that the presence of illness proves spiritual guilt or failure. On the other hand, we acknowledge that we have not availed ourselves as we ought of the "prayer of faith" which will heal the sick.

318. We understand that the security of the believer, even for eternity, is indicated in God's Word and witnessed by the Holy Spirit to the individual, but we do not hold this to be unconditional. As repentance and faith are the human conditions of acceptance of God's free offer of salvation, so obedience and faith are requisite to persistence in grace.

319. Our access to God is through Jesus Christ and His Holy Spirit, and therefore all traffic in spiritist mediums, fortune tellers, necromancy, and the like is evil and dishonoring to our Lord. Our members are warned to avoid all such.

903. Duties of the Pastor – The pastoral system has come to be the established order in Ohio Yearly Meeting. This relation involves certain responsibilities both on the part of the church and on the part of the pastor.

The church, on her part, owes to the pastor loyalty, cooperation and support. This support may be defined as both spiritual and financial. As leader of the flock the pastor greatly needs the prayers of his people. As one who is set apart for the work of the ministry the pastor must have, unless his work is to be seriously hampered, the financial support of the church. "Even so hath the Lord ordained that they that preach the gospel should live of the Gospel" (I Cor. 9:14)

The pastor owes to the church and to his Lord the very best service of which he is capable. With the zeal and earnestness becoming his position he is to preach the Word, and do the work of an evangelist. He is to be "instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine."

As one entrusted with the care of the flock, and as one who must give account of his stewardship, the pastor should be diligent to present every man perfect in Christ. He should bear on his heart a genuine concern for the spiritual well-being of all his members. By making frequent calls in the homes of his membership he will come to know the needs of his people and will seek to minister to those needs with tact and wisdom.

The pastor is to feel the responsibility of leadership in the church. He is responsible for seeing that every phase of its activity is functioning normally and effectively. The pastor is to be considered an ex-officio member of all church committees.

905. Evangelists - Whenever the need of special evangelistic work shall become apparent the initiative in the engagement of evangelists or workers shall be taken by the Monthly Meeting of Ministry and Oversight, which shall report its plans to the Monthly Meeting for final action. No evangelist is to be employed who is not approved by the E. P. & E. Board.

FAITH AND PRACTICE

The Book of Discipline

The Evangelical Friends Church Eastern Region

1990 Revision

GOD

20 We believe in one eternal, omnipresent unchanging, personal God; perfect in holiness, wisdom, love, power, and justice without preceding cause or beginning; creator and preserver of all things, visible and invisible.

21 He exists as one divine being and yet as a trinity of three distinct persons, identical, inseparable, and equal in divinity, power and eternity: God the Father, God the Son, and God the Holy Spirit.

22 God revealed Himself in the past in many and various ways, though supremely in the person of Jesus Christ. He continues to reveal Himself today through His creation, the Holy Scriptures and the workings of the Holy Spirit in the hearts of people.

23 He alone is worthy of our worship, honor praise, and thanksgiving, now and forevermore.

24 We believe that Jesus Christ, the Word who was with God and was God, is the only begotten Son of God. He was conceived by the Holy Spirit and born of the virgin Mary; and is the express image of the invisible God. He combines within Himself both the divine nature of God and human nature in one perfect indivisible personality, the God-man.

25 He lived and suffered in the world to show the Way of Life. He was crucified and died as the atonement for the sin of the whole world, making the only provision whereby people can find forgiveness of sins and cleansing from all unrighteousness.

26 He died in our place and rose again the third day for our justification; He ascended into heaven and sits at the right hand of God, ever living as our only mediator and High Priest making intercession for us, and from there will return again to receive His church into Himself and to judge the world in righteousness.

THE HOLY SPIRIT

27 We believe in the Holy Spirit, not as an impersonal principle or influence, but as a divine person, and though distinct from the Father and Son, proceeding from both, with whom He is equal in authority, power, glory, and titles.

28 He is the divine agent in conviction of sin, regeneration, sanctification and the believers' assurance.

29 He is given as an indwelling Presence to every believer to be a teacher, guide, and source of comfort. He purifies the heart of the believer and imparts at His own choosing spiritual gifts for service and the building up of the Body of Christ. He produces in believers the fruit of the Spirit so that they may conform to the image of Christ.

JESUS CHRIST

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HOLY SCRIPTURE

30 With early Friends, we believe that all Scripture both of the Old and New Testaments is given by inspiration of God, without error in all that it affirms and is the only infallible rule of faith and practice. It is fully authoritative and trustworthy, fully sufficient for all believers now and always, and profitable for teaching, reproof, correction, and training in righteousness.

31 Thus, the declarations contained in it rest on the authority of God Himself, and there can be no appeal from them to any other authority whatever. They are the only divinely authorized record of the doctrines which we are bound as Christians to believe, and of the moral principles which are to regulate our behavior. Only such doctrines as are contained in the Scripture can be regarded as Article of Faith. The Holy Spirit, who inspired the Scripture, must ever be its true interpreter. Whatever any person says or does which is contrary to the Scripture, though under profession of the guidance of the Spirit must be reckoned and accounted a delusion.

32 The Scripture demands of believers complete obedience and is made increasingly open to those who study and obey it.

HUMANITY

37 THE CREATION: We believe that by a definite act God created man and woman in His own image, holy and capable of knowing and obeying God's will, in order to glorify God and enjoy His fellowship forever.

38 THE FALL: We believe that Adam and Eve fell from this original state by a voluntary act of disobedience thus suffering the immediate loss of a perfect relationship to God and making self the center of their lives. By this act, they suffered spiritual death, and sin entered the world and death by sin, so that death passed upon all.

39 We further believe that as a consequence of the fall, all people are born with a nature which is thoroughly sinful and not subject to the law of God, so that only through the operation of the grace of God can they repent and call upon Him. However, by God's grace infants are not under condemnation but are heirs of salvation.

SALVATION

40 We believe that by the grace of our Lord Jesus Christ, through the direct and immediate agency of the Holy Spirit, persons may be reconciled to God and recovered from the fallen state through justification, regeneration, sanctification and ultimately the resurrection of the body.

41 JUSTIFICATION: In response to sinners' repentance, surrender of themselves, and sincere faith in the power and sufficiency of Jesus' atoning death and shed blood, God pardons them from past sins and declares them righteous, not for anything they have done but because of the obedience and atoning death of Christ.

42 REGENERATION: In response to sinners' repentance, surrender of themselves, and sincere faith in the power and sufficiency of Jesus' atoning death and shed blood, God also by His gracious power makes them new creatures. By the Holy Spirit they are born again into the family of God to a new life of love to God and to people. Their minds are enlightened to understand His truth, and their wills are renewed to do His will, as He begins to conform them to His image. The evidence of this regeneration of the believer is the fruit of the Spirit.

43 SANCTIFICATION: We believe that children of God at the moment of their conversion do receive the Holy Spirit. As they trust in Him and obey His will, they manifest more and more of the fruit of the Spirit and conform more and more to the likeness of God and thus are being continuously sanctified.

44 It is also the will of God that believers receive the fullness of the Spirit which He will graciously grant in response to their full consecration to His will and their faith in Christ's promises and in His atoning death. Sanctification is thus a process in which the Holy Spirit continuously disciplines the believer into paths of holiness and an act in which He cleanses the heart from an imperfect relationship and state.

45 We further believe that the fullness of the Holy Spirit does not make believers incapable of choosing to sin, nor even from completely falling away from God, yet it so cleanses and empowers them as to enable them to have victory over sin, to endeavor fully to love God and people, and to witness to the living Christ.

LAST THINGS

49 We believe that upon death the mortal body returns to the dust from which it came. The spirits of the righteous will experience joy and life in the presence of God, but the unrighteous will be separated from His presence in the darkness and torment of their evil.

50 We believe in the literal and personal return of the Lord Jesus Christ to this earth at a time not revealed. At His return the righteous dead will be raised and the righteous living will be changed to their glorification in bodies like their Lord's glorious resurrected body -- bodies which they possessed in earthly life but now with glorified heavenly qualities. The unrighteous will also be resurrected for the final judgment.

51 We believe that Christ will consummate His kingdom over all people and nations by His final triumph over Satan.

52 We believe that the Lord Jesus Christ will finally judge all persons for their belief in Him as demonstrated by commitment of their lives to the way of the cross the lost to everlasting punishment, the redeemed to eternal blessing and life.

III. TESTIMONIES

Along with the statement of basic doctrines, The Evangelical Friends Church - Eastern Region presents this statement of testimonies as to its understanding of daily Christian life, as taught in the Scriptures. They are arranged in six sections: Sacred Worship, Christian Living, The Christian Family, Christian Service, The Christian Relationship to Government and Society, and certain Current Issues.

SACRED WORSHIP

A. Prayer and Praise

60 No practice in Christian living is more often spoken of in the Scripture than prayer and praise both as duty and as privilege. The Bible gives examples of and instruction in these practices. In the Old Testament Daniel is an outstanding example in that despite the king's decree to the contrary, he faithfully and openly prayed to God three times a day. The Psalms are filled with prayer and praise to God. Reading them, the Christian learns of the rich rewards from such practices. Our Savior, the Lord Jesus Christ, as our sure example in holy living often gave Himself to prayer and praise. He also often instructed His disciples, and thus Christians of all generations, to pray faithfully and to expect God's answer (Matthew 7:7; John 16:23; James 5:16b).

61 A sense of need is a sufficient call to prayer. Hence burdened sinners may come boldly to the throne of grace and find a welcoming Father from whom they can obtain forgiveness. Similarly burdened Christians can find in prayer the assurance of God's love and relief from their burdens as they cast all their cares on the Lord (I Peter 5:7).

62 Prayer is the life breath of Christian living and gives the Christian unbroken access to the Heavenly Father. It is thus essential for the maintenance and development of the Christian life. We believe that families within our fellowship should set apart each day a time for collective prayer, Bible reading and praise; and that in our public services of worship we should give importance to prayer and praise.

B. Christian Worship

63 Worship is a privilege of the Christian. It is a spiritual experience in which believers give themselves to communion and fellowship with the Heavenly Father, a time when they consciously feel and give adoration and love and gratitude to God. It is a time of reverent coming before the Almighty God as children of His by grace.

64 The first preparation for profitable worship is a humble spirit which recognizes the grace of God in giving us this privilege. Equally important is a contrite spirit which is submissive to His lordship and superior will for our daily living. When these attitudes prevail, worship is full of meaning and reward (Psalm 51:17).

65 The service of worship will usually include times of prayer, praise, and preaching. During public worship services we should also allow frequent times for reflection, meditation, and decision.

66 Inasmuch as public worship aids Christians to grow in grace, it is the focal point of the church's local ministry. Since it is a testimony to the surrounding community of the importance of worshipping God, members should attend the services of their congregation regularly and faithfully. They should impress upon their children the same religious practice, believing that thus they will aid in leading their children to salvation and to the worship of God.

67 From the beginning of His earthly life (Matt. 2:2) and throughout the ages of time (Rev. 4:10-11), the Lord Jesus Christ has been, is, and will be the object of worship. We make Him the center of our worship, and delight in collectively and personally giving Him praise and adoration as God. Without His presence, through the Holy Spirit, our worship would not have either meaning or depth.

C. The Ordinances

68 When Jesus had His last supper with His disciples He made statements which have at times been interpreted (1) as calling for a perpetual new testament observance or (2) as a new meaning for the Passover meal which they were partaking of together. The unleavened bread was to represent His body about to be broken for them and the wine, the blood which He was about to shed. The early church and most Christians to this day have taken the first interpretation.

69 Friends, impressed with the abuses which had grown up about the use of water in Christian baptism, and which substituted the outward for the inner spiritual reality (an abuse which persists to this day) placed their emphasis upon the spiritual content and let the outward symbols fall into disuse. But in 1886 Ohio Yearly Meeting (EFC-ER) felt constrained to grant liberty concerning the use or non-use of the outward elements of bread and wine in communion and of water in Christian baptism while cautioning against any failure to achieve real spiritual sharing in the death of Christ and in the baptism of the

Holy Spirit. We caution also against the too frequent use of the symbols lest familiarity breed contempt.

70 Each of our congregations may arrange services, perhaps in special meetings rather than in the regular worship service, for baptism and communion upon the request of members, while treating tenderly the consciences of those who protest the use of outward symbols. If a pastor feels a conviction against administering the ordinances, the services of another pastor may be enlisted in the observance. In all such services it should be abundantly clear to all the congregation that Friends have the right to abstain from as well as to participate in the observance. In these services it should also be clear that the observances are only symbols of an inward spiritual experience.

A. Moderation and Modesty

73 Because the pressures to follow a style of life like that of the non-Christian society are so great upon Christians, Friends insist that our citizenship is not of this world. The New Testament command, "Be not conformed to this world," (Romans 12:2) reminds us that in our living we must take care that our dress be modest and decent in every way. We must also take care that we not be seduced by the attractions and abundance of earthly goods and thus fall into covetousness. In the furnishing of our homes, in the providing for our tables, in the accumulation of material things -- in every way we should show our conviction that the fashion of life of this world is not that of the Christian.

B. Schools

105 Friends should take real interest in the educational programs affecting their children and all children of our communities. We should work for the election of suitable members of the boards of education, the employment of teachers of Christian character and example, and the development of educational programs which consider the influence of their contents and activities on the children involved.

D. War and Peace

108 During the first 300 years of the Christian church its members abstained from military service as being a violation of the teachings of Christ. This attitude changed only when Constantine made Christianity the state religion and introduced the notion that it was right to fight in support of an officially Christian government. Since that time there has been division in the practice of Christians as to the support of war.

109 Friends renewed the testimony of the primitive church against war. George Fox said that he "lived in the virtue of that life and power that took away the occasion for all wars" and with eleven other Friends in 1660 declared publicly to King Charles II that "We utterly deny all outward wars and strife, and fighting with outward weapons, for any end, or under any pretense whatever; and this is our testimony to the whole world -- that the Spirit of Christ, which leads us into all truth, will never move us to fight and war

neither for the Kingdom of Christ nor for the kingdoms of this world -- therefore, we cannot learn war anymore." Standing upon this conviction, many Friends suffered imprisonment, cruelty, and death rather than violate their conscience.

110 In the matter of war, as in many other areas, the Christian is caught in a tension between the Scriptural command to "be subject to the governing authorities" (Romans 13:1) on the one hand and the conviction on the other hand that "we must obey God rather than men." (Acts 5:29) Even among Friends this has led to differing convictions as to how these commands shall be applied in specific situations. We respect individual conscience and surround our members with loving care whether they for Christ's sake refuse military service or feel obligated to serve in some capacity in the armed forces.

111 This liberty is not to be interpreted as any softening of our firm conviction that war is wrong as a method of settling disputes, being unchristian, destructive of our highest values and productive of the seeds of future wars. We therefore, as a church, unequivocally support young Friends who as conscientious objectors to war refuse military service. And we are concerned to find alternative solutions based upon justice and righteousness for all peoples, and are deeply moved to participate in the new calls to peacemaking which are being sounded in our day.

CERTAIN CURRENT ISSUES

114 Friends desire to state their beliefs with regard to certain issues, beliefs and practices which are currently of concern to the church.

A. Stewardship of the Earth and its Resources

115 Friends believe that when God in the beginning gave people dominion over the earth He did not grant the license to do whatever they might wish with its riches, but that rather He made people the stewards of what was and remains God's by creation and rulership. People therefore are permitted the use of the earth and its resources, but as stewards they must use them wisely, carefully, and as under the eye of their owner. Unplanned increase of population and wasteful and destructive use of the earth's resources to support an extravagant style of life while others must exist in poverty and squalor is contrary to the Scriptures (I John 3:17). Consequently, both in our own practice and in what we urge upon the governments of the world, Friends should be conscientious examples of acceptable stewardship.

B. Abortion

116 Friends believe that all life is a gift of God (Gen. 2:7; Job 33:4); therefore when the matter of an abortion is being considered, neither the life of the mother nor of the unborn child is to be lightly treated. We hold that abortion on demand or for reasons of personal convenience, social adjustment, or economic advantage is morally wrong.

C. Homosexuality

117. Friends are firm in the conviction that the Scriptures make abundantly clear the sinfulness of all homosexual and deviant sexual acts (Romans 1; I Cor. 6). We believe that homosexual tendencies may be overcome by the grace of God. We also believe that forgiveness for deviant acts may be obtained by sincere repentance and faith in Christ.

D. Pornography

118 Since pornographic materials promote and propagate a lifestyle that includes activities which are condemned by God's Word and tempt viewers to commit the sin of lust (Matt. 5:27-28; Rom. 13:14; II Peter 2:14, 18-19), Friends therefore are urged to carefully avoid exposure to such materials.

Because of our responsibility as Christian citizens (Matt. 5:13; Prov. 14:34) and in view of the evil, exploitative, and destructive effects of pornography on individuals, families, and our society, Friends are encouraged to prayerfully and boldly oppose the production and distribution of pornographic materials in their local communities, as well as at the state and national levels (Eph. 5:11).

123 1) Security of the Believer

Friends believe that the security of the believer, even for eternity, is indicated in God's Word and witnessed to by the Holy Spirit to the individual, but we do not hold this security to be unconditional. As repentance and faith are the human conditions of acceptance of God's free offer of salvation, so obedience and faith are necessary to continuance in that salvation (Heb. 5:9; I John 2:4).

124 2) Healing

We believe that while all healing is divine there are still instances of healing which must be considered so unusual as to be miraculous. Nevertheless we do not believe that it is God's will to heal every illness by miraculous intervention, and we particularly reject that view of divine healing which sees it as a part of the atonement which is as universally available as is the forgiveness of sins. We fear the loss of faith which may result from the belief that the presence of illness proves spiritual guilt or failure. On the other hand, we acknowledge that we have not always availed ourselves as we ought of the prayer of faith which will secure the healing of the sick.

125. 3) Glossalalia (Speaking in tongues)

While there are differences of interpretation among our members of the Scriptures which speak glossalalia as there are among other Christians, both as to whether the term refers to actual languages or to ecstatic utterances, and as to whether this is a valid gift for our time, we are nevertheless agreed as to the following points:

a. The will of God as revealed in the Scriptures is our conformity to His holy character as manifested in a holy life. All spiritual experiences, gifts and fruit of the Spirit are means to that end. (Rom. 8:29)

b. "Speaking in tongues" should not be regarded as a necessary sign of the fullness or baptism with the Spirit. (I Cor. 12: 8-10)

c. "Speaking in tongues" should not be made an occasion of division or strife among us. (Gal. 5:22)

d. In order to maintain unity in spite of our differences we must practice mutual submission. We must be willing to voluntarily give up certain freedoms in order to avoid becoming a stumbling block to those for whom Christ died, as the Apostle Paul demonstrated in I Corinthians 8. We therefore agree for the present for all our churches that on the one hand we should not forbid the use of tongues in private devotion, and that on the other hand we should voluntarily forego the use of tongues in our public services.

We are waiting in submission to the leading of the Spirit Himself and in love toward one another for that time when under His leading we can speak unitedly on this matter.

235 Disownment

236 When any member transgresses the rules of the Discipline, or is guilty of conduct inconsistent with our Christian profession, that member should be admonished in the spirit of restoring love. The Overseers have special responsibility in this area.

237 Should efforts at restoration of members be resisted, and should the violations be of such character as to bring reproach or scandal to the name of Christ and of the Church, the Commission on Spiritual Life may report the matter to the Administrative Council. If the offending member so desires, a full hearing of the case may be held. The Council may recommend disownment to the next Congregational Meeting, if in its judgment the case warrants such action.

527 Duties of the Pastor

528 The gifts and the duties of a pastor largely lie in three areas: the preaching of the Word, the pastoral care of the flock, and the exercise of leadership in administration.

529 The preaching of the Word must grow out of a well- trained understanding of the Word, reception to its authority, understanding of the principles of interpretation, and faithful and disciplined reading and study of the Scriptures. This is a matter of gift and inspiration and of disciplined study. No pastor can function without both. In preaching, the pastor must not only be faithful to the meaning of Scripture, but relevant to the needs of the congregation. Preaching, whether evangelistic or teaching in character, must always be aimed at a verdict: acceptance of salvation, obedience in discipleship, or taking steps toward maturity and Christlikeness.

530 The shepherding of souls requires, in addition to a teaching ministry, close personal contact with the people, which will involve counseling at home or office and

calls in hospitals and homes in order to know the needs of people and how to serve them effectively. To this end, the pastor should maintain regular and announced office hours and regular hours for calling.

531 Pastoral reports to the Administrative Council and to Congregational Meetings should give a specific accounting of activity in the foregoing areas.

532 As an ex-officio member of all commissions and committees, the Pastor is expected to be a leader and administrator. This too is a gift of the Spirit and a calling of God. The meaning of administrative leadership is clearer when the following elements are recognized as some of its essential phases:

--Vision for advance

--The ability to inspire confidence and to carry the membership along in unity toward the vision

--A sense of priorities as well as of integration of the programs of the church in order to keep them in balance

--The ability to inspire volunteer workers to fulfill their assigned tasks

--The ability to organize work efficiently

--A sense of the difference between the setting of a policy and programs (which is a function of the congregation) and its administrative implementation (which is the responsibility of the Pastor and the Administrative Council).

533 The Pastor is encouraged to keep before the people the doctrines, testimonies, and history of the Friends Church through preaching, teaching, and membership classes.

534 In addition to the foregoing functions and duties of a pastor, it is also imperative to be an example to the flock by carrying a genuine concern for the spiritual well-being of all the members. The Pastor must give an example of zeal, godliness, transparent honesty, living above reproach, purity temperance in all things, dignity, gentleness and self-sacrifice. (See I Timothy 3:1-7)

536 The Pastor is encouraged to use the concept of the Enabling Ministry, seeking to train and use lay leadership wherever possible.

FAITH AND PRACTICE

The Book of Discipline

The Evangelical Friends Church Eastern Region

2000 Revision

DOCTRINE

The Evangelical Friends Church – Eastern Region presents its Statement of Doctrine in the following Statement of Faith.

100 God

101 We believe in one eternal, omnipresent, unchanging, personal God; perfect in holiness, wisdom, love, power, and justice without preceding cause or beginning, creator and preserver of all things, visible and invisible.

102 He exists as one divine being and yet as a trinity of three distinct persons, identical, inseparable, and equal in divinity, power, and eternity: God the Father, God the Son, and God the Holy Spirit.

103 God revealed Himself in the past in many and various ways, though supremely in the person of Jesus Christ. He continues to reveal Himself today through His creation, the Holy Scriptures, and the workings of the Holy Spirit in the hearts of people.

104 He alone is worthy of our worship, honor, praise and thanksgiving, now and forevermore.

110 JESUS CHRIST

111 We believe that Jesus Christ, the Word who was with God and was God, is the only begotten Son of God. He was conceived by the Holy Spirit and born of the Virgin Mary and is the express image of the invisible God. He combines within Himself both the divine nature of God and human nature in one perfect indivisible personality, the God-man.

112 He lived and suffered in the world to show the Way of Life. He was crucified and died as the atonement for the sin of the whole world, making the only provision whereby people can find forgiveness of sins and cleansing from all unrighteousness.

113 He died in our place and raised the third day for our justification; He ascended into heaven and sits at the right hand of God, ever living as our only mediator and High Priest making intercession for us, and from there will return again to receive His church into Himself and to judge the world in righteousness.

120 THE HOLY SPIRIT

121 We believe in the Holy Spirit, not as an impersonal principle or influence, but as a divine person, and though distinct from the Father and Son, processing from both, with whom He is equal in authority, power, glory, and titles.

122 He is the divine agent in conviction of sin, regeneration, sanctification, and the believers' assurance.

123 He is given as an indwelling Presence to every believer to be a teacher, guide, and source of comfort. He purifies the heart of the believer and imparts at His own choosing spiritual gifts for service and the building up of the body of Christ. He produces in believers the fruit of the Spirit so that they may conform to the image of Christ.

130 HOLY SCRIPTURE

131 As with early Friends, we believe that all Scripture, both of the Old and New Testaments, is given by inspiration of God, without error in all that it affirms, and is the only infallible rule of faith and practice. It is fully authoritative and trustworthy, fully sufficient for all believers now and always, and profitable for teaching, reproof, correction, and training in righteousness.

132 Thus the declarations contained in it rest on the authority of God Himself, and there can be no appeal from them to any other authority whatsoever. They are the only divinely authorized record of the doctrines which we are bound as Christians to believe, and of the moral principles which are to regulate our behavior. Only such doctrines as

are contained the Scripture can be regarded as Articles of Faith. The Holy Spirit, who inspired the Scripture, must ever be its true interpreter. Whatever any person says or does which is contrary to the Scripture, though under profession of the immediate guidance of the Spirit, must be reckoned and accounted a delusion.

133 The Scripture demands of believers complete obedience and is made increasingly open to those who study and obey it.

170 SALVATION

171 We believe that by the grace of our Lord Jesus Christ through the direct and immediate agency of the Holy Spirit, persons may be reconciled to God and recovered from their fallen state through justification, regeneration, sanctification, and ultimately the resurrection of the body.

172 Justification: In response to sinner's repentance, surrender of themselves, and sincere faith in the power and sufficiency of Jesus' atoning death and shed blood, God pardons them from past sins and declares them righteous, not for anything they have done but because of the obedience and atoning death of Christ.

173 Regeneration: In response to sinners' repentance, surrender of themselves, and sincere faith in the power and sufficiency of Jesus' atoning death and shed blood, God also by His gracious power makes them new creatures. By the Holy Spirit they are born again into the family of God to a new life of love to God and to people. Their minds are enlightened to understand His truth, and their wills are renewed to do His will, as He begins to confirm them to His image. The evidence of this regeneration of the believer is the fruit of the Spirit.

174 Sanctification: We believe that children of God at the moment of their conversion do receive the Holy Spirit. As they trust in Him and obey His will, they manifest more and more of the fruit of the Spirit, conform more and more to the likeness of God, and thus are being continuously sanctified.

175 It is also the will of God that believers receive the fullness of the Spirit, which He will graciously grant in response to their full consecration to His will and their faith in Christ's promises and in His atoning death. Sanctification is thus a process in which the Holy Spirit continuously disciplines the believer into paths of holiness and an act in which He cleanses the heart from an imperfect relationship and state.

176 We further believe that the fullness of the Holy Spirit does not make believers incapable of choosing to sin, nor even from completely falling away from God, yet it so cleanses and empowers them as to enable them to have victory over sin, to endeavor fully to love God and people, and to witness to the living Christ.

180 THE CHURCH

181 We believe that the church is made up of all those from the apostles until now, both the triumphant dead and the living, who through response to God's gracious offer of salvation by repentance of their sins and faith in the Lord Jesus Christ as their Savior have been born again as new creatures in Christ. This church is spiritual in nature, universal in scope, holy in character, and redemptive in its life and purpose.

182 Its purposes are to make disciples of all nations by its witness to the grace and love of God and to live as a loving fellowship who build up one another in the grace knowledge of God.

183 The church accomplishes these purposes by its existence as particular local congregations gathered out of the world and as associations of congregations in larger organizations under the leadership and service of those called and gifted to such service. It worships in prayer, thanksgiving, and song; diligently studies the Word of God; witnesses to and proclaims the gospel of God's Son; exercises the gifts of the Spirit; administers discipline; and performs works of blessing and service both physical and spiritual to its members and to all in need.

190 LAST THINGS

191 We believe that upon death the mortal body returns to the dust from which it came. The spirits of the righteous will experience joy and life in the presence of God, but the unrighteous will be separated from His presence in the darkness and torment of their evil.

192 We believe in the literal and personal return of the Lord Jesus Christ to this earth at a time not revealed. At His return the righteous dead will be raised and the righteous living will be changed to their glorification in bodies like their Lord's glorious resurrected body – bodies which they possessed in earthly life but now with glorified, heavenly qualities. The unrighteous will also be resurrected for the final judgment.

193 We believe that Christ will consummate His kingdom over all people and nations by His final triumph over Satan.

194 We believe that the Lord Jesus Christ will finally judge all persons of their belief in Him as demonstrated by commitment of their lives to the way of the cross; the lost to everlasting punishment and the redeemed to eternal blessing and life.

TESTIMONIES

250 SACRED WORSHIP

252 No practice in Christian living is more often spoken of in the Scripture than prayer and praise both as duty and as privilege. The Bible gives examples of and

instruction in these practices. In the Old Testament, Daniel is an outstanding example in that, despite the king's decree to the contrary, he faithfully and openly prayed to God three times a day. The Psalms are filled with prayer and praise to God. Reading them, the Christian learns of the rich rewards from such practices. Our Savior, the Lord Jesus Christ, as our sure example in holy living, often gave Himself to prayer and praise. He also often instructed His disciples, and thus Christians of all generations to pray faithfully and to expect God's answer. (Matt 7:7; John 16:23-24; James 5:16b).

253 A sense of need being a sufficient call to prayer. Burdened sinners may come boldly to a throne of grace and find a welcoming Father from whom they can obtain forgiveness. Similarly burdened Christians can find in prayer the assurance of God's love and relief from their burdens as they cast all their cares on the Lord (I Peter 5:7).

254 Prayer is the life-breath of Christian living and gives the Christian unbroken access to the Heavenly Father. It is thus essential for the maintenance and development of the Christian life. We believe that families within our fellowship should set apart a time for collective prayer each day, Bible reading and praise; and that in our public services of worship, we should give importance to prayer and praise.

255 Christian Worship

256 Worship is a privilege of the Christian. It is a spiritual experience in which believers give themselves to communion and fellowship with the Heavenly Father, a time when they consciously feel and give adoration, love and gratitude to God. It is a time of reverent coming before the Almighty God as children of His by grace.

257 The first preparation for profitable worship is a humble spirit, which recognized the grace of God in giving us this privilege. Equally important is a contrite spirit, which is submissive to His lordship, and superior will for our daily living. When these attitudes prevail, worship is full of meaning and reward (Psalm 51:17).

258 The service of worship will usually include times of prayer, praise, and preaching. During public worship services we should also allow frequent times for reflection, meditation, and decision.

259 Inasmuch as public worship aids Christians to grow in grace, it is the focal point of the church's local ministry. Since it is a testimony to the surrounding community of the importance of worshiping God, members should attend the services of their congregation regularly and faithfully. They should impress upon their children the same religious practice, believing that they will aid in leading their children to salvation and to the worship of God.

260 From the beginning of His earthy life (Matthew 2:1-2) and throughout the ages of time (Revelation 4:10-11), the Lord Jesus Christ has been, is, and will be the object of worship. We make Him the center of our worship and delight in collectively and

personally giving Him praise and adoration as God. Without His presence, through the Holy Spirit, our worship would not have either meaning or depth.

261 The Ordinances

262 When Jesus had His last supper with His disciples He made statements which have at times been interpreted (1) as calling for a perpetual New Testament observance or (2) as a new meaning for the Passover meal which they were partaking of together. The unleavened bread was to represent His body about to be broken for them and the wine, the blood that He was about to shed. The early church and most Christians to this day have taken the first interpretation.

263 Evangelical Friends, impressed with the abuses which had grown up about the use of water in Christian baptism, and which substituted the outward for the inner spiritual reality (an abuse which persists to this day) placed their emphasis upon the spiritual content and let the outward symbols fall into disuse. However, in 1886 Ohio Yearly Meeting (EFR-ER) felt constrained to grant liberty concerning the use or non-use of the outward elements of bread and wine in communion as well as of water in Christian baptism, cautioning against any failure to achieve real spiritual sharing in the death of Christ and in the baptism of the Holy Spirit. Evangelical Friends caution also against the too-frequent use of the symbols left familiarity breed contempt.

264 Each of our congregations may arrange services, perhaps in special meetings rather than in the regular worship service, for baptism and communion upon the request of members, while treating tenderly the consciences of those who protest the use of outward symbols. If a pastor feels a conviction against administering the ordinances, the services of another pastor may be enlisted in the observance. In all such services it should be abundantly clear to the entire congregation that Friends have the right to abstain from as well as to participate in the observance. In these services it should also be clear that the observances are only symbols of an inward spiritual experience.

842 Duties of the Pastor

843 The gifts and duties of a pastor largely lie in three areas: the preaching of the Word, the pastoral care of the flock, and the exercise of leadership in administration.

844 The preaching of the Word must grow out of a well-trained understanding of the Word, reception to its authority, understanding of the principles of interpretation, and faithful and disciplined reading and study of the Scriptures. This is a matter of gift and inspiration and of disciplined study. No pastor can function without both. In preaching, the pastor must not only be faithful to the meaning of Scripture but also relevant to the needs of the congregation. Preaching, whether evangelistic or teaching in character, must always be aimed at a verdict: acceptance of salvation, obedience in discipleship, or taking steps toward maturity in Christlikeness.

845 The shepherding of souls requires, in addition to a teaching ministry, close personal contact with the people, which will involve counseling at home or office and calls in hospitals and homes in order to know the needs of people and how to serve them effectively. To this end, the pastor should maintain regular and announced office hours and regular hours for calling.

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- a. Vision for advance;
- b. The ability to inspire confidence and to carry the membership along in unity toward the vision;
- c. A sense of priorities as well as of integration of the programs of the church in order to keep them in balance;
- d. The ability to inspire volunteer workers to fulfill their assigned tasks;
- e. The ability to organize work efficiently;
- f. A sense of the difference between the setting of a policy and programs (which is a function of the congregation) and its administrative implementation (which is the responsibility of the Pastor and the Administrative Council).

848 The Pastor is encouraged to keep before the people the doctrines, testimonies, and history of the Friends Church through preaching, teaching, and membership classes.

849 In addition to the foregoing functions and duties of a pastor, it is also imperative to be an example to the flock by carrying a genuine concern for the spiritual well-being of all the members. The Pastor must give an example of zeal, godliness, transparent honesty, living about reproach, purity, and temperance in all things, dignity gentleness, and self-sacrifice (I Timothy 3:1-7)


850 It is also expected that a pastor be an effective liaison between the congregation and the EFC-ER, its officers, boards, and concerns. The pastor must be an open channel for communications from the EFC-ER Office to the local church.





851 The pastor is encouraged to use the concept of the Enabling Ministry, seeking to train and use lay leadership wherever possible.

Appendix 3








Survey

a. Survey, Evangelical Friends Church-Eastern Region

1. Regional Affiliation				
			Response Percent	Response Count
	Eastern Region		100.0%	51
	Mid-American		0.0%	0
	Southwest		0.0%	0
			answered question	51
			skipped question	0

2. Which category below includes your age?				
			Response Percent	Response Count
	1929-1945: Builder Generation		7.8%	4
	1946-1964: Boomer Generation		56.9%	29
	1965-1983: Buster		31.4%	16
	1984-2002: Millenial		3.9%	2
			answered question	51
			skipped question	0

3. Please indicate your level of preparation for pastoral leadership.

		Response Percent	Response Count
Regional Study Course		0.0%	0
Regional Study Course & Recorded		3.9%	2
Bachelor's Degree		23.5%	12
Ministry Related Degree		11.8%	6
Non-Ministry Degree		11.8%	6
Master of Arts in Religion		17.6%	9
Master of Divinity		23.5%	12
Doctor of Ministry		7.8%	4
Ph.D.		0.0%	0
answered question			51
skipped question			0

4. Which best describes the community your church is serving?

			Response Percent	Response Count
	Rural	<div><div></div></div>	40.0%	20
	Small City	<div><div></div></div>	32.0%	16
	Suburban	<div><div></div></div>	28.0%	14
			answered question	50
			skipped question	1



5. What is your average weekly attendance?		
1	80	May 3, 2012 7:33 AM
2	98	Apr 26, 2012 7:14 AM
3	1250	Apr 23, 2012 6:39 PM
4	70	Apr 23, 2012 5:26 AM
5	75-90	Apr 21, 2012 1:46 PM
6	31	Apr 19, 2012 8:49 AM
7	200	Apr 18, 2012 8:25 AM
8	893 in 2011/ 1000 in 2012--joys of Easter	Apr 18, 2012 7:12 AM
9	150	Apr 18, 2012 5:05 AM
10	50	Apr 18, 2012 4:59 AM
11	420	Apr 17, 2012 12:17 PM
12	55	Apr 16, 2012 2:09 PM
13	1,600	Apr 16, 2012 6:44 AM
14	30-45	Apr 15, 2012 7:48 PM
15	about 100	Apr 13, 2012 4:09 PM
16	85	Apr 13, 2012 3:05 PM
17	800	Apr 13, 2012 2:46 PM
18	90	Apr 13, 2012 2:15 PM
19	1350	Apr 13, 2012 1:03 PM
20	40	Apr 13, 2012 12:28 PM
21	200	Apr 13, 2012 11:58 AM
22	450-500	Apr 13, 2012 10:47 AM
23	110	Apr 13, 2012 7:40 AM
24	49	Apr 13, 2012 7:11 AM
25	50	Apr 13, 2012 7:06 AM
26	530	Apr 13, 2012 6:32 AM
27	60	Apr 13, 2012 6:14 AM

5. Continued. What is your average weekly attendance?		
28	170	Apr 13, 2012 6:02 AM
29	70	Apr 12, 2012 7:54 PM
30	51	Apr 12, 2012 7:38 PM
31	400	Apr 12, 2012 5:42 PM
32	50-70	Apr 12, 2012 5:36 PM
33	35	Apr 12, 2012 2:56 PM
34	30	Apr 12, 2012 1:23 PM
35	800	Apr 12, 2012 11:07 AM
36	1500	Apr 12, 2012 9:20 AM
37	180	Apr 12, 2012 8:52 AM
38	1,800	Apr 12, 2012 7:16 AM
39	60	Apr 12, 2012 5:19 AM
40	850	Apr 11, 2012 5:45 PM
41	210	Apr 11, 2012 1:21 PM
42	310	Apr 11, 2012 1:05 PM
43	20	Apr 11, 2012 11:43 AM
44	120	Apr 11, 2012 11:41 AM
45	275	Apr 11, 2012 11:12 AM
46	125	Apr 11, 2012 11:07 AM
47	40	Apr 11, 2012 10:39 AM
48	130	Apr 11, 2012 10:35 AM
49	120	Apr 11, 2012 10:17 AM
50	320	Apr 11, 2012 9:24 AM
51	1700	Apr 11, 2012 9:15 AM

6. What is the primary reason people attend your Friends church?			
		Response Percent	Response Count
Raised in the church		10.0%	5
A quiet atmosphere to meditate		2.0%	1
Neighborhood- convenience		4.0%	2
Advertisement		0.0%	0
Ministry of a pastor		14.0%	7
Invited by a church member		38.0%	19
Related to a church member		2.0%	1
Other (please specify)		30.0%	15
		answered question	50
		skipped question	1

6. Open Ended Responses. What is the primary reason people attend your Friends church?		
1	Combination of pastor and congregation	Apr 26, 2012 7:14 AM
2	Focused effort on community ministry	Apr 18, 2012 5:05 AM
3	outreach program	Apr 18, 2012 4:59 AM
4	Christ-centered and accepting	Apr 17, 2012 12:17 PM
5	Reputation of church in community	Apr 13, 2012 4:09 PM
6	Reputation in the community	Apr 13, 2012 2:46 PM
7	Contemporary service	Apr 13, 2012 11:58 AM
8	likely our Bible emphasis & Christ-centeredness, disciple-making, our ministries and outreach	Apr 13, 2012 10:47 AM
9	the people love their church family	Apr 13, 2012 7:11 AM
10	appreciate the Evangelical Friends doctrine and practice	Apr 12, 2012 7:38 PM
11	We are a genuine mix. Probably came because they were invited. A number just saw the church and stopped in or found the website. A few left another church, a few came in under the ministry of the previous pastor.	Apr 12, 2012 5:36 PM
12	Ethnic Background (Taiwanese)	Apr 12, 2012 1:23 PM
13	Strong contemporary faith community	Apr 11, 2012 1:21 PM
14	find answers for today's issues	Apr 11, 2012 10:17 AM
15	Music - Preaching - Contemporary Format	Apr 11, 2012 9:15 AM

7. Do you identify more with the traditional Evangelical Friends pastor or the contemporary Evangelical pastor?

			Response Percent	Response Count
	Contemporary		50.0%	25
	Traditional		50.0%	25
			answered question	50
			skipped question	1

8. Please describe what makes you a traditional Friend's pastor, a contemporary evangelical pastor or a blend of both.

		Response Count
		49
	answered question	49
	skipped question	2

8. Open Ended Responses. Please describe what makes you a traditional Friend's pastor, a contemporary evangelical pastor or a blend of both.		
1	I would consider myself a blend of both. I respect tradition, and I respect a growing church atmosphere.	May 3, 2012 7:33 AM
2	Style of music, traditional pastor is one of the elders congregational meetings knowledge and respect of EFC heritage	Apr 26, 2012 7:14 AM
3	Philosophy of Ministry is the biggest indicator of me as a "contemporary evangelical pastor".	Apr 23, 2012 6:39 PM
4	I am really a blend of both. I have a distinct sense of rootedness in the history and beliefs of the Friends. But I also wrestle with the current issues and trends, including contemporary worship, use of multimedia in services and communication, as well as many of the urban issues (addictions, divorce, living together couples, homosexuality, crime, and the crazy pace of urban society). In the area of ministry, I am much more shepherding oriented in my ministry, but have some who are doing that role in small groups.	Apr 23, 2012 5:26 AM
5	The fact that I am very moved by much of the contemporary music, but also seeing how many younger individuals in looking for a church are seeking this style. I also fully believe in getting out into the community more, which is more contemporary because the traditional style was that we would let relationships and just our location to draw the people into our church.	Apr 21, 2012 1:46 PM
6	We consider our church a blend leaning a little closer to traditional. our church base are older with a blend of middle aged down to teens and children.	Apr 19, 2012 8:49 AM
7	I would say that our ministry is a blend of both. We are not afraid to use technology, contemporary music and other means to bring people to church, but our preaching, evangelism and discipleship lean toward the more traditional means of shepherding a flock.	Apr 18, 2012 8:25 AM
8	I share the ministry of the church with the those who have gifts in those areas. I keep rather tight reigns on the leadership.	Apr 18, 2012 7:12 AM
9	I cherish the Biblical truths established by the traditional Friends and likewise the latitude to make a contemporary application of those truths!	Apr 18, 2012 5:05 AM
10	Individual inner opening to the spirit for guidance in all aspects of life	Apr 18, 2012 4:59 AM
11	I try to keep a valid, Biblical base that adjusts to current cultural needs	Apr 17, 2012 12:17 PM
12	Typically do not wear a suit or tie. Jeans are the norm. Emphasis on the relational aspects of the individual toward God through Christ which involves holiness. This is in opposition to "Quakers don't do that" approach. Prefer contemporary music over hymns. (we have a blended service). Very little emphasis on Quaker distinctives.	Apr 16, 2012 2:09 PM
13	Blend of both. From a traditional standpoint I spend hours preparing my sermons with actual books, commentaries, etc. I work hard to stay in line with core doctrine, and teach what the Bible/God actually says, as opposed to sharing what I "think it means to me." I'd say I'm contemporary in my delivery methods (i.e. iPad, videos, etc.).	Apr 16, 2012 6:44 AM

8. Open Ended Responses, continued. Please describe what makes you a traditional Friend's pastor, a contemporary evangelical pastor or a blend of both.		
14	Accessibility is something I believe to be essential, CEO style doesn't fit my personality, I love history, I preach on standing on the foundation built by our past members	Apr 15, 2012 7:48 PM
15	constant juggling act of blending new and old. Always exploring new relationships with other pastors and churches.	Apr 13, 2012 4:09 PM
16	I have a shepherd's approach to pastoring	Apr 13, 2012 2:46 PM
17	traditonal music, quiet times observed, holiness preached	Apr 13, 2012 2:15 PM
18	Appreciation for the traditions and methods of the past, Spiritual gift of pastor / teacher, training in counseling, leading a multi-staff church, contemporary preaching and worship style, willingness to try new methods.	Apr 13, 2012 1:03 PM
19	I would say "blend" of both. My preference would be to lead more like a CEO but I feel somewhat limited to be able to do this because of the size of the church. I'm traditional in the sense that my "lifestyle emphasizes holy living, simplicity, and frugality," and I'm "is rooted in core biblical doctrine understanding that the Bible is the inerrant word of God." However I'm not traditional in the sense that I feel "cultural continuity with prior generations when it comes to social attitudes, ministry methods of the institutional church, including worship styles, and adheres closely to the testimonies (beliefs) of prior generations."	Apr 13, 2012 12:28 PM
20	I emphasize relationship with God and people. I have a tendency to look at the cultural shift to determine where things should head next.	Apr 13, 2012 11:58 AM
21	I reject the consumer oriented, seeker friendly model with the pastor as CEO as being antithetical to biblical pastoring which is all about spiritual directing, making disciples and caring for the flock	Apr 13, 2012 10:47 AM
22	I would say I am a blend. I do not think the pastor is to be all things to all people.	Apr 13, 2012 7:40 AM
23	1. there is no spiritual depth in the contemporary 2. the music/songs pander to the human spirit, there is no spiritual meat for the feeding of the soul 3. the repetition reminds me of chanting chanting	Apr 13, 2012 7:11 AM
24	I feel I am a blend of both. Being younger and close to the Millenials, I identify more closely with their culture and their life. However, I'm old enough to have been raised and trained in more traditional settings so I am more comfortable ministering in that way. I identify more with contemporay, but I tend to serve in a more traditional way.	Apr 13, 2012 7:06 AM
25	My upbringing was in the Friends Church with a very traditional mindset and it was one that I felt most comfortable with as I moved into ministry on my own. However, as the church has grown to over 500 it has forced me to consider different ways of managing. I believe I am very much a hybrid. Certainly I have the pastoral/shepherding gifts - and have increasingly been called upon to develop and use my administrative gifts as well.	Apr 13, 2012 6:32 AM
26	More formal worship services, I wear a suit, our services follow a traditional pattern. We are slowly moving to the contemporary style but it will take years.	

8. Open Ended Responses, continued. Please describe what makes you a traditional Friend's pastor, a contemporary evangelical pastor or a blend of both.		
27	I am contemporary in terms of style and ministry approach	Apr 13, 2012 6:02 AM
28	Definite blend but lean a bit toward contemporary	Apr 12, 2012 7:54 PM
29	much shepherding and close personal relationships with congregation and their families; preach the inerrant Word using cross-referencing, without many illustrations, yet focused relevance; maintain several worship traditions	Apr 12, 2012 7:38 PM
30	Contemporary & Evangelical: engagement in ministry efforts which intend to bring the gospel into the current local context... willingness to change as local context changes Friends: adherence to Friends' distinctives like peacemaking, compassion for marginalized people groups, waiting upon the Spirit of God to move among us, etc...	Apr 12, 2012 5:42 PM
31	As far as methodology and role of a lead pastor, my views and practices line up more with the definition you gave for a contemporary pastor. That said, I'm blended a bit more in the approach to lifestyle and view of scripture. I don't view relevancy and culture as trumping all else. In that there are timeless truths and practices, I see a continuity with the past, that extends beyond just traditional friends to the a continuity w/ the church over the millennium.	Apr 12, 2012 5:36 PM
32	I am a traditional pastor in the sense that I have continuity to the past and have adapted to the cultural norms of the present congregation.	Apr 12, 2012 1:23 PM
33	rationmore administrarion role, over sight duties	Apr 12, 2012 11:07 AM
34	A blend of both	Apr 12, 2012 9:20 AM
35	Your earlier description of a traditional pastor fits me to a t	Apr 12, 2012 8:52 AM
36	I am contemporary because I mainly because I am not trying to go back to the 'glory days' of traditional church and small church mentality. I am simply not in that environmental context. Otherwise, I personally enjoy the traditional small church atmosphere. It just does not work in my context.	Apr 12, 2012 7:16 AM
37	Blend of both. Choir+praise team. Use of media to make points	Apr 12, 2012 5:19 AM
38	Blend of both... we are open to try new Ideas we have traditional worship and contemporary... we hold fast to God's word we will not budge on the sanctity of God's word ... we do a lot of hands on ministry visitation small groups as a pastor I am very involved with my congregation I maintain an open door policy we try to be at the crisis of our congregation as well as tyhe celebrations ... in many ways we are old school	Apr 11, 2012 5:45 PM
39	I see myself as a blend. While our roots hold us to traditional values and even some modes of worship our style is far more contemporary to reach a new generation. New methods teach age old lessons. Mus c, messages, and outreach strategies are more aligned with a contemporary evangelical while values and morals mre align with traditional friends.	Apr 11, 2012 1:21 PM
40	I was not raised in the Church and found Christ as a young adult, therefore I had no tradition to follow.	

8. Open Ended Responses, continued. Please describe what makes you a traditional Friend's pastor, a contemporary evangelical pastor or a blend of both.		
41	I still don't see the need for communion, in worship services,	Apr 11, 2012 11:43 AM
42	Believe the word of God is authoritative. Following the tradition of the Friends Church Eastern Region.	Apr 11, 2012 11:41 AM
43	I do not see myself in either category as they are defined here.	Apr 11, 2012 11:12 AM
44	I feel that I need to be both a pastor and a preacher of the word modeling these roles before the congregation so they in turn can see / catch the passion to carry out the ministry along with me	Apr 11, 2012 11:07 AM
45	I believe I am a blend of both. My main work is much more shepherding than delegating. However, I use contemporary worship and ministry methods. My lifestyle does focus on "holy living, simplicity, and frugality" to the best of my ability, but I hold a view of scripture more on the "infallible" side of the fence. I believe that this may be a false dichotomy between "traditional Friends pastor" and "contemporary evangelical pastor," at least in my case.	Apr 11, 2012 10:39 AM
46	I would consider myself more contemporary b/c I am interested in leading forward, shepherding and care should be done by the ppl (primarily through small groups), worship should be relevant, Preaching style is authentic, CEO management/leadership style, coaching leaders and get out of the way.	Apr 11, 2012 10:35 AM
47	Our service is a blend of contemporary and traditional music, it is not much different from other Evangelical churches we rarely have open worship, and we target: nonbelievers and church people	Apr 11, 2012 10:17 AM
48	--We have contemporary worship --Our church strives to be missional	Apr 11, 2012 9:24 AM
49	Use of technology, lifestyle is complex, methods in general.	Apr 11, 2012 9:15 AM

9. Describe what you believe to be the primary duties of a pastor. Open Ended Responses.

1	Preaching, teaching, pastoral care, trying to stay in touch with cultural trends in able to respond with biblical principles.	May 3, 2012 7:33 AM
2	Build relationships in community. Communicate the Gospel of Christ. Shepherd the flock, visit people. Disciple leaders. Give the leaders responsibility and opportunity to lead and invest in others in the church as well as the community.	Apr 26, 2012 7:14 AM
3	Teach, Shepherd, Lead, Care	Apr 23, 2012 6:39 PM
4	Preaching and teaching, shepherding, and leadership (which includes recruiting, discipling, and training), all seem to be up at the top. Being a visionary and an administrator also is more important now than ever!	Apr 23, 2012 5:26 AM
5	1. Disciple others in the way of the Gospel. 2. Edify and encourage his ministers and members. 3. Train leaders. 4. Minister to home bound. 5. Hospital ministry. 6. Support all ministries. 7. Lead the flock.	Apr 21, 2012 1:46 PM
6	Being mainly the spiritual leader. encourager of body of Christ to encourage growth.	Apr 19, 2012 8:49 AM
7	I believe the primary duties of a pastor are: preaching, teaching, care-giving-equipping others, seeking God's direction for the Body and leading by example.	Apr 18, 2012 8:25 AM
8	Vision, leadership, problem solving and decision making.	Apr 18, 2012 7:12 AM
9	Balanced exposition and application of the Word of God, the Bible. Care and concern in assisting the fellowship in assimilation & application of the Word of God, i.e.- balanced discipleship.	Apr 18, 2012 5:05 AM
10	Encourage all to grow within, Understand what they believe and why, Seek the divine	Apr 18, 2012 4:59 AM
11	Helping the church to discover a genuine Christian life experience through solid Biblical knowledge, genuine heart-change and shared ministry experiences	Apr 17, 2012 12:17 PM
12	Preach the Word. Live the Word. Shepherd the people which involves personal connections and leading others to do the same.	Apr 16, 2012 2:09 PM
13	Love God. Love People. Make Disciples. 1. A pastor should spend daily time alone with God, getting to know Him better, and drawing ever closer to the heart of God. This facilitates point number 2. 2. As a pastor draws closer to God, it should compel him to have an increasing desire to reach the lost and hurting, and to better care for his existing flock. A pastor should spend time weekly communicating with the congregation in an orderly and methodical way, so he's not just communicating with the same circle of people over and over. Building relationships and taking time to reach out to individuals within the congregation (not just the ones that can do something for you) will trump advertisement and flashy services all day long. 3. A pastor's job isn't complete if he's not making disciples. It's true that not everyone is ready to give their lives to Christ the first time they hear the gospel, but our pastoral staff should regularly be "casting the net." Further, once someone has accepted Christ, a pastor's job isn't complete until they've helped equip their people to go out and cast their own nets (principle of multiplication).	Apr 16, 2012 6:44 AM

9. Open Ended Responses, continued. Describe what you believe to be the primary duties of a pastor.		
14	Preaching the Word of God. Taking care of the heart, home, neighborhood, city, and county of people, in that order	Apr 15, 2012 7:48 PM
15	work himself out of a job by getting lay people to do work of ministry. Earning and maintaining integrity and transparency with the congregation. Intercession on behalf of the congregation..	Apr 13, 2012 4:09 PM
16	Preaching and relating to the people. Enabling and encouraging people to minister in the church and community.	Apr 13, 2012 2:46 PM
17	feed the flock. minister to the needs of our people and the needs of the community.	Apr 13, 2012 2:15 PM
18	Preaching, teaching, leadership, vision, equipping	Apr 13, 2012 1:03 PM
19	For me: Teach, lead, and equip the saints for ministry. However, I feel like the primary duties of every pastor should be different based on the pastor's spiritual gifts.	Apr 13, 2012 12:28 PM
20	Preach biblically based messages, Lead by example, build relationships so one might mentor others, Serve others	Apr 13, 2012 11:58 AM
21	see #8	Apr 13, 2012 10:47 AM
22	Prayer, study of the Word and teaching/preaching	Apr 13, 2012 7:40 AM
23	1. To shepherd the flock 2. To preach/teach the Word of God without compromise 3. To lead people to Jesus Christ	Apr 13, 2012 7:11 AM
24	Preaching the word, encouraging believers on their journey of discipleship, leading the church in service of the body and the community, playing an active, missional role in the community at large	Apr 13, 2012 7:06 AM
25	The goal of my life is to live in a such a way that others find it easy to believe in Jesus. I have seven non-negotiables for ministry. 1. I am consumed with a passion to know Jesus personally. 2. I am characterized by my Savior - I am daily seeking to be conformed more and more to His image. 3. I am caring as a Shepherd. My primary concern is to demonstrate the love and nurture of Jesus to others. 4. Courageous as a Preacher in that I will be bold in my declaration of the Gospel and how the Word of God relates to our lives. 5. Considered as a model - I freely accept the responsibility and challenge that others are watching me as a minister, father, husband, Christian. 6. Committed as a Mobilizer - I am to equip and encourage others in their work to fulfill God's destiny for them 7. Centered in a Community - I am called to my church and not looking for greener pastures elsewhere. 8. Creative in the Culture - I am a bridge that brings Jesus together in a culturally relevant way.	Apr 13, 2012 6:32 AM
26	Preaching, teaching, discipling, helping people to share their faith, visitation of course...	Apr 13, 2012 6:14 AM
27	Evangelism, shepherding, speaking	Apr 13, 2012 6:02 AM
28	Shepherding flock, administrate, train/teach leaders...keep vision and purpose before the people	Apr 12, 2012 7:54 PM

9. Open Ended Responses, continued. Describe what you believe to be the primary duties of a pastor.		
29	preach the Word; shepherd; equip believers to share the Gospel; edify; be example of holy living	Apr 12, 2012 7:38 PM
30	Shepherding (counseling, mentoring, training) Disciple-making (teaching scripture, challenging beliefs, encouraging spiritual growth) Leading people into the Christian mission field (modeling evangelism, organizing service/outreach opportunities, casting a vision of reaching the lost)	Apr 12, 2012 5:42 PM
31	Eph 4.11 - equip the body, make disciples, take the lead in living love, oversee the body.	Apr 12, 2012 5:36 PM
32	Prayer, Study of the Word, feeding and caring for the flock	Apr 12, 2012 2:56 PM
33	The care for and train/equip believers for ministry.	Apr 12, 2012 1:23 PM
34	teaching, leadership administration	Apr 12, 2012 11:07 AM
35	To share the Gospel and to fill felt needs of the community.	Apr 12, 2012 9:20 AM
36	Preach the Word, pastoral care, lead the church to fulfill God's will	Apr 12, 2012 8:52 AM
37	To share the gospel, disciple the believers, care for the body, and equip the body for ministry. Depending on the size of the body, the pastor either does these things himself or makes sure they get done in the most effective way possible by staff and/or the congregation.	Apr 12, 2012 7:16 AM
38	To be a shepherd for the members, To preach a good message from the Bible. Do out-reach to the saved and unsaved	Apr 12, 2012 5:19 AM
39	Love God and love his people teach and preach the word... prayerfully set the agenda for the direction of the church and be a role model to the community but foremost maintain a daily life with Christ and a dependence on the Holy Spirit's leading	Apr 11, 2012 5:45 PM
40	Leading, discipling, and vision casting to equip members of the body of Christ to find wholeness, purpose, and passion in following Christ.	Apr 11, 2012 1:21 PM
41	Preaching, Teaching, equipping leadership, challenging the Church to be Great Commission and Great commandment driven	Apr 11, 2012 1:05 PM
42	Pastoral care	Apr 11, 2012 11:43 AM
43	Preaching the word, caring for the flock [people] and teaching the Word of God as the Word of God.	Apr 11, 2012 11:41 AM
44	Word and Sacrament	Apr 11, 2012 11:12 AM
45	1. Ministry of the God's Word with a two fold passion: evangelism of non-converted and stretching of those who have walked with Christ for some time 2. Connection with congregation in times of crisis, general and recovery from their past 3. Discipleship times with new converts 4. Training of disciplers 5. Planning times for the future with the leaders of the church 6. Leading the way with a prayer life...modeling and teaching 7. Administrative duties	

9. Open Ended Responses, continued. Describe what you believe to be the primary duties of a pastor.		
46	The pastor's job in the church is to help develop the community of believers in their faith, to correct and rebuke when necessary, and to expound and apply scripture to the church today. To do these things, pastors must preach and teach, as well as provide ministries that reach the lost.	Apr 11, 2012 10:39 AM
47	Teach/preach Leadship/visioneer/equip the saints for service pray	Apr 11, 2012 10:35 AM
48	1) preaching and teaching, 2)counseling and shepherding and 2) administrative	Apr 11, 2012 10:17 AM
49	--Preaching and teaching --Leadership --Vision casting	Apr 11, 2012 9:24 AM
50	Preaching Leading Casting Vision Fund Raising	Apr 11, 2012 9:15 AM

10. Does your church teach that the only way to heaven is through Jesus Christ the Messiah?

		Response Percent	Response Count
	Yes	100.0%	51
	No	0.0%	0
		answered question	51
		skipped question	0

11. Security of the believer is more in line with the:

		Response Percent	Response Count
	Wesleyan Position	73.5%	36
	Calvinist Position	26.5%	13
		answered question	49
		skipped question	2



12. Do you understand Friend's doctrine to be based in spiritual mysticism or biblical absolutes?

		Response Percent	Response Count
	spiritual mysticism	7.8%	4
	biblical absolutes	92.2%	47
		answered question	51
		skipped question	0


13. Regarding contemporary Christian doctrine, how often would you say the following are taught, mentioned, or carried out as ministry in your church?

	Never	Rarely	Occasionally	Frequently	N/A	Rating Average	Response Count
Inspiration and inerrancy of the Scriptures	2.0% (1)	2.0% (1)	9.8% (5)	84.3% (43)	2.0% (1)	3.80	51
The virgin birth and deity of Christ	0.0% (0)	5.9% (3)	17.6% (9)	74.5% (38)	2.0% (1)	3.70	51
The substitutionary atonement of Christ	0.0% (0)	0.0% (0)	4.0% (2)	94.0% (47)	2.0% (1)	3.96	50
The bodily resurrection of Christ	0.0% (0)	3.9% (2)	5.9% (3)	88.2% (45)	2.0% (1)	3.86	51
The imminent return of Christ	0.0% (0)	3.9% (2)	19.6% (10)	74.5% (38)	2.0% (1)	3.72	51
Holiness/Sanctification	0.0% (0)	7.8% (4)	23.5% (12)	66.7% (34)	2.0% (1)	3.60	51
answered question							51
skipped question							0




14. Does your church practice the disownment of members who are not living a Godly lifestyle?

		Response Percent	Response Count
Yes		20.8%	10
No		79.2%	38
answered question			48
skipped question			3


15. Regarding moral and sexual purity, do you teach that all sex outside of marriage is wrong?

		Response Percent	Response Count
	Yes	 100.0%	51
	No	0.0%	0
	answered question		51
	skipped question		0


16. Does your church regularly practice water baptism?

		Response Percent	Response Count
Yes, in public services		72.5%	37
Yes, in private services		13.7%	7
No		13.7%	7
	answered question		51
	skipped question		0




17. Does your church observe the Lord's Supper?

		Response Percent	Response Count
	Yes	 100.0%	51
	No	0.0%	0
	answered question		51
	skipped question		0


15. Regarding moral and sexual purity, do you teach that all sex outside of marriage is wrong?

		Response Percent	Response Count
	Yes	 100.0%	51
	No	0.0%	0
answered question			51
skipped question			0




16. Does your church regularly practice water baptism?



		Response Percent	Response Count
Yes, in public services		72.5%	37
Yes, in private services		13.7%	7
No		13.7%	7
answered question			51
skipped question			0



17. Does your church observe the Lord's Supper?

		Response Percent	Response Count
	Yes	 100.0%	51
	No	0.0%	0
answered question			51
skipped question			0

19. Open Ended Response. If you observe the Lord's Supper, how often do you do so?		
1	Two or three times a year	May 3, 2012 7:38 AM
2	2 times a year. Thanksgiving and Holy week	Apr 26, 2012 7:18 AM
3	Generally around Easter, Thanksgiving and sometime in the summer	Apr 18, 2012 7:16 AM
4	Not programmed, but approx once a year	Apr 18, 2012 5:05 AM
5	a couple of times a year on a regular basis, plus some other times on special occasions	Apr 17, 2012 12:20 PM
6	Typically quarterly, but not on a set schedule.	Apr 16, 2012 2:12 PM
7	Every 5th Sunday and Ressurection Sunday	Apr 15, 2012 8:01 PM
8	maundy thursday, new years eve, Christmas eve	Apr 13, 2012 5:04 PM
9	easter and perhaps christmas or new years	Apr 13, 2012 4:32 PM
10	2 or 3 times a year or as requested by feedback via the elders/lay leaders.	Apr 13, 2012 4:16 PM
11	bi-monthly	Apr 13, 2012 1:07 PM
12	Probably about once every year or two.	Apr 13, 2012 12:35 PM
13	Irregularly but moving toward quarterly	Apr 12, 2012 7:57 PM
14	Christmas, Easter, Thanksgiving	Apr 12, 2012 7:46 PM
15	The previous pastor had started observing every other week, in part to aid with an influx of a large number of Church of Christ people. We have continued it.	Apr 12, 2012 5:41 PM
16	Every 5th Sunday that have 5 sunday's	Apr 12, 2012 2:59 PM
17	3 to 4 times a year.	Apr 11, 2012 1:26 PM
18	Twice per year, but I and my wife do not participate.	Apr 11, 2012 10:42 AM
19	6 times per year	Apr 11, 2012 9:18 AM

20. Do you permit speaking in tongues?			
		Response Percent	Response Count
Never		45.5%	20
Yes, in small groups or home meetings		47.7%	21
Yes, in public worship		6.8%	3
answered question			44
skipped question			7



21. If you permit speaking in tongues, do you believe your position is consistent with Friends tradition?			
		Response Percent	Response Count
Yes		78.6%	22
No		21.4%	6
answered question			28
skipped question			23

22. If you permit speaking in tongues, do you believe your position is consistent with scripture?			
		Response Percent	Response Count
Yes		92.9%	26
No		7.1%	2
answered question			28
skipped question			23

24. In regards to current issues and Friends testimonies, how often would you say the following are taught, mentioned, or carried out as ministry in your church?

	Never	Rarely	Occasionally	Frequently	N/A	Rating Average	Response Count
Stewardship of the earth	9.8% (5)	33.3% (17)	43.1% (22)	13.7% (7)	0.0% (0)	2.61	51
Abortion	3.9% (2)	17.6% (9)	41.2% (21)	37.3% (19)	0.0% (0)	3.12	51
Euthanasia	17.6% (9)	43.1% (22)	29.4% (15)	9.8% (5)	0.0% (0)	2.31	51
Homosexuality	5.9% (3)	29.4% (15)	47.1% (24)	17.6% (9)	0.0% (0)	2.76	51
Pornography	0.0% (0)	22.0% (11)	60.0% (30)	18.0% (9)	0.0% (0)	2.96	50
answered question							51
skipped question							0

25. Do you attend movies?

		Response Percent	Response Count
No		6.1%	3
Yes, but I follow these criteria:		93.9%	46
answered question			49
skipped question			2



25. Open Ended Responses. Do you attend movies?		
1	We do some prior screening	May 3, 2012 7:44 AM
2	What my wife tells me we are going to see	Apr 26, 2012 7:22 AM
3	---	Apr 23, 2012 6:46 PM
4	I screen for nudity and blatant sexuality, vile language, and excessive violence.	Apr 23, 2012 5:47 AM
5	1. Either our movie ministry movies, or pre-screen them with a website that evaluates movies for concerns of language or nudity.	Apr 21, 2012 1:55 PM
6	only one time in my whole life	Apr 19, 2012 8:58 AM
7	Only those things my children could see. Never have had to argue, "but you did."	Apr 18, 2012 8:34 AM
8	Infrequently and ususally stay away from R-ratings	Apr 18, 2012 7:20 AM
9	Very rarely (literally 2 times per year), very selectively	Apr 18, 2012 5:17 AM
10	only as a family event , but rarely	Apr 18, 2012 5:12 AM
11	avoiding or leaving those where profanity - even in comedy - is frequently used; also avoiding nudity and sex	Apr 17, 2012 12:25 PM
12	What may be entertaining, but not expected to be sexual	Apr 16, 2012 2:15 PM
13	.	Apr 16, 2012 6:53 AM
14	PG rating	Apr 15, 2012 8:11 PM
15	Yes on occassion, but don't make an issue of it because I am too caught up with more meaningful things, and T.V. is my amusement outlet	Apr 13, 2012 5:10 PM
16	Only G, PG,o PG-13, very selective and careful. Movie rentals more frequent, same criteria. Church has a Friday night movie ministry and summer Drive-In Movies. Similar criteria only more selective and pre=screened. Not limited to "christian" movies, but morally based, family=friendly movies.	Apr 13, 2012 4:50 PM
17	pg and pg13	Apr 13, 2012 4:38 PM
18	PG or, on occasion, PG-13	Apr 13, 2012 2:54 PM
19	follow conscience	Apr 13, 2012 1:11 PM
20	We don't watch movies with sexual content.	Apr 13, 2012 12:45 PM
21	take rating into consideration and purpose of movie	Apr 13, 2012 12:06 PM
22	try not to view R rated movies, just films recommended by some trusted source	Apr 13, 2012 10:55 AM
23	Christian films	Apr 13, 2012 7:50 AM
24	Nothing with any kind of sexual situations in it	Apr 13, 2012 7:24 AM

25. Open Ended Questions, continued. Do you attend movies?		
25	I am selective about the movies I would watch.	Apr 13, 2012 6:37 AM
26	We look at movies at home on cable, but we don't watch things that are not consistent with our Christianity.	Apr 13, 2012 6:28 AM
27	After I read online reviews	Apr 13, 2012 6:08 AM
28	very rarely due to lack of time; criteria - not R-or X-rated, not sexually suggestive; not violence- or profanity-focused	Apr 12, 2012 7:58 PM
29	My wife and I rarely see R-rated movies unless there is some cultural or spiritually redeeming theme.	Apr 12, 2012 5:52 PM
30	We don't attend very often any longer. Generally the movies are too expensive and not really all that good. We try to pick movies that have a worth while message, that are worth pay a ticket price for, and will build up rather than tear down.	Apr 12, 2012 5:52 PM
31	Clean and wholesome, family oriented	Apr 12, 2012 3:01 PM
32	Avoid pornography	Apr 12, 2012 1:32 PM
33	wantch for conte	Apr 12, 2012 11:20 AM
34	I try not to get caught up in ungodly media	Apr 12, 2012 9:28 AM
35	rarely Christian based	Apr 12, 2012 8:56 AM
36	PG or G only. Must be a movie that I feel good about supporting financially. It must have a positive message.	Apr 12, 2012 7:24 AM
37	I go to shows that are up lifting and have a good rating	Apr 11, 2012 5:50 PM
38	rating and content	Apr 11, 2012 1:37 PM
39	If the film directly bashes the gospel, has sexual content or language that is over the top I would not view it. I have walked out before.	Apr 11, 2012 1:13 PM
40	Sex, nudity, extreme violence, vulgar humor, and excessive swearing are out. Moderate swearing is tolerated. never go to a Rated R movie Discerning with rated PG-13 almost always rely on reviews like Focus on the family publication "pluggedin online"	Apr 11, 2012 11:25 AM
41	Only if I know or am fairly certain that nothing that would tarnish my testimony is included in the movie	Apr 11, 2012 11:13 AM
42	Many considerations	Apr 11, 2012 11:13 AM
43	Nothing overtly sexual	Apr 11, 2012 10:45 AM
44	G some PG	Apr 11, 2012 10:24 AM
45	--I am selective and watch with a critical eye	Apr 11, 2012 9:31 AM
46	movies that do not demoralize	Apr 11, 2012 9:20 AM

26. If you do not attend movies, why not?



1	nothing worth watching	Apr 18, 2012 5:12 AM
2	Waste of time/money and very little that would be acceptable to watch	Apr 12, 2012 7:58 PM
3	No time do see Christian Movies at Church	Apr 12, 2012 5:24 AM
4	I don't like paying the money, the last movie I attended was in 1987	Apr 11, 2012 11:53 AM

27. Is it always wrong for a pastor to drink alcohol or use tobacco?

		Response Percent	Response Count
Yes		52.1%	25
No, if it is done under these circumstances:		47.9%	23
		answered question	48
		skipped question	3

27. Open Ended Responses. Is it always wrong for a pastor to drink alcohol or use tobacco?		
1	Medicinal purposes.	Apr 26, 2012 7:22 AM
2	w/o drunkenness	Apr 23, 2012 6:46 PM
3	If it is done without being addicted or drunk and if it is done without violating your own vows of recording/ordination and violating your church membership conscience.	Apr 23, 2012 5:47 AM
4	Jesus does not say, do not drink. He says to not drink in excess. The use of tobacco is something I have never had to deal with.	Apr 21, 2012 1:55 PM
5	I don't drink, but Lutherans serve it in the Lord's Table. That does not bother me.	Apr 18, 2012 7:20 AM
6	I have had communion wine with some groups without questioning it; I do NOT support drinking or tobacco use	Apr 17, 2012 12:25 PM
7	not offending the weaker brother	Apr 16, 2012 2:15 PM
8	Following the bible i.e. drunkenness is a sin not consumption	Apr 15, 2012 8:11 PM
9	private use of wine w/ dinner	Apr 13, 2012 1:11 PM
10	1. moderation (drunkenness is wrong) 2. alcohol and tobacco are not used out of dependency (physical or emotional) 3. the pastor should be careful about who he/she is with (alcoholics, or someone whom might be offended and the pastor's ministry could be diminished)	Apr 13, 2012 12:45 PM
11	occasional, extreme moderation, not in an instance where it may cause another to stumble	Apr 13, 2012 12:06 PM
12	if done privately, in moderation or with only people who wouldn't stumble by my drinking	Apr 13, 2012 10:55 AM
13	I don't personally consume alcohol, but I don't see Scripture as completely prohibiting its use but promoting moderation. Pastors should be sensitive in this matter to the beliefs of their congregation as well	Apr 13, 2012 7:24 AM
14	Not to excess. No Drunkeness.	Apr 13, 2012 6:08 AM
15	Always? Private time so not to make a brother stumble. "Do not get drunk..."	Apr 12, 2012 7:58 PM
16	Moderation (although I, myself, don't drink)	Apr 12, 2012 5:52 PM
17	Again - awkward question. It is wrong for a pastor to break vow. If he has vowed to abide by the standards for pastors, and that prohibits it, then yes, it is "wrong". However, it is not a biblical prohibition, therefore, it is not wrong in and of itself. Beneficial is another question. I would say it is virtually never to never beneficial to use tobacco. There may be a case made where moderate alcohol is either neither harmful or beneficial, or even beneficial, physically, or possibly socially.	Apr 12, 2012 5:52 PM
18	I think it is best not to drink any alcohol but don't think it is absolutely wrong. I think all Christians should seek to be free from tobacco.	Apr 12, 2012 1:32 PM
19	at home	Apr 12, 2012 8:56 AM

27. Open Ended Responses, continued. Is it always wrong for a pastor to drink alcohol or use tobacco?		
20	Alcohol in private in moderation, I have never used tobacco	Apr 11, 2012 1:13 PM
21	First, We need discernment between a traditionally held moral code of the church and true biblical morality. The Bible does not directly forbid drinking or smoking. Secondly, All Christians, whether in pastoral ministry or not, must strive to daily grow in their walk as a follower of Jesus. Pastors should not have a different standard. Alcohol and tobacco use are not directly forbidden in scripture. Therefore, with both, if a pastor (or any follower of Christ) chooses to partake, moderation and ones testimony must be kept in mind. Drunkenness is forbidden. Excess that leads to serious health issues must be taken into account with both before partaking. The Friends teaching on Liberty should be considered with alcohol and tobacco.	Apr 11, 2012 11:25 AM
22	Proper moderation.	Apr 11, 2012 11:13 AM
23	--In moderation --No cigarettes, occasional cigar	Apr 11, 2012 9:31 AM



28. Is it ok for a pastor to go into debt?				
			Response Percent	Response Count
No			16.7%	8
Yes, under these circumstances:			83.3%	40
			answered question	48
			skipped question	3

28. Open Ended Responses. Is it ok for a pastor to go into debt?		
1	Major purchases: home, auto	May 3, 2012 7:44 AM
2	---	Apr 23, 2012 6:46 PM
3	Home or schooling loans. I am resisting ever doing it for cars or other items.	Apr 23, 2012 5:47 AM
4	We are supposed to be good stewards, so we should be living within our means.	Apr 21, 2012 1:55 PM
5	I have done so for the purchase of a home and to help with my children's schooling.	Apr 18, 2012 8:34 AM
6	Home mortgage--watch out for credit cards	Apr 18, 2012 7:20 AM
7	Certainly should be kept in balance, i.e.- house, land, e:c.	Apr 18, 2012 5:17 AM
8	he can pay off that debt as agreed	Apr 17, 2012 12:25 PM
9	I would say "No" but I am in debt.	Apr 16, 2012 2:15 PM
10	For purposes of buying a home or car. (In case of NEED only...not for WANTS). For medical reasons (i.e. necessary surgery)	Apr 16, 2012 6:53 AM
11	Based on his family needs	Apr 15, 2012 8:11 PM
12	for essential items such as a car, or a mortgage	Apr 13, 2012 5:10 PM
13	No debt is ideal, but debt for a car or house is OK. Pastors should exercise good examples of Biblical stewardship and be careful to live within their means. They should encourage tithe-based giving and generosity.	Apr 13, 2012 4:50 PM
14	Purchasing a house or car	Apr 13, 2012 2:54 PM
15	personal conscience	Apr 13, 2012 1:11 PM
16	mortgage	Apr 13, 2012 12:45 PM
17	So the debt is repayable within a family budget	Apr 13, 2012 12:06 PM
18	for items that appreciate in value	Apr 13, 2012 10:55 AM
19	within means to repay	Apr 13, 2012 7:50 AM
20	As a young pastor, it would have been impossible for me to get my ministerial degrees without going into debt. Debt free living should be a goal, but it would be impossible for me to have completed schooling or to buy a house without debt	Apr 13, 2012 7:24 AM
21	Morgage	Apr 13, 2012 6:37 AM
22	buying a house, car, college for kids, etc.	Apr 13, 2012 6:28 AM
23	if he/she knows absolutely the monthly bill can be paid (ex. for an auto; college tuition for a child)	

28. Open Ended Responses, continued. Is it ok for a pastor to go into debt?

24	House	Apr 12, 2012 7:58 PM
25	Your question is awkward. Is it "ok"? There is not Biblical prohibition against debt. So - yes, it is "okay" for a pastor to have a mortgage, let's say. However, is it beneficial? No. No debt is ultimately beneficial. Debt free is freedom.	Apr 12, 2012 5:52 PM
26	I think it is unwise to go into debt, but not wrong. Prudent use of credit can be consistent with good stewardship.	Apr 12, 2012 1:32 PM
27	manageable	Apr 12, 2012 11:20 AM
28	home, school	Apr 12, 2012 8:56 AM
29	Who buys a house with cash?	Apr 12, 2012 7:24 AM
30	as long as he is able to responsibly pay his debt	Apr 11, 2012 5:50 PM
31	debt should be limited and paid off as quickly as possible.	Apr 11, 2012 1:37 PM
32	House or car	Apr 11, 2012 1:13 PM
33	for a house or car, they need to be careful about other debt.	Apr 11, 2012 11:53 AM
34	Materialism is a greater sin in our culture (and churches) than alcohol and tobacco. We must discourage debt. In our culture mortgages are nearly unavoidable. The size of mortgage is more controllable. auto loans should be minimal or avoided if possible. Buy smaller. all other consumer debt should be avoided by Christians and for the pastor who wants to be free to minister without burden. These are not absolutes but issues of discipleship/spiritual growth.	Apr 11, 2012 11:25 AM
35	Buying a home, car in this day is almost a necessity	Apr 11, 2012 11:13 AM
36	Many considerations.	Apr 11, 2012 11:13 AM
37	I had to incur debt to get my Bible degree	Apr 11, 2012 10:45 AM
38	mortgage car	Apr 11, 2012 10:24 AM
39	--to buy a house --education	Apr 11, 2012 9:31 AM
40	conservatively for home or car.	Apr 11, 2012 9:20 AM

29. Do you regularly take a day off (practice a Sabbath?)

		Response Percent	Response Count
Yes		81.6%	40
No		18.4%	9
answered question			49
skipped question			2

30. In general, how much time a day (in minutes) do you spend in personal prayer?		
1	120	May 3, 2012 7:44 AM
2	30	Apr 26, 2012 7:22 AM
3	15	Apr 23, 2012 6:46 PM
4	30 plus minutes	Apr 23, 2012 5:47 AM
5	30 minutes or more.	Apr 21, 2012 1:55 PM
6	30	Apr 19, 2012 8:58 AM
7	40 min quiet time/ Though out the day with others as opportunity arises	Apr 18, 2012 8:34 AM
8	30-45	Apr 18, 2012 7:20 AM
9	I prayer walk a lot and I really do attempt to assume an attitude of prayer, i.e.- praying without ceasing	Apr 18, 2012 5:17 AM
10	45	Apr 18, 2012 5:12 AM
11	30 min. or less	Apr 17, 2012 12:25 PM
12	10	Apr 16, 2012 2:15 PM
13	30	Apr 16, 2012 6:53 AM
14	60mins	Apr 15, 2012 8:11 PM
15	2 hours	Apr 13, 2012 5:10 PM
16	45-60 min except Tuesdays 2-4 at prayer center and Friday 6-8 men's prayer group.	Apr 13, 2012 4:50 PM
17	30 to 60 minutes	Apr 13, 2012 4:38 PM
18	? I find myself praying through out the day	Apr 13, 2012 2:54 PM
19	15	Apr 13, 2012 1:11 PM
20	Its hard to say, I feel like I commune with God throughout the day. Prayer is pretty integrated.	Apr 13, 2012 12:45 PM
21	45	Apr 13, 2012 12:06 PM
22	I practice the presence and try to pray without ceasing (I Th 5:17)	Apr 13, 2012 10:55 AM
23	40	Apr 13, 2012 7:50 AM
24	30 minutes to an hour	Apr 13, 2012 7:24 AM
25	10-30 minutes	Apr 13, 2012 6:37 AM
26	30 - 45	Apr 13, 2012 6:28 AM

30. Open Ended Responses, continued. In general, how much time a day (in minutes) do you spend in personal prayer?

27	Depends on the day	Apr 13, 2012 6:08 AM
28	12	Apr 12, 2012 7:58 PM
29	60 minutes	Apr 12, 2012 7:58 PM
30	60	Apr 12, 2012 5:52 PM
31	I don't measure it. multiple times through out the day.	Apr 12, 2012 5:52 PM
32	10	Apr 12, 2012 3:01 PM
33	20	Apr 12, 2012 1:32 PM
34	with out ceasing	Apr 12, 2012 11:20 AM
35	1-2 hours	Apr 12, 2012 9:28 AM
36	30	Apr 12, 2012 8:56 AM
37	30 minutes	Apr 12, 2012 7:24 AM
38	1 hour	Apr 12, 2012 5:24 AM
39	30 minutes	Apr 11, 2012 5:50 PM
40	Difficult to answer - prayer should be a continuous practice	Apr 11, 2012 1:37 PM
41	15-30 minutes	Apr 11, 2012 1:13 PM
42	60	Apr 11, 2012 11:53 AM
43	30-60	Apr 11, 2012 11:25 AM
44	30-45	Apr 11, 2012 11:13 AM
45	varies	Apr 11, 2012 11:13 AM
46	20	Apr 11, 2012 10:45 AM
47	60min	Apr 11, 2012 10:24 AM
48	20	Apr 11, 2012 9:31 AM
49	30 minutes	Apr 11, 2012 9:20 AM

31. In general, how much time a day (in minutes) do you spend on personal devotional exercises?		
1	60	May 3, 2012 7:44 AM
2	30	Apr 26, 2012 7:22 AM
3	30	Apr 23, 2012 6:46 PM
4	between 30 - 60 minutes	Apr 23, 2012 5:47 AM
5	30 minutes.	Apr 21, 2012 1:55 PM
6	45	Apr 19, 2012 8:58 AM
7	60 minutes	Apr 18, 2012 8:34 AM
8	20	Apr 18, 2012 7:20 AM
9	30-45 minutes	Apr 18, 2012 5:17 AM
10	60	Apr 18, 2012 5:12 AM
11	10-20 min.	Apr 17, 2012 12:25 PM
12	15	Apr 16, 2012 2:15 PM
13	45-60	Apr 16, 2012 6:53 AM
14	60-80mins	Apr 15, 2012 8:11 PM
15	60	Apr 13, 2012 5:10 PM
16	varies 30-40 min.	Apr 13, 2012 4:50 PM
17	30 minutes to an hour	Apr 13, 2012 4:38 PM
18	2 hours at least	Apr 13, 2012 2:54 PM
19	30	Apr 13, 2012 1:11 PM
20	0-15	Apr 13, 2012 12:45 PM
21	45	Apr 13, 2012 12:06 PM
22	30-60 min	Apr 13, 2012 10:55 AM
23	60	Apr 13, 2012 7:50 AM
24	30 minutes to an hour	Apr 13, 2012 7:24 AM
25	20	Apr 13, 2012 6:37 AM
26	30 - 45	Apr 13, 2012 6:28 AM
27	Depends on the day	Apr 13, 2012 6:08 AM

31. Open Ended Responses, continued. In general, how much time a day (in minutes) do you spend on personal devotional exercises?

28	Same time, 60 minutes together with prayer	Apr 12, 2012 7:58 PM
29	30	Apr 12, 2012 5:52 PM
30	15-45 minutes/day	Apr 12, 2012 5:52 PM
31	10	Apr 12, 2012 3:01 PM
32	15	Apr 12, 2012 1:32 PM
33	30-40	Apr 12, 2012 11:20 AM
34	1/2 hour	Apr 12, 2012 9:28 AM
35	30	Apr 12, 2012 8:56 AM
36	45 minutes	Apr 12, 2012 7:24 AM
37	30 min	Apr 12, 2012 5:24 AM
38	1Hour	Apr 11, 2012 5:50 PM
39	This varies so much as to be unanswerable	Apr 11, 2012 1:37 PM
40	15-20 minutes	Apr 11, 2012 1:13 PM
41	30	Apr 11, 2012 11:53 AM
42	30	Apr 11, 2012 11:25 AM
43	25	Apr 11, 2012 11:13 AM
44	varies	Apr 11, 2012 11:13 AM
45	5	Apr 11, 2012 10:45 AM
46	60min	Apr 11, 2012 10:24 AM
47	30	Apr 11, 2012 9:31 AM
48	30 minutes	Apr 11, 2012 9:20 AM



32. How many hours a week do you dedicate specifically to pastoral counseling?		
1	1	May 3, 2012 7:44 AM
2	4	Apr 23, 2012 6:46 PM
3	2 - 4	Apr 23, 2012 5:47 AM
4	1 - 2 depending on need.	Apr 21, 2012 1:55 PM
5	only as needed	Apr 19, 2012 8:58 AM
6	6	Apr 18, 2012 8:34 AM
7	0	Apr 18, 2012 7:20 AM
8	varies	Apr 18, 2012 5:17 AM
9	as needed, not set aside, always open	Apr 18, 2012 5:12 AM
10	1-2	Apr 17, 2012 12:25 PM
11	2	Apr 16, 2012 2:15 PM
12	None at the moment.	Apr 16, 2012 6:53 AM
13	N/A	Apr 15, 2012 8:11 PM
14	8	Apr 13, 2012 5:10 PM
15	By request only. reg office hours open for appts.	Apr 13, 2012 4:50 PM
16	as th need occurs	Apr 13, 2012 4:38 PM
17	5 hours	Apr 13, 2012 2:54 PM
18	2	Apr 13, 2012 1:11 PM
19	0	Apr 13, 2012 12:45 PM
20	0-6 dependant on week	Apr 13, 2012 12:06 PM
21	if spiritual direction is included, about 6-10 hrs/wk	Apr 13, 2012 10:55 AM
22	1-2	Apr 13, 2012 7:50 AM
23	Typically one, but it is always on an as needed basis	Apr 13, 2012 7:24 AM
24	4 hours	Apr 13, 2012 6:37 AM
25	1 - 2	Apr 13, 2012 6:28 AM
26	0-5	Apr 13, 2012 6:08 AM
27	1	Apr 12, 2012 7:58 PM

32. Open Ended Responses, continued. How many hours a week do you dedicate specifically to pastoral counseling?

28	As needed	Apr 12, 2012 7:58 PM
29	8 - 12 (depends on demand)	Apr 12, 2012 5:52 PM
30	3-7 hours	Apr 12, 2012 5:52 PM
31	2	Apr 12, 2012 1:32 PM
32	2	Apr 12, 2012 11:20 AM
33	20 pluse	Apr 12, 2012 9:28 AM
34	2	Apr 12, 2012 8:56 AM
35	2-4 hours	Apr 12, 2012 7:24 AM
36	1-2 hrs.	Apr 12, 2012 5:24 AM
37	5	Apr 11, 2012 5:50 PM
38	On average probably 4 to 6 hours	Apr 11, 2012 1:37 PM
39	5	Apr 11, 2012 1:13 PM
40	2	Apr 11, 2012 11:53 AM
41	0-5	Apr 11, 2012 11:25 AM
42	as needed	Apr 11, 2012 11:13 AM
43	varies	Apr 11, 2012 11:13 AM
44	0	Apr 11, 2012 10:45 AM
45	10	Apr 11, 2012 10:24 AM
46	1--2	Apr 11, 2012 9:31 AM
47	none	Apr 11, 2012 9:20 AM



33. Open Ended Responses, continued. About how many hours a week do you dedicate to study in preparation for your weekend messages?

27	5-20	Apr 13, 2012 6:08 AM
28	9	Apr 12, 2012 7:58 PM
29	2-3 hours +	Apr 12, 2012 7:58 PM
30	6 - 10 (depends upon how adequately prepared I already am on the specific text/topic)	Apr 12, 2012 5:52 PM
31	20 ish, with the current message, and future message research	Apr 12, 2012 5:52 PM
32	2 - 3	Apr 12, 2012 3:01 PM
33	8	Apr 12, 2012 1:32 PM
34	17	Apr 12, 2012 11:20 AM
35	5-10 hours	Apr 12, 2012 9:28 AM
36	15	Apr 12, 2012 8:56 AM
37	6 hours	Apr 12, 2012 7:24 AM
38	28-35	Apr 12, 2012 5:24 AM
39	20-30	Apr 11, 2012 5:50 PM
40	8 to 12	Apr 11, 2012 1:37 PM
41	3-4	Apr 11, 2012 1:13 PM
42	10	Apr 11, 2012 11:53 AM
43	10-20	Apr 11, 2012 11:25 AM
44	5-8	Apr 11, 2012 11:13 AM
45	15-20	Apr 11, 2012 11:13 AM
46	12	Apr 11, 2012 10:45 AM
47	18	Apr 11, 2012 10:24 AM
48	15	Apr 11, 2012 9:31 AM
49	10	Apr 11, 2012 9:20 AM

34. What type of community service, if any, are you involved in?			
		Response Percent	Response Count
I am not involved in any specific community service		25.0%	12
I am involved in the following community service(s):		75.0%	36
answered question			48
skipped question			3

34. Open Ended Responses. What type of community service, if any, are you involved in?		
1	Local ministerial (interdenominational), ACTS 2 Ministry (local interdenominational), local nursing home ministry	May 3, 2012 7:44 AM
2	Community meals Friends Disaster service Acts of Kindness in the community	Apr 26, 2012 7:22 AM
3	Celebrate Recovery Inside - jail ministry; our food pantry;	Apr 23, 2012 5:47 AM
4	clearing local ditches for VDOT	Apr 19, 2012 8:58 AM
5	Community Schools Homeless	Apr 18, 2012 8:34 AM
6	Ruritans, area athletic boosters	Apr 18, 2012 7:20 AM
7	Ministerial Association/At large member of the Executive committee. Chaplain for the Martinsville High School Varsity Football program. Other random activities as opportunities arise.	Apr 18, 2012 5:17 AM
8	Food Pantry, & Sustainable agriculture	Apr 18, 2012 5:12 AM
9	President of our local Ministerial Assoc.	Apr 17, 2012 12:25 PM
10	care pregnancy center	Apr 16, 2012 2:15 PM
11	Trouble childrens home, youth and young adult programs(4 times a month) Traveling prayer group in town only	Apr 15, 2012 8:11 PM
12	I meet 2 hours a week with community ministers in two communities where my church is in between.	Apr 13, 2012 5:10 PM
13	chaplain services, elementary school fundraisers, red cross fundraisers, food pantry, clothes give aways.	Apr 13, 2012 4:38 PM
14	Rotary Club	Apr 13, 2012 2:54 PM
15	varieiy depending on need	Apr 13, 2012 1:11 PM
16	outreaches to the poor, hospital visits to unchurched, funeral services for unchurched, attendance at community events, service on some community boards., friendships with community leaders, meeting with area pastors	Apr 13, 2012 10:55 AM
17	president of clergy association whose primary purpose is to raise money for needy, lead community walk to raise money for local hunger initiatives, started non-profit to build emergency clothing and toiletries cupboard and provide children who receive free and reduced lunches with food on the weekend, organized weekly free dinners in multiple locations in community and serve one in our church, hand out vouchers for emergency grocery assistance, active in mens organization that provides free construction/work assistance to the elderly and needy in the community	Apr 13, 2012 7:24 AM
18	Community Council, Love INC	Apr 13, 2012 6:37 AM
19	Food Pantry Elks Club Food Kitchen	Apr 13, 2012 6:08 AM
20	annual community Bible crusade; can drives	Apr 12, 2012 7:58 PM

34. Open Ended Responses, continued. What type of community service, if any, are you involved in?		
21	Soup kitchen, home school co op as a teacher	Apr 12, 2012 7:58 PM
22	Homeless shelter, senior center, YMCA, local community arts association	Apr 12, 2012 5:52 PM
23	Volunteering at the food kitchen	Apr 12, 2012 5:52 PM
24	Feeding the hungry through our food pantry	Apr 12, 2012 3:01 PM
25	urban projects	Apr 12, 2012 11:20 AM
26	AA, CA, NA	Apr 12, 2012 9:28 AM
27	Church's food ministry to the community	Apr 12, 2012 8:56 AM
28	Hospice	Apr 12, 2012 5:24 AM
29	help chaplain football team ... help with council of churches ... I do regular prison ministry	Apr 11, 2012 5:50 PM
30	Personally I am involved in several organizations and I volunteer in a therapeutic riding program.	Apr 11, 2012 1:37 PM
31	Fire Chaplaincy	Apr 11, 2012 1:13 PM
32	Prison ministry, feeding the hunry	Apr 11, 2012 11:53 AM
33	Serve Lunch weekly for poor and disadvantaged	Apr 11, 2012 11:25 AM
34	Local Lions Club	Apr 11, 2012 11:13 AM
35	jail ministry	Apr 11, 2012 10:24 AM
36	--soup kitchen --church has left the building --building partnerships with local charities	

35. Do you teach about the sanctity of life?			Response Percent	Response Count
	Yes		89.8%	44
	No		10.2%	5
			answered question	49
			skipped question	2

36. In general, how many hours a week do you think you spend watching T.V and surfing the internet?

1	10	May 3, 2012 7:44 AM
2	10	Apr 26, 2012 7:22 AM
3	10	Apr 23, 2012 6:46 PM
4	TV - 10, internet - just non-ministry time - 5 hours	Apr 23, 2012 5:47 AM
5	21	Apr 21, 2012 1:55 PM
6	5 to 7	Apr 19, 2012 8:58 AM
7	8	Apr 18, 2012 8:34 AM
8	5	Apr 18, 2012 7:20 AM
9	10-12 (more internet than TV)	Apr 18, 2012 5:17 AM
10	1	Apr 18, 2012 5:12 AM
11	too many probably - 10-20 (often on while I am reading)	Apr 17, 2012 12:25 PM
12	10	Apr 16, 2012 2:15 PM
13	6	Apr 16, 2012 6:53 AM
14	2-3 hrs	Apr 15, 2012 8:11 PM
15	6 hours	Apr 13, 2012 5:10 PM
16	personal use? Maybe 4-5 hrs weekly	Apr 13, 2012 4:50 PM
17	15 to 20	Apr 13, 2012 4:38 PM
18	10 hours	Apr 13, 2012 2:54 PM
19	8	Apr 13, 2012 1:11 PM
20	tv: 7 hours, internet: (including work surfing) 20-25	Apr 13, 2012 12:45 PM
21	10	Apr 13, 2012 12:06 PM
22	5- 6 hrs	Apr 13, 2012 10:55 AM
23	12	Apr 13, 2012 7:50 AM
24	15	Apr 13, 2012 7:24 AM
25	6	Apr 13, 2012 6:37 AM
26	21 ?	Apr 13, 2012 6:28 AM

36. Open Ended Responses, continued. In general, how many hours a week do you think you spend watching T.V and surfing the internet?

27	40	Apr 13, 2012 6:08 AM
28	6	Apr 12, 2012 7:58 PM
29	Little tv but do search on Internet and enjoy reading	Apr 12, 2012 7:58 PM
30	6 - 8 watching TV 7 - 10 on the internet (although much web surfing happens while the TV is on)	Apr 12, 2012 5:52 PM
31	Not sure - does online research count as "surfing the internet"? Recreational internet & tv - varies between 1-15	Apr 12, 2012 5:52 PM
32	4	Apr 12, 2012 3:01 PM
33	20	Apr 12, 2012 1:32 PM
34	12	Apr 12, 2012 11:20 AM
35	5-10	Apr 12, 2012 9:28 AM
36	10	Apr 12, 2012 8:56 AM
37	I don't watch TV, but I surf the net 1 hr. week that is non-work related	Apr 12, 2012 7:24 AM
38	10-12	Apr 12, 2012 5:24 AM
39	8	Apr 11, 2012 5:50 PM
40	unknown	Apr 11, 2012 1:37 PM
41	10-12	Apr 11, 2012 1:13 PM
42	10	Apr 11, 2012 11:53 AM
43	5	Apr 11, 2012 11:25 AM
44	20	Apr 11, 2012 11:13 AM
45	varies	Apr 11, 2012 11:13 AM
46	15	Apr 11, 2012 10:45 AM
47	12	Apr 11, 2012 10:24 AM
48	15	Apr 11, 2012 9:31 AM
49	too many	Apr 11, 2012 9:20 AM

37. I believe unchurched people would prefer a worship service that is:

			Response Percent	Response Count
	Contemporary	<div><div></div></div>	97.8%	44
	Traditional	<div><div></div></div>	2.2%	1
			answered question	45
			skipped question	6

38. What do you find most appealing about the new contemporary worship? (please check all that apply)

			Response Percent	Response Count
Praise worship to God	<div><div></div></div>		81.6%	40
Contemporary instrumentals	<div><div></div></div>		59.2%	29
Casual dress	<div><div></div></div>		69.4%	34
Fellowship with coffee, etc.	<div><div></div></div>		40.8%	20
Praise worship team rather than a choir	<div><div></div></div>		65.3%	32
Sermons on practical living	<div><div></div></div>		65.3%	32
PowerPoint announcements and/or support for sermon	<div><div></div></div>		63.3%	31
Notes with outlines	<div><div></div></div>		36.7%	18
Visual slides/aides	<div><div></div></div>		63.3%	31
Other--Explain:	<div><div></div></div>		24.5%	12
			answered question	49
			skipped question	2

38. Open Ended Responses. What do you find most appealing about the new contemporary worship? (please check all that apply)

1	The desire to really connect with the Lord - heart for personal passion!	Apr 23, 2012 6:24 AM
2	I believe that "contemporary" is not a really good term for that which is most appealing about worship. Perhaps "relevant" is a better term (regardless of the era in which it is presented)	Apr 18, 2012 5:30 AM
3	relevant to today's concerns	Apr 18, 2012 5:26 AM
4	Personal testimonies	Apr 15, 2012 8:22 PM
5	i think unchurched people would prefer a contemporary service but i personally don't like much about contemporary services other than the things i noted above which i believe can enhance the preaching of the word.	Apr 13, 2012 4:53 PM
6	I think we need to spiritually discern Paul's admonition in I Cor 9:22, 'be all things to all men so that by all possible means I might save some'	Apr 13, 2012 11:04 AM
7	seemingly more joy being released = more freedom in the Spirit	Apr 12, 2012 8:19 PM
8	I don't see the differentiation that you make as being traditional vs. contemporary, but then my background is not friends, (though similar wesleyan/holiness background). I believe contemporary service can have strong doctrinal preaching. Power point is an over simplification of contemporary, and even "traditional" churches have adopted for example.	Apr 12, 2012 6:05 PM
9	Personal Testimonies	Apr 12, 2012 9:48 AM
10	short, precise, well thought out and well delivered messages. the best contemporary pastors (in my opinion) don't 'wing it' - they stick to their message and drive home 2-3 main points that are memorable. everyone leaves knowing what the point of the message was and how to live it out in their lives.	Apr 12, 2012 7:42 AM
11	Purposeful Cultural relevance	Apr 11, 2012 11:41 AM
12	I find much of contemporary evangelical worship to lack theological depth and historic continuity with the Christian faith.	

39. What do you think is most meaningful about the traditional Friends worship to the average participant? (please check all that apply)

		Response Percent	Response Count
	Traditional hymns	68.8%	33
	Traditional choir	22.9%	11
	Scripture reading	54.2%	26
	Traditional piano and/or organ music	29.2%	14
	Responsive reading	8.3%	4
	Pastoral prayer	41.7%	20
	Meditation/Quiet Worship	29.2%	14
	Strong doctrinal preaching	64.6%	31
	A stand against sin	45.8%	22
	Other--explain:	18.8%	9
		answered question	48
		skipped question	3

39. Open Ended Responses. What do you think is most meaningful about the traditional Friends worship to the average participant?		
1	We can experienc Jesus right here right now	Apr 18, 2012 7:27 AM
2	Sincerely allowing Holy Spirit to move & minister	Apr 18, 2012 5:30 AM
3	Many find Comfort in expected	Apr 18, 2012 5:26 AM
4	I don't think I can answer that, because I wasn't raised in a friends church. Your question speaks beyond Friends and what was typical. I think all of these have merit and are included in our worship service, but not every week: Hymns, doctrnal preaching, Responsive Reading, Stand against sin	Apr 16, 2012 2:26 PM
5	Personal sharing & Testimonies	Apr 13, 2012 5:11 PM
6	hearing about the biblical and beautiful parts of our doctrine and history esp social action	Apr 13, 2012 11:04 AM
7	public testimonies	Apr 12, 2012 8:19 PM
8	This is tough to answer depending upcn how we define "traditional Friends worship." If we're talking unprogrammed worship only one of these check-boxes applies (sort of). If we're talking about more "traditional" Evangelical Friends Church worship which seems reminiscent of mid to late 20th century evangelical churches of other denominations, I think the only thing appealing to those who participate is that it's the same format they are used to from when they were younger... they don't have to change methods to reach people who don't relate because they seem only concerned with the one method they prefer.	Apr 12, 2012 6:16 PM
9	Friends worship has undergone such frequent and monumental liturgical shifts that it is nearly impossible to talk about it as a monolithic category.	

40. What do you believe to be the most important aspect of worship and why?

1	Worship is 24/7 not just a service	May 3, 2012 7:55 AM
2	Expository preaching. Connects people with God's Word	Apr 26, 2012 7:43 AM
3	Our ability to vacate ourselves and be filled with the spirit.	Apr 23, 2012 6:52 PM
4	The heart attitude of everyone who is there that is open and seeking for personal connection with the Lord and is responsive to His speaking in heart and life.	Apr 23, 2012 6:24 AM
5	Silent meditation. This is due to the fact that God and the worshiper need to be ready for one another and be dedicated to one another in the service.	Apr 21, 2012 2:05 PM
6	That Christ be the main focus of music and ministry of the Word. There needs to be individual response to the Spirit of the service.	Apr 19, 2012 9:13 AM
7	Our heart! Regardless of the music or style of preaching, the heart that seeks, surrenders to and serves the Lord is one that is truly worshiping.	Apr 18, 2012 8:57 AM
8	Responding to God's presence--God inhabits the praise of his people	Apr 18, 2012 7:27 AM
9	Acknowledging the sovereignty of God. Because that's what worship is. I deplore the modern idea that worship is "music" or "praise bands".	Apr 18, 2012 5:30 AM
10	Open up as individual to spirit for guidance	Apr 18, 2012 5:26 AM
11	genuine and heart-felt adoration of God in Christ	Apr 17, 2012 12:35 PM
12	Directing our attention/focus on/to God. Worship is about Him. We have a blended service to help facilitate that. All aspects of our morning service from announcements, humor, music, giving, and preaching, try to have a worshipful aspect to it.	Apr 16, 2012 2:26 PM
13	Having a team that has properly prepared their hearts and minds through their own worship, prior to trying to lead a congregation in worship, whether it's music or preaching.	Apr 16, 2012 7:21 AM
14	Losing yourself and escaping the world corporately	Apr 15, 2012 8:22 PM
15	focusing the attention upon God, clearer understanding through sound exegetical preaching bringing the audience to an awareness of God's presence through prayer, singing, and the development of the common life	Apr 13, 2012 5:25 PM
16	A sense of having been in the presence of God. That is the core of worship.	Apr 13, 2012 5:11 PM
17	personal participation--not just attending a service to be entertained.	Apr 13, 2012 4:53 PM
18	Peaching of the Word	Apr 13, 2012 3:04 PM
19	personal encounter with God through the Holy Spirit	Apr 13, 2012 1:22 PM
20	It is all important	Apr 13, 2012 1:01 PM
21	focus on God	Apr 13, 2012 12:11 PM

40. Open Ended Responses, continued. What do you believe to be the most important aspect of worship and why?		
22	connecting with God's presence to know and serve Him more (God is most glorified when we are most satisfied"-- John Piper)	Apr 13, 2012 11:04 AM
23	Lifting up Christ in song, lifestyle and the Word	Apr 13, 2012 8:08 AM
24	If by worship you mean a church service, I would say the presence of God through His Word and His Spirit	Apr 13, 2012 7:34 AM
25	Though many aspects are important, I think preaching is the most important because it helps to bring about positive change in people's lives to be like Christ.	Apr 13, 2012 6:48 AM
26	Praise to God because He is with us and listening to Him as a result.	Apr 13, 2012 6:44 AM
27	The word of God.	Apr 13, 2012 6:13 AM
28	open and receptive hearts to listen and obey the Spirit's leading throughout the service and in continual living	Apr 12, 2012 8:19 PM
29	Offering your body as a living sacrifice...to worship we must encounter God and that varies as to how we do that	Apr 12, 2012 8:01 PM
30	Communion with God. We worship God, so our attempts to do so should lead us closer to Him. If we are enamored by the style of music, instrumentation or a particular worship leader we aren't worshipping God.	Apr 12, 2012 6:16 PM
31	Engaging God is the easy answer. However, how do we know whether we engaged God, or made people feel good? Of if we engaged God or taught a cult of personality, or denominationalism, etc.? So I would say that engaging God by receiving and reflecting sound doctrine (with head, heart, and hand) is most important. Whether expressed through the message or through the words of a song or hymn, or through a video, skit, image, etc. we must communicate biblical truth.	Apr 12, 2012 6:05 PM
32	Focus on God	Apr 12, 2012 3:04 PM
33	Music/prayer. Create an atmosphere that is focused on God.	Apr 12, 2012 1:41 PM
34	music	Apr 12, 2012 11:26 AM
35	It is important that the worship is up-lifting and relevant.	Apr 12, 2012 9:48 AM
36	Directed to God He is worthy	Apr 12, 2012 9:00 AM
37	Sincerity. Songs that aim to put God in His rightful place in our hearts and minds; to prepare the body for the teaching. If a song meets this criteria and is also catchy enough to keep playing through your mind throughout the week then all the better!	Apr 12, 2012 7:42 AM
38	To pray and spend time in the Bible	Apr 12, 2012 5:36 AM
39	lifting up Jesus and proclaiming his word	Apr 11, 2012 5:57 PM
40	True connection with Christ - some will find this in music others in prayer and still others in the word proclaimed.	

40. Open Ended Responses, continued. What do you believe to be the most important aspect of worship and why?		
41	Worship is a Lifestyle not an act on Sunday morning. Websters gets it right, Worship = Intense Love. Love = total commitment therefore Worship = intense total commitment to Christ	Apr 11, 2012 1:21 PM
42	Preaching/teaching because it give the people something to leave with	Apr 11, 2012 12:01 PM
43	Worshiping God no matter what the expression or mode	Apr 11, 2012 11:41 AM
44	Individuals being lead into an experience with God that will allow them to come into a time of honest evaluation of where they are spiritually	Apr 11, 2012 11:22 AM
45	God	Apr 11, 2012 11:15 AM
46	Meaningful lyrics and emotion-producing music and lyrics, because worship is in part a learning experience for the participants, but chiefly a surrender of oneself to God, which emotion can help with.	Apr 11, 2012 10:53 AM
47	connection to God, because that is how we change	Apr 11, 2012 10:37 AM
48	--ascribing greatness and value to God --being aware of his power and presence and love	Apr 11, 2012 9:36 AM
49	Taking time to center on God and shut out distractions.	Apr 11, 2012 9:27 AM

41. In two or three sentences please define worship.

1	Worship is recognizing the lordship of God and the Trinity. We read the Bible, pray, testify, sing, fellowship with all elements bringing glory to God.	May 3, 2012 7:55 AM
2	Worship is a moment when each individual has an awareness or connection with the Trinity within a corporate setting. It can be quiet seeking or hand raised singing but it always needs to have the interaction with Scripture!	Apr 26, 2012 7:43 AM
3	Worship is our response to God's holiness.	Apr 23, 2012 6:52 PM
4	Worship is an attitude of the heart that is demonstrated in the seeking soul in the music, prayer and ministry of the Word that leads to the application of the directives of the Lord within the body as well as daily in the life of the follower of Jesus.	Apr 23, 2012 6:24 AM
5	Worship is the opportunity to praise God in song, prayer and study. It is giving of one's self to the leading of the Holy Spirit to guide, direct and discern God's message.	Apr 21, 2012 2:05 PM
6	Our worship needs to honor the Lord Jesus Christ. Worship is not really about us, but it is about HIM. Christ needs to be the focus. When we do that then our needs will be met, body soul and spirit will be ministered to.	Apr 19, 2012 9:13 AM
7	Worship is the only reasonable human response of the body, mind and soul that has come to recognize the reality of God's great love for us. Worship is our part of the relationship in which God first and freely gave His life for. It incorporates all the way say, do and think.. a surrender to our own will and a heartfelt desire to do it all for the glory of our great God.	Apr 18, 2012 8:57 AM
8	I want to meet with other believers to praise God. I want to learn more from God's word. I want to allow Him to have total control over my life	Apr 18, 2012 7:27 AM
9	Acknowledging the sovereignty of God. Offering ones body (life) as a living sacrifice, holy and pleasing to God, in our everyday, walking around life!	Apr 18, 2012 5:30 AM
10	Worship is not just our communal time together, but our approach to God centered life. Using the communal time to reinforce the individual everyday worship!	Apr 18, 2012 5:26 AM
11	personal and spiritual praise and thanksgiving directed at the Lord	Apr 17, 2012 12:35 PM
12	See above	Apr 16, 2012 2:26 PM
13	Worship is fulfilling the purpose for which I was created. It is about giving God the glory and honor He deserves. Therefore, even though it matters to a great many people, it shouldn't really matter what the music sounds like, or who's leading worship today. What matters is whether or not I'm thinking about the words that are coming out of my mouth, and thinking about where I'm directing those words. People wrongly choose a church based on the music and worship team, and when it becomes something they dislike, they leave and say, "I just wasn't getting anything out of the worship there." It's not about what we get, but what we give to the One to whom the music/singing/preaching is all for in the first place.	Apr 16, 2012 7:21 AM

41. Open Ended Responses, continued. In two or three sentences please define worship.		
14	Any praise directed toward God the Father, Son, and Holy Spirit. Silent submission or shouts of praise.	Apr 15, 2012 8:22 PM
15	Worship is focusing the love and intimacy of God into the personal issues of our dailing living. Worship is the process of interiorization where I am confronted with my own responsibility to God1.	Apr 13, 2012 5:25 PM
16	Seeing myself for who I am. Seeing God for who he is. Making adjustments in my FAB (Feelings, Attitude, & Behavior) based on the first two.	Apr 13, 2012 5:11 PM
17	using whatever form you desire (song, prayer or testimony) to express to God what he means to you and how you recognize his worthiness.	Apr 13, 2012 4:53 PM
18	Worship is describing worth to the One who is worthy.	Apr 13, 2012 3:04 PM
19	Presenting body, mind, and spirit to God in a way that ceclares his worth, and glory.	Apr 13, 2012 1:22 PM
20	It is surrender to God and Adoration of God through lifestyle, actions, the disciplines, learning, and serving.	Apr 13, 2012 1:01 PM
21	Worship is a time in which those gathered come to fellowship with the Lord glorifying Him for who He is and allowing Him to minister to their needs.	Apr 13, 2012 12:11 PM
22	see #4 to glorify and enjoy Him forever (Westminster catechism)	Apr 13, 2012 11:04 AM
23	Living a life that glorify's Jesus	Apr 13, 2012 8:08 AM
24	It is the act of bowing before our King, an act that should be personified not in song or a service but in our lives and actions	Apr 13, 2012 7:34 AM
25	Of ccourse we can worship God as individuals, but in a chruch setting I would say it's when the fellowship of the church comes together to praise, honor, glorify the Father and Son. It also includes, I think, that because He is worthy, we seek His filling and are willing to give ourselves totally to His perfect will.	Apr 13, 2012 6:48 AM
26	Worship is centering our affections on Jesus and rightly acknowledging His authority in our lives.	Apr 13, 2012 6:44 AM
27	The salvation of souls is a means to the glorifying of Gcd because only saved souls can duly glorify Him. C.S. Lewis	Apr 13, 2012 6:13 AM
28	Worship is defined in Romans 12:1 as presenting our bodies as a living sacrifice unto the Lord, holy and pleasing to Him. Worship is also revering God for His "worth-ship."	Apr 12, 2012 8:19 PM
29	Assigning worth-ship to God and living in a way that confirms that	Apr 12, 2012 8:01 PM
30	Worship is a presentation of our "bodies as a living sacrifice, holy and pleasing to Gcd—this is [our] true and proper worship." (Romans 12:1) If we are attempting anything other than blessing and praising God we are using our words, songs and actions in vain.	Apr 12, 2012 6:16 PM
31	To bring ourselves under the authority of God, giving him exaltation.	Apr 12, 2012 6:05 PM

41. Open Ended Responses, continued. In two or three sentences please define worship.		
32	Our offering to God	Apr 12, 2012 3:04 PM
33	Worship is recognizing, responding to and enjoying the majesty of God.	Apr 12, 2012 1:41 PM
34	love to God	Apr 12, 2012 11:26 AM
35	Praising God and acknowledging His presence in the life of the worshiper. Expressing an attitude of gratitude.	Apr 12, 2012 9:48 AM
36	Giving love to God	Apr 12, 2012 9:00 AM
37	Putting God above everything else. Stopping whatever I am doing to focus solely on Him. That may be reading His Word, singing His praise, listening to a sermon with complete focus, serving others, or simply listening to Him in meditation.	Apr 12, 2012 7:42 AM
38	Worship is praising God whether it be in a service or prayer and reading the bible. The bible says we are to praise God every minute of the day	Apr 12, 2012 5:36 AM
39	it is a focus upon God that helps us to see the world as he see's it and to respond to that reality with his message	Apr 11, 2012 5:57 PM
40	The connection of the heart and soul in devotion and thanksgiving to God through Christ. The connection of the mind and will to following and serving Christ as Lord.	Apr 11, 2012 1:50 PM
41	Music, Prayer, and sharing, mixed with preaching	Apr 11, 2012 12:01 PM
42	Declaring the worth of God to God and about God both publicly and privately.	Apr 11, 2012 11:41 AM
43	Worship is more than music and yet music plays the largest part. Worship is experiencing God even in times like the offering, prayer, ect.	Apr 11, 2012 11:22 AM
44	Worship is the communal response of God's people to His glory and worth. It is not a marketing gimmick.	Apr 11, 2012 11:15 AM
45	Worship is ascribing to God is awesomeness and other qualities. It is offering sacrifice with our mouths and showing our humility. It is publicly acknowledging our believe in God and our dependence on Christ.	Apr 11, 2012 10:53 AM
46	Worship is the focusing on God, it is the total surrender and attention of my being toward him	Apr 11, 2012 10:37 AM
47	Worship is ascribing value or greatness to God (Time Keller)	Apr 11, 2012 9:36 AM
48	Worship is coming into close fellowship with God and expressing gratitude toward him and his worthship.	Apr 11, 2012 9:27 AM

42. List what you view to be the strengths and weaknesses of your ministry style as it relates to contemporary culture.

1	We are a rural church in an old building. People from the outside have a preconceived idea of what they will find inside. Our church family is mostly traditional in ministry and is weak in personal evangelism.	May 3, 2012 7:55 AM
2	Strengths- accepting environment, relational, traditional style is a strength and a weakness. Tradition offers stability. Weakness- poor quality music, lack of small groups	Apr 26, 2012 7:43 AM
3	---	Apr 23, 2012 6:52 PM
4	I am passionate about Jesus and very transparent in my walk. I am Biblically grounded and based. I get to know my people and minister to them as a fellow follower of Jesus. People get more individual attention from me and also get to know me more personally. I am not afraid to try new songs (and old), videos, switch things up in the service, use any multi-media and use any instruments in the worship time. I am too Biblically dogmatic for some. I am often viewed as a dad by those who are younger than I which can be positive in some minds, but other times it prohibits me from being able to connect and attract millenials. I personally get bogged down with administration. I can't be everywhere!	Apr 23, 2012 6:24 AM
5	1. Humor. 2. Practical sermons on how to live a Godly life. 3. A vision for the recent generation to develop relationships. Weaknesses. 1. Too timid to break some traditions of the congregation. 2. Fear of failure.	Apr 21, 2012 2:05 PM
6	Weakness - our music, need of talented musicians. Ministry of Word is Bible centered but relevant for times.	Apr 19, 2012 9:13 AM
7	We seek to present the REAL God, through the REALITY of His Word, to REAL people with REAL problems. (We simply share our lives with honesty and the hope that Christ is our only source of help. This opens the door for others to bring their brokenness without fear of judgement. What a joy to see God working this sort of caring community that's not afraid to share the Gospel, but our lives as well.	Apr 18, 2012 8:57 AM
8	Strength--relevant and helpful weakness--too authoritarian--not democratic enough	Apr 18, 2012 7:27 AM
9	Strength: I'm confident I know and understand Biblical truth. Weakness: patience with those who choose to refuse to understand Biblical truth.	Apr 18, 2012 5:30 AM
10	Strenght is individual focus on learning and growing. Weakness is availability, as a part time minister. I work 6 hrs away during the week. Much of ministry must be thru phone or email	Apr 18, 2012 5:26 AM
11	strength - willing to be honest and vulnerable before others weakness - I don't speak the "sports language" that so many live by: I don't read a sports page or have favorite teams, and I am NOT a big fan of football or streetfighting	Apr 17, 2012 12:35 PM
12	Strengths: Casual dress, humor, blended service Weaknesses: no band, typically pastor lead	Apr 16, 2012 2:26 PM
13	We accept nonchurched people but we exclude traditionalists.	Apr 15, 2012 8:22 PM





42. Open Ended Responses, continued. List what you view to be the strengths and weaknesses of your ministry style as it relates to contemporary culture.		
14	I believe that I have a lot of feeling and transparency to my relationship with God. I believe that I work hard at being able to relate to people having been a pastor for many years and believe that I allow people to be comfortable in the grace that emanates through me in a non-judgmental way.	Apr 13, 2012 5:25 PM
15	Not relevant to current culture. Too quick to judge. Speaking before thinking.	Apr 13, 2012 5:11 PM
16	I preach the entire word whether it offends or not--some people don't like that. I try to use as much humor as possible to keep people's interest.	Apr 13, 2012 4:53 PM
17	We have both blended and contemporary services.	Apr 13, 2012 3:04 PM
18	Strength: Teaching biblical truths in practical and understandable ways, grace vs. legalistic attitude. Weakness: Trying to program for both traditional and contemporary styles.	Apr 13, 2012 1:22 PM
19	Strengths: I seem to connect well with people who have a lot of questions and who don't simply accept what they've learned to be true. I'm able to lead people to discover God's truth in a non-threatening way. Weakness: I'm probably not as authoritative as I could be.	Apr 13, 2012 1:01 PM
20	Expository preaching with practical application	Apr 13, 2012 12:11 PM
21	explained elsewhere, I reject the seeker model and the pastor as CEO, consumer Christianity	Apr 13, 2012 11:04 AM
22	Strength - Opening of the word to make it understandable. Weaknesses - not enough outreach	Apr 13, 2012 8:08 AM
23	Appreciation of contemporary music and use of technological resources	Apr 13, 2012 7:34 AM
24	Strength: I try to be my genuine self to people and my preaching and visitation seem to connect to their needs. Weakness: Need to connect more with younger adults and teens.	Apr 13, 2012 6:48 AM
25	We are a hybrid with some traditional elements. Over the years however we are being pulled more and more toward contemporary models. There is some inherent tension with the shift - but it is inevitable. Personally, I am very eclectic and enjoy various models of worship. We center on Jesus and use various styles to accomplish that. Others are invited to join in with the understanding that one form may not be their "thing" but we ask them to grow in grace and be blessed as others are blessed by that particular form.	Apr 13, 2012 6:44 AM
26	My attitude and understanding of the unchurched is my greatest strength. My "Unsaved" background tempers my message of grace, that becomes attractive.	Apr 13, 2012 6:13 AM
27	Strengths - relevant sermons and use of power point; shepherding; involvement with all age groups Weaknesses - traditional hymns/choruses since pianist and worship leader do not know contemporary ones; traditional fellowship events	Apr 12, 2012 8:19 PM
28	We live isolated from "the world" and are more inwardly focused than is healthy and then can't understand why our churches aren't growing. My style is to challenge the church to fulfill its calling	

42. Open Ended Responses, continued. List what you view to be the strengths and weaknesses of your ministry style as it relates to contemporary culture.

29	STRENGTHS - Commitment to one another as a family - Willingness to engage the LOCAL culture (not pop culture) - Honesty and transparency in teaching and leadership - Almost completely volunteer-lead ministry WEAKNESSES - Some bickering about the style of worship (rare, but it happens) - Unavailable ministry opportunities in key areas of local life (singles, seniors, etc...)	Apr 12, 2012 6:16 PM
30	Dynamic personality tends to draw big crowds in our culture. Other pastors are better at using their personality to draw. That said, whether sour grapes or not, I don't want a ministry built around my personality.	Apr 12, 2012 6:05 PM
31	Practical and understandable Does not satisfy all	Apr 12, 2012 3:04 PM
32	My background and personality allow me to connect with people of different ages, and with different socio-economics and ethnic backgrounds.	Apr 12, 2012 1:41 PM
33	stuck in the past at times	Apr 12, 2012 11:26 AM
34	Not cutting edge, older building and decor	Apr 12, 2012 9:00 AM
35	One on One, Preach from the Bible, Able to counsel, Security and peace from the world. Age is a problem to get young people to come both with the pastor and members	Apr 12, 2012 5:36 AM
36	I dress very traditionally ... I don't use enough audio visuals	Apr 11, 2012 5:57 PM
37	Strengths - down to earth connectational messages that bring scripture to life in monday thru saturday living. Biblical relevance to daily activity, choices, and outcomes. Weakness - motivating people to service in building the Kingdom of God. Tending to evoke more of an emotional response and not a transformational response especially to music. Motivating real transformational change in the heart and life of people who come (this is more a cultural challenge than a stylistic weakness).	Apr 11, 2012 1:50 PM
38	Strength - authenticity and relational Weakness - My personal bias and difficulty in crossing cultural boundaries	Apr 11, 2012 1:21 PM
39	My strength is that it is everyday, the weakness is that it doesn't give enough help to people with an education	Apr 11, 2012 12:01 PM
40	Strengths: relational strong leadership relevant and authentic teaching	Apr 11, 2012 11:41 AM
41	Weaknesses - being able to keep up with the changing times / culture. Being able to relate to the younger as I continue to get older. Strengths - preaching passion which I believe connects with all ages, ability to talk with all ages and feel fairly comfortable	Apr 11, 2012 11:22 AM
42	I think people in any culture are always yearning for real, personal relationships. I use contemporary practices and ministries to get back to the real relationship between two believers. The weakness of my approach is that it is not flashy and doesn't attract as much attention from non-believers as other ministry styles.	Apr 11, 2012 10:53 AM
43	strengths 1) reaches various people in different life circumstances 2) clearly shows Christ as the answer 3) is inclusive of all people, weakness 1) often times	Apr 11, 2012 10:37 AM



Q42. List what you view to be the strengths and weaknesses of your ministry style as it relates to contemporary culture.

	pulled in to many directions 2) dealing with people of a wide range of age groups	
44	--Relevant --on the flip side, might accommodate or perpetuate consumerism	Apr 11, 2012 9:36 AM
45	Not relational enough for contemporary culture. Accepting environment.	Apr 11, 2012 9:27 AM




43. To become a member do your congregants:				
			Response Percent	Response Count
Member through birthright membership			0.0%	0
Member through a membership class			18.4%	9
Member after being born again			8.2%	4
Member after being born again and completing membership class			65.3%	32
Other--explain:			8.2%	4
			answered question	49
			skipped question	2

43. Open Ended Responses. To become a member do your congregants:		
1	we are open to all, then initiate informal classes	Apr 18, 2012 5:26 AM
2	Members must be born again and have a meeting with the pastor. We do not have a "membership class."	Apr 16, 2012 2:26 PM
3	Regular attendee	Apr 15, 2012 8:22 PM
4	born again, class, interest ability inventory and interview by overseers	Apr 13, 2012 11:04 AM

44. Does your church periodically schedule revival meetings?

			Response Percent	Response Count
	Yes		20.4%	10
	No		79.6%	39
			answered question	49
			skipped question	2

45. If your church periodically schedules revival meetings, how often are they scheduled?

			Response Percent	Response Count
	Annually		54.5%	6
	Bi-annually		18.2%	2
	Other--explain:		27.3%	3
			answered question	11
			skipped question	40

45. Open Ended Responses. If your church periodically schedules revival meetings, how often are they scheduled?

1	every three years	Apr 26, 2012 7:43 AM
2	They are not regularly scheduled.	Apr 23, 2012 6:24 AM
3	we do all -church lenten/spring book or bible studies with sermons and small groups	Apr 13, 2012 11:04 AM

46. What methods of evangelism do you use to reach the lost? Name two or three		
1	We are weak in personal evangelism. We do schedule some church events, but most of the time, the people who respond are already Christians.	May 3, 2012 7:55 AM
2	personal evangelism outreach events Sunday morning	Apr 26, 2012 7:43 AM
3	Personal Invitation. Lifestyle Evangelism.	Apr 23, 2012 6:52 PM
4	Celebrate recovery Do a big Luau outreach once a year with free food and entertainment (airgames, music, and some low-keyed spiritual input), food pantry, VBS, seniors ministry	Apr 23, 2012 6:24 AM
5	1. Movies Ministry. 2. Sports' Ministries. 3. Quaker Cupboard.	Apr 21, 2012 2:05 PM
6	special music ministry. teaching ministry. Children ministry with VBS	Apr 19, 2012 9:13 AM
7	Radio Sports Gender and Age Specific Ministries Children and Youth	Apr 18, 2012 8:57 AM
8	Altar response, neighborhood Bible studies,	Apr 18, 2012 7:27 AM
9	One-on-one relational Weekly TV series Annual Weekend Youth Awakening Annual Marriage Encounter weekend Appeals from the pulpit	Apr 18, 2012 5:30 AM
10	Personal examples & host community food pantry, childrens program	Apr 18, 2012 5:26 AM
11	invitations in services to come forward and accept Christ; I walk people through Dr. Billy Graham's "Steps to Peace with God" on a personal basis	Apr 17, 2012 12:35 PM
12	Lifestyle; church activities	Apr 16, 2012 2:26 PM
13	Currently...other than weekly services and an occasional community party...none.	Apr 16, 2012 7:21 AM
14	Friendship Love	Apr 15, 2012 8:22 PM
15	Our sunday morning services are profound and the growth to our church comes from people inviting their friends to these., I am meeting weekly with 20 county ministers praying for a revival in our community.	Apr 13, 2012 5:25 PM
16	Door to Door visitation, Movie ministry, ball teams and summer Leagues. Quaker Cupboard (Monthly food distribution) Mainly: ONE-ON-ONE RELATIONSHIPS	Apr 13, 2012 5:11 PM
17	food pantry and clothes give away. we invite the public to events that the church hosts. personal visitations. monthly cookout or potluck where our people are encouraged to bring visitors----it's always our highest attended service and quite a few visitors have become full-time members.	Apr 13, 2012 4:53 PM
18	Evangelism Explosion, Christian School, Mission projects in the community, prison ministry, youth ministry, small groups.	Apr 13, 2012 3:04 PM
19	Service projects ONE Life - pray, love, serve in relational evangelism	Apr 13, 2012 1:22 PM
20	We primarily emphasize personal relationships.	Apr 13, 2012 1:01 PM

46. Open Ended Responses, continued. What methods of evangelism do you use to reach the lost? Name two or three		
21	Serving the community helping meet people needs, large outreach events with entertainment and gospel hand in hand	Apr 13, 2012 12:11 PM
22	events, ministry to poor (feeding, jobs) and friendship evangelism	Apr 13, 2012 11:04 AM
23	Food pantry outreach Nursing Home outreach Special event outreach	Apr 13, 2012 8:08 AM
24	Primarily relational evangelism, but also servant evangelism	Apr 13, 2012 7:34 AM
25	Networking with the lost people you know or come in contact with and some door to door handing out tracts.	Apr 13, 2012 6:48 AM
26	Invitation, Carnivals, Special Events	Apr 13, 2012 6:44 AM
27	Outreach to Senior Citizens Food Pantry Servant evangelism Seeker services Sat night	Apr 13, 2012 6:13 AM
28	weekly youth group meetings (Sat. nights) bi-weekly children's meetings (Friday nights) "Each One Reach One" campaigns	Apr 12, 2012 8:19 PM
29	Serving, developing relationships with those not-yet-saved, love, preach the gospel message regularly from pulpit	Apr 12, 2012 8:01 PM
30	The main evangelism tool we employ is teaching those who attend to tell their story to those they know who are lost and encourage them to invite them to our fellowship 1-minute radio "sermons" One-touch outreach events (low spiritual emphasis - high needs-based emphasis) Ministries which target specific affinities or people groups	Apr 12, 2012 6:16 PM
31	Hooks in worship/response to message, community involvement/act of kinds & service, children and youth ministry, one on one	Apr 12, 2012 6:05 PM
32	Tracts and food pantry	Apr 12, 2012 3:04 PM
33	Evangelistic bible studies, invitational (event) evangelism.	Apr 12, 2012 1:41 PM
34	sports,community groups	Apr 12, 2012 11:26 AM
35	Personal Testimonies Special Events	Apr 12, 2012 9:48 AM
36	Personal, VBS, door hangers, movies	Apr 12, 2012 9:00 AM
37	Holiday events (christmas, easter, halloween-alternative), concerts, special speakers	Apr 12, 2012 7:42 AM
38	Mailings,free dinners at Church, One on one	Apr 12, 2012 5:36 AM
39	Evangelism explosion and sharing your faith with ou fear	Apr 11, 2012 5:57 PM
40	Community Care Network - benevolent ministry AWANA - for children Youth - outreach Personal relationship building - small groups, personal outreach, mentoring	Apr 11, 2012 1:50 PM
41	Personal, event oriented and long term relationship building	Apr 11, 2012 1:21 PM

46. Open Ended Responses, continued. What methods of evangelism do you use to reach the lost? Name two or three		
42	Preach/teaching, also community involvement	Apr 11, 2012 12:01 PM
43	Sports and rec service/friendship evangelism	Apr 11, 2012 11:41 AM
44	friendship evangelism - the day to day connection with the lost memorization of scripture - most important because it Gods Word that changes us from the inside out	Apr 11, 2012 11:22 AM
45	We train our people and send them out into their communities.	Apr 11, 2012 11:15 AM
46	Free meals at the church, Christmas plays or cantatas, participation in community events--such as parades	Apr 11, 2012 10:53 AM
47	1) community outreach, youth and recovery programs 2) personal evangelism 3) mailings and door hangers	Apr 11, 2012 10:37 AM
48	--church has left the building --soup kitchen --VBS --invite friends for Easter	Apr 11, 2012 9:36 AM
49	Evangelism Explosion - Personal Media - Newspaper, Radio, Web Events	Apr 11, 2012 9:27 AM

47. What methods do you currently use to disciple new believers? Name two or three.

1	We have several small groups.	May 3, 2012 7:55 AM
2	Sunday school Sunday and Wednesday evening study	Apr 26, 2012 7:43 AM
3	Small Groups. Serving. Personal Responsibility.	Apr 23, 2012 6:52 PM
4	We offer a discipleship class about every year that runs with a membership class.	Apr 23, 2012 6:24 AM
5	1. One on one. 2. Christian Education classes and studies.	Apr 21, 2012 2:05 PM
6	Personal ministry as needed.	Apr 19, 2012 9:13 AM
7	Navigators Discipleship Class	Apr 18, 2012 8:57 AM
8	Small group and CR as well as places to serve	Apr 18, 2012 7:27 AM
9	One-on-One Discipleship (a ten week course) We emphatically urge persons to discover their spiritual gifts and then seek to "plug-in"	Apr 18, 2012 5:30 AM
10	individual contact and discussion	Apr 18, 2012 5:26 AM
11	Bill Bright's "5 Steps to Christian Growth" Small Group involvement Leadership development: Maxwell materials and personal	Apr 17, 2012 12:35 PM
12	Sunday School; home group	Apr 16, 2012 2:26 PM
13	Small-groups...though ineffectively.	Apr 16, 2012 7:21 AM
14	Verbal commitments Involvement-within reason	Apr 15, 2012 8:22 PM
15	1. I prepare all of my sermons in full type and make them available. 2. My sermons are biblically based and I am preaching presently thorough the gospel of Mark preparing at least a 20 page commentary for each sermon which is a chapter per week. On Sunday Evenings I am using video series on Christian doctrine, presently one from Chuck Missler on Agape Love which ties in with the idea of holiness. On Wednesday we're doing a series on the Miracles of Christ by Focus on the family in conjunction with Zondervan. We have a serious prayer chain ministry and a strong prayer meeting group	Apr 13, 2012 5:25 PM
16	Bible studies	Apr 13, 2012 5:11 PM
17	bible study classes on wednesday nights. one on ones.	Apr 13, 2012 4:53 PM
18	Small groups, Adult Bible Fellowship Classes, Wednesday evening classes, Celebrate REcovery.	Apr 13, 2012 3:04 PM
19	One on One Discipleship Small groups	Apr 13, 2012 1:22 PM
20	Small groups, mentoring, service, sermons and worship through song.	Apr 13, 2012 1:01 PM
21	one on one relationship building	Apr 13, 2012 12:11 PM
22	accountability groups, spiritual direction and Sunday School for all	Apr 13, 2012 11:04 AM



47. Open Ended Responses, continued. What methods do you currently use to disciple new believers? Name two or three.

23	small group	Apr 13, 2012 8:08 AM
24	In all honesty, nothing that we do that is classified as discipleship do I feel actually discipless anyone. We are currently seeking new strategies and methods for doing this since traditional methods have not produced true discipless	Apr 13, 2012 7:34 AM
25	A discipleship class and personal mentoring.	Apr 13, 2012 6:48 AM
26	Small Groups, Men's Breakfasts	Apr 13, 2012 6:44 AM
27	One on one Small groups	Apr 13, 2012 6:13 AM
28	youth and children's meetings - discuss relevant topics with Scriptural emphasis; Wed. a.m. Bible study	Apr 12, 2012 8:19 PM
29	Lacking in formal plans in this area, but do try to meet with new believers and get them connected to the body	Apr 12, 2012 8:01 PM
30	C-Groups (community/small groups which emphasize prayer, study, fellowship and mission) Adult/teen/children education (a variety of classes from Bible studies to life-application) An adaptation of Saddleback's "Discipleship Diamond" (it actually looks nothing like the original any more, but it was the foundation for us to help people grow in their faith)	Apr 12, 2012 6:16 PM
31	one on one meetings, small group,	Apr 12, 2012 6:05 PM
32	New believers teachings and new believers Bibles	Apr 12, 2012 3:04 PM
33	Personal (one on one) Bible study. group bible studies.	Apr 12, 2012 1:41 PM
34	CLASS,MENTOR	Apr 12, 2012 11:26 AM
35	Bible Classes Believers Services	Apr 12, 2012 9:48 AM
36	SS, Life Groups, Men's and Women's groups	Apr 12, 2012 9:00 AM
37	membership class, bible studies, recovered	Apr 12, 2012 7:42 AM
38	Reading from John to begin, then discuss what has been read and explain things that are not clear, explain that as a christian we will get our rewards in heaven	Apr 12, 2012 5:36 AM
39	Daily discipleship ministry and small group approach	Apr 11, 2012 5:57 PM
40	Bible Studies Life Groups Service Projects Mission Trips Sunday School	Apr 11, 2012 1:50 PM
41	small groups, adult bible fellowships	Apr 11, 2012 1:21 PM
42	One on one teaching, and small groupss	Apr 11, 2012 12:01 PM
43	one on one discipleship small groups	Apr 11, 2012 11:41 AM
44	One one, classes, training of disciplers	Apr 11, 2012 11:22 AM
45	Expository preaching, small groups, Adult Bible Fellowships, various other	Apr 11, 2012 11:15 AM









47. Open Ended Responses, continued. What methods do you currently use to disciple new believers? Name two or three.

	training programs on a rotating basis.	
46	Sunday school class, sermons, youth group meetings	Apr 11, 2012 10:53 AM
47	sunday school, bible study, recovery meetings	Apr 11, 2012 10:37 AM
48	--Community groups --Life University --Roots men's ministry --Serving	Apr 11, 2012 9:36 AM
49	Mostly Small Groups	Apr 11, 2012 9:27 AM

48. Does your church currently have a small group ministry?

		Response Percent	Response Count
	Yes		85.4%
	No		14.6%
answered question			48
skipped question			3

49. If your church currently runs small a group ministry, what is the purpose of the ministry?

		Response Percent	Response Count
	discipleship		38.1%
	evangelism/outreach		2.4%
	affinity		4.8%
	prayer		2.4%
	Bible study		33.3%
	discussion		4.8%
	support/recovery		4.8%
	other		9.5%
answered question			42
skipped question			9

50. What strategies are you using to grow your church numerically? (please check all that apply)

		Response Percent	Response Count
	advertising	32.7%	16
	radio ads	10.2%	5
	tv ads	2.0%	1
	newspaper ads	28.6%	14
	church newsletter	28.6%	14
	billboard	10.2%	5
	member Door to Door Canvassing	10.2%	5
	pastoral visits to new contacts	44.9%	22
	phone ministry	20.4%	10
	follow up 1st time guests	71.4%	35
	mass calling in your community	0.0%	0
	email	28.6%	14
	social media – facebook, twitter, myspace, foursquare, other	57.1%	28
	mass mailing	12.2%	6
	radio or tv program	10.2%	5
	Other--explain:	44.9%	22
		answered question	49
		skipped question	2

50. Open Ended Responses. What strategies are you using to grow your church numerically? (please check all that apply)




1	through relationships- people sharing their faith in Christ both personally and in the community.	Apr 26, 2012 7:43 AM
2	Quaker cupboard, movie and sports' ministries.	Apr 21, 2012 2:05 PM
3	best is word of mouth	Apr 18, 2012 7:27 AM
4	Unique Prayer Meeting convened each Sunday Evening, exclusively to pray for lost persons	Apr 18, 2012 5:30 AM
5	Community food pantry, serving on average 200 families per month	Apr 18, 2012 5:26 AM
6	friendship, web of influence	Apr 17, 2012 12:35 PM
7	Lifestyle evangelism.	Apr 16, 2012 2:26 PM
8	Befriending people	Apr 15, 2012 8:22 PM
9	Beyond our reputation in community, not much	Apr 13, 2012 5:11 PM
10	as often as i can, my wife and i take 1st time visitors for lunch following the morning service.	Apr 13, 2012 4:53 PM
11	Personal relationships	Apr 13, 2012 1:01 PM
12	internet, facebook, our website	Apr 13, 2012 11:04 AM
13	Our focus is spiritual growth as it is my opinion that there is not strong enough spiritual leadership to build upon currently. While we use some of these things listed above, growing numerically is in no way why we do them	Apr 13, 2012 7:34 AM
14	Networking with people you know or have contact with, sharing your story and inviting them to church.	Apr 13, 2012 6:48 AM
15	week y youth meetings (Sat. nights) bi-weekly children's meetings (Fri. nights)	Apr 12, 2012 8:19 PM
16	Website	Apr 12, 2012 8:01 PM
17	Our main effort is through encouraging people to tell their faith stories to those who don't know Christ	Apr 12, 2012 6:16 PM
18	Community involvement (Scouting, Food Kitchen, Clothing Ministry) have all been effect, but one on one invitations have been most effective	Apr 12, 2012 6:05 PM
19	Website	Apr 11, 2012 1:50 PM
20	website Personal relationships	Apr 11, 2012 11:41 AM
21	sovereign grace	Apr 11, 2012 11:15 AM
22	community outreach through recovery and youth programs	Apr 11, 2012 10:37 AM





51. Your Name (optional)		
		Response Count

26










1	Gerald G. Baker	May 3, 2012 7:55 AM
2	Bruce Bell	Apr 23, 2012 6:24 AM
3	John Downs	Apr 19, 2012 9:13 AM
4	John P. Ryser	Apr 18, 2012 7:27 AM
5	Terry E. Knighten	Apr 18, 2012 5:30 AM
6	Mike Elder	Apr 18, 2012 5:26 AM
7	Stephen R. Savage	Apr 17, 2012 12:35 PM
8	Pastor Matthew Sandlin BellefontaineOhio First Friends Church	Apr 15, 2012 8:22 PM
9	james brantingham	Apr 13, 2012 5:25 PM
10	Pastor Doug Burch, Ypsilanti EFC	Apr 13, 2012 5:11 PM
11	dennis seaver	Apr 13, 2012 4:53 PM
12	Wayne Ickes	Apr 13, 2012 3:04 PM
13	Stan Hinshaw	Apr 13, 2012 1:22 PM
14	rick sams	Apr 13, 2012 11:04 AM
15	Vance Weeks	Apr 13, 2012 7:34 AM
16	Tom Showalter	Apr 12, 2012 8:01 PM
17	Mark Winner Note: On the question about scriptural inspiration/inerrancy I answered "no" because I believe it is inspired only.	Apr 12, 2012 6:16 PM
18	Brian Cowan	Apr 12, 2012 1:41 PM
19	Michael Beath	Apr 12, 2012 9:48 AM
20	Ed Dodson	Apr 12, 2012 5:36 AM
21	Dan Cale	Apr 11, 2012 1:50 PM
22	William F. Lawson	Apr 11, 2012 12:01 PM
23	Dennis Peters	Apr 11, 2012 11:22 AM
24	Michael Barnes	Apr 11, 2012 10:37 AM
25	Paul Hoffman	Apr 11, 2012 9:24 AM
26	Thomas Crawford	Apr 11, 2012 9:15 AM

b. Survey, Evangelical Friends-Mid America.




1. Regional Affiliation				
			Response Percent	Response Count
	Eastern Region		0.0%	0
	Mid-American		100.0%	24
	Southwest		0.0%	0
			answered question	24
			skipped question	0

2. Which category below includes your age?				
			Response Percent	Response Count
1929-1945: Builder Generation			12.5%	3
1946-1964: Boomer Generation			66.7%	16
1965-1983: Buster			4.2%	1
1984-2002: Millenial			16.7%	4
			answered question	24
			skipped question	0

3. Please indicate your level of preparation for pastoral leadership.








		Response Percent	Response Count
Regional Study Course		0.0%	0
Regional Study Course & Recorded		12.5%	3
Bachelor's Degree		20.8%	5
Ministry Related Degree		16.7%	4
Non-Ministry Degree		0.0%	0
Master of Arts in Religion		16.7%	4
Master of Divinity		25.0%	6
Doctor of Ministry		8.3%	2
Ph.D.		0.0%	0
answered question			24
skipped question			0

4. Which best describes the community your church is serving?

		Response Percent	Response Count
Rural		39.1%	9
Small City		34.8%	8
Suburban		26.1%	6
answered question			23
skipped question			1

5. What is your average weekly attendance?		
1	300	Apr 18, 2012 8:41 AM
2	70	Apr 18, 2012 8:10 AM
3	32	Apr 17, 2012 2:58 PM
4	55	Apr 14, 2012 10:54 AM
5	50	Apr 14, 2012 8:33 AM
6	45	Apr 13, 2012 8:31 AM
7	90-100	Apr 13, 2012 6:29 AM
8	35	Apr 13, 2012 6:17 AM
9	50 people	Apr 13, 2012 3:31 AM
10	23	Apr 12, 2012 1:57 PM
11	90	Apr 12, 2012 12:44 PM
12	13	Apr 12, 2012 12:43 PM
13	20	Apr 12, 2012 11:01 AM
14	240	Apr 12, 2012 11:01 AM
15	55	Apr 12, 2012 10:51 AM
16	150	Apr 12, 2012 10:04 AM
17	35	Apr 12, 2012 9:27 AM
18	80	Apr 12, 2012 9:04 AM
19	23	Apr 12, 2012 8:38 AM
20	16	Apr 12, 2012 7:37 AM
21	75	Apr 12, 2012 7:37 AM
22	75	Apr 12, 2012 7:31 AM
23	75	Apr 12, 2012 7:26 AM
24	175	Apr 12, 2012 7:23 AM



6. What is the primary reason people attend your Friends church?

		Response Percent	Response Count
Raised in the church		33.3%	8
A quiet atmosphere to meditate		4.2%	1
Neighborhood- convenience		4.2%	1
Advertisement		0.0%	0
Ministry of a pastor		4.2%	1
Invited by a church member		20.8%	5
Related to a church member		8.3%	2
Other (please specify)		25.0%	6
answered question			24
skipped question			0

Q6. What is the primary reason people attend your Friends church?

1	sense of community	Apr 14, 2012 8:33 AM
2	The people	Apr 12, 2012 12:44 PM
3	Atmosphere of Bible centered love, acceptance, & support. A healing atmosphere with Christ centered teaching.	Apr 12, 2012 11:01 AM
4	Warmth and Friendliness of the people	Apr 12, 2012 10:04 AM
5	mix of raised in this church, ministry of pastor, invited, neighborhood, and related family	Apr 12, 2012 7:26 AM
6	Sense of Community in church	Apr 12, 2012 7:23 AM

7. Do you identify more with the traditional Evangelical Friends pastor or the contemporary Evangelical pastor?

		Response Percent	Response Count
	Contemporary	 56.5%	13
	Traditional	 43.5%	10
		answered question	23
		skipped question	1

8. Please describe what makes you a traditional Friend's pastor, a contemporary evangelical pastor or a blend of both.

	Response Count
	23
answered question	23
skipped question	1

8. Open Ended Responses. Please describe what makes you a traditional Friend's pastor, a contemporary evangelical pastor or a blend of both.		
1	Emphasis on incarnational and contemplative spirituality.	Apr 18, 2012 8:41 AM
2	Contemporary indicates that while Friends values and doctrine are the foundational truths we live by, the message has modern applications which don't fit in their "traditional" forms.	Apr 18, 2012 8:10 AM
3	I'm trying to take the unique message of the Friends with simplicity and holiness in everyday life and turn it into something that everyone can understand.	Apr 17, 2012 2:58 PM
4	My credentials are in another denomination.	Apr 14, 2012 10:54 AM
5	The importance of relational ministry cannot be over-emphasized. A minister cannot be a CEO and unavailable in the evening hours. Ministry is shepherding and is messy and hands on.	Apr 14, 2012 8:33 AM
6	I grew up in a Friends Church in Iowa and try to reflect on what I learned as a youth and a young pastor.	Apr 13, 2012 8:31 AM
7	I believe that you do have to adapt to the times as far as music and worship, but never compromising the word of GOD or a holy life style, I think I would be more of a blend of both	Apr 13, 2012 6:29 AM
8	shepherding	Apr 13, 2012 6:17 AM
9	I believe I am a blend of both, I use both hymns and contemporary songs in service and I do not have an alter call for every service but I have an alter call when I believe the spirit leads.	Apr 13, 2012 3:31 AM
10	I am a strong believer in preaching and living the Bible is every way.	Apr 12, 2012 1:57 PM
11	I feel that I am blend of both, but lean more toward being a contemporary evangelical pastor. I'm leaning more and more away from 'denominationalism.'	Apr 12, 2012 12:44 PM
12	Strong historical teaching and a convinced Friend who uses cultural change to reach out. Had history of growing small churches outside family ties.	Apr 12, 2012 12:43 PM
13	I'm really a blend of both - a strong follower of Fox's original concept (not Barclay), wrapped in a blend of contemporary and traditional worship styles. (including music/audio-visual/structural).	Apr 12, 2012 11:01 AM
14	Raised in a traditional Friends environment but learned to serve a wider community of Evangelical parishioners	Apr 12, 2012 11:01 AM
15	Your definition is pretty accurate	Apr 12, 2012 10:04 AM
16	I am more comfortable with one on one ministry and ministering to the needs of my people than I am with many current church growth models	Apr 12, 2012 9:27 AM
17	I love the heritage and history in the traditional Friends ministry perspective and attempt to work out of that center as I adapt to the more contemporary culture in my ministry.	Apr 12, 2012 9:04 AM
18	I grew up in a small rural traditional Friends Church and have always pastored	Apr 12, 2012 8:38 AM



8. Open Ended Responses, continued. Please describe what makes you a traditional Friend's pastor, a contemporary evangelical pastor or a blend of both.

	traditional churches. This is the ministry style I am most comfortable and most effective in.	
19	I once was in the United Methodist tradition but found it was not focused on Christ but focused on separating the clergy and laity into groups with the clergy taking advantage of laity at every step - procuring wealth for themselves through salary and insurance and retirement and guaranteed appointments. That said, your description of a shepherding pastor interested in the well-being of his or her flock has always fit my understanding of focus on persons other than myself as a minister.	Apr 12, 2012 7:37 AM
20	I am the youth and worship pastor. Many aspects of both ministries require me to be up to date and "contemporary." Traditional is also important, but youth and worship are evolving constantly.	Apr 12, 2012 7:37 AM
21	Sorry, I am not sure how you define these roles. I am certainly an old-time Friend, but I seem to have a more contemporary outlook on ministry.	Apr 12, 2012 7:31 AM
22	traditional: Bible-based preaching contemporary: worship style	Apr 12, 2012 7:26 AM
23	We desire to blend both traditional and contemporary. Holding to our traditional Friends doctrine but allowing our church to evolve as well!	Apr 12, 2012 7:23 AM



9. Describe what you believe to be the primary duties of a pastor.

1	Respond to God's leading in the community in which I serve.	Apr 18, 2012 8:41 AM
2	To terach the congregation what the Word of god says, to shepherded the flock and to give administrative oversight.	Apr 18, 2012 8:10 AM
3	Disciple, teach, visit, encourage, lead, cast vision, prayer, study, correct.	Apr 17, 2012 2:58 PM
4	Preach the Good News, pastoral care, lead as a shepherd	Apr 14, 2012 10:54 AM
5	Relationship building shepherding Lifestyle evangelism personal interaction Worship planning and leading	Apr 14, 2012 8:33 AM
6	Caring for the people who see you as their pastor	Apr 13, 2012 8:31 AM
7	to over see the church and to feed the sheep and take out the wolf's and pray pray pray	Apr 13, 2012 6:29 AM
8	care for the flock	Apr 13, 2012 6:17 AM
9	to minister to the spiritual,physical and emotional needs of the people in the church and community where you live. This includes bringing Bible based sermons and lessons, visiting and praying with people where they are at, and being involved in community functions as well.	Apr 13, 2012 3:31 AM
10	To love God and love the people. I do believn in calling in the home and loveing in eery way.	Apr 12, 2012 1:57 PM
11	Preaching/teaching; worship leader; spiritual care-giver; administration	Apr 12, 2012 12:44 PM
12	Preaching, encouragement, outreach	Apr 12, 2012 12:43 PM
13	The Bible clearly lays it out - train & equip. That means we identify areas of need, giftedness, call and vision - then enable them to be turned loose for Christ.	Apr 12, 2012 11:01 AM
14	Eugene Peterson Model of Prayer, Teach, Spiritual Director. However, church leaders want more business leadership from the pastoral staff	Apr 12, 2012 11:01 AM
15	Leadership/Shepherding/Preaching and Teaching/Equipping	Apr 12, 2012 10:04 AM
16	Preaching and teaching the word of God, equipping the believers for service to God and people, Shepherding the people through hard places in life.	Apr 12, 2012 9:27 AM
17	Equip the saints for works of service. Ephesians 4. Lead, preach, serve priestly duties and equip everyone else to do the same.	Apr 12, 2012 9:04 AM
18	Comfort the afflicted and afflict the comforable.	Apr 12, 2012 8:38 AM
19	minister of the Word; pastoral care of the flock; supporting the Meeting in their discernments; continual prayer for the persons in the Meeting	Apr 12, 2012 7:37 AM
20	Love the people, lead the people, spend time with them and be there for them when they need you.	Apr 12, 2012 7:31 AM
21	preaching, evangelism, disciplship/teaching, leadership/vision/administration, care-giving/comfort	Apr 12, 2012 7:26 AM



10. Does your church teach that the only way to heaven is through Jesus Christ the Messiah?

		Response Percent	Response Count
Yes		100.0%	22
No		0.0%	0
answered question			22
skipped question			2

11. Security of the believer is more in line with the:

		Response Percent	Response Count
Wesleyan Position		70.0%	14
Calvinist Position		30.0%	6
answered question			20
skipped question			4


12. Do you understand Friend's doctrine to be based in spiritual mysticism or biblical absolutes?

		Response Percent	Response Count
spiritual mysticism		19.0%	4
biblical absolutes		81.0%	17
answered question			21
skipped question			3


13. Regarding contemporary Christian doctrine, how often would you say the following are taught, mentioned, or carried out as ministry in your church?

	Never	Rarely	Occasionally	Frequently	N/A	Rating Average	Response Count
Inspiration and inerrancy of the Scriptures	0.0% (0)	9.1% (2)	9.1% (2)	81.8% (18)	0.0% (0)	3.73	22
The virgin birth and deity of Christ	0.0% (0)	0.0% (0)	9.1% (2)	90.9% (20)	0.0% (0)	3.91	22
The substitutionary atonement of Christ	0.0% (0)	0.0% (0)	13.6% (3)	86.4% (19)	0.0% (0)	3.86	22
The bodily resurrection of Christ	0.0% (0)	0.0% (0)	0.0% (0)	100.0% (22)	0.0% (0)	4.00	22
The imminant return of Christ	0.0% (0)	0.0% (0)	36.4% (8)	63.6% (14)	0.0% (0)	3.64	22
Holiness/Sanctification	0.0% (0)	13.6% (3)	27.3% (6)	59.1% (13)	0.0% (0)	3.45	22
answered question							22
skipped question							2




14. Does your church practice the disownment of members who are not living a Godly lifestyle?

		Response Percent	Response Count
Yes		0.0%	0
No		100.0%	21
answered question			21
skipped question			3



15. Regarding moral and sexual purity, do you teach that all sex outside of marriage is wrong?




		Response Percent	Response Count
	Yes	 100.0%	22
	No	0.0%	0
		answered question	22
		skipped question	2



16. Does your church regularly practice water baptism?

		Response Percent	Response Count
	Yes, in public services	 27.3%	6
	Yes, in private services	 9.1%	2
	No	 63.6%	14
		answered question	22
		skipped question	2

17. Does your church observe the Lord's Supper?




		Response Percent	Response Count
	Yes	 59.1%	13
	No	 40.9%	9
		answered question	22
		skipped question	2



18. If yes, how do you observe the Lord's Supper?				
			Response Percent	Response Count
	public servies		46.2%	6
	private services		23.1%	3
	both		30.8%	4
			answered question	13
			skipped question	11



19. If you observe the Lord's Supper, how often do you do so?				
			Response Percent	Response Count
	Monthly		0.0%	0
	Quarterly		15.4%	2
	Other--describe:		84.6%	11

19. Open Ended Responses. If you observe the Lord's Supper, how often do you do so?

1	Once a year at Easter	Apr 18, 2012 8:45 AM
2	openly in main service once a year privetly in other small groups monthly	Apr 13, 2012 6:36 AM
3	maundy-thursday soup supper	Apr 13, 2012 6:22 AM
4	occasionally	Apr 12, 2012 2:02 PM
5	Annually just before Easter	Apr 12, 2012 12:46 PM
6	When God leads - no set time	Apr 12, 2012 11:08 AM
7	Yearly, Good Friday	Apr 12, 2012 11:03 AM
8	2-3 times per year	Apr 12, 2012 10:13 AM
9	Good Friday	Apr 12, 2012 7:42 AM
10	Usually 2 or 3 times per year. New Year, Maundy Thursday, Early Fall.	Apr 12, 2012 7:38 AM
11	annually, on Good Friday	Apr 12, 2012 7:29 AM

20. Do you permit speaking in tongues?				
			Response Percent	Response Count
Never			40.9%	9
Yes, in small groups or home meetings			36.4%	8
Yes, in public worship			22.7%	5
			answered question	22
			skipped question	2

21. If you permit speaking in tongues, do you believe your position is consistent with Friends tradition?				
			Response Percent	Response Count
Yes			81.3%	13
No			18.8%	3
			answered question	16
			skipped question	3

22. If you permit speaking in tongues, do you believe your position is consistent with scripture?				
			Response Percent	Response Count
Yes			93.8%	15
No			6.3%	1
			answered question	16
			skipped question	3



23. Regarding traditional Friends testimonies, how often would you say the following are taught, mentioned, or carried out as ministry in your church?

	Never	Rarely	Occasionally	Frequently	N/A	Rating Average	Response Count
Second Coming	0.0% (0)	4.5% (1)	40.9% (9)	54.5% (12)	0.0% (0)	3.50	22
Moderation	9.1% (2)	13.6% (3)	45.5% (10)	27.3% (6)	4.5% (1)	2.95	22
Unwholesome Habits (Alcohol, Tobacco, Drugs)	0.0% (0)	18.2% (4)	54.5% (12)	27.3% (6)	0.0% (0)	3.09	22
Holy Living	0.0% (0)	4.5% (1)	18.2% (4)	77.3% (17)	0.0% (0)	3.73	22
Stewardship/Tithing	0.0% (0)	9.5% (2)	52.4% (11)	38.1% (8)	0.0% (0)	3.29	21
Pacifism	27.3% (6)	36.4% (8)	36.4% (8)	0.0% (0)	0.0% (0)	2.09	22
Healing	0.0% (0)	23.8% (5)	52.4% (11)	23.8% (5)	0.0% (0)	3.00	21
Simplicity	4.5% (1)	31.8% (7)	40.9% (9)	22.7% (5)	0.0% (0)	2.82	22
Worship	0.0% (0)	4.5% (1)	9.1% (2)	86.4% (19)	0.0% (0)	3.82	22
Ministry to the poor	4.5% (1)	9.1% (2)	27.3% (6)	59.1% (13)	0.0% (0)	3.41	22
answered question							22
skipped question							2

24. In regards to current issues and Friends testimonies, how often would you say the following are taught, mentioned, or carried out as ministry in your church?

	Never	Rarely	Occasionally	Frequently	N/A	Rating Average	Response Count
Stewardship of the earth	13.6% (3)	18.2% (4)	54.5% (12)	13.6% (3)	0.0% (0)	2.68	22
Abortion	9.1% (2)	22.7% (5)	50.0% (11)	18.2% (4)	0.0% (0)	2.77	22
Euthanasia	9.1% (2)	54.5% (12)	31.8% (7)	4.5% (1)	0.0% (0)	2.32	22
Homosexuality	4.5% (1)	31.8% (7)	54.5% (12)	9.1% (2)	0.0% (0)	2.68	22
Pornography	0.0% (0)	22.7% (5)	63.6% (14)	13.6% (3)	0.0% (0)	2.91	22
answered question							22
skipped question							2

25. Do you attend movies?



		Response Percent	Response Count
No		9.5%	2
Yes, but I follow these criteria:		90.5%	19
answered question			21
skipped question			3

25. Open Ended Responses. Do you attend movies?		
1	I go to the movies 1-2 times per year. I watch movies at home if the subject material is something I find interesting.	Apr 18, 2012 8:51 AM
2	We make sure that the movies are of a quality and content we would feel free to share regarding them with others.	Apr 18, 2012 8:14 AM
3	I look it up beforehand on kidsinmind.com to see what nonsense is in it. My wife and I will not tolerate movies with nudity, sexual content, or extreme gore.	Apr 17, 2012 3:05 PM
4	No nudity and excessive foul language	Apr 14, 2012 10:59 AM
5	not a lot of criteria - no X movies. R movies selectively based on content	Apr 14, 2012 8:45 AM
6	If time is available and I can afford the gas. It has to be wholesome.	Apr 13, 2012 8:44 AM
7	i pray before i pick	Apr 13, 2012 6:44 AM
8	It needs to be good	Apr 13, 2012 3:41 AM
9	I don't watch anything that is geared to gratuitous sex, violence or language.	Apr 12, 2012 12:52 PM
10	Family values	Apr 12, 2012 12:49 PM
11	What is God telling me...	Apr 12, 2012 11:21 AM
12	Personal Conscience	Apr 12, 2012 11:06 AM
13	Rarely "R" rated...specifically if for sexual content	Apr 12, 2012 10:16 AM
14	no x, rarely R, mostly pg13, pg, and G. I try to avoid high sexual or violence content.	Apr 12, 2012 9:40 AM
15	I don't necessarily have a criteria	Apr 12, 2012 9:14 AM
16	I go to movie theater when there is a Christian film being shown.	Apr 12, 2012 8:44 AM
17	I have two children so I rarely go to the movie. My wife and I will go see a movie occasionally, if we both agree that it is worth paying for and there are good online reviews.	Apr 12, 2012 7:47 AM
18	Maybe 3 or 4 times per year for movies that seem to have some redemptive content.	Apr 12, 2012 7:45 AM
19	try to avoid movies that promote sinful lifestyles	Apr 12, 2012 7:37 AM



		Response Count
		1
answered question		1
skipped question		23

26. If you do not attend movies, why not? Open Ended Responses.

1	most are not good	Apr 13, 2012 6:26 AM
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27. Is it always wrong for a pastor to drink alcohol or use tobacco?			
		Response Percent	Response Count
Yes		45.0%	9
No, if it is done under these circumstances:		55.0%	11
answered question			20
skipped question			4

Q27. Is it always wrong for a pastor to drink alcohol or use tobacco?		
1	No is a statement opposing legalism, and giving circumstances is inconsistent with a no answer.	Apr 18, 2012 8:51 AM
2	My thoughts are to focus on the individual. Do they need to know that "smoking is wrong" or do we need to focus on letting them know that Jesus has died for their sins? I don't support either alcohol or tobacco, but I can ignore those symptoms to get to the heart of the issue later.	Apr 17, 2012 3:05 PM
3	always bad for tobacco. Alcohol use in moderation preferably not in church settings and in great moderation.	Apr 14, 2012 8:45 AM
4	So it will not harm their testimony before those they serve	Apr 13, 2012 3:41 AM
5	I'm comfortable with 'social' drinking and I don't think an occasional cigarette/cigar will send you to hell.	Apr 12, 2012 12:52 PM
6	God has allowed me to do so - but it should be no more wrong for a pastor than any other Christian. As Paul said - if may be legal, but not profitable (loose translation) If it is a sin - we have problems with people like C.S. Lewis and J.R.R. Tolkien. God does not hold double standards.	Apr 12, 2012 11:21 AM
7	Moderate Alcohol is likely not wrong but I do not drink. Tobacco products are proven to be harmful and additive to the point of being wrong.	Apr 12, 2012 11:06 AM
8	Not alcohol if done in moderation...however, if it causes a brother to stumble it would be	Apr 12, 2012 10:16 AM
9	moderation?	Apr 12, 2012 9:14 AM
10	Because I see it as a less than positive witness, I do not use these, but I know some who use these in moderation and that is between them and God.	Apr 12, 2012 7:45 AM
11	pastors are same as all believers! circumstances as described in Romans 14 personally i do not, because i do not want to harm my witness. i would partake of communion wine	Apr 12, 2012 7:37 AM

28. Is it ok for a pastor to go into debt?			
		Response Percent	Response Count
No		10.0%	2
Yes, under these circumstances:		90.0%	18
answered question			20
skipped question			4

28. Open Ended Responses. Is it ok for a pastor to go into debt?		
1	I oppose going into debt but would not feel comfortable making my position into a NO statement.	Apr 18, 2012 8:51 AM
2	if there is a clear path to pay-off and the amount is in lines with present income.	Apr 18, 2012 8:14 AM
3	School bills, house payments	Apr 17, 2012 3:05 PM
4	Purchasing a home or education	Apr 14, 2012 10:59 AM
5	house, car, some education	Apr 14, 2012 8:45 AM
6	Large items, ie house, medical, land, & car? Be very careful and not very often	Apr 13, 2012 8:44 AM
7	car payments	Apr 13, 2012 6:26 AM
8	If they can pay it back in a reasonable time.	Apr 13, 2012 3:41 AM
9	For major purchases or in emergencies. Otherwise, pay the credit card balance each month,	Apr 12, 2012 12:52 PM
10	Yes	Apr 12, 2012 12:49 PM
11	Think about it..... why does anyone go into debt? When's the last time you saved enough to outright buy a house, be able to fund some enormous medical bills?	Apr 12, 2012 11:21 AM
12	Within ability to live a generous life	Apr 12, 2012 11:06 AM
13	House loan	Apr 12, 2012 10:16 AM
14	there's no black and white on this, but I follow the Dave Ramsey approach! :)	Apr 12, 2012 9:14 AM
15	When a definite plan is in place to repay the debt.	Apr 12, 2012 8:44 AM
16	When a bi-vocational situation causes the pastor to operate a business	Apr 12, 2012 7:49 AM
17	We live in a world where most people cannot avoid debt at some level. We be moderate and responsible with debt.	Apr 12, 2012 7:45 AM
18	pastor is same as all believers!	Apr 12, 2012 7:37 AM

29. Do you regularly take a day off (practice a Sabbath?)			
		Response Percent	Response Count
	Yes	<div><div></div></div> 76.2%	16
	No	<div><div></div></div> 23.8%	5
answered question			21
skipped question			3

20

30. In general, how much time a day (in minutes) do you spend in personal prayer?

1	15-30	Apr 18, 2012 8:51 AM
2	20-30 minutes	Apr 18, 2012 8:14 AM
3	20	Apr 17, 2012 3:05 PM
4	30	Apr 14, 2012 10:59 AM
5	30	Apr 14, 2012 8:45 AM
6	30 - not enough	Apr 13, 2012 8:44 AM
7	2 hours	Apr 13, 2012 6:44 AM
8	1hr	Apr 13, 2012 6:26 AM
9	10 minutes	Apr 13, 2012 3:41 AM
10	?	Apr 12, 2012 12:52 PM
11	30 minutes	Apr 12, 2012 12:49 PM
12	Pray without ceasing - do not have luxury of counting minutes, instead live in prayer.	Apr 12, 2012 11:21 AM
13	15-30 minutes	Apr 12, 2012 11:06 AM
14	10	Apr 12, 2012 10:16 AM
15	5-10 min	Apr 12, 2012 9:14 AM
16	20	Apr 12, 2012 8:44 AM
17	700 - 1000	Apr 12, 2012 7:49 AM
18	15 minutes	Apr 12, 2012 7:47 AM
19	I pray through the day.	Apr 12, 2012 7:45 AM
20	15-20?	Apr 12, 2012 7:37 AM

31. In general, how much time a day (in minutes) do you spend on personal devotional exercises?

1	30	Apr 18, 2012 8:51 AM
2	20-30 minutes	Apr 18, 2012 8:14 AM
3	45	Apr 17, 2012 3:05 PM
4	30	Apr 14, 2012 10:59 AM
5	15	Apr 14, 2012 8:45 AM
6	60 - not enough	Apr 13, 2012 8:44 AM
7	2hours	Apr 13, 2012 6:44 AM
8	1hr	Apr 13, 2012 6:26 AM
9	20 minutes	Apr 13, 2012 3:41 AM
10	?	Apr 12, 2012 12:52 PM
11	30 minutes	Apr 12, 2012 12:49 PM
12	Do it when I can - besides pastoring I hold 2 other jobs.	Apr 12, 2012 11:21 AM
13	10-15 minutes	Apr 12, 2012 11:06 AM
14	30	Apr 12, 2012 10:16 AM
15	20 minutes	Apr 12, 2012 9:14 AM
16	30	Apr 12, 2012 8:44 AM
17	120	Apr 12, 2012 7:49 AM
18	15 minutes	Apr 12, 2012 7:47 AM
19	1 hour.	Apr 12, 2012 7:45 AM
20	15-20	Apr 12, 2012 7:37 AM



32. How many hours a week do you dedicate specifically to pastoral counseling?

1	zero	Apr 18, 2012 8:51 AM
2	rarely	Apr 18, 2012 8:14 AM
3	0	Apr 17, 2012 3:05 PM
4	4	Apr 14, 2012 10:59 AM
5	1-2	Apr 14, 2012 8:45 AM
6	As many as are needed - not much in this local.	Apr 13, 2012 8:44 AM
7	as needed 3-4hours	Apr 13, 2012 6:44 AM
8	depends on demand	Apr 13, 2012 6:26 AM
9	3	Apr 13, 2012 3:41 AM
10	Less than 1	Apr 12, 2012 12:52 PM
11	1 hour	Apr 12, 2012 12:49 PM
12	Whatever is needed - who can set hours???? People have needs.	Apr 12, 2012 11:21 AM
13	2-5	Apr 12, 2012 11:06 AM
14	3-4	Apr 12, 2012 10:16 AM
15	3-4	Apr 12, 2012 9:14 AM
16	0	Apr 12, 2012 8:44 AM
17	8	Apr 12, 2012 7:49 AM
18	0	Apr 12, 2012 7:47 AM
19	None, I counsel as needed. Sometimes a lot sometimes a little.	Apr 12, 2012 7:45 AM
20	0 I counsel as the need arises (avg. 1 hour a week?)	Apr 12, 2012 7:37 AM

33. About how many hours a week do you dedicate to study in preparation for your weekend messages?

1	10-15	Apr 18, 2012 8:51 AM
2	20-30 hours	Apr 18, 2012 8:14 AM
3	5-8	Apr 17, 2012 3:05 PM
4	10	Apr 14, 2012 10:59 AM
5	3-5	Apr 14, 2012 8:45 AM
6	25-55	Apr 13, 2012 8:44 AM
7	4-6	Apr 13, 2012 6:44 AM
8	5hrs	Apr 13, 2012 6:26 AM
9	4	Apr 13, 2012 3:41 AM
10	10-15	Apr 12, 2012 12:52 PM
11	8 hours	Apr 12, 2012 12:49 PM
12	Never stopped to think about it - study whenever I can till God gives the message.	Apr 12, 2012 11:21 AM
13	7-10	Apr 12, 2012 11:06 AM
14	6-8	Apr 12, 2012 10:16 AM
15	3-5	Apr 12, 2012 9:14 AM
16	20	Apr 12, 2012 8:44 AM
17	16- 20	Apr 12, 2012 7:49 AM
18	2 hours (Sunday School lesson)	Apr 12, 2012 7:47 AM
19	4 to 6	Apr 12, 2012 7:45 AM
20	2-3	Apr 12, 2012 7:37 AM

34. What type of community service, if any, are you involved in?

		Response Percent	Response Count
I am not involved in any specific community service		20.0%	4
I am involved in the following community service(s):		80.0%	16
		answered question	20
		skipped question	4

34. What type of community service, if any, are you involved in?



1	Lions club ad our local schools	Apr 18, 2012 8:14 AM
2	Food pantry	Apr 14, 2012 10:59 AM
3	Friends Disaster Service, Scouts	Apr 14, 2012 8:45 AM
4	Local com. service committees, attend most local school sports activities, Lions Int. Organization, County pastors service opportunities.	Apr 13, 2012 8:44 AM
5	weekly backly bible studys 1/4ly cummity out reach	Apr 13, 2012 6:44 AM
6	miniserial alliance	Apr 13, 2012 6:26 AM
7	President of Ministerial Alliance Drive a school bus Lion's Club	Apr 13, 2012 3:41 AM
8	Big Brothers Big Sisters Kiwanis (service organization)	Apr 12, 2012 12:52 PM
9	Emergency shelter, food pantry,	Apr 12, 2012 12:49 PM
10	I am the Director of our Men's Homeless shelter, help with computer support for a local scrapbook club, President of our ministerial association, and the list goes on.	Apr 12, 2012 11:21 AM
11	Mentoring at a local middle school	Apr 12, 2012 11:06 AM
12	serving at a soup kitchen	Apr 12, 2012 9:14 AM
13	prison mentoring once a week	Apr 12, 2012 7:49 AM
14	Nursing Home Ministry	Apr 12, 2012 7:47 AM
15	Food pantries, ministry to the poor, school supply drives.	Apr 12, 2012 7:45 AM
16	drive school bus involved with school activities, local FCA, city council - open with prayer city wide monthly pastors prayer gathering	Apr 12, 2012 7:37 AM

35. Do you teach about the sanctity of life?					
				Response Percent	Response Count
	Yes	<div><div></div></div>		95.0%	19
	No	<div><div></div></div>		5.0%	1
				answered question	20
				skipped question	4









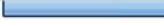

36. In general, how many hours a week do you think you spend watching T.V and surfing the internet?

			Response Count
			20
			answered question 20
			skipped question 4
1	8-10		Apr 18, 2012 8:51 AM
2	10-15 maximum		Apr 18, 2012 8:14 AM
3	tv-none, internet-10		Apr 17, 2012 3:05 PM
4	15		Apr 14, 2012 10:59 AM
5	2-4		Apr 14, 2012 8:45 AM
6	T. V. 10-20 if I am home not much internet.		Apr 13, 2012 8:44 AM
7	12-13 hours tv not a surfer		Apr 13, 2012 6:44 AM
8	10hrs		Apr 13, 2012 6:26 AM
9	10		Apr 13, 2012 3:41 AM
10	10		Apr 12, 2012 12:52 PM
11	10 hours		Apr 12, 2012 12:49 PM
12	What ever it takes for study, information, and news input of current affairs		Apr 12, 2012 11:21 AM
13	10-12		Apr 12, 2012 11:06 AM
14	5-7		Apr 12, 2012 10:16 AM
15	tv = 0, internet = daily but I don't 'surf'		Apr 12, 2012 9:14 AM
16	15		Apr 12, 2012 8:44 AM
17	5		Apr 12, 2012 7:49 AM
18	15		Apr 12, 2012 7:47 AM
19	10		Apr 12, 2012 7:45 AM
20	10-14		Apr 12, 2012 7:37 AM

I believe unchurched people would prefer a worship service that is:

		Response Percent	Response Count
Contemporary		94.4%	68
Traditional		5.6%	4
answered question			72
skipped question			0










38. What do you find most appealing about the new contemporary worship? (please check all that apply)

		Response Percent	Response Count
Praise worship to God		78.9%	15
Contemporary instrumentals		63.2%	12
Casual dress		47.4%	9
Fellowship with coffee, etc.		52.6%	10
Praise worship team rather than a choir		42.1%	8
Sermons on practical living		52.6%	10
PowerPoint announcements and/or support for sermon		36.8%	7
Notes with outlines		21.1%	4
Visual slides/aides		31.6%	6
Other--Explain:		10.5%	2
answered question			19
skipped question			5

38. Open Ended Responses. What do you find most appealing about the new contemporary worship? (please check all that apply)

1	There is excitement in the room. In our traditional service, people seem terrified to even smile. Jokes during the sermon are met with hard glares, and the young ones wonder if it's ok to laugh. In contemporary services, there is freedom.	Apr 17, 2012 3:16 PM
2	less formal and less liturgical	Apr 14, 2012 8:52 AM

39. What do you think is most meaningful about the traditional Friends worship to the average participant? (please check all that apply)

		Response Percent	Response Count
	Traditional hymns		57.9% 11
	Traditional choir		0.0% 0
	Scripture reading		52.6% 10
	Traditional piano and/or organ music		26.3% 5
	Responsive reading		10.5% 2
	Pastoral prayer		42.1% 8
	Meditation/Quiet Worship		73.7% 14
	Strong doctrinal preaching		57.9% 11
	A stand against sin		31.6% 6
	Other--explain:		5.3% 1
		answered question	19
		skipped question	5

40. What do you believe to be the most important aspect of worship and why?





	Response Count
	19
answered question	19
skipped question	5

40. Open Ended Responses. What do you believe to be the most important aspect of worship and why?		
1	Focusing attention on God.	Apr 18, 2012 9:01 AM
2	We enjoy the open worship and sharing prior to the message in response to the music ministry.	Apr 18, 2012 8:31 AM
3	There needs to be freedom. Participants need to know that it's ok to smile, to sing a little off key, and to relax while still honoring God.	Apr 17, 2012 3:16 PM
4	Worship is our response to God's faithfulness. A time for testimonies is always important to hear how God has been faithful!	Apr 14, 2012 11:04 AM
5	response to God - the point of worship is to WORSHIP God it needs to be an upward act not a downward act - not "what do I get out of worship?"	Apr 14, 2012 8:52 AM
6	Meeting Jesus	Apr 13, 2012 8:57 AM
7	worshiping GOD in truth	Apr 13, 2012 6:55 AM
8	spirit filled meetings	Apr 13, 2012 6:35 AM
9	fellowship with God	Apr 13, 2012 3:58 AM
10	God-glorifying and not man-satisfying	Apr 12, 2012 12:56 PM
11	Worship of God	Apr 12, 2012 12:56 PM
12	Staying focused on lifting God to the most prominent place in our lives.	Apr 12, 2012 11:10 AM
13	Focus on God...whether through music or preaching.	Apr 12, 2012 10:21 AM
14	obedience (rom 12:1-2)	Apr 12, 2012 9:17 AM
15	Giving God the honor and respect he deserves.	Apr 12, 2012 8:51 AM
16	The most important aspect is having the right heart and mindset behind worshiping God	Apr 12, 2012 8:09 AM
17	"stop in the mind" - the open worship	Apr 12, 2012 7:59 AM
18	Connecting the people to God in authentic worship. With no connection there is no worship.	Apr 12, 2012 7:54 AM
19	faith expressing itself in love	Apr 12, 2012 7:44 AM

41. In two or three sentences please define worship.			
			Response Count
			19
1	Worship is intentional and responsive. We worship God because we have decided to, and we respond to what we hear from God during worship.	Apr 18, 2012 9:01 AM	
2	It is the act of God's people collectively adoring God. It allows us to refresh ourselves with praise and focus together on the word of God.	Apr 18, 2012 8:31 AM	
3	Worship is bringing glory to God in all of life. This morning I planted corn while in prayer, constantly talking to God. This is worship with life.	Apr 17, 2012 3:16 PM	
4	Worship is our response of adoration to God.	Apr 14, 2012 11:04 AM	
5	Worship is the adoring response of our heart to God.	Apr 14, 2012 8:52 AM	
6	Putting myself and helping others into a position of being with and listening to Jesus.	Apr 13, 2012 8:57 AM	
7	true worship is in giving of one's self truly and completely	Apr 13, 2012 6:55 AM	
8	honor and majesty to God	Apr 13, 2012 6:35 AM	
9	Worship is fellowship with God. We sense God's presence with us through the music, Bible, quiet time, and message. From worship we go and share God's love for all.	Apr 13, 2012 3:58 AM	
10	Pouring out one's heart and life to God in recognition of Who He is and what He has done for us.	Apr 12, 2012 12:56 PM	
11	Worshiping God the Father, Son and Spirit. Prayer and teaching	Apr 12, 2012 12:56 PM	
12	Ascribing Worth to God and prioritizing life to reflect that truth.	Apr 12, 2012 11:10 AM	
13	Giving all that we are to all that we know of God. Romans 12:1-2	Apr 12, 2012 10:21 AM	
14	Obedience, surrender, and taking up your cross and following Jesus (Roman 12:1-2).	Apr 12, 2012 9:17 AM	
15	Worship is acknowledging that God is God. Worship is telling God that you love Him and thanking Him for loving us enough to send His Only Begotten Son to die for us.	Apr 12, 2012 8:51 AM	
16	An intentional response that gives praise to God for who He is and what He's done.	Apr 12, 2012 8:09 AM	
17	Worship is the "work of the people" and in a Friends Church I believe that to mean being attentive and present to the Spirit of God in ALL that happens during our time together	Apr 12, 2012 7:59 AM	
18	Worship is coming before God, acknowledging His worth and submitting myself to Him in thought, word and deed.	Apr 12, 2012 7:54 AM	
19	expressing to God, our love thanks, praise and adoration - utilizing many forms of expression	Apr 12, 2012 7:44 AM	



42. List what you view to be the strengths and weaknesses of your ministry style as it relates to contemporary culture.

		Response Count
		16
1	People are searching for something genuine, substantive, and relational. That is what I try to offer.	Apr 18, 2012 9:01 AM
2	We are very involed in the community and a cross-cultrual ESL courses taught here at the church.	Apr 18, 2012 8:31 AM
3	Strenghts - personal contact; relational; can have conversations about stuff other than churchy things; like modern music Weaknesses - stuck in an unyielding church	Apr 17, 2012 3:16 PM
4	Use of kjv in our Sunday school limits learning capacity for many including pastor.	Apr 14, 2012 11:04 AM
5	I personally do not like contemporary music worship styles (for the most part - difficult to sing, groupie worship bands, etc). My strength is connecting with the people - focusing their attention on the purpose of worship and directing them upward. I also preach in a more interactive style as opposed to a preaching down style.	Apr 14, 2012 8:52 AM
6	St. - community involvement, I do like people.I try hard to listen. Weak. - I am old. It is easier to continue than change.	Apr 13, 2012 8:57 AM
7	not realy sure yet just starting out in the ministry ask me again in one year	Apr 13, 2012 6:55 AM
8	Strengths: I love God, the Bible and people, I come from a blue collar family so I can identify with them but I have a Master's Degree so I can identify with white collar families Weaknesses: at 55 I sometimes feel out of touch with those 30 and under	Apr 13, 2012 3:58 AM
9	Strengths: practical teaching and connection with Holy Spirit. Weakness: too much traditional in service	Apr 12, 2012 12:56 PM
10	Clear and contemporary communication	Apr 12, 2012 11:10 AM
11	Relevant, practical teaching	Apr 12, 2012 10:21 AM
12	Our missional/incarnational model of ministry is beginning to connect with non-Christian culture but lacks connection to the previously establish Christian culture.	Apr 12, 2012 9:17 AM
13	May not appeal to younger people who were not raised attending a traditional Friends Church.	Apr 12, 2012 8:51 AM
14	Strenghts are in the refusal to give in to contemporary culture Weaknesses are in the refusal to give in to contemporary culture It's a paradox	Apr 12, 2012 7:59 AM
15	Strengths : we relate to people where they are, we feel no need to judge them, only to connect them with God. Weaknesses: We can appear to be "soft on sin" and have been accused of such.	Apr 12, 2012 7:54 AM
16	strengths- effective communicatiion of biblical truth weaknesses - poor long range planning	Apr 12, 2012 7:44 AM




43. To become a member do your congregants:				
			Response Percent	Response Count
Member through birthright membership			0.0%	0
Member through a membership class			10.5%	2
Member after being born again			15.8%	3
Member after being born again and completing membership class			42.1%	8
Other--explain:			31.6%	6
			answered question	19
			skipped question	5

43. Open Ended Responses. To become a member do your congregants:		
1	A confession of faith is necessary. Membership classes are offered but not required.	Apr 18, 2012 9:01 AM
2	If they've been around long enough, they are either 1) just accepted as a "member" or 2) they are just approved as a member during a business meeting without any requirements.	Apr 17, 2012 3:16 PM
3	Ask to join and then have church membership explained to them	Apr 12, 2012 12:56 PM
4	we don't have a formal membership progress at this point	Apr 12, 2012 9:17 AM
5	all are welcome	Apr 12, 2012 7:59 AM
6	We see membership as God-led belonging. A person who has accepted Jesus Christ as Lord and Savior and shows a fruitful life can be a member. We reject the idea that spiritual maturity is a product of learning, spiritual maturity is displayed by absolute obedience.	Apr 12, 2012 7:54 AM

44. Does your church periodically schedule revival meetings?

			Response Percent	Response Count
	Yes		31.6%	6
	No		68.4%	13
	answered question			19
	skipped question			5

45. If your church periodically schedules revival meetings, how often are they scheduled?

			Response Percent	Response Count
	Annually		28.6%	2
	Bi-annually		14.3%	1
	Other--explain:		57.1%	4
	answered question			7
	skipped question			17

45. Open Ended Responses. If your church periodically schedules revival meetings, how often are they scheduled?

1	as requested/made opportunity	Apr 14, 2012 8:52 AM
2	When the Elders & I get convicted.	Apr 13, 2012 8:57 AM
3	When the Spirit leads us	Apr 13, 2012 3:58 AM
4	never	Apr 12, 2012 9:17 AM



46. What methods of evangelism do you use to reach the lost? Name two or three

		Response Count
		17
answered question		17
skipped question		7
1	1.It is the work of our people to share the gospel with their loved ones. 2. We periodically give an opportunity in our worship services for people to accept Christ.	Apr 18, 2012 9:01 AM
2	ESL courses, concerts here at the church and youth programs.	Apr 18, 2012 8:31 AM
3	Halloweenie Roast - Free hot dogs and candy on halloween on the front lawn. Bonfires, soda, and hayrides through the town. Easter Egg hunt - Just like it sounds, except with a pancake breakfast beforehand.	Apr 17, 2012 3:16 PM
4	Personal relationships, quarterly events	Apr 14, 2012 11:04 AM
5	personal connection altar call neighborhood interaction	Apr 14, 2012 8:52 AM
6	Revival services, Personnel contact,	Apr 13, 2012 8:57 AM
7	coummity out reach some time's we walk the street's and knock on door's	Apr 13, 2012 6:55 AM
8	preach the word	Apr 13, 2012 6:35 AM
9	Personal witnessing, inviting them to church	Apr 13, 2012 3:58 AM
10	Friendship, revival,	Apr 12, 2012 12:56 PM
11	Personal work and invitation Social Community help that results in church attendance	Apr 12, 2012 11:10 AM
12	Personal Lifestyle; Sunday Services, Community Service	Apr 12, 2012 10:21 AM
13	block parties, intentional relationship building	Apr 12, 2012 9:17 AM
14	Personal Evangelism (we call them "fishing holes" or "intersections")	Apr 12, 2012 8:09 AM
15	1.volunteers at the local mission 2.Visiting new people in the area	Apr 12, 2012 7:59 AM
16	Missional Coffee Shop. Personal Evangelism. Community Outreaches.	Apr 12, 2012 7:54 AM
17	personal relational evangelism from all members to the people who intersect their lives, evagelism from gospel presentations in church services and activites	Apr 12, 2012 7:44 AM







47. What methods do you currently use to disciple new believers? Name two or three.

			Response Count
			17
answered question			17
skipped question			7
1	1. A variety of classes offered by our church. 2. Small group ministry. 3. Sunday School.	Apr 18, 2012 9:01 AM	
2	Sunday school, women;s Bible study and a youth group.	Apr 18, 2012 8:31 AM	
3	none	Apr 17, 2012 3:16 PM	
4	Building of relationships is the start	Apr 14, 2012 11:04 AM	
5	personal mentoring bible study	Apr 14, 2012 8:52 AM	
6	one on one work by pastor and Elders.	Apr 13, 2012 8:57 AM	
7	sunday school ,small groups	Apr 13, 2012 6:55 AM	
8	dicipling class	Apr 13, 2012 6:35 AM	
9	Teaching classes, Sermons	Apr 13, 2012 3:58 AM	
10	Bible study in small felowship	Apr 12, 2012 12:56 PM	
11	Intentional processes based mostly upon Campus Crusade Models. Mentoring, Modeling	Apr 12, 2012 11:10 AM	
12	Small Groups	Apr 12, 2012 10:21 AM	
13	small groups	Apr 12, 2012 9:17 AM	
14	Bible Studies Weekly Wednesday Night Activities Sunday School	Apr 12, 2012 8:09 AM	
15	Sunday School for children	Apr 12, 2012 7:59 AM	
16	One on one accountability groups.	Apr 12, 2012 7:54 AM	
17	Beth Moore bible studies, pastor led bible studies, mens and womens prayer and study groups	Apr 12, 2012 7:44 AM	

48. Does your church currently have a small group ministry?

			Response Percent	Response Count
	Yes		63.2%	12
	No		36.8%	7
	answered question			19
	skipped question			5

49. If your church currently runs small a group ministry, what is the purpose of the ministry?

			Response Percent	Response Count
	discipleship		25.0%	3
	evangelism/outreach		0.0%	0
	affinity		0.0%	0
	prayer		16.7%	2
	Bible study		16.7%	2
	discussion		16.7%	2
	support/recovery		8.3%	1
	other		16.7%	2
	answered question			12
	skipped question			12

50. What strategies are you using to grow your church numerically? (please check all that apply)

		Response Percent	Response Count
	advertising	16.7%	3
	radio adds	0.0%	0
	tv adds	0.0%	0
	newspaper adds	16.7%	3
	church newsletter	33.3%	6
	billboard	11.1%	2
	member Door to Door Canvasing	11.1%	2
	pastoral visits to new contacts	61.1%	11
	phone ministry	33.3%	6
	follow up 1st time guests	72.2%	13
	mass calling in your community	5.6%	1
	email	27.8%	5
	social media – facebook, twitter, myspace, foursquare, other	61.1%	11
	mass mailing	5.6%	1
	radio or tv program	0.0%	0
	Other--explain:	11.1%	2
answered question			18
skipped question			6


50. Open Ended Responses. What strategies are you using to grow your church numerically?

1	word of mouth & strong welcoming attitude through out the congregation. Invitations to neighbors.	Apr 13, 2012 8:57 AM
2	encouraging members/attenders to invite	Apr 12, 2012 7:44 AM

51. Your Name (optional)










			Response Count
			14
answered question			14
skipped question			10
1	Jeff Nagell, Booker friends Church Booker Texas	Apr 18, 2012 8:31 AM	
2	Eric Linville Ramona Friends Church	Apr 17, 2012 3:16 PM	
3	Rob Santel Springdale Friends Church McLouth, KS	Apr 14, 2012 11:04 AM	
4	Robyn Burns robynburns@att.net	Apr 14, 2012 8:52 AM	
5	Kenneth Smith	Apr 13, 2012 8:57 AM	
6	donald I owens BAYSHORE FRIENDS	Apr 13, 2012 6:55 AM	
7	Pastor Bob Sander, by John Hess, clerk	Apr 13, 2012 6:35 AM	
8	Dan Biernacki danieljbirn@juno.com	Apr 13, 2012 3:58 AM	
9	Patricia Edwards-Konic	Apr 12, 2012 12:56 PM	
10	Larry Kinser	Apr 12, 2012 11:10 AM	
11	Adam Monaghan	Apr 12, 2012 9:17 AM	
12	Gabriel Hancock	Apr 12, 2012 8:09 AM	
13	David Davenport	Apr 12, 2012 7:54 AM	
14	David Crisp Rose Hill Friends (www.rhfc.org)	Apr 12, 2012 7:44 AM	

c. Evangelical Friends Church-Southwest




1. Regional Affiliation			
		Response Percent	Response Count
	Eastern Region	0.0%	0
	Mid-American	0.0%	0
	Southwest	 100.0%	9
		answered question	9
		skipped question	0

2. Which category below includes your age?			
		Response Percent	Response Count
	1929-1945: Builder Generation	0.0%	0
	1946-1964: Boomer Generation	 66.7%	6
	1965-1983: Buster	 33.3%	3
	1984-2002: Millennial	0.0%	0
		answered question	9
		skipped question	0

3. Please indicate your level of preparation for pastoral leadership.

		Response Percent	Response Count
Regional Study Course		0.0%	0
Regional Study Course & Recorded		0.0%	0
Bachelor's Degree		0.0%	0
Ministry Related Degree		11.1%	1
Non-Ministry Degree		22.2%	2
Master of Arts in Religion		0.0%	0
Master of Divinity		22.2%	2
Doctor of Ministry		33.3%	3
Ph.D.		11.1%	1
		answered question	9
		skipped question	0

4. Which best describes the community your church is serving?





		Response Percent	Response Count
Rural		0.0%	0
Small City		25.0%	2
Suburban		75.0%	6
		answered question	8
		skipped question	1

5. What is your average weekly attendance?		
		Response Count:

9

		answered question	9
		skipped question	0
1	45	Apr 24, 2012 7:24 AM	
2	50 to 55 adults	Apr 19, 2012 12:35 PM	
3	50	Apr 18, 2012 3:47 PM	
4	40	Apr 18, 2012 11:05 AM	
5	350	Apr 18, 2012 9:22 AM	
6	60	Apr 18, 2012 7:47 AM	
7	200	Apr 17, 2012 9:06 PM	
8	150	Apr 17, 2012 2:18 PM	
9	75	Apr 17, 2012 2:04 PM	

6. What is the primary reason people attend your Friends church?

		Response Percent	Response Count
Raised in the church		22.2%	2
A quiet atmosphere to meditate		0.0%	0
Neighborhood- convenience		0.0%	0
Advertisement		0.0%	0
Ministry of a pastor		11.1%	1
Invited by a church member		22.2%	2
Related to a church member		0.0%	0
Other (please specify)		44.4%	4
		answered question	9
		skipped question	0

6. Open Ended Responses. What is the primary reason people attend your Friends church?

1	We are two house churches meeting to reach people who dont go to church, so we are highly relational	Apr 24, 2012 7:24 AM
2	To worship and grow in the Lord	Apr 18, 2012 11:05 AM
3	Family oriented	Apr 17, 2012 9:06 PM
4	We started as a church plant and that is the context that most of our people started attending. Outside of my immediate family, no one in our church came from a Friends background.	Apr 17, 2012 2:04 PM

7. Do you identify more with the traditional Evangelical Friends pastor or the contemporary Evangelical pastor?

			Response Percent	Response Count
	Contemporary	<div><div></div></div>	71.4%	5
	Traditional	<div><div></div></div>	28.6%	2
			answered question	7
			skipped question	2

8. Please describe what makes you a traditional Friend's pastor, a contemporary evangelical pastor or a blend of both.

		Response Count
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9

1	I love the simplicity and social justice focus of traditional pastors while I am progressive and involved in church planting as a missional movement, looking for unconventional ways to reach the people in our communities.	Apr 24, 2012 7:24 AM
2	I view myself as a contemporary but I work with a traditional, conservative, older congregation. But were working very hard to get younger.	Apr 19, 2012 12:35 PM
3	A desire to be both relevant, practical, yet uncompromising in essential truths.	Apr 18, 2012 3:47 PM
4	Raised in the Friends Church, ordained a Baptist, however, I am determined to use what the Bible has to say about Min. as my guiding light.	Apr 18, 2012 11:05 AM
5	Previous experience as a pastor, missionary, counselor serving in 38 countries - exposure to a multiplicity of styles with enculturated contemporary styles the most contextually effective	Apr 18, 2012 9:22 AM
6	I would consider myself a blend. My focus is shepherding but we do not emphasize the distinctives.	Apr 18, 2012 7:47 AM
7	I'm not sure what the definitions of each are. I would say I am more reformed in theology than most Friends pastors. I am less "church growth" oriented than most contemporary evangelical pastors.	Apr 17, 2012 9:06 PM
8	I care about the past as a way of understanding how we came to the present we have and as a way of understanding God's particular call to Friends. I care about the contemporary culture because I am called to reach out to those who are of that culture.	Apr 17, 2012 2:18 PM
9	I guess I would say that I am more concerned with reaching the lost for Christ than I am maintaining Friends traditions.	Apr 17, 2012 2:04 PM



9. Describe what you believe to be the primary duties of a pastor.

		Response Count
		9
answered question		9
skipped question		0
1	Share the Gospel, equip the people toward maturity and calling, release people to be fruitful.	Apr 24, 2012 7:24 AM
2	Pray & care for needs of the flock. (a shepherd) Cast vision for our future. Teach & challenge the saints concerning the Kingdom of God!	Apr 19, 2012 12:35 PM
3	Equipping Christians to grow others (new or established growers) and themselves.	Apr 18, 2012 3:47 PM
4	Make discples, that make discples, that make discples ad infinitum. Pray for people, model, teach, instruct, love Gcd's people.	Apr 18, 2012 11:05 AM
5	Eph 4.11-13; Isa 32.21-8; be Kingdom minded, family centered, and community focused	Apr 18, 2012 9:22 AM
6	shepherding, preaching the Word of God, Evangelism	Apr 18, 2012 7:47 AM
7	Preach and teach the Word so they are fed and protected. Guide the flock so we give glory to God by following his will. Equip the flock to evangelize.	Apr 17, 2012 9:06 PM
8	prepare God's people for works of service (Eph 4:12) serve through leadership (John 13:14) take care of the sheep (John 21)	Apr 17, 2012 2:18 PM
9	I think that depends on the Pastor's giftedness. For me, they are: leadership, disciple-making, and teaching.	Apr 17, 2012 2:04 PM



10. Does your church teach that the only way to heaven is through Jesus Christ the Messiah?

		Response Percent	Response Count
	Yes	 100.0%	9
	No	0.0%	0
	answered question		9
	skipped question		0

11. Security of the believer is more in line with the:

		Response Percent	Response Count
	Wesleyan Position	 55.6%	5
	Calvinist Position	 44.4%	4
	answered question		9
	skipped question		0



12. Do you understand Friend's doctrine to be based in spiritual mysticism or biblical absolutes?

		Response Percent	Response Count
	spiritual mysticism	 22.2%	2
	biblical absolutes	 77.8%	7
	answered question		9
	skipped question		0


13. Regarding contemporary Christian doctrine, how often would you say the following are taught, mentioned, or carried out as ministry in your church?

	Never	Rarely	Occasionally	Frequently	N/A	Rating Average	Response Count
Inspiration and inerrancy of the Scriptures	0.0% (0)	0.0% (0)	11.1% (1)	88.9% (8)	0.0% (0)	3.89	9
The virgin birth and deity of Christ	0.0% (0)	0.0% (0)	22.2% (2)	77.8% (7)	0.0% (0)	3.78	9
The substitutionary atonement of Christ	0.0% (0)	0.0% (0)	22.2% (2)	77.8% (7)	0.0% (0)	3.78	9
The bodily resurrection of Christ	0.0% (0)	0.0% (0)	11.1% (1)	88.9% (8)	0.0% (0)	3.89	9
The imminent return of Christ	0.0% (0)	22.2% (2)	33.3% (3)	44.4% (4)	0.0% (0)	3.22	9
Holiness/Sanctification	0.0% (0)	0.0% (0)	11.1% (1)	88.9% (8)	0.0% (0)	3.89	9
answered question							9
skipped question							0




14. Does your church practice the disownment of members who are not living a Godly lifestyle?

		Response Percent	Response Count
Yes		12.5%	1
No		87.5%	7
answered question			8
skipped question			1



15. Regarding moral and sexual purity, do you teach that all sex outside of marriage is wrong?




		Response Percent	Response Count
	Yes	 100.0%	9
	No	0.0%	0
		answered question	9
		skipped question	0

16. Does your church regularly practice water baptism?

		Response Percent	Response Count
Yes, in public services		44.4%	4
Yes, in private services		22.2%	2
No		33.3%	3
		answered question	9
		skipped question	0

17. Does your church observe the Lord's Supper?



		Response Percent	Response Count
Yes		77.8%	7
No		22.2%	2
		answered question	9
		skipped question	0


18. If yes, how do you observe the Lord's Supper?				
			Response Percent	Response Count
	public servies		57.1%	4
	private services		0.0%	0
	both		42.9%	3
			answered question	7
			skipped question	2


19. If you observe the Lord's Supper, how often do you do so?				
			Response Percent	Response Count
	Monthly		14.3%	1
	Quarterly		42.9%	3
	Other--describe:		42.9%	3
			answered question	7
			skipped question	2

19. Open Ended Responses. If you observe the Lord's Supper, how often do you do so?

1	We cont have a set requirement, sometimes several weeks in a row, scmetimes not at all for a couple of months.	Apr 24, 2012 7:28 AM
2	Twice a year. Once on Good Friday and then 6 mos later. Always i nthe context of a simple meal.	Apr 18, 2012 11:11 AM
3	Not set times, but probably 4-6 times each year.	Apr 17, 2012 2:09 PM

20. Do you permit speaking in tongues?			
		Response Percent	Response Count
Never		33.3%	2
Yes, in small groups or home meetings		66.7%	4
Yes, in public worship		0.0%	0
answered question			6
skipped question			3

21. If you permit speaking in tongues, do you believe your position is consistent with Friends tradition?			
		Response Percent	Response Count
Yes		100.0%	5
No		0.0%	0
answered question			5
skipped question			4

22. If you permit speaking in tongues, do you believe your position is consistent with scripture?			
		Response Percent	Response Count
Yes		100.0%	6
No		0.0%	0
answered question			6
skipped question			3

	Never	Rarely	Occasionally	Frequently	N/A	Rating Average	Response Count
Second Coming	0.0% (0)	11.1% (1)	55.6% (5)	33.3% (3)	0.0% (0)	3.22	9
Moderation	0.0% (0)	11.1% (1)	66.7% (6)	22.2% (2)	0.0% (0)	3.11	9
Unwholesome Habits (Alcohol, Tobacco, Drugs)	0.0% (0)	11.1% (1)	77.8% (7)	11.1% (1)	0.0% (0)	3.00	9
Holy Living	0.0% (0)	0.0% (0)	0.0% (0)	100.0% (9)	0.0% (0)	4.00	9
Stewardship/Tithing	0.0% (0)	11.1% (1)	44.4% (4)	44.4% (4)	0.0% (0)	3.33	9
Pacifism	44.4% (4)	33.3% (3)	22.2% (2)	0.0% (0)	0.0% (0)	1.78	9
Healing	0.0% (0)	33.3% (3)	55.6% (5)	11.1% (1)	0.0% (0)	2.78	9
Simplicity	0.0% (0)	11.1% (1)	44.4% (4)	44.4% (4)	0.0% (0)	3.33	9
Worship	0.0% (0)	0.0% (0)	11.1% (1)	88.9% (8)	0.0% (0)	3.89	9
Ministry to the poor	0.0% (0)	11.1% (1)	33.3% (3)	55.6% (5)	0.0% (0)	3.44	9
answered question							9
skipped question							0

24. In regards to current issues and Friends testimonies, how often would you say the following are taught, mentioned, or carried out as ministry in your church?



	Never	Rarely	Occasionally	Frequently	N/A	Rating Average	Response Count
Stewardship of the earth	22.2% (2)	33.3% (3)	44.4% (4)	0.0% (0)	0.0% (0)	2.22	9
Abortion	0.0% (0)	33.3% (3)	55.6% (5)	11.1% (1)	0.0% (0)	2.78	9
Euthanasia	11.1% (1)	55.6% (5)	33.3% (3)	0.0% (0)	0.0% (0)	2.22	9
Homosexuality	0.0% (0)	11.1% (1)	88.9% (8)	0.0% (0)	0.0% (0)	2.89	9
Pornography	0.0% (0)	0.0% (0)	77.8% (7)	22.2% (2)	0.0% (0)	3.22	9
answered question							9
skipped question							0

25. Do you attend movies?



	Response Percent	Response Count
No	0.0%	0
Yes, but I follow these criteria:	100.0%	9
answered question		9
skipped question		0

25. Open Ended Responses. Do you attend movies?		
1	Depends on who I am with and why I am with them.	Apr 24, 2012 7:33 AM
2	Usually whatever my wife wants to see.	Apr 19, 2012 12:46 PM
3	Movies of an overt sexual nature are avoided.	Apr 18, 2012 3:56 PM
4	No R and only those that are appropriate for my children to attend with me.	Apr 18, 2012 11:23 AM
5	family rated w/transformaitonal or redemptive themes	Apr 18, 2012 9:36 AM
6	we are very selective - no R rated	Apr 18, 2012 8:10 AM
7	I avoid sexual content.	Apr 17, 2012 9:13 PM
8	it should not be from impure motives, but the movie need not be portraying Christian themes or attitudes	Apr 17, 2012 2:26 PM
9	I'm prepared to walk out if offensive material comes up.	Apr 17, 2012 2:16 PM



26. If you do not attend movies, why not?		
		Response Count
		1
answered question		1
skipped question		8
1	I really don't have that much time and I'll rather go to a ballgame.	Apr 19, 2012 12:46 PM

27. Is it always wrong for a pastor to drink alcohol or use tobacco?			
		Response Percent	Response Count
Yes		22.2%	2
No, if it is done under these circumstances:		77.8%	7
answered question			9
skipped question			0

27. Open Ended Responses. Is it always wrong for a pastor to drink alcohol or use tobacco?			
1	The Bible never says we cant drink, but but be considerate and appropriate to the situation.	Apr 24, 2012 7:33 AM	
2	In moderation and you don't cause others to stumble.	Apr 19, 2012 12:46 PM	
3	I don't beleive thisis a yes and no answer. Each person must decide for themselves.	Apr 18, 2012 11:23 AM	
4	excigencies of cross cultural ministry where formaloffense can be given. Pastors should prefer to abstain form public consumption of alcohol otherwise	Apr 18, 2012 9:36 AM	
5	moderation	Apr 17, 2012 9:13 PM	
6	It should not be done in a manner that impairs good juggment, damages one's health, or causes others to stumble into sin	Apr 17, 2012 2:26 PM	
7	Biblically, it is clearly NOT wrong, but I choose not to indulge.	Apr 17, 2012 2:16 PM	

28. Is it ok for a pastor to go into debt?			
		Response Percent	Response Count
No		22.2%	2
Yes, under these circumstances:		77.8%	7
answered question			9
skipped question			0

28. Open Ended Responses. Is it ok for a pastor to go into debt?		
1	housing & transportation but NOT credit cards!	Apr 19, 2012 12:46 PM
2	Various reasons, none related to the principles of irresponsible stewardship.	Apr 18, 2012 3:56 PM
3	The Bible allows for borrowing money: Ex 22:5, Lev 25:35 -37	Apr 18, 2012 11:23 AM
4	Home loan	Apr 18, 2012 8:10 AM
5	medical crisis, education loans, primary residence mortgage	Apr 17, 2012 9:13 PM
6	some major purchases if unavoidable, like a home mortgage	Apr 17, 2012 2:26 PM
7	House Mortgage	Apr 17, 2012 2:16 PM

29. Do you regularly take a day off (practice a Sabbath?)				
			Response Percent	Response Count
	Yes		77.8%	7
	No		22.2%	2
			answered question	9
			skipped question	0

30. In general, how much time a day (in minutes) do you spend in personal prayer?		
		Response Count
		9
		answered question
		9
		skipped question
		0

30. In general, how much time a day (in minutes) do you spend in personal prayer?

1	1 hour	Apr 24, 2012 7:33 AM
2	30 to 60 minutes	Apr 19, 2012 12:46 PM
3	Varies	Apr 18, 2012 3:56 PM
4	60	Apr 18, 2012 11:23 AM
5	60	Apr 18, 2012 9:36 AM
6	10-20	Apr 18, 2012 8:10 AM
7	15	Apr 17, 2012 9:13 PM
8	30	Apr 17, 2012 2:26 PM
9	30	Apr 17, 2012 2:16 PM

31. In general, how much time a day (in minutes) do you spend on personal devotional exercises?

	Response Count
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9



		answered question	9
		skipped question	0
1	15 min		Apr 24, 2012 7:33 AM
2	15 to 20 minutes (as part of prayer)		Apr 19, 2012 12:46 PM
3	120		Apr 18, 2012 3:56 PM
4	30		Apr 18, 2012 11:23 AM
5	60		Apr 18, 2012 9:36 AM
6	15		Apr 18, 2012 8:10 AM
7	40		Apr 17, 2012 9:13 PM
8	90		Apr 17, 2012 2:26 PM
9	45		Apr 17, 2012 2:16 PM



32. How many hours a week do you dedicate specifically to pastoral counseling?

			Response Count
			9
			answered question 9
			skipped question 0
1	I dont dedicate my time, its part of what I do all the time	Apr 24, 2012 7:33 AM	
2	1 hour (not a great need yet in my church)	Apr 19, 2012 12:46 PM	
3	2	Apr 18, 2012 3:56 PM	
4	As required	Apr 18, 2012 11:23 AM	
5	12	Apr 18, 2012 9:36 AM	
6	40	Apr 18, 2012 8:10 AM	
7	0	Apr 17, 2012 9:13 PM	
8	10	Apr 17, 2012 2:26 PM	
9	It is on an "as needed" basis and so varies.	Apr 17, 2012 2:16 PM	

33. About how many hours a week do you dedicate to study in preparation for your weekend messages?

			Response Count
			9
			answered question 9
			skipped question 0
1	12-15 if we are doing a special service, but typically we are taking turns with teaching and helping each other become more skilled in sharing the word.	Apr 24, 2012 7:33 AM	
2	8 to 10 hours	Apr 19, 2012 12:46 PM	
3	20	Apr 18, 2012 3:56 PM	
4	Ave. 12 hours	Apr 18, 2012 11:23 AM	
5	16	Apr 18, 2012 9:36 AM	
6	10	Apr 18, 2012 8:10 AM	
7	15	Apr 17, 2012 9:13 PM	
8	10	Apr 17, 2012 2:26 PM	
9	25 hours minimum for Sunday morning.	Apr 17, 2012 2:16 PM	

34. What type of community service, if any, are you involved in?			Response Percent	Response Count
I am not involved in any specific community service			22.2%	2
I am involved in the following community service(s):			77.8%	7
answered question				9
skipped question				0
1	Compton Initiative Support for the Poor Homeless Shelter Inspire: Aged out foster kids		Apr 24, 2012 7:33 AM	
2	Block Watch		Apr 19, 2012 12:46 PM	
3	Community Babysitting.		Apr 18, 2012 3:56 PM	
4	Pro bono counseling stafflocal drug rehab facility serve at the food kitchen serve at the homeless shelter leadlocal ministers association in community service projects		Apr 18, 2012 9:36 AM	
5	Very involved with the city, local pastor's prayer fellowship		Apr 18, 2012 8:10 AM	
6	major homeless ministry of all sorts		Apr 17, 2012 2:26 PM	
7	Local Food Pantry; Homeless Shelter; Transitional Living Center.		Apr 17, 2012 2:16 PM	

35. Do you teach about the sanctity of life?			
		Response Percent	Response Count
Yes		88.9%	8
No		11.1%	1
answered question			9
skipped question			0

36. In general, how many hours a week do you think you spend watching T.V and surfing the internet?			
			Response Count
			9
answered question			9
skipped question			0
1	10		Apr 24, 2012 7:33 AM
2	15 to 20 hours (unfortunately)		Apr 19, 2012 12:46 PM
3	10		Apr 18, 2012 3:56 PM
4	2 hrs		Apr 18, 2012 11:23 AM
5	3		Apr 18, 2012 9:36 AM
6	8		Apr 18, 2012 8:10 AM
7	TV-2 hours; Net - 5?		Apr 17, 2012 9:13 PM
8	4		Apr 17, 2012 2:26 PM
9	16		Apr 17, 2012 2:16 PM

37. I believe unchurched people would prefer a worship service that is:

			Response Percent	Response Count
	Contemporary	<div><div></div></div>	100.0%	8
	Traditional		0.0%	0
	answered question			8
	skipped question			1

38. What do you find most appealing about the new contemporary worship? (please check all that apply)

		Response Percent	Response Count
Praise worship to God	<div><div></div></div>	77.8%	7
Contemporary instrumentals	<div><div></div></div>	11.1%	1
Casual dress	<div><div></div></div>	66.7%	6
Fellowship with coffee, etc.	<div><div></div></div>	22.2%	2
Praise worship team rather than a choir	<div><div></div></div>	55.6%	5
Sermons on practical living	<div><div></div></div>	44.4%	4
PowerPoint announcements and/or support for sermon	<div><div></div></div>	22.2%	2
Notes with outlines	<div><div></div></div>	22.2%	2
Visual slides/aides	<div><div></div></div>	22.2%	2
Other--Explain:	<div><div></div></div>	22.2%	2
		answered question	9
		skipped question	0

38. Open Ended Responses. What do you find most appealing about the new contemporary worship?

1	I dont know that this applies, we were never a traditional church, we barely spent time as a contemporary church, and now we are a missional church with a blend of organic and institutional structures.	Apr 24, 2012 7:42 AM
2	I really think it is a combination of most of the above instead of just one thing.	Apr 17, 2012 2:28 PM

39. What do you think is most meaningful about the traditional Friends worship to the average participant? (please check all that apply)

		Response Percent	Response Count
	Traditional hymns	11.1%	1
	Traditional choir	0.0%	0
	Scripture reading	22.2%	2
	Traditional piano and/or organ music	0.0%	0
	Responsive reading	0.0%	0
	Pastoral prayer	22.2%	2
	Meditation/Quiet Worship	77.8%	7
	Strong doctrinal preaching	44.4%	4
	A stand against sin	44.4%	4
	Other--explain:	11.1%	1
		answered question	9
		skipped question	0

1	In California there really are not many traditional friends churches around. I haven't attended a traditional service. But I do love the blend we have of prayer, meditation, doctrinal preaching.	Apr 24, 2012 7:42 AM
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40. What do you believe to be the most important aspect of worship and why?





			Response Count
			9
answered question			9
skipped question			0
1	God's power working through the music. Nothing else matters.	Apr 24, 2012 7:42 AM	
2	Intimacy with God--we experience His presence and His life as we worship.	Apr 19, 2012 1:01 PM	
3	Encountering God and then yourself with Him.	Apr 18, 2012 4:07 PM	
4	A time for mutual ministry. Where all participants have an op for ministry. It is what seems to be advocated in I Cor. 12 --14	Apr 18, 2012 11:39 AM	
5	Providing worship that invites cngregants to enter in versus be entertained	Apr 18, 2012 9:43 AM	
6	connecting our lives with God	Apr 18, 2012 8:19 AM	
7	We exist to worship Him. Not to hear and sing songs that we like.	Apr 17, 2012 9:21 PM	
8	Did we listen and hear from God? Was Truth understood? Were we convicted of wrongdoing? Were we motivated to obedience?	Apr 17, 2012 2:33 PM	
9	That the focus is on God and not my (our) needs.	Apr 17, 2012 2:28 PM	

41. In two or three sentences please define worship.

			Response Count
			9
answered question			9
skipped question			0
1	An act of relinquishing self and giving wholly to God that which He desires, our true state of being and our desire to hear and know Him.	Apr 24, 2012 7:42 AM	
2	Worship is the highest call of every believer and what we were created to do. Every activity of life should be an act of worship.	Apr 19, 2012 1:01 PM	
3	Responding to all of Who God is, with all of who you are.	Apr 18, 2012 4:07 PM	
4	Adoration of the heart directed at God whose essence is spirit (Little s) and foundation is truth.	Apr 18, 2012 11:39 AM	
5	God is the audience. We are the supplicants finding His message in the music and lyrics and His pleasure speaking to us through the Holy Spirit	Apr 18, 2012 9:43 AM	
6	seeking to bring glory to God through our lives.	Apr 18, 2012 8:19 AM	
7	I assume you mean musical worship. Exalting Christ.	Apr 17, 2012 9:21 PM	
8	to experience the resurrected Christ in the midst of the gathered community	Apr 17, 2012 2:33 PM	
9	Worship is giving worth to God - for who He is and what He has done (creation, salvation, etc.). He is the object and the audience of our worship.	Apr 17, 2012 2:28 PM	

42. List what you view to be the strengths and weaknesses of your ministry style as it relates to contemporary culture.

			Response Count
			9
answered question			9
skipped question			0
1	We meet in homes, so that can be intimidating for some people. But for others, it is exactly what they want, relationship, connection, growth, acceptance.	Apr 24, 2012 7:42 AM	
2	Strength: relevant & practical spirituality Weakness: I'm not getting any younger.	Apr 19, 2012 1:01 PM	
3	Strengths: Conversational teaching/preaching. Honest. Weaknesses: Non-charismatic. Not "slick" or "safe."	Apr 18, 2012 4:07 PM	
4	Weakness: simplicity, lack of showmanship, Strengths: sincerity, honesty of heart, Biblical emphasis	Apr 18, 2012 11:39 AM	
5	+Bible-based teaching, preaching +Order of worship woven in and around the sermon using multi-media to appeal to different learning styles -Not enough direct access to pastoral staff off average congregant -not a strong youth program	Apr 18, 2012 9:43 AM	
6	Strengths: Opportunity to connect with God, practical seeking to meet people's needs, relational. Weaknesses: hard to meet needs of different age groups in one service.	Apr 18, 2012 8:19 AM	
7	We preach the Bible clearly and practically. We love each other and take care of each other. This is contagious.	Apr 17, 2012 9:21 PM	
8	We expect commitment, not casual drop-in for Sunday morning. That's inspiring to many and intimidating to many.	Apr 17, 2012 2:33 PM	
9	The great strength is that totally unchurched people can fully join in and understand what is being done and said. The great weakness is that a general casual atmosphere gives the idea that our relationship to God is a casual thing.	Apr 17, 2012 2:28 PM	

43. To become a member do your congregants:				
			Response Percent	Response Count
Member through birthright membership			0.0%	0
Member through a membership class			11.1%	1
Member after being born again			11.1%	1
Member after being born again and completing membership class			44.4%	4
Other--explain:			33.3%	3
			answered question	9
			skipped question	0

1	We dont have formal membership, we are all in process and have the ability to voice our opinions. To this point its wrked out well, but we havent had anyone trying to sabotoge the church.	Apr 24, 2012 7:42 AM
2	I'm not really sure how we do it but we do often membership classes but it's not a requirement for membership--but you must be a Christian.	Apr 19, 2012 1:01 PM
3	Born again and interview with Elders (M&C). Membership classes are encouraged and preferred but not required.	Apr 18, 2012 4:07 PM

44. Does your church periodically schedule revival meetings?

		Response Percent	Response Count
	Yes	0.0%	0
	No	100.0%	9
answered question			9
skipped question			0

45. If your church periodically schedules revival meetings, how often are they scheduled?

		Response Percent	Response Count
	Annually	0.0%	0
	Bi-annually	0.0%	0
	Other--explain:	0.0%	0
answered question			0
skipped question			9



46. What methods of evangelism do you use to reach the lost? Name two or three

		Response Count
		9
answered question		9
skipped question		0
1	Build relationships Invite people into service projects with us plant churches	Apr 24, 2012 7:42 AM
2	The Alpha Course--very effective Quo Vadis? (a open discussion group)	Apr 19, 2012 1:01 PM
3	Relational evangelism... (personal).	Apr 18, 2012 4:07 PM
4	Personal, pulpit,	Apr 18, 2012 11:39 AM
5	community service church planting small groups personal evangelism	Apr 18, 2012 9:43 AM
6	personal invitation, community witness.	Apr 18, 2012 8:19 AM
7	outreach events special services	Apr 17, 2012 9:21 PM
8	friendship and service	Apr 17, 2012 2:33 PM
9	1. Training our people to share their faith. 2. Sponsor community events to connect with people. 3. Have a "seeker friendly" Sunday service.	Apr 17, 2012 2:28 PM




47. What methods do you currently use to disciple new believers? Name two or three.

		Response Count
		9
answered question		9
skipped question		0
1	our house churches are always discipling through our gathering time, through service, through projects, through giving.	Apr 24, 2012 7:42 AM
2	Bible study Experiencing God course S.H.A.P.E. class (discovering spiritual gifts & ministry) I want to begin small groups.	Apr 19, 2012 1:01 PM
3	Small Group context. One-on-one with pastor.	Apr 18, 2012 4:07 PM
4	mostly one on one, occasionally use class environment.	Apr 18, 2012 11:39 AM
5	Foundations class Spiritual gifts class Leadership (discipleship) groups	Apr 18, 2012 9:43 AM
6	Bible Study and personal counseling	Apr 18, 2012 8:19 AM
7	Sunday school small groups	Apr 17, 2012 9:21 PM
8	personal discipleship, classes/teaching, coaching	Apr 17, 2012 2:33 PM
9	We have a network of LIFE Groups (home cell groups) that is the way we disciple believers of every level.	Apr 17, 2012 2:28 PM

48. Does your church currently have a small group ministry?

			Response Percent	Response Count
	Yes		88.9%	8
	No		11.1%	1
			answered question	9
			skipped question	0

49. If your church currently runs small a group ministry, what is the purpose of the ministry?

			Response Percent	Response Count
	discipleship		57.1%	4
	evangelism/outreach		0.0%	0
	affinity		0.0%	0
	prayer		0.0%	0
	Bible study		14.3%	1
	discussion		0.0%	0
	support/recovery		0.0%	0
	other		28.6%	2
			answered question	7
			skipped question	2

50. What strategies are you using to grow your church numerically? (please check all that apply)

		Response Percent	Response Count
	advertising	22.2%	2
	radio adds	11.1%	1
	tv adds	0.0%	0
	newspaper adds	11.1%	1
	church newsletter	22.2%	2
	billboard	11.1%	1
	member Door to Door Canvasing	11.1%	1
	pastoral visits to new contacts	11.1%	1
	phone ministry	0.0%	0
	follow up 1st time guests	33.3%	3
	mass calling in your community	0.0%	0
	email	11.1%	1
	social media – facebook, twitter, myspace, foursquare, other	44.4%	4
	mass mailing	33.3%	3
	radio or tv program	0.0%	0
	Other--explain:	77.8%	7
answered question			9
skipped question			0

50. Open Ended Responses. What strategies are you using to grow your church numerically? (please check all that apply)

1	Talk to people we know. Pray for people we want.	Apr 24, 2012 7:42 AM
2	The Alpha Course works wonders.	Apr 19, 2012 1:01 PM
3	Community ministry.	Apr 18, 2012 4:07 PM
4	Prayer, encouraging others to pray, reach-out, and make disciples.	Apr 18, 2012 11:39 AM
5	personal invitation and followup	Apr 18, 2012 8:19 AM
6	Word of mouth	Apr 17, 2012 9:21 PM
7	word of mouth, personal networking	Apr 17, 2012 2:33 PM

51. Your Name (optional)




			Response Count
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7

		answered question	7
		skipped question	2









1	Danae Stewart	Apr 24, 2012 7:42 AM
2	Steve Kozimor Phoenix Friends Church	Apr 19, 2012 1:01 PM
3	Ken Feliciano Friends Chapel Spring Valley, CA (God bless you in your efforts!)	Apr 18, 2012 11:39 AM
4	Jeff Jernigan	Apr 18, 2012 9:43 AM
5	Troy Wong www.gatewayfriends.org	Apr 17, 2012 9:21 PM
6	Joe Ginder	Apr 17, 2012 2:33 PM
7	Bob Webster	Apr 17, 2012 2:28 PM

d. General Survey, all Friends churches included

1. Regional Affiliation				
			Response Percent	Response Count
	Eastern Region		60.2%	50
	Mid-American		28.9%	24
	Southwest		10.8%	9
			answered question	83
			skipped question	0

2. Which category below includes your age?				
			Response Percent	Response Count
	1929-1945: Builder Generation		8.4%	7
	1946-1964: Boomer Generation		60.2%	50
	1965-1983: Buster		24.1%	20
	1984-2002: Millennial		7.2%	6
			answered question	83
			skipped question	0

3. Please indicate your level of preparation for pastoral leadership.

		Response Percent	Response Count
Regional Study Course		0.0%	0
Regional Study Course & Recorded		6.0%	5
Bachelor's Degree		20.5%	17
Ministry Related Degree		12.0%	10
Non-Ministry Degree		9.6%	8
Master of Arts in Religion		15.7%	13
Master of Divinity		24.1%	20
Doctor of Ministry		10.8%	9
Ph.D.		1.2%	1
		answered question	83
		skipped question	0

4. Which best describes the community your church is serving?

			Response Percent	Response Count
	Rural	<div><div></div></div>	35.0%	28
	Small City	<div><div></div></div>	32.5%	26
	Suburban	<div><div></div></div>	32.5%	26
			answered question	80
			skipped question	3






5. What is your average weekly attendance?		
		Response Count

83

1	98	Apr 26, 2012 7:14 AM
2	45	Apr 24, 2012 7:24 AM
3	1250	Apr 23, 2012 6:39 PM
4	70	Apr 23, 2012 5:26 AM
5	75-90	Apr 21, 2012 1:46 PM
6	50 to 55 adults	Apr 19, 2012 12:35 PM
7	31	Apr 19, 2012 8:49 AM
8	50	Apr 18, 2012 3:47 PM
9	40	Apr 18, 2012 11:05 AM
10	350	Apr 18, 2012 9:22 AM
11	300	Apr 18, 2012 8:41 AM
12	200	Apr 18, 2012 8:25 AM
13	70	Apr 18, 2012 8:10 AM
14	60	Apr 18, 2012 7:47 AM
15	893 in 2011/ 1000 in 2012--joys of Easter	Apr 18, 2012 7:12 AM
16	150	Apr 18, 2012 5:05 AM
17	50	Apr 18, 2012 4:59 AM
18	200	Apr 17, 2012 9:06 PM
19	32	Apr 17, 2012 2:58 PM
20	150	Apr 17, 2012 2:18 PM
21	75	Apr 17, 2012 2:04 PM
22	420	Apr 17, 2012 12:17 PM
23	55	Apr 16, 2012 2:09 PM
24	1,600	Apr 16, 2012 6:44 AM
25	30-45	Apr 15, 2012 7:48 PM
26	55	Apr 14, 2012 10:54 AM
27	50	Apr 14, 2012 8:33 AM

5. What is your average weekly attendance? (continued)		
28	about 100	Apr 13, 2012 4:09 PM
29	85	Apr 13, 2012 3:05 PM
30	800	Apr 13, 2012 2:46 PM
31	90	Apr 13, 2012 2:15 PM
32	1350	Apr 13, 2012 1:03 PM
33	40	Apr 13, 2012 12:28 PM
34	200	Apr 13, 2012 11:58 AM
35	450-500	Apr 13, 2012 10:47 AM
36	45	Apr 13, 2012 8:31 AM
37	110	Apr 13, 2012 7:40 AM
38	49	Apr 13, 2012 7:11 AM
39	50	Apr 13, 2012 7:06 AM
40	530	Apr 13, 2012 6:32 AM
41	90-100	Apr 13, 2012 6:29 AM
42	35	Apr 13, 2012 6:17 AM
43	60	Apr 13, 2012 6:14 AM
44	170	Apr 13, 2012 6:02 AM
45	50 people	Apr 13, 2012 3:31 AM
46	70	Apr 12, 2012 7:54 PM
47	51	Apr 12, 2012 7:38 PM
48	400	Apr 12, 2012 5:42 PM
49	50-70	Apr 12, 2012 5:36 PM
50	35	Apr 12, 2012 2:56 PM
51	23	Apr 12, 2012 1:57 PM
52	30	Apr 12, 2012 1:23 PM
53	90	Apr 12, 2012 12:44 PM
54	13	Apr 12, 2012 12:43 PM

5. What is your average weekly attendance? (continued)		
55	800	Apr 12, 2012 11:07 AM
56	20	Apr 12, 2012 11:01 AM
57	240	Apr 12, 2012 11:01 AM
58	55	Apr 12, 2012 10:51 AM
59	150	Apr 12, 2012 10:04 AM
60	35	Apr 12, 2012 9:27 AM
61	1500	Apr 12, 2012 9:20 AM
62	80	Apr 12, 2012 9:04 AM
63	180	Apr 12, 2012 8:52 AM
64	23	Apr 12, 2012 8:38 AM
65	16	Apr 12, 2012 7:37 AM
66	75	Apr 12, 2012 7:37 AM
67	75	Apr 12, 2012 7:31 AM
68	75	Apr 12, 2012 7:26 AM
69	175	Apr 12, 2012 7:23 AM
70	1,800	Apr 12, 2012 7:16 AM
71	60	Apr 12, 2012 5:19 AM
72	850	Apr 11, 2012 5:45 PM
73	210	Apr 11, 2012 1:21 PM
74	310	Apr 11, 2012 1:05 PM
75	20	Apr 11, 2012 11:43 AM
76	120	Apr 11, 2012 11:41 AM
77	275	Apr 11, 2012 11:12 AM
78	125	Apr 11, 2012 11:07 AM
79	40	Apr 11, 2012 10:39 AM
80	130	Apr 11, 2012 10:35 AM
81	120	Apr 11, 2012 10:17 AM
82	320	Apr 11, 2012 9:24 AM
83	1700	Apr 11, 2012 9:15 AM

6. What is the primary reason people attend your Friends church?			
		Response Percent	Response Count
Raised in the church		17.1%	14
A quiet atmosphere to meditate		2.4%	2
Neighborhood- convenience		3.7%	3
Advertisement		0.0%	0
Ministry of a pastor		11.0%	9
Invited by a church member		31.7%	26
Related to a church member		3.7%	3
Other (please specify)		30.5%	25
answered question			82
skipped question			1

6. Open Ended Responses. What is the primary reason people attend your Friends church?		
1	Combination of pastor and congregation	Apr 26, 2012 7:14 AM
2	We are two house churches meeting to reach people who dont go to church, so we are highly relational	Apr 24, 2012 7:24 AM
3	To worship and grow in the Lord	Apr 18, 2012 11:05 AM
4	Focused effort on community ministry	Apr 18, 2012 5:05 AM
5	outreach program	Apr 18, 2012 4:59 AM
6	Family oriented	Apr 17, 2012 9:06 PM
7	We started as a church plant and that is the context that most of our people started attending. Outside of my immediate family, no one in our church came from a Friends background.	Apr 17, 2012 2:04 PM
8	Christ-centered and accepting	Apr 17, 2012 12:17 PM
9	sense of community	Apr 14, 2012 8:33 AM
10	Reputation of church in community	Apr 13, 2012 4:09 PM
11	Reputation in the community	Apr 13, 2012 2:46 PM
12	Contemporary service	Apr 13, 2012 11:58 AM
13	likely our Bible emphasis & Christ-centeredness, disciple-making, our ministries and outreach	Apr 13, 2012 10:47 AM
14	the people love their church family	Apr 13, 2012 7:11 AM
15	appreciate the Evangelical Friends doctrine and practice	Apr 12, 2012 7:38 PM
16	We are a genuine mix. Probably came because they were invited. A number just saw the church and stopped in or found the website. A few left another church, a few came in under the ministry of the previous pastor.	Apr 12, 2012 5:36 PM
17	Ethnic Background (Taiwanese)	Apr 12, 2012 1:23 PM
18	The people	Apr 12, 2012 12:44 PM
19	Atmosphere of Bible centered love, acceptance, & support. A healing atmosphere with Christ centered teaching.	Apr 12, 2012 11:01 AM
20	Warmth and Friendliness of the people	Apr 12, 2012 10:04 AM
21	mix of raised in this church, ministry of pastor, invited, neighborhood, and related family	Apr 12, 2012 7:26 AM
22	Sense of Community in church	Apr 12, 2012 7:23 AM
23	Strong contemporary faith community	Apr 11, 2012 1:21 PM
24	find answers for today's issues	Apr 11, 2012 10:17 AM
25	Music - Preaching - Contemporary Format	Apr 11, 2012 9:15 AM

7. Do you identify more with the traditional Evangelical Friends pastor or the contemporary Evangelical pastor?

		Response Percent	Response Count
	Contemporary	53.2%	42
	Traditional	46.8%	37
		answered question	79
		skipped question	4

8. Please describe what makes you a traditional Friend's pastor, a contemporary evangelical pastor or a blend of both.

	Response Count
	80
answered question	80
skipped question	3

8. Open Ended Responses. Please describe what makes you a traditional Friend's pastor, a contemporary evangelical pastor or a blend of both.		
1	Style of music, traditional pastor is one of the elders congregational meetings knowledge and respect of EFC heritage	Apr 26, 2012 7:14 AM
2	I love the simplicity and social justice focus of traditional pastors while I am progressive and involved in church planting as a missional movement, looking for unconventional ways to reach the people in our communities.	Apr 24, 2012 7:24 AM
3	Philosophy of Ministry is the biggest indicator of me as a "contemporary evangelical pastor".	Apr 23, 2012 6:39 PM
4	I am really a blend of both. I have a distinct sense of rootedness in the history and beliefs of the Friends. But I also wrestle with the current issues and trends, including contemporary worship, use of multimedia in services and communication, as well as many of the urban issues (addictions, divorce, living together couples, homosexuality, crime, and the crazy pace of urban society). In the area of ministry, I am much more shepherding oriented in my ministry, but have some who are doing that role in small groups.	Apr 23, 2012 5:26 AM
5	The fact that I am very moved by much of the contemporary music, but also seeing how many younger individuals in looking for a church are seeking this style. I also fully believe in getting out into the community more, which is more contemporary because the traditional style was that we would let relationships and just our location to draw the people into our church.	Apr 21, 2012 1:46 PM
6	I view myself as a contemporary but I work with a traditional, conservative, older congregation. But were working very hard to get younger.	Apr 19, 2012 12:35 PM
7	We consider our church a blend leaning a little closer to traditional. our church base are older with a blend of middle aged down to teens and children.	Apr 19, 2012 8:49 AM
8	A desire to be both relevant, practical, yet uncompromising in essential truths.	Apr 18, 2012 3:47 PM
9	Raised in the Friends Church, ordained a Baptist, however, I am determined to use what the Bible has to say about Min. as my guiding light.	Apr 18, 2012 11:05 AM
10	Previous experience as a pastor, missionary, counselor serving in 38 countries - exposure to a multiplicity of styles with enculturated contemporary styles the most contextually effective	Apr 18, 2012 9:22 AM
11	Emphasis on incarnational and contemplative spirituality.	Apr 18, 2012 8:41 AM
12	I would say that our ministry is a blend of both. We are not afraid to use technology, contemporary music and other means to bring people to church, but our preaching, evangelism and discipleship lean toward the more traditional means of shepherding a flock.	Apr 18, 2012 8:25 AM
13	Contemporary indicates that while Friends values and doctrine are the foundational truths we live by, the message has modern applications which don't fit in their "traditional" forms.	Apr 18, 2012 8:10 AM
14	I would consider myself a blend. My focus is shepherding but we do not emphasize the distinctives.	Apr 18, 2012 7:47 AM

8. Open Ended Responses, continued. Please describe what makes you a traditional Friend's pastor, a contemporary evangelical pastor or a blend of both.		
15	I share the ministry of the church with the those who have gifts in those areas. I keep rather tight reigns on the leadership.	Apr 18, 2012 7:12 AM
16	I cherish the Biblical truths established by the traditional Friends and likewise the latitude to make a contemporary application of those truths!	Apr 18, 2012 5:05 AM
17	Individual inner opening to the spirit for guidance in all aspects of life	Apr 18, 2012 4:59 AM
18	I'm not sure what the definitions of each are. I would say I am more reformed in theology than most Friends pastors. I am less "church growth" oriented than most contemporary evangelical pastors.	Apr 17, 2012 9:06 PM
19	I'm trying to take the unique message of the Friends with simplicity and holiness in everyday life and turn it into something that everyone can understand.	Apr 17, 2012 2:58 PM
20	I care about the past as a way of understanding how we came to the present we have, and as a way of understanding God's particular call to Friends. I care about the contemporary culture because I am called to reach out to those who are of that culture.	Apr 17, 2012 2:18 PM
21	I guess I would say that I am more concerned with reaching the lost for Christ than I am maintaining Friends traditions.	Apr 17, 2012 2:04 PM
22	I try to keep a valid, Biblical base that adjusts to current cultural needs	Apr 17, 2012 12:17 PM
23	Typically do not wear a suit or tie. Jeans are the norm. Emphasis on the relational aspects of the individual toward God through Christ which involves holiness. This is in opposition to "Quakers don't do that" approach. Prefer contemporary music over hymns. (we have a blended service). Very little emphasis on Quaker distinctives.	Apr 16, 2012 2:09 PM
24	Blend of both. From a traditional standpoint I spend hours preparing my sermons with actual books, commentaries, etc. I work hard to stay in line with core doctrine, and teach what the Bible/God actually says, as opposed to sharing what I "think it means to me." I'd say I'm contemporary in my delivery methods (i.e. iPad, videos, etc.).	Apr 16, 2012 6:44 AM
25	Accessibility is something I believe to be essential, CEO style doesn't fit my personality, I love history, I preach on standing on the foundation built by our past members	Apr 15, 2012 7:48 PM
26	My credentials are in another denomination.	Apr 14, 2012 10:54 AM
27	The importance of relational ministry cannot be over-emphasized. A minister cannot be a CEO and unavailable in the evening hours. Ministry is shepharding and is messy and hands on.	Apr 14, 2012 8:33 AM
28	constant juggling act of blending new and old. Always exploring new relationships with other pastors and churches.	Apr 13, 2012 4:09 PM
29	I have a shepherd's approach to pastoring	Apr 13, 2012 2:46 PM
30	traditional music, quiet times observed, holiness preached	Apr 13, 2012 2:15 PM

8. Open Ended Responses, continued. Please describe what makes you a traditional Friend's pastor, a contemporary evangelical pastor or a blend of both.

31	Appreciation for the traditions and methods of the past, Spiritual gift of pastor / teacher, training in counseling, leading a multi-staff church, contemporary preaching and worship style, willingness to try new methods.	Apr 13, 2012 1:03 PM
32	I would say "blend" of both. My preference would be to lead more like a CEO but I feel somewhat limited to be able to do this because of the size of the church. I'm traditional in the sense that my "lifestyle emphasizes holy living, simplicity, and frugality," and I'm "is rooted in core biblical doctrine understanding that the Bible is the inerrant word of God." However I'm not traditional in the sense that I feel "cultural continuity with prior generations when it comes to social attitudes, ministry methods of the institutional church, including worship styles, and adheres closely to the testimonies (beliefs) of prior generations."	Apr 13, 2012 12:28 PM
33	I emphasize relationship with God and people. I have a tendency to look at the cultural shift to determine where things should head next.	Apr 13, 2012 11:58 AM
34	I reject the consumer oriented, seeker friendly model with the pastor as CEO as being antithetical to biblical pastoring which is all about spiritual directing, making disciples and caring for the flock	Apr 13, 2012 10:47 AM
35	I grew up in a Friends Church in Iowa and try to reflect on what I learned as a youth and a young pastor.	Apr 13, 2012 8:31 AM
36	I would say I am a blend. I do not think the pastor is to be all things to all people.	Apr 13, 2012 7:40 AM
37	1. there is no spiritual depth in the contemporary 2. the music/songs pander to the human spirit, there is no spiritual meat for the feeding of the soul 3. the repetition reminds me of chanting chanting	Apr 13, 2012 7:11 AM
38	I feel I am a blend of both. Being younger and close to the Millennials, I identify more closely with their culture and their life. However, I'm old enough to have been raised and trained in more traditional settings so I am more comfortable ministering in that way. I identify more with contemporary, but I tend to serve in a more traditional way.	Apr 13, 2012 7:06 AM
39	My upbringing was in the Friends Church with a very traditional mindset and it was one that I felt most comfortable with as I moved into ministry on my own. However, as the church has grown to over 500 it has forced me to consider different ways of managing. I believe I am very much a hybrid. Certainly I have the pastoral/shepherding gifts - and have increasingly been called upon to develop and use my administrative gifts as well.	Apr 13, 2012 6:32 AM
40	i believe that you do have to adapte to the time's as far as musice and worship, but never compermizeing the word of GOD or a holy life style,i think i would be more of a blend of both	Apr 13, 2012 6:29 AM
41	shepherding	Apr 13, 2012 6:17 AM
42	More formal worship services, I wear a suit, our services follow a traditional pattern. We are slowly moving to the contemporary style but it will take years.	Apr 13, 2012 6:14 AM
43	I am contemporary in terms of style and ministry approach	Apr 13, 2012 6:02 AM

8. Open Ended Responses, continued. Please describe what makes you a traditional Friend's pastor, a contemporary evangelical pastor or a blend of both.		
44	I believe I am a blend of both, I use both hymns and contemporary songs in service and I do not have an alter call for every service but I have an alter call when I believe the spirit leads.	Apr 13, 2012 3:31 AM
45	Definite blend but lean a bit toward contemporary	Apr 12, 2012 7:54 PM
46	much shepherding and close personal relationships with congregation and their families; preach the inerrant Word using cross-referencing, without many illustrations, yet focused relevance; maintain several worship traditions	Apr 12, 2012 7:38 PM
47	Contemporary & Evangelical: engagement in ministry efforts which intend to bring the gospel into the current local context... willingness to change as local context changes Friends: adherence to Friends' distinctives like peacemaking, compassion for marginalized people groups, waiting upon the Spirit of God to move among us, etc...	Apr 12, 2012 5:42 PM
48	As far as methodology and role of a lead pastor, my views and practices line up more with the definition you gave for a contemporary pastor. That said, I'm blended a bit more in the approach to lifestyle and view of scripture. I don't view relevancy and culture as trumping all else. In that there are timeless truths and practices, I see a continuity with the past, that extends beyond just traditional friends to the a continuity w/ the church over the millennium.	Apr 12, 2012 5:36 PM
49	I am a strong believer in preaching and living the Bible is every way.	Apr 12, 2012 1:57 PM
50	I am a traditional pastor in the sense that I have continuity to the past and have adapted to the cultural norms of the present congregation.	Apr 12, 2012 1:23 PM
51	I feel that I am blend of both, but lean more toward being a contemporary evangelical pastor. I'm leaning more and more away from 'denominationalism.'	Apr 12, 2012 12:44 PM
52	Strong historical teaching and a convinced Friend who uses cultural change to reach out. Had history of growing small churches outside family ties.	Apr 12, 2012 12:43 PM
53	rationmore administration role, over sight duties	Apr 12, 2012 11:07 AM
54	I'm really a blend of both - a strong follower of Fox's original concept (not Barclay), wrapped in a blend of contemporary and traditional worship styles. (including music/audio-visual/structural).	Apr 12, 2012 11:01 AM
55	Raised in a traditional Friends environment but learned to serve a wider community of Evangelical parishioners	Apr 12, 2012 11:01 AM
56	Your definition is pretty accurate	Apr 12, 2012 10:04 AM
57	I am more comfortable with one on one ministry and ministering to the needs of my people than I am with many current church growth models	Apr 12, 2012 9:27 AM
58	A blend of both	Apr 12, 2012 9:20 AM
59	I love the heritage and history in the traditional Friends ministry perspective and attempt to work out of that center as I adapt to the more contemporary culture in my ministry.	Apr 12, 2012 9:04 AM

8. Open Ended Responses, continued. Please describe what makes you a traditional Friend's pastor, a contemporary evangelical pastor or a blend of both.		
60	Your earlier description of a traditional pastor fits me to a t	Apr 12, 2012 8:52 AM
61	I grew up in a small rural traditional Friends Church and have always pastored traditional churches. This is the ministry style I am most comfortable and most effective in.	Apr 12, 2012 8:38 AM
62	I once was in the United Methodist tradition but found it was not focused on Christ but focused on separating the clergy and laity into groups with the clergy taking advantage of laity at every step - procuring wealth for themselves through salary and insurance and retirement and guaranteed appointments. That said, your description of a shepherding pastor interested in the well-being of his or her flock has always fit my understanding of focus on persons other than myself as a minister.	Apr 12, 2012 7:37 AM
63	I am the youth and worship pastor. Many aspects of both ministries require me to be up to date and "contemporary." Traditional is also important, but youth and worship are evolving constantly.	Apr 12, 2012 7:37 AM
64	Sorry, I am not sure how you define these roles. I am certainly an old-time Friend, but I seem to have a more contemporary outlook on ministry.	Apr 12, 2012 7:31 AM
65	traditional: Bible-based preaching contemporary: worship style	Apr 12, 2012 7:26 AM
66	We desire to blend both traditional and contemporary. Holding to our traditional Friends doctrine but allowing our church to evolve as well!	Apr 12, 2012 7:23 AM
67	I am contemporary because I mainly because I am not trying to go back to the 'glory days' of traditional church and small church mentality. I am simply not in that environmental context. Otherwise, I personally enjoy the traditional, small church atmosphere. It just does not work in my context.	Apr 12, 2012 7:16 AM
68	Blend of both. Choir+praise team. Use of media to make points	Apr 12, 2012 5:19 AM
69	Blend of both... we are open to try new ideas we have traditional worship and contemporary... we hold fast to God's word we will not budge on the sanctity of God's word ... we do a lot of hands on ministry visitation small groups as a pastor I am very involved with my congregation I maintain an open door policy we try to be at the crisis of our congregation as well as the celebrations ... in many ways we are old school	Apr 11, 2012 5:45 PM
70	I see myself as a blend. While our roots hold us to traditional values and even some modes of worship our style is far more contemporary to reach a new generation. New methods teach age old lessons. Music, messages, and outreach strategies are more aligned with a contemporary evangelical while values and morals more align with traditional friends.	Apr 11, 2012 1:21 PM
71	I was not raised in the Church and found Christ as a young adult, therefore I had no tradition to follow.	Apr 11, 2012 1:05 PM
72	I still don't see the need for communion, in worship services,	Apr 11, 2012 11:43 AM
73	Believe the word of God is authoritative. Following the tradition of the Friends Church Eastern Region.	

8. Open Ended Responses, continued. Please describe what makes you a traditional Friend's pastor, a contemporary evangelical pastor or a blend of both.

74	I do not see myself in either category as they are defined here.	Apr 11, 2012 11:12 AM
75	I feel that I need to be both a pastor and a preacher of the word modeling these roles before the congregation so they in turn can see / catch the passion to carry out the ministry along with me	Apr 11, 2012 11:07 AM
76	I believe I am a blend of both. My main work is much more shepherding than delegating. However, I use contemporary worship and ministry methods. My lifestyle does focus on "holy living, simplicity, and frugality" to the best of my ability but I hold a view of scripture more on the "infallible" side of the fence. I believe that this may be a false dichotomy between "traditional Friends pastor" and "contemporary evangelical pastor," at least in my case.	Apr 11, 2012 10:39 AM
77	I would consider myself more contemporary b/c I am interested in leading forward, shepherding and care should be done by the ppl (primarily through small groups), worship should be relevant, Preaching style is authentic, CEO management/leadership style, coaching leaders and get out of the way.	Apr 11, 2012 10:35 AM
78	Our service is a blend of contemporary and traditional music, it is not much different from other Evangelical churches we rarely have open worship, and we target nonbelievers and church people	Apr 11, 2012 10:17 AM
79	--We have contemporary worship --Our church strives to be missional	Apr 11, 2012 9:24 AM
80	Use of technology, lifestyle is complex, methods in general.	Apr 11, 2012 9:15 AM

9. Describe what you believe to be the primary duties of a pastor.

		Response Count
		79
answered question		79
skipped question		4

9. Open Ended Responses. Describe what you believe to be the primary duties of a pastor.		
1	Build relationships in community Communicate the Gospel of Christ Shepherd the flock, visit people Disciple leaders Give the leaders responsibility and opportunity to lead and invest in others in the church as well as the community.	Apr 26, 2012 7:14 AM
2	Share the Gospel, equip the people toward maturity and calling, release people to be fruitful.	Apr 24, 2012 7:24 AM
3	Teach, Shepherd, Lead, Care	Apr 23, 2012 6:39 PM
4	Preaching and teaching, shepherding, and leadership (which includes recruiting, discipling, and training), all seem to be up at the top. Being a visionary and an administrator also is more important now than ever!	Apr 23, 2012 5:26 AM
5	1. Disciple others in the way of the Gospel. 2. Edify and encourage his ministers and members. 3. Train leaders. 4. Minister to home bound. 5. Hospital ministry. 6. Support all ministries. 7. Lead the flock.	Apr 21, 2012 1:46 PM
6	Pray & care for needs of the flock. (a shepherd) Cast vision for our future. Teach & challenge the saints concerning the Kingdom of God!	Apr 19, 2012 12:35 PM
7	Being mainly the spiritual leader. encourager of body of Christ to encourage growth.	Apr 19, 2012 8:49 AM
8	Equipping Christians to grow others (new or established growers) and themselves.	Apr 18, 2012 3:47 PM
9	Make disciples, that make disciples, that make disciples ad infinitum. Pray for people, model, teach, instruct, love God's people.	Apr 18, 2012 11:05 AM
10	Eph 4.11-13; Isa 32.21-8; be Kingdom minded, family centered, and community focused	Apr 18, 2012 9:22 AM
11	Respond to God's leading in the community in which I serve.	Apr 18, 2012 8:41 AM
12	I believe the primary duties of a pastor are: preaching, teaching, care-giving-equipping others, seeking God's direction for the Body and leading by example.	Apr 18, 2012 8:25 AM
13	To teach the congregation what the Word of God says, to shepherd the flock and to give administrative oversight.	Apr 18, 2012 8:10 AM
14	shepherding, preaching the Word of God, Evangelism	Apr 18, 2012 7:47 AM
15	Vision, leadership, problem solving and decision making.	Apr 18, 2012 7:12 AM
16	Balanced exposition and application of the Word of God, the Bible. Care and concern in assisting the fellowship in assimilation & application of the Word of God, i.e.- balanced discipleship.	Apr 18, 2012 5:05 AM
17	Encourage all to grow within, Understand what they believe and why, Seek the divine	Apr 18, 2012 4:59 AM
18	Preach and teach the Word so they are fed and protected. Guide the flock so we give glory to God by following his will. Equip the flock to evangelize.	



9. Open Ended Responses, continued. Describe what you believe to be the primary duties of a pastor.		
19	Disciple, teach, visit, encourage, lead, cast vision, prayer, study, correct.	Apr 17, 2012 2:58 PM
20	prepare God's people for works of service (Eph 4:12) serve through leadership (John 13:14) take care of the sheep (John 21)	Apr 17, 2012 2:18 PM
21	I think that depends on the Pastor's giftedness. For me, they are: leadership, disciple-making, and teaching.	Apr 17, 2012 2:04 PM
22	Helping the church to discover a genuine Christian life experience through solid Biblical knowledge, genuine heart-change and shared ministry experiences	Apr 17, 2012 12:17 PM
23	Preach the Word. Live the Word. Shepherd the people which involves personal connections and leading others to do the same.	Apr 16, 2012 2:09 PM
24	Love God. Love People. Make Disciples. 1. A pastor should spend daily time alone with God, getting to know Him better, and drawing ever closer to the heart of God. This facilitates point number 2. 2. As a pastor draws closer to God, it should compel him to have an increasing desire to reach the lost and hurting, and to better care for his existing flock. A pastor should spend time weekly communicating with the congregation in an orderly and methodical way, so he's not just communicating with the same circle of people over and over. Building relationships and taking time to reach out to individuals within the congregation (not just the ones that can do something for you) will trump advertisement and flashy services all day long. 3. A pastor's job isn't complete if he's not making disciples. It's true that not everyone is ready to give their lives to Christ the first time they hear the gospel, but our pastoral staff should regularly be "casting the net." Further, once someone has accepted Christ, a pastor's job isn't complete until they've helped equip their people to go out and cast their own nets (principle of multiplication).	Apr 16, 2012 6:44 AM
25	Preaching the Word of God. Taking care of the heart, home, neighborhood, city, and county of people, in that order	Apr 15, 2012 7:48 PM
26	Preach the Good News, pastoral care, lead as a shepherd	Apr 14, 2012 10:54 AM
27	Relationship building shepherding Lifestyle evangelism personal interaction Worship planning and leading	Apr 14, 2012 8:33 AM
28	work himself out of a job by getting lay people to do work of ministry. Earning and maintaining integrity and transparency with the congregation. Intercession on behalf of the congregation..	Apr 13, 2012 4:09 PM
29	Preaching and relating to the people. Enabling and encouraging people to minister in the church and community.	Apr 13, 2012 2:46 PM
30	feed the flock. minister to the needs of our people and the needs of the community.	Apr 13, 2012 2:15 PM
31	Preaching, teaching, leadership, vision, equipping	Apr 13, 2012 1:03 PM
32	For me: Teach, lead, and equip the saints for ministry. However, I feel like the primary duties of every pastor should be different based on the pastor's spiritual gifts.	Apr 13, 2012 12:28 PM

9. Open Ended Responses, continued. Describe what you believe to be the primary duties of a pastor.		
33	Preach biblically based messages, Lead by example, build relationships so one might mentor others, Serve others	Apr 13, 2012 11:58 AM
34	see #8	Apr 13, 2012 10:47 AM
35	Caring for the people who see you as their pastor	Apr 13, 2012 8:31 AM
36	Prayer, study of the Word and teaching/preaching	Apr 13, 2012 7:40 AM
37	1. To shepherd the flock 2. To preach/teach the Word of God without compromise 3. To lead people to Jesus Christ	Apr 13, 2012 7:11 AM
38	Preaching the word, encouraging believers on their journey of discipleship, leading the church in service of the body and the community, playing an active, missional role in the community at large	Apr 13, 2012 7:06 AM
39	The goal of my life is to live in a such a way that others find it easy to believe in Jesus. I have seven non-negotiables for ministry. 1. I am consumed with a passion to know Jesus personally. 2. I am characterized by my Savior - I am daily seeking to be conformed more and more to His image. 3. I am caring as a Shepherd. My primary concern is to demonstrate the love and nurture of Jesus to others. 4. Courageous as a Preacher in that I will be bold in my declaration of the Gospel and how the Word of God relates to our lives. 5. Considered as a model - I freely accept the responsibility and challenge that others are watching me as a minister, father, husband, Christian. 6. Committed as a Mobilizer - I am to equip and encourage others in their work to fulfill God's destiny for them 7. Centered in a Community - I am called to my church and not looking for greener pastures elsewhere. 8. Creative in the Culture - I am a bridge that brings Jesus together in a culturally relevant way.	Apr 13, 2012 6:32 AM
40	to over see the church and to feed the sheep and take out the wolf's and pray pray pray	Apr 13, 2012 6:29 AM
41	care for the flock	Apr 13, 2012 6:17 AM
42	Preaching, teaching, discipling, helping people to share their faith, visitation of course...	Apr 13, 2012 6:14 AM
43	Evangelism, shepherding, speaking	Apr 13, 2012 6:02 AM
44	to minister to the spiritual, physical and emotional needs of the people in the church and community where you live. This includes bringing Bible based sermons and lessons, visiting and praying with people where they are at, and being involved in community functions as well.	Apr 13, 2012 3:31 AM
45	Shepherding flock, administrate, train/teach leaders...keep vision and purpose before the people	Apr 12, 2012 7:54 PM
46	preach the Word; shepherd; equip believers to share the Gospel; edify; be example of holy living	Apr 12, 2012 7:38 PM
47	Shepherding (counseling, mentoring, training) Disciple-making (teaching scripture, challenging beliefs, encouraging spiritual growth) Leading people into the Christian mission field (modeling evangelism, organizing service/outreach	Apr 12, 2012 5:42 PM



9. Open Ended Responses, continued. Describe what you believe to be the primary duties of a pastor.		
	opportunities, casting a vision of reaching the lost)	
48	Eph 4.11 - equip the body, make disciples, take the lead in living love, oversee the body.	Apr 12, 2012 5:36 PM
49	Prayer, Study of the Word, feeding and caring for the flock	Apr 12, 2012 2:56 PM
50	To love God and love the people. I do believe in calling in the home and loving in every way.	Apr 12, 2012 1:57 PM
51	The care for and train/equip believers for ministry.	Apr 12, 2012 1:23 PM
52	Preaching/teaching; worship leader; spiritual care-giver; administration	Apr 12, 2012 12:44 PM
53	Preaching, encouragement, outreach	Apr 12, 2012 12:43 PM
54	teaching, leadership administration	Apr 12, 2012 11:07 AM
55	The Bible clearly lays it out - train & equip. That means we identify areas of need, giftedness, call and vision - then enable them to be turned loose for Christ.	Apr 12, 2012 11:01 AM
56	Eugene Peterson Model of Prayer, Teach, Spiritual Director. However, church leaders want more business leadership from the pastoral staff	Apr 12, 2012 11:01 AM
57	Leadership/Shepherding/Preaching and Teaching/Equipping	Apr 12, 2012 10:04 AM
58	Preaching and teaching the word of God, equipping the believers for service to God and people, Shepherding the people through hard places in life.	Apr 12, 2012 9:27 AM
59	To share the Gospel and to fill felt needs of the community.	Apr 12, 2012 9:20 AM
60	Equip the saints for works of service. Ephesians 4. Lead, preach, serve priestly duties and equip everyone else to do the same.	Apr 12, 2012 9:04 AM
61	Preach the Word, pastoral care, lead the church to fulfill God's will	Apr 12, 2012 8:52 AM
62	Comfort the afflicted and afflict the comfortable.	Apr 12, 2012 8:38 AM
63	minister of the Word; pastoral care of the flock; supporting the Meeting in their discernments; continual prayer for the persons in the Meeting	Apr 12, 2012 7:37 AM
64	Love the people, lead the people, spend time with them and be there for them when they need you.	Apr 12, 2012 7:31 AM
65	preaching, evangelism, discipleship/teaching, leadership/vision/administration, care-giving/comfort	Apr 12, 2012 7:26 AM
66	To share the gospel, disciple the believers, care for the body, and equip the body for ministry. Depending on the size of the body, the pastor either does these things himself or makes sure they get done in the most effective way possible by staff and/or the congregation.	Apr 12, 2012 7:16 AM
67	To be a shepherd for the members, To preach a good message from the Bible. Do out-reach to the saved and unsaved	Apr 12, 2012 5:19 AM

9. Open Ended Responses, continued. Describe what you believe to be the primary duties of a pastor.		
68	Love God and love his people teach and preach the word... prayerfully set the agenda for the direction of the church and be a role model to the community but foremost maintain a daily life with Christ and a dependence on the Holy Spirit's leading	Apr 11, 2012 5:45 PM
69	Leading, discipling, and vision casting to equip members of the body of Christ to find wholeness, purpose, and passion in following Christ.	Apr 11, 2012 1:21 PM
70	Preaching, Teaching, equipping leadership, challenging the Church to be Great Commission and Great commandment driven	Apr 11, 2012 1:05 PM
71	Pastoral care	Apr 11, 2012 11:43 AM
72	Preaching the word, caring for the flock [people] and teaching the Word of God as the Word of God.	Apr 11, 2012 11:41 AM
73	Word and Sacrament	Apr 11, 2012 11:12 AM
74	1. Ministry of the God's Word with a two fold passion: evangelism of non-converted and stretching of those who have walked with Christ for some time 2. Connection with congregation in times of crisis, general and recovery from their past 3. Discipleship times with new converts 4. Training of disciplers 5. Planning times for the future with the leaders of the church 6. Leading the way with a prayer life...modeling and teaching 7. Administrative duties	Apr 11, 2012 11:07 AM
75	The pastor's job in the church is to help develop the community of believers in their faith, to correct and rebuke when necessary, and to expound and apply scripture to the church today. To do these things, pastors must preach and teach, as well as provide ministries that reach the lost.	Apr 11, 2012 10:39 AM
76	Teach/preach Leadship/visioneer/equip the saints for service pray	Apr 11, 2012 10:35 AM
77	1) preaching and teaching, 2)counseling and shepherding and 2) administrative	Apr 11, 2012 10:17 AM
78	--Preaching and teaching --Leadership --Vision casting	Apr 11, 2012 9:24 AM
79	Preaching Leading Casting Vision Fund Raising	Apr 11, 2012 9:15 AM



10. Does your church teach that the only way to heaven is through Jesus Christ the Messiah?

		Response Percent	Response Count
	Yes		100.0%
	No		0.0%
		answered question	81
		skipped question	2

11. Security of the believer is more in line with the:

		Response Percent	Response Count
	Wesleyan Position		71.4%
	Calvinist Position		28.6%
		answered question	77
		skipped question	6



12. Do you understand Friend's doctrine to be based in spiritual mysticism or biblical absolutes?

		Response Percent	Response Count
	spiritual mysticism		12.5%
	biblical absolutes		87.5%
		answered question	80
		skipped question	3


13. Regarding contemporary Christian doctrine, how often would you say the following are taught, mentioned, or carried out as ministry in your church?

	Never	Rarely	Occasionally	Frequently	N/A	Rating Average	Response Count
Inspiration and inerrancy of the Scriptures	1.2% (1)	3.7% (3)	9.9% (8)	84.0% (68)	1.2% (1)	3.79	81
The virgin birth and deity of Christ	0.0% (0)	3.7% (3)	14.8% (12)	80.2% (65)	1.2% (1)	3.78	81
The substitutionary atonement of Christ	0.0% (0)	0.0% (0)	8.8% (7)	90.0% (72)	1.3% (1)	3.91	80
The bodily resurrection of Christ	0.0% (0)	2.5% (2)	4.9% (4)	91.4% (74)	1.2% (1)	3.90	81
The imminent return of Christ	0.0% (0)	4.9% (4)	24.7% (20)	69.1% (56)	1.2% (1)	3.65	81
Holiness/Sanctification	0.0% (0)	3.6% (7)	22.2% (18)	67.9% (55)	1.2% (1)	3.60	81
answered question							81
skipped question							2




14. Does your church practice the disownment of members who are not living a Godly lifestyle?

		Response Percent	Response Count
Yes		13.2%	10
No		86.8%	66
answered question			76
skipped question			7



15. Regarding moral and sexual purity, do you teach that all sex outside of marriage is wrong?




		Response Percent	Response Count
	Yes	 100.0%	81
	No	0.0%	0
	answered question		81
	skipped question		2




16. Does your church regularly practice water baptism?

		Response Percent	Response Count
Yes, in public services		56.8%	46
Yes, in private services		13.6%	11
No		29.6%	24
	answered question		81
	skipped question		2

17. Does your church observe the Lord's Supper?

		Response Percent	Response Count
Yes		86.4%	70
No		13.6%	11
	answered question		81
	skipped question		2

18. If yes, how do you observe the Lord's Supper?				
			Response Percent	Response Count
	public servies		64.3%	45
	private services		7.1%	5
	both		28.6%	20
			answered question	70
			skipped question	13

19. If you observe the Lord's Supper, how often do you do so?				
			Response Percent	Response Count
	Monthly		10.0%	7
	Quarterly		44.3%	31
	Other--describe:		45.7%	32
			answered question	70
			skipped question	13

19. Open Ended Responses. If you observe the Lord's Supper, how often do you do so?		
1	2 times a year. Thanksgiving and Holy week	Apr 26, 2012 7:18 AM
2	We dont have a set requirement, sometimes several weeks in a row, sometimes not at all for a couple of months.	Apr 24, 2012 7:28 AM
3	Twice a year. Once on Good Friday and then 6 mos later. Always i nthe context of a simple meal.	Apr 18, 2012 11:11 AM
4	Once a year at Easter	Apr 18, 2012 8:45 AM
5	Generally around Easter, Thanksgiving and sometime in the summer	Apr 18, 2012 7:16 AM
6	Not programmed, but approx once a year	Apr 18, 2012 5:05 AM
7	Not set times, but probably 4-6 times each year.	Apr 17, 2012 2:09 PM
8	a couple of times a year on a regular basis, plus some other times on special occasions	Apr 17, 2012 12:20 PM
9	Typically quarterly, but not on a set schædule.	Apr 16, 2012 2:12 PM
10	Every 5th Sunday and Ressurrection Sunday	Apr 15, 2012 8:01 PM
11	maundy thursday, new years eve, Christmas eve	Apr 13, 2012 5:04 PM
12	easter and perhaps christmas or new years	Apr 13, 2012 4:32 PM
13	2 or 3 times a year or as requested by feedback via the elders/lay leaders.	Apr 13, 2012 4:16 PM
14	bi-monthly	Apr 13, 2012 1:07 PM
15	Probably about once every year or two.	Apr 13, 2012 12:35 PM
16	openly in main service once a year privetly in other smal groups monthly	Apr 13, 2012 6:36 AM
17	maundy-thursday soup supper	Apr 13, 2012 6:22 AM
18	Irregularly but moving toward quarterly	Apr 12, 2012 7:57 PM
19	Christmas, Easter, Thanksgiving	Apr 12, 2012 7:46 PM
20	The previous pastor had started observing every other week, in part to aid with an influx of a large number of Church of Christ people. We have continued it.	Apr 12, 2012 5:41 PM
21	Every 5th Sunday that have 5 sunday's	Apr 12, 2012 2:59 PM
22	occasionally	Apr 12, 2012 2:02 PM
23	Annually just before Easter	Apr 12, 2012 12:46 PM
24	When God leads - no set time	Apr 12, 2012 11:08 AM
25	Yearly, Good Friday	Apr 12, 2012 11:03 AM

19. Open Ended Responses, continued. If you observe the Lord's Supper, how often do you do so?		
26	2-3 times per year	Apr 12, 2012 10:13 AM
27	Good Friday	Apr 12, 2012 7:42 AM
28	Usually 2 or 3 times per year. New Year, Maundy Thursday, Early Fall.	Apr 12, 2012 7:38 AM
29	annually, on Good Friday	Apr 12, 2012 7:29 AM
30	3 to 4 times a year.	Apr 11, 2012 1:26 PM
31	Twice per year, but I and my wife do not participate.	Apr 11, 2012 10:42 AM
32	6 times per year	Apr 11, 2012 9:18 AM

20. Do you permit speaking in tongues?				
			Response Percent	Response Count
Never			42.3%	30
Yes, in small groups or home meetings			46.5%	33
Yes, in public worship			11.3%	8
			answered question	71
			skipped question	12

21. If you permit speaking in tongues, do you believe your position is consistent with Friends tradition?				
			Response Percent	Response Count
Yes			81.6%	40
No			18.4%	9
			answered question	49
			skipped question	34



22. If you permit speaking in tongues, do you believe your position is consistent with scripture?				
			Response Percent	Response Count
Yes			94.0%	47
No			6.0%	3
			answered question	50
			skipped question	33

	Never	Rarely	Occasionally	Frequently	N/A	Rating Average	Response Count
Second Coming	0.0% (0)	7.4% (6)	35.8% (29)	56.8% (46)	0.0% (0)	3.49	81
Moderation	3.8% (3)	10.0% (8)	50.0% (40)	35.0% (28)	1.3% (1)	3.18	80
Unwholesome Habits (Alcohol, Tobacco, Drugs)	0.0% (0)	27.2% (22)	45.7% (37)	27.2% (22)	0.0% (0)	3.00	81
Holy Living	0.0% (0)	2.5% (2)	14.8% (12)	82.7% (67)	0.0% (0)	3.80	81
Stewardship/Tithing	0.0% (0)	8.8% (7)	55.0% (44)	36.3% (29)	0.0% (0)	3.28	80
Pacifism	29.6% (24)	43.2% (35)	23.5% (19)	3.7% (3)	0.0% (0)	2.01	81
Healing	0.0% (0)	20.0% (16)	60.0% (48)	20.0% (16)	0.0% (0)	3.00	80
Simplicity	2.5% (2)	28.4% (23)	45.7% (37)	23.5% (19)	0.0% (0)	2.90	81
Worship	0.0% (0)	1.2% (1)	11.1% (9)	87.7% (71)	0.0% (0)	3.86	81
Ministry to the poor	2.5% (2)	7.4% (6)	30.9% (25)	59.3% (48)	0.0% (0)	3.47	81
answered question							81
skipped question							2

24. In regards to current issues and Friends testimonies, how often would you say the following are taught, mentioned, or carried out as ministry in your church?

	Never	Rarely	Occasionally	Frequently	N/A	Rating Average	Response Count
Stewardship of the earth	12.3% (10)	29.6% (24)	45.7% (37)	12.3% (10)	0.0% (0)	2.58	81
Abortion	4.9% (4)	21.0% (17)	44.4% (36)	29.6% (24)	0.0% (0)	2.99	81
Euthanasia	14.8% (12)	46.9% (38)	30.9% (25)	7.4% (6)	0.0% (0)	2.31	81
Homosexuality	4.9% (4)	27.2% (22)	54.3% (44)	13.6% (11)	0.0% (0)	2.77	81
Pornography	0.0% (0)	18.8% (15)	63.8% (51)	17.5% (14)	0.0% (0)	2.99	80
answered question							81
skipped question							2

25. Do you attend movies?

		Response Percent	Response Count
No		6.4%	5
Yes, but I follow these criteria:		93.6%	73
answered question			78
skipped question			5

25. Open Ended Responses. Do you attend movies?		
1	What my wife tells me we are going to see	Apr 26, 2012 7:22 AM
2	Depends on who I am with and why I am with them.	Apr 24, 2012 7:33 AM
3	---	Apr 23, 2012 6:46 PM
4	I screen for nudity and blatant sexuality, vile language, and excessive violence.	Apr 23, 2012 5:47 AM
5	1. Either our movie ministry movies, or pre-screen them with a website that evaluates movies for concerns of language or nudity.	Apr 21, 2012 1:55 PM
6	Usually whatever my wife wants to see	Apr 19, 2012 12:46 PM
7	only one time in my whole life	Apr 19, 2012 8:58 AM
8	Movies of an overt sexual nature are avoided.	Apr 18, 2012 3:56 PM
9	No R and only those that are appropriate for my children to attend with me.	Apr 18, 2012 11:23 AM
10	family rated w/transformaitonal or redemptive themes	Apr 18, 2012 9:36 AM
11	I go to the movies 1-2 times per year. I watch movies at home if the subject material is something I find interesting.	Apr 18, 2012 8:51 AM
12	Only those things my children could see. Never have had to argue, "but you did."	Apr 18, 2012 8:34 AM
13	We make sure that the movies are of a quality and content we would feel free to share regarding them with others.	Apr 18, 2012 8:14 AM
14	we are very selective - no R rated	Apr 18, 2012 8:10 AM
15	Infrequently and ususally stay away from R-ratings	Apr 18, 2012 7:20 AM
16	Very rarely (literally 2 times per year), very selectively	Apr 18, 2012 5:17 AM
17	only as a family event , but rarely	Apr 18, 2012 5:12 AM
18	I avoid sexual content.	Apr 17, 2012 9:13 PM
19	I look it up beforehand on kidsinmind.com to see what nonsense is in it. My wife and I will not tolerate movies with nudity, sexual content, or extreme gore.	Apr 17, 2012 3:05 PM
20	it should not be from impure motives, but the movie need not be portraying Christian themes or attitudes	Apr 17, 2012 2:26 PM
21	I'm prepared to walk out if offensive material comes up.	Apr 17, 2012 2:16 PM
22	avoiding or leaving those where profanity - even in comedy - is frequently used; also avoiding nudity and sex	Apr 17, 2012 12:25 PM
23	What may be entertaining, but not expected to be sexual	Apr 16, 2012 2:15 PM
24	.	Apr 16, 2012 6:53 AM

25. Open Ended Responses, continued. Do you attend movies?		
25	PG rating	Apr 15, 2012 8:11 PM
26	No nudity and excessive foul language	Apr 14, 2012 10:59 AM
27	not a lot of criteria - no X movies. R movies selectively based on content	Apr 14, 2012 8:45 AM
28	Yes on occasion, but don't make an issue of it because I am too caught up with more meaningful things, and T.V. is my amusement outlet	Apr 13, 2012 5:10 PM
29	Only G, PG, or PG-13, very selective and careful. Movie rentals more frequent, same criteria. Church has a Friday night movie ministry and summer Drive-In Movies. Similar criteria only more selective and pre-screened. Not limited to "christian" movies, but morally based, family-friendly movies.	Apr 13, 2012 4:50 PM
30	pg and pg13	Apr 13, 2012 4:38 PM
31	PG or, on occasion, PG-13	Apr 13, 2012 2:54 PM
32	follow conscience	Apr 13, 2012 1:11 PM
33	We don't watch movies with sexual content.	Apr 13, 2012 12:45 PM
34	take rating into consideration and purpose of movie	Apr 13, 2012 12:06 PM
35	try not to view R rated movies, just films recommended by some trusted source	Apr 13, 2012 10:55 AM
36	If time is available and I can afford the gas. It has to be wholesome.	Apr 13, 2012 8:44 AM
37	Christian films	Apr 13, 2012 7:50 AM
38	Nothing with any kind of sexual situations in it	Apr 13, 2012 7:24 AM
39	i pray before i pick	Apr 13, 2012 6:44 AM
40	I am selective about the movies I would watch.	Apr 13, 2012 6:37 AM
41	We look at movies at home on cable, but we don't watch things that are not consistent with our Christianity.	Apr 13, 2012 6:28 AM
42	After I read online reviews	Apr 13, 2012 6:08 AM
43	It needs to be good	Apr 13, 2012 3:41 AM
44	very rarely due to lack of time; criteria - not R-or X-rated, not sexually suggestive; not violence- or profanity-focused	Apr 12, 2012 7:58 PM
45	My wife and I rarely see R-rated movies unless there is some cultural or spiritually redeeming theme.	Apr 12, 2012 5:52 PM
46	We don't attend very often any longer. Generally the movies are too expensive and not really all that good. We try to pick movies that have a worthwhile message, that are worth paying a ticket price for, and will build up rather than tear down.	



25. Open Ended Responses, continued. Do you attend movies?		
47	Clean and wholesome, family oriented	Apr 12, 2012 3:01 PM
48	Avoid pornography	Apr 12, 2012 1:32 PM
49	I don't watch anything that is geared to gratuitous sex, violence or language.	Apr 12, 2012 12:52 PM
50	Family values	Apr 12, 2012 12:49 PM
51	What is God telling me...	Apr 12, 2012 11:21 AM
52	wantch for conte	Apr 12, 2012 11:20 AM
53	Personal Conscience	Apr 12, 2012 11:06 AM
54	Rarely "R" rated...specifically if for sexual content	Apr 12, 2012 10:16 AM
55	no x, rarely R, mostly pg13, pg, and G I try to avoid high sexual or violence content.	Apr 12, 2012 9:40 AM
56	I try not to get caught up in ungodly media	Apr 12, 2012 9:28 AM
57	I don't necessarily have a criteria	Apr 12, 2012 9:14 AM
58	rarely Christian based	Apr 12, 2012 8:56 AM
59	I go to movie theator when there is a Christian film being shown.	Apr 12, 2012 8:44 AM
60	I have two children so I rarely go to the movie. My wife and I will go see a movie occassionaly, if we both agree that it is worth paying for and there are good online reviews.	Apr 12, 2012 7:47 AM
61	Maybe 3 or 4 times per year for movies that seem to have some redemptive content.	Apr 12, 2012 7:45 AM
62	try to avoid movies that promote sinful lifestyles	Apr 12, 2012 7:37 AM
63	PG or G only. Must be a movie that I feel good about supporting financially. It must have a positive message.	Apr 12, 2012 7:24 AM
64	I go to shows that are up lifting and have a good rating	Apr 11, 2012 5:50 PM
65	rating and content	Apr 11, 2012 1:37 PM
66	If the film directly bashes the gospel, has sexual content or language that is over the top I would not view it. I have walked out before.	Apr 11, 2012 1:13 PM
67	Sex, nudity, extreme violence, vulgar humor, and excessive swearing are out. Moderate swearing is tolerated. never go to a Rated R movie Discerning with rated PG-13 almost always rely on reviews like Focus on the family publication "pluggedin online"	Apr 11, 2012 11:25 AM
68	Only if I know or am fairly certain that nothing that would tarnish my testimony is included in the movie	Apr 11, 2012 11:13 AM

25. Open Ended Responses. Do you attend movies?		
69	Many considerations	Apr 11, 2012 11:13 AM
70	Nothing overtly sexual	Apr 11, 2012 10:45 AM
71	G some PG	Apr 11, 2012 10:24 AM
72	--I am selective and watch with a critical eye	Apr 11, 2012 9:31 AM
73	movies that do not demoralize	Apr 11, 2012 9:20 AM

26. If you do not attend movies, why not?		
		Response Count

6



		answered question	6
		skipped question	77
1	I really don't have that much time and I'll rather go to a ballgame.	Apr 19, 2012 12:46 PM	
2	nothing worth watching	Apr 18, 2012 5:12 AM	
3	most are not good	Apr 13, 2012 6:26 AM	
4	Waste of time/money and very little that would be acceptable to watch	Apr 12, 2012 7:58 PM	
5	No time do see Christian Movies at Church	Apr 12, 2012 5:24 AM	
6	I don't like paying the money, the last movie I attended was in 1987	Apr 11, 2012 11:53 AM	

27. Is it always wrong for a pastor to drink alcohol or use tobacco?			
		Response Percent	Response Count
Yes		46.1%	35
No, if it is done under these circumstances:		53.9%	41
		answered question	76
		skipped question	7

27. Open Ended Responses. Is it always wrong for a pastor to drink alcohol or use tobacco?		
1	Medicinal purposes.	Apr 26, 2012 7:22 AM
2	The Bible never says we cant drink, but but be considerate and appropriate to the situation.	Apr 24, 2012 7:33 AM
3	w/o drunkenness	Apr 23, 2012 6:46 PM
4	If it is done without being addicted or drunk and if it is done without violating your own vows of recording/ordination and violating your church membership conscience.	Apr 23, 2012 5:47 AM
5	Jesus does not say, do not drink. He says to not drink in excess. The use of tobacco is something I have never had to deal with.	Apr 21, 2012 1:55 PM
6	In moderation and you don't cause others to stumble.	Apr 19, 2012 12:46 PM
7	I don't beleive thisis a yes and no answer. Each person must decide for themselves.	Apr 18, 2012 11:23 AM
8	excigencies of cross cultural ministry where formaloffense can be given. Pastors should prefer to abstain form public consumption of alcohol otherwise	Apr 18, 2012 9:36 AM
9	No is a statement opposing legalism, and giving circumstances is inconsistent with a no answer.	Apr 18, 2012 8:51 AM
10	I don't drink, but Lutherans serve it in the Lord's Table. That does not bother me.	Apr 18, 2012 7:20 AM
11	moderation	Apr 17, 2012 9:13 PM
12	My thoughts are to focus on the individual. Do they need to know that "smoking is wrong" or do we need to focus on letting them know that Jesus has died for their sins? I don't support either alcohol or tobacco, but I can ignore those symptoms to get to the heart of the issue later.	Apr 17, 2012 3:05 PM
13	It should not be done in a manner that impairs good judgment, damages one's health, or causes others to stumble into sin	Apr 17, 2012 2:26 PM
14	Biblically, it is clearly NOT wrong, but I choose not to indulge.	Apr 17, 2012 2:16 PM
15	I have had communion wine with some groups without questioning it; I co NOT support drinking or tobacco use	Apr 17, 2012 12:25 PM
16	not offending the weaker brother	Apr 16, 2012 2:15 PM
17	Following the bible i.e. drunkenness is a sin not consumption	Apr 15, 2012 8:11 PM
18	always bad for tobacco. Alcohol use in moderation preferably not in church settings and in great moderation.	Apr 14, 2012 8:45 AM
19	private use of wine w/ dinner	Apr 13, 2012 1:11 PM
20	1. moderation (drunkenness is wrong) 2. alcohol and tobacco are not used out of dependency (physical or emotional) 3. the pastor should be careful about who he/she is with (alcoholics, or someone whom might be offended and the pastor's	

27. Open Ended Responses, continued. Is it always wrong for a pastor to drink alcohol or use tobacco?		
	ministry could be diminished)	
21	occational, extreme moderation, not in an instance where it may casue another to stumble	Apr 13, 2012 12:06 PM
22	if done privately, in moderation or with only people who wouldn't stumble by my drinking	Apr 13, 2012 10:55 AM
23	I don't personally consume alcohol, but I don't see Scripture as completely prohibiting its use but promoting moderation. Pastors should be sensitive in this matter to the beliefs of thei congregation as well	Apr 13, 2012 7:24 AM
24	Not to excess. No Drukeness.	Apr 13, 2012 6:08 AM
25	So it will not harm their testimony before those they serve	Apr 13, 2012 3:41 AM
26	Always? Private time so not to make a brother stumble. "Do not get drunk..."	Apr 12, 2012 7:58 PM
27	Moderation (although I, myself, don't drink)	Apr 12, 2012 5:52 PM
28	Again - awkward question. It is wrong for a pastor to break vow. If he has vowed to abide by the standards for pastors, and that prohibits it, then yes, it is "wrong". However, it is not a biblical prohibition, therefore, it is not wrong in and of itself. Beneficial is another question. I would say it is virtually never to never beneficial to use tobacco. There may be a case made where moderate alcohol is either neither harmful or beneficial, or even beneficial, physically, or possibly socially.	Apr 12, 2012 5:52 PM
29	I think it is best not to drink any alcohol but don't think it is absolutely wrong. I think all Christians should seek to be free from tobacco.	Apr 12, 2012 1:32 PM
30	I'm comfortable with 'social' drinking and I don't think an occasional cigarette/cigar will send you to hell.	Apr 12, 2012 12:52 PM
31	God has has allowed me to do so - but it should be no more wrong for a pastor than any other Christian. As Paul said - if may be legal, but not profitable (loose translation) If it is a sin - we have problems with people like C.S. Lewis and J.R.R. Tolkien. God does not hold double standards.	Apr 12, 2012 11:21 AM
32	Moderate Alcohol is likely not wrong but I do not drink. Tobacco products are proven to be harmful and additive to the point of being wrong.	Apr 12, 2012 11:06 AM
33	Not alcohol if done in moderation...however, if it causes a brother to stumble it would be	Apr 12, 2012 10:16 AM
34	moderation?	Apr 12, 2012 9:14 AM
35	at home	Apr 12, 2012 8:56 AM
36	Because I see it as a less than positive witness, I do not use these, but I know some who use these in moderation and that is between them and God.	Apr 12, 2012 7:45 AM
37	pastors are same as all believers! cicumstances as described in Romans 14 personally i do not, becasue i do not want to harm my witness. i would partake of commnion wine	Apr 12, 2012 7:37 AM

27. Open Ended Responses, continued. Is it always wrong for a pastor to drink alcohol or use tobacco?		
38	Alcohol in private in moderation, I have never used tobacco	Apr 11, 2012 1:13 PM
39	First, We need discernment between a traditionally held moral code of the church and true biblical morality. The Bible does not directly forbid drinking or smoking. Secondly, All Christians, whether in pastoral ministry or not, must strive to daily grow in their walk as a follower of Jesus. Pastors should not have a different standard. Alcohol and tobacco use are not directly forbidden in scripture. Therefore, with both, if a pastor (or any follower of Christ) chooses to partake, moderation and ones testimony must be kept in mind. Drunkenness is forbidden. Excess that leads to serious health issues must be taken into account with both before partaking. The Friends teaching on Liberty should be considered with alcohol and tobacco.	Apr 11, 2012 11:25 AM
40	Proper moderation.	Apr 11, 2012 11:13 AM
41	--In moderation --No cigarettes, occasional cigar	Apr 11, 2012 9:31 AM



28. Is it ok for a pastor to go into debt?				
			Response Percent	Response Count
No			15.8%	12
Yes, under these circumstances:			84.2%	64
			answered question	76
			skipped question	7

28. Open Ended Responses. Is it ok for a pastor to go into debt?		
1	---	Apr 23, 2012 6:46 PM
2	Home or schooling loans. I am resisting ever doing it for cars or other items.	Apr 23, 2012 5:47 AM
3	We are supposed to be good stewards, so we should be living within our means.	Apr 21, 2012 1:55 PM
4	housing & transportation but NOT credit cards!	Apr 19, 2012 12:46 PM
5	Various reasons, none related to the principles of irresponsible stewardship.	Apr 18, 2012 3:56 PM
6	The Bible allows for borrowing money: Ex 22:5, Lev 25:35 -37	Apr 18, 2012 11:23 AM
7	I oppose going into debt but would not feel comfortable making my position into a NO statement.	Apr 18, 2012 8:51 AM
8	I have done so for the purchase of a home and to help with my children's schooling.	Apr 18, 2012 8:34 AM
9	if there is a clear path to pay-off and the amount is in line with present income.	Apr 18, 2012 8:14 AM
10	Home loan	Apr 18, 2012 8:10 AM
11	Home mortgage--watch out for credit cards	Apr 18, 2012 7:20 AM
12	Certainly should be kept in balance, i.e.- house, land, etc.	Apr 18, 2012 5:17 AM
13	medical crisis, education loans, primary residence mortgage	Apr 17, 2012 9:13 PM
14	School bills, house payments	Apr 17, 2012 3:05 PM
15	some major purchases if unavoidable, like a home mortgage	Apr 17, 2012 2:26 PM
16	House Mortgage	Apr 17, 2012 2:16 PM
17	he can pay off that debt as agreed	Apr 17, 2012 12:25 PM
18	I would say "No" but I am in debt.	Apr 16, 2012 2:15 PM
19	For purposes of buying a home or car. (In case of NEED only...not for WANTS). For medical reasons (i.e. necessary surgery)	Apr 16, 2012 6:53 AM
20	Based on his family needs	Apr 15, 2012 8:11 PM
21	Purchasing a home or education	Apr 14, 2012 10:59 AM
22	house, car, some education	Apr 14, 2012 8:45 AM
23	for essential items such as a car, or a mortgage	Apr 13, 2012 5:10 PM
24	No debt is ideal, but debt for a car or house is OK. Pastors should exercise good examples of Biblical stewardship and be careful to live within their means. They should encourage tithe-based giving and generosity.	Apr 13, 2012 4:50 PM
25	Purchasing a house or car	Apr 13, 2012 2:54 PM

28. Open Ended Responses, continued. Is it ok for a pastor to go into debt?		
26	personal conscience	Apr 13, 2012 1:11 PM
27	mortgage	Apr 13, 2012 12:45 PM
28	So the debt is repayable within a family budget	Apr 13, 2012 12:06 PM
29	for items that appreciate in value	Apr 13, 2012 10:55 AM
30	Large items, ie house, medical, land, & car? Be very careful and not very often	Apr 13, 2012 8:44 AM
31	within means to repay	Apr 13, 2012 7:50 AM
32	As a young pastor, it would have been impossible for me to get my ministerial degrees without going into debt. Debt free living should be a goal, but it would be impossible for me to have completed schooling or to buy a house without debt	Apr 13, 2012 7:24 AM
33	Morgage	Apr 13, 2012 6:37 AM
34	buying a house, car, college for kids, etc.	Apr 13, 2012 6:28 AM
35	car payments	Apr 13, 2012 6:26 AM
36	If they can pay it back in a reasonable time.	Apr 13, 2012 3:41 AM
37	if he/she knows absolutely the monthly bill can be paid (ex. for an auto; college tuition for a child)	Apr 12, 2012 7:58 PM
38	House	Apr 12, 2012 7:58 PM
39	Your question is awkward. Is it "ok"? There is not Biblical prohibition against debt. So - yes, it is "okay" for a pastor to have a mortgage, let's say. However, is it beneficial? No. No debt is ultimately beneficial. Debt free is freedom.	Apr 12, 2012 5:52 PM
40	I think it is unwise to go into debt, but not wrong. Prudent use of credit can be consistent with good stewardship.	Apr 12, 2012 1:32 PM
41	For major purchases or in emergencies. Otherwise, pay the credit card balance each month,	Apr 12, 2012 12:52 PM
42	Yes	Apr 12, 2012 12:49 PM
43	Think about it..... why does anyone go into debt? When's the last time you saved enough to outright buy a house, be able to fund some enormous medical bills?	Apr 12, 2012 11:21 AM
44	manageable	Apr 12, 2012 11:20 AM
45	Within ability to live a generous life	Apr 12, 2012 11:06 AM
46	House loan	Apr 12, 2012 10:16 AM
47	there's no black and white on this, but I follow the Dave Ramsey approach! :)	Apr 12, 2012 9:14 AM

28. Open Ended Responses, continued. Is it ok for a pastor to go into debt?		
48	home, school	Apr 12, 2012 8:56 AM
49	When a definite plan is in place to repay the debt.	Apr 12, 2012 8:44 AM
50	When a bi-vocational situation causes the pastor to operate a business	Apr 12, 2012 7:49 AM
51	We live in a world where most people cannot avoid debt at some level. We be moderate and responsible with debt.	Apr 12, 2012 7:45 AM
52	pastor is same as all believers!	Apr 12, 2012 7:37 AM
53	Who buys a house with cash?	Apr 12, 2012 7:24 AM
54	as long as he is able to responsible pay his debt	Apr 11, 2012 5:50 PM
55	debt should be limited and paid off as quickly as possible.	Apr 11, 2012 1:37 PM
56	House or car	Apr 11, 2012 1:13 PM
57	for a house or car, they need to be careful about other debt.	Apr 11, 2012 11:53 AM
58	Materialism is a greater sin in our culture (and churches) than alcohol and tobacco. We must discourage debt. In our culture mortgages are nearly unavoidable. The size of mortgage is more controllable. auto loans should be minimal or avoided if possible. Buy smaller. all other consumer debt should be avoided by Christians and for the pastor who wants to be free to minister without burden. These are not absolutes but issues of discipleship/spiritual growth.	Apr 11, 2012 11:25 AM
59	Buying a home, car in this day is almost a necessity	Apr 11, 2012 11:13 AM
60	Many considerations.	Apr 11, 2012 11:13 AM
61	I had to incur debt to get my Bible degree	Apr 11, 2012 10:45 AM
62	mortgage car	Apr 11, 2012 10:24 AM
63	--to buy a house --education	Apr 11, 2012 9:31 AM
64	conservatively for home or car.	Apr 11, 2012 9:20 AM

29. Do you regularly take a day off (practice a Sabbath?)

		Response Percent	Response Count
	Yes	 79.5%	62
	No	 20.5%	16
	answered question		78
	skipped question		5

30. In general, how much time a day (in minutes) do you spend in personal prayer?

	Response Count
	77
answered question	77
skipped question	6

30. In general, how much time a day (in minutes) do you spend in personal prayer?		
1	30	Apr 26, 2012 7:22 AM
2	1 hour	Apr 24, 2012 7:33 AM
3	15	Apr 23, 2012 6:46 PM
4	30 plus minutes	Apr 23, 2012 5:47 AM
5	30 minutes or more.	Apr 21, 2012 1:55 PM
6	30 to 60 minutes	Apr 19, 2012 12:46 PM
7	30	Apr 19, 2012 8:58 AM
8	Varies	Apr 18, 2012 3:56 PM
9	60	Apr 18, 2012 11:23 AM
10	60	Apr 18, 2012 9:36 AM
11	15-30	Apr 18, 2012 8:51 AM
12	40 min quiet time/ Though out the day with others as opportunity arises	Apr 18, 2012 8:34 AM
13	20-30 minutes	Apr 18, 2012 8:14 AM
14	10-20	Apr 18, 2012 8:10 AM
15	30-45	Apr 18, 2012 7:20 AM
16	I prayer walk a lot and I really do attempt to assume an attitude of prayer, i.e.-praying without ceasing	Apr 18, 2012 5:17 AM
17	45	Apr 18, 2012 5:12 AM
18	15	Apr 17, 2012 9:13 PM
19	20	Apr 17, 2012 3:05 PM
20	30	Apr 17, 2012 2:26 PM
21	30	Apr 17, 2012 2:16 PM
22	30 min. or less	Apr 17, 2012 12:25 PM
23	10	Apr 16, 2012 2:15 PM
24	30	Apr 16, 2012 6:53 AM
25	60mins	Apr 15, 2012 8:11 PM
26	30	Apr 14, 2012 10:59 AM
27	30	Apr 14, 2012 8:45 AM

30. In general, how much time a day (in minutes) do you spend in personal prayer? (continued)		
28	2 hours	Apr 13, 2012 5:10 PM
29	45-60 min except Tuesdays 2-4 at prayer center and Friday 6-8 men's prayer group.	Apr 13, 2012 4:50 PM
30	30 to 60 minutes	Apr 13, 2012 4:38 PM
31	? I find myself praying through out the day	Apr 13, 2012 2:54 PM
32	15	Apr 13, 2012 1:11 PM
33	Its hard to say, I feel like I commune with God throughout the day. Prayer is pretty integrated.	Apr 13, 2012 12:45 PM
34	45	Apr 13, 2012 12:06 PM
35	I practice the presence and try to pray without ceasing (I Th 5:17)	Apr 13, 2012 10:55 AM
36	30 - not enough	Apr 13, 2012 8:44 AM
37	40	Apr 13, 2012 7:50 AM
38	30 minutes to an hour	Apr 13, 2012 7:24 AM
39	2 hours	Apr 13, 2012 6:44 AM
40	10-30 minutes	Apr 13, 2012 6:37 AM
41	30 - 45	Apr 13, 2012 6:28 AM
42	1hr	Apr 13, 2012 6:26 AM
43	Depends on the day	Apr 13, 2012 6:08 AM
44	10 minutes	Apr 13, 2012 3:41 AM
45	12	Apr 12, 2012 7:58 PM
46	60 minutes	Apr 12, 2012 7:58 PM
47	60	Apr 12, 2012 5:52 PM
48	I don't measure it. multiple times through out the day.	Apr 12, 2012 5:52 PM
49	10	Apr 12, 2012 3:01 PM
50	20	Apr 12, 2012 1:32 PM
51	?	Apr 12, 2012 12:52 PM
52	30 minutes	Apr 12, 2012 12:49 PM
53	Pray without ceasing - do not have luxury of counting minutes, instead live in prayer.	Apr 12, 2012 11:21 AM

30. In general, how much time a day (in minutes) do you spend in personal prayer? (continued)

54	with out ceasing	Apr 12, 2012 11:20 AM
55	15-30 minutes	Apr 12, 2012 11:06 AM
56	10	Apr 12, 2012 10:16 AM
57	1-2 hours	Apr 12, 2012 9:28 AM
58	5-10 min	Apr 12, 2012 9:14 AM
59	30	Apr 12, 2012 8:56 AM
60	20	Apr 12, 2012 8:44 AM
61	700 - 1000	Apr 12, 2012 7:49 AM
62	15 minutes	Apr 12, 2012 7:47 AM
63	I pray through the day.	Apr 12, 2012 7:45 AM
64	15-20?	Apr 12, 2012 7:37 AM
65	30 minutes	Apr 12, 2012 7:24 AM
66	1 hour	Apr 12, 2012 5:24 AM
67	30 minutes	Apr 11, 2012 5:50 PM
68	Difficult to answer - prayer should be a continuous practice	Apr 11, 2012 1:37 PM
69	15-30 minutes	Apr 11, 2012 1:13 PM
70	60	Apr 11, 2012 11:53 AM
71	30-60	Apr 11, 2012 11:25 AM
72	30-45	Apr 11, 2012 11:13 AM
73	varies	Apr 11, 2012 11:13 AM
74	20	Apr 11, 2012 10:45 AM
75	60min	Apr 11, 2012 10:24 AM
76	20	Apr 11, 2012 9:31 AM
77	30 minutes	Apr 11, 2012 9:20 AM

31. In general, how much time a day (in minutes) do you spend on personal devotional exercises?

		Response Count
		76
answered question		76
skipped question		7

31. In general, how much time a day (in minutes) do you spend on personal devotional exercises?		
1	30	Apr 26, 2012 7:22 AM
2	15 min	Apr 24, 2012 7:33 AM
3	30	Apr 23, 2012 6:46 PM
4	between 30 - 60 minutes	Apr 23, 2012 5:47 AM
5	30 minutes.	Apr 21, 2012 1:55 PM
6	15 to 20 minutes (as part of prayer)	Apr 19, 2012 12:46 PM
7	45	Apr 19, 2012 8:58 AM
8	120	Apr 18, 2012 3:56 PM
9	30	Apr 18, 2012 11:23 AM
10	60	Apr 18, 2012 9:36 AM
11	30	Apr 18, 2012 8:51 AM
12	60 minutes	Apr 18, 2012 8:34 AM
13	20-30 minutes	Apr 18, 2012 8:14 AM
14	15	Apr 18, 2012 8:10 AM
15	20	Apr 18, 2012 7:20 AM
16	30-45 minutes	Apr 18, 2012 5:17 AM
17	60	Apr 18, 2012 5:12 AM
18	40	Apr 17, 2012 9:13 PM
19	45	Apr 17, 2012 3:05 PM
20	90	Apr 17, 2012 2:26 PM
21	45	Apr 17, 2012 2:16 PM
22	10-20 min.	Apr 17, 2012 12:25 PM
23	15	Apr 16, 2012 2:15 PM
24	45-60	Apr 16, 2012 6:53 AM
25	60-80mins	Apr 15, 2012 8:11 PM
26	30	Apr 14, 2012 10:59 AM
27	15	Apr 14, 2012 8:45 AM

31. In general, how much time a day (in minutes) do you spend on personal devotional exercises? (continued)		
28	60	Apr 13, 2012 5:10 PM
29	varies 30-40 min.	Apr 13, 2012 4:50 PM
30	30 minutes to an hour	Apr 13, 2012 4:38 PM
31	2 hours at least	Apr 13, 2012 2:54 PM
32	30	Apr 13, 2012 1:11 PM
33	0-15	Apr 13, 2012 12:45 PM
34	45	Apr 13, 2012 12:06 PM
35	30-60 min	Apr 13, 2012 10:55 AM
36	60 - not enough	Apr 13, 2012 8:44 AM
37	60	Apr 13, 2012 7:50 AM
38	30 minutes to an hour	Apr 13, 2012 7:24 AM
39	2hours	Apr 13, 2012 6:44 AM
40	20	Apr 13, 2012 6:37 AM
41	30 - 45	Apr 13, 2012 6:28 AM
42	1hr	Apr 13, 2012 6:26 AM
43	Depends on the day	Apr 13, 2012 6:08 AM
44	20 minutes	Apr 13, 2012 3:41 AM
45	Same time, 60 minutes together with prayer	Apr 12, 2012 7:58 PM
46	30	Apr 12, 2012 5:52 PM
47	15-45 minutes/day	Apr 12, 2012 5:52 PM
48	10	Apr 12, 2012 3:01 PM
49	15	Apr 12, 2012 1:32 PM
50	?	Apr 12, 2012 12:52 PM
51	30 minutes	Apr 12, 2012 12:49 PM
52	Do it when I can - besides pastoring I hold 2 other jobs.	Apr 12, 2012 11:21 AM
53	30-40	Apr 12, 2012 11:20 AM
54	10-15 minutes	Apr 12, 2012 11:06 AM

31. In general, how much time a day (in minutes) do you spend on personal devotional exercises? (continued)

55	30	Apr 12, 2012 10:16 AM
56	1/2 hour	Apr 12, 2012 9:28 AM
57	20 minutes	Apr 12, 2012 9:14 AM
58	30	Apr 12, 2012 8:56 AM
59	30	Apr 12, 2012 8:44 AM
60	120	Apr 12, 2012 7:49 AM
61	15 minutes	Apr 12, 2012 7:47 AM
62	1 hour.	Apr 12, 2012 7:45 AM
63	15-20	Apr 12, 2012 7:37 AM
64	45 minutes	Apr 12, 2012 7:24 AM
65	30 min	Apr 12, 2012 5:24 AM
66	1Hour	Apr 11, 2012 5:50 PM
67	This varies so much as to be unanswerable	Apr 11, 2012 1:37 PM
68	15-20 minutes	Apr 11, 2012 1:13 PM
69	30	Apr 11, 2012 11:53 AM
70	30	Apr 11, 2012 11:25 AM
71	25	Apr 11, 2012 11:13 AM
72	varies	Apr 11, 2012 11:13 AM
73	5	Apr 11, 2012 10:45 AM
74	60min	Apr 11, 2012 10:24 AM
75	30	Apr 11, 2012 9:31 AM
76	30 minutes	Apr 11, 2012 9:20 AM

32. How many hours a week do you dedicate specifically to pastoral counseling?

	Response Count
	75
answered question	75
skipped question	8

32. How many hours a week do you dedicate specifically to pastoral counseling?		
1	I dont dedicate my time, its part of what I do all the time	Apr 24, 2012 7:33 AM
2	4	Apr 23, 2012 6:46 PM
3	2 - 4	Apr 23, 2012 5:47 AM
4	1 - 2 depending on need.	Apr 21, 2012 1:55 PM
5	1 hour (not a great need yet in my church)	Apr 19, 2012 12:46 PM
6	only as needed	Apr 19, 2012 8:58 AM
7	2	Apr 18, 2012 3:56 PM
8	As required	Apr 18, 2012 11:23 AM
9	12	Apr 18, 2012 9:36 AM
10	zero	Apr 18, 2012 8:51 AM
11	6	Apr 18, 2012 8:34 AM
12	rarely	Apr 18, 2012 8:14 AM
13	40	Apr 18, 2012 8:10 AM
14	0	Apr 18, 2012 7:20 AM
15	varies	Apr 18, 2012 5:17 AM
16	as needed, not set aside, always open	Apr 18, 2012 5:12 AM
17	0	Apr 17, 2012 9:13 PM
18	0	Apr 17, 2012 3:05 PM
19	10	Apr 17, 2012 2:26 PM
20	It is on an "as needed" basis and so varies.	Apr 17, 2012 2:16 PM
21	1-2	Apr 17, 2012 12:25 PM
22	2	Apr 16, 2012 2:15 PM
23	None at the moment.	Apr 16, 2012 6:53 AM
24	N/A	Apr 15, 2012 8:11 PM
25	4	Apr 14, 2012 10:59 AM
26	1-2	Apr 14, 2012 8:45 AM
27	8	Apr 13, 2012 5:10 PM

32. How many hours a week do you dedicate specifically to pastoral counseling? (continued)		
28	By request only. reg office hours open for appts.	Apr 13, 2012 4:50 PM
29	as th need occurs	Apr 13, 2012 4:38 PM
30	5 hours	Apr 13, 2012 2:54 PM
31	2	Apr 13, 2012 1:11 PM
32	0	Apr 13, 2012 12:45 PM
33	0-6 dependant on week	Apr 13, 2012 12:06 PM
34	if spiritual direction is included, about 6-10 hrs/wk	Apr 13, 2012 10:55 AM
35	As many as are needed - not much in this local.	Apr 13, 2012 8:44 AM
36	1-2	Apr 13, 2012 7:50 AM
37	Typically one, but it is always on an as needed basis	Apr 13, 2012 7:24 AM
38	as needed 3-4hours	Apr 13, 2012 6:44 AM
39	4 hours	Apr 13, 2012 6:37 AM
40	1 - 2	Apr 13, 2012 6:28 AM
41	depends on demand	Apr 13, 2012 6:26 AM
42	0-5	Apr 13, 2012 6:08 AM
43	3	Apr 13, 2012 3:41 AM
44	1	Apr 12, 2012 7:58 PM
45	As needed	Apr 12, 2012 7:58 PM
46	8 - 12 (depends on demand)	Apr 12, 2012 5:52 PM
47	3-7 hours	Apr 12, 2012 5:52 PM
48	2	Apr 12, 2012 1:32 PM
49	Less than 1	Apr 12, 2012 12:52 PM
50	1 hour	Apr 12, 2012 12:49 PM
51	Whatever is needed - who can set hours???? People have needs.	Apr 12, 2012 11:21 AM
52	2	Apr 12, 2012 11:20 AM
53	2-5	Apr 12, 2012 11:06 AM
54	3-4	Apr 12, 2012 10:16 AM

32. How many hours a week do you dedicate specifically to pastoral counseling? (continued)		
55	20 pluse	Apr 12, 2012 9:28 AM
56	3-4	Apr 12, 2012 9:14 AM
57	2	Apr 12, 2012 8:56 AM
58	0	Apr 12, 2012 8:44 AM
59	8	Apr 12, 2012 7:49 AM
60	0	Apr 12, 2012 7:47 AM
61	None, I counsel as needed. Sometimes a lot sometimes a little.	Apr 12, 2012 7:45 AM
62	0 I counsel as the need arises (avg. 1 hour a week?)	Apr 12, 2012 7:37 AM
63	2-4 hours	Apr 12, 2012 7:24 AM
64	1-2 hrs.	Apr 12, 2012 5:24 AM
65	5	Apr 11, 2012 5:50 PM
66	On average probably 4 to 6 hours	Apr 11, 2012 1:37 PM
67	5	Apr 11, 2012 1:13 PM
68	2	Apr 11, 2012 11:53 AM
69	0-5	Apr 11, 2012 11:25 AM
70	as needed	Apr 11, 2012 11:13 AM
71	varies	Apr 11, 2012 11:13 AM
72	0	Apr 11, 2012 10:45 AM
73	10	Apr 11, 2012 10:24 AM
74	1--2	Apr 11, 2012 9:31 AM
75	none	Apr 11, 2012 9:20 AM

33. About how many hours a week do you dedicate to study in preparation for your weekend messages?

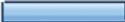

	Response Count
	77
answered question	77
skipped question	6

33. About how many hours a week do you dedicate to study in preparation for your weekend messages?		
1	5-10	Apr 26, 2012 7:22 AM
2	12-15 if we are doing a special service, but typically we are taking turns with teaching and helping each other become more skilled in sharing the word.	Apr 24, 2012 7:33 AM
3	10	Apr 23, 2012 6:46 PM
4	8 - 10	Apr 23, 2012 5:47 AM
5	8 to 10 hours.	Apr 21, 2012 1:55 PM
6	8 to 10 hours	Apr 19, 2012 12:46 PM
7	two or more	Apr 19, 2012 8:58 AM
8	20	Apr 18, 2012 3:56 PM
9	Ave. 12 hours	Apr 18, 2012 11:23 AM
10	16	Apr 18, 2012 9:36 AM
11	10-15	Apr 18, 2012 8:51 AM
12	10 hours	Apr 18, 2012 8:34 AM
13	20-30 hours	Apr 18, 2012 8:14 AM
14	10	Apr 18, 2012 8:10 AM
15	10-15	Apr 18, 2012 7:20 AM
16	8-12 hours	Apr 18, 2012 5:17 AM
17	10	Apr 18, 2012 5:12 AM
18	15	Apr 17, 2012 9:13 PM
19	5-8	Apr 17, 2012 3:05 PM
20	10	Apr 17, 2012 2:26 PM
21	25 hours minimum for Sunday morning.	Apr 17, 2012 2:16 PM
22	10-15	Apr 17, 2012 12:25 PM
23	5	Apr 16, 2012 2:15 PM
24	25-30	Apr 16, 2012 6:53 AM
25	10-30hrs	Apr 15, 2012 8:11 PM
26	10	Apr 14, 2012 10:59 AM
27	3-5	Apr 14, 2012 8:45 AM

**33. About how many hours a week do you dedicate to study in preparation for your weekend messages?
(continued)**

28	20	Apr 13, 2012 5:10 PM
29	Varies perhaps 12-15 2-3 hrs x 5 days is minimum goal, not as consistent as I'd like.	Apr 13, 2012 4:50 PM
30	20 to 30 hours for midweek, sunday school, sunday morning services and sunday night services.	Apr 13, 2012 4:38 PM
31	20 hours	Apr 13, 2012 2:54 PM
32	10	Apr 13, 2012 1:11 PM
33	5-12	Apr 13, 2012 12:45 PM
34	3-6	Apr 13, 2012 12:06 PM
35	15-20 hrs	Apr 13, 2012 10:55 AM
36	25-55	Apr 13, 2012 8:44 AM
37	20	Apr 13, 2012 7:50 AM
38	average of 10	Apr 13, 2012 7:24 AM
39	4-6	Apr 13, 2012 6:44 AM
40	10 hours	Apr 13, 2012 6:37 AM
41	16	Apr 13, 2012 6:28 AM
42	5hrs	Apr 13, 2012 6:26 AM
43	5-20	Apr 13, 2012 6:08 AM
44	4	Apr 13, 2012 3:41 AM
45	9	Apr 12, 2012 7:58 PM
46	2-3 hours +	Apr 12, 2012 7:58 PM
47	6 - 10 (depends upon how adequately prepared I already am on the specific text/topic)	Apr 12, 2012 5:52 PM
48	20 ish, with the current message, and future message research	Apr 12, 2012 5:52 PM
49	2 - 3	Apr 12, 2012 3:01 PM
50	8	Apr 12, 2012 1:32 PM
51	10-15	Apr 12, 2012 12:52 PM
52	8 hours	Apr 12, 2012 12:49 PM
53	Never stopped to think about it - study whenever I can till God gives the	Apr 12, 2012 11:21 AM



33. About how many hours a week do you dedicate to study in preparation for your weekend messages? (continued)		
	message.	
54	17	Apr 12, 2012 11:20 AM
55	7-10	Apr 12, 2012 11:06 AM
56	6-8	Apr 12, 2012 10:16 AM
57	5-10 hours	Apr 12, 2012 9:28 AM
58	3-5	Apr 12, 2012 9:14 AM
59	15	Apr 12, 2012 8:56 AM
60	20	Apr 12, 2012 8:44 AM
61	16- 20	Apr 12, 2012 7:49 AM
62	2 hours (Sunday School lesson)	Apr 12, 2012 7:47 AM
63	4 to 6	Apr 12, 2012 7:45 AM
64	2-3	Apr 12, 2012 7:37 AM
65	6 hours	Apr 12, 2012 7:24 AM
66	28-35	Apr 12, 2012 5:24 AM
67	20-30	Apr 11, 2012 5:50 PM
68	8 to 12	Apr 11, 2012 1:37 PM
69	3-4	Apr 11, 2012 1:13 PM
70	10	Apr 11, 2012 11:53 AM
71	10-20	Apr 11, 2012 11:25 AM
72	5-8	Apr 11, 2012 11:13 AM
73	15-20	Apr 11, 2012 11:13 AM
74	12	Apr 11, 2012 10:45 AM
75	18	Apr 11, 2012 10:24 AM
76	15	Apr 11, 2012 9:31 AM
77	10	Apr 11, 2012 9:20 AM

34. What type of community service, if any, are you involved in?			
		Response Percent	Response Count
I am not involved in any specific community service		23.7%	18
I am involved in the following community service(s):		76.3%	58
answered question			76
skipped question			7

34. Open Ended Responses. What type of community service, if any, are you involved in?		
1	Community meals Friends Disaster service Acts of Kindness in the community	Apr 26, 2012 7:22 AM
2	Compton Initiative Support for the Poor Homeless Shelter Inspire: Aged out fosterkids	Apr 24, 2012 7:33 AM
3	Celebrate Recovery Inside - jail ministry; our food pantry;	Apr 23, 2012 5:47 AM
4	Block Watch	Apr 19, 2012 12:46 PM
5	cleaning local ditches for VDOT	Apr 19, 2012 8:58 AM
6	Community Babysitting.	Apr 18, 2012 3:56 PM
7	Pro bono counseling stafflocal drug rehab facility serve at the food kitchen serve at the homelss shelter leadlocal ministers association in community service projects	Apr 18, 2012 9:36 AM
8	Community Schools Homeless	Apr 18, 2012 8:34 AM
9	Lions club ad our local schools	Apr 18, 2012 8:14 AM
10	Very involved with the city, local pastor's prayer fellowship	Apr 18, 2012 8:10 AM
11	Ruritans, area athletic boosters	Apr 18, 2012 7:20 AM
12	Ministerial Association/At large member of the Executive committee. Chaplain for the Martinsville High School Varsity Football program. Other random activities as opportunities arise.	Apr 18, 2012 5:17 AM
13	Food Pantry, & Sustainable agriculture	Apr 18, 2012 5:12 AM
14	major homeless ministry of all sorts	Apr 17, 2012 2:26 PM
15	Local Food Pantry; Homeless Shelter; Transitional Living Center.	Apr 17, 2012 2:16 PM
16	President of our local Ministerial Assoc.	Apr 17, 2012 12:25 PM
17	care pregnancy center	Apr 16, 2012 2:15 PM
18	Trouble childrens home, youth and young adult programs(4 times a month) Traveling prayer group in town only	Apr 15, 2012 8:11 PM
19	Food pantry	Apr 14, 2012 10:59 AM
20	Friends Disaster Service, Scouts	Apr 14, 2012 8:45 AM
21	I mee: 2 hours a week with community ministers in two communities where my church is in between.	Apr 13, 2012 5:10 PM
22	chaplain services, elementary school fundraisers,red cross fundraisers, food pantry, clothes give aways.	Apr 13, 2012 4:38 PM
23	Rotary Club	Apr 13, 2012 2:54 PM

34. Open Ended Responses, continued. What type of community service, if any, are you involved in?		
24	variety depending on need	Apr 13, 2012 1:11 PM
25	outreaches to the poor, hospital visits to unchurched, funeral services for unchurched, attendance at community events, service on some community boards., friendships with community leaders, meeting with area pastors	Apr 13, 2012 10:55 AM
26	Local com. service committees, attend most local school sports activities, Lions Int. Organization, County pastors service opportunities.	Apr 13, 2012 8:44 AM
27	president of clergy association whose primary purpose is to raise money for needy, lead community walk to raise money for local hunger initiatives, started non-profit to build emergency clothing and toiletries cupboard and provide children who receive free and reduced lunches with food on the weekend, organized weekly free dinners in multiple locations in community and serve one in our church, hand out vouchers for emergency grocery assistance, active in mens organization that provides free construction/work assistance to the elderly and needy in the community	Apr 13, 2012 7:24 AM
28	weekly backly bible studys 1/4ly cummity out reach	Apr 13, 2012 6:44 AM
29	Community Council, Love INC	Apr 13, 2012 6:37 AM
30	ministerial alliance	Apr 13, 2012 6:26 AM
31	Food Pantry Elks Club Food Kitchen	Apr 13, 2012 6:08 AM
32	President of Ministerial Alliance Drive a school bus Lion's Club	Apr 13, 2012 3:41 AM
33	annual community Bible crusade; can drives	Apr 12, 2012 7:58 PM
34	Soup kitchen, home school co op as a teacher	Apr 12, 2012 7:58 PM
35	Homeless shelter, senior center, YMCA, local community arts association	Apr 12, 2012 5:52 PM
36	Volunteering at the food kitchen	Apr 12, 2012 5:52 PM
37	Feeding the hungry through our food pantry	Apr 12, 2012 3:01 PM
38	Big Brothers Big Sisters Kiwanis (service organization)	Apr 12, 2012 12:52 PM
39	Emergency shelter, food pantry,	Apr 12, 2012 12:49 PM
40	I am the Director of our Men's Homeless shelter, help with computer support for a local scrapbook club, President of our ministerial association, and the list goes on.	Apr 12, 2012 11:21 AM
41	urban projects	Apr 12, 2012 11:20 AM
42	Mentoring at a local middle school	Apr 12, 2012 11:06 AM
43	AA, CA, NA	Apr 12, 2012 9:28 AM
44	serving at a soup kitchen	Apr 12, 2012 9:14 AM

34. Open Ended Responses, continued. What type of community service, if any, are you involved in?		
45	Church's food ministry to the community	Apr 12, 2012 8:56 AM
46	prison mentoring once a week	Apr 12, 2012 7:49 AM
47	Nursing Home Ministry	Apr 12, 2012 7:47 AM
48	Food pantries, ministry to the poor, school supply drives.	Apr 12, 2012 7:45 AM
49	drive school bus involved with school activities, local FCA, city council - open with prayer city wide monthly pastors prayer gathering	Apr 12, 2012 7:37 AM
50	Hospice	Apr 12, 2012 5:24 AM
51	help chaplain football team ... help with council of churches ... I do regular prison ministry	Apr 11, 2012 5:50 PM
52	Personally I am involved in several organizations and I volunteer in a therapeutic riding program.	Apr 11, 2012 1:37 PM
53	Fire Chaplaincy	Apr 11, 2012 1:13 PM
54	Prison ministry, feeding the hunry	Apr 11, 2012 11:53 AM
55	Serve Lunch weekly for poor and disadvantaged	Apr 11, 2012 11:25 AM
56	Local Lions Club	Apr 11, 2012 11:13 AM
57	jail ministry	Apr 11, 2012 10:24 AM
58	--soup kitchen --church has left the buiding --building partnerships with local charities	

35. Do you teach about the sanctity of life?				
			Response Percent	Response Count
	Yes		90.9%	70
	No		9.1%	7
answered question				77
skipped question				6

36. In general, how many hours a week do you think you spend watching T.V and surfing the internet?				
			Response Count	
				77
answered question			77	
skipped question			6	

36. In general, how many hours a week do you think you spend watching T.V and surfing the internet?

1	10	Apr 26, 2012 7:22 AM
2	10	Apr 24, 2012 7:33 AM
3	10	Apr 23, 2012 6:46 PM
4	TV - 10, internet - just non-ministry time - 5 hours	Apr 23, 2012 5:47 AM
5	21	Apr 21, 2012 1:55 PM
6	15 to 20 hours (unfortunately)	Apr 19, 2012 12:46 PM
7	5 to 7	Apr 19, 2012 8:58 AM
8	10	Apr 18, 2012 3:56 PM
9	2 hrs	Apr 18, 2012 11:23 AM
10	3	Apr 18, 2012 9:36 AM
11	8-10	Apr 18, 2012 8:51 AM
12	8	Apr 18, 2012 8:34 AM
13	10-15 maximum	Apr 18, 2012 8:14 AM
14	8	Apr 18, 2012 8:10 AM
15	5	Apr 18, 2012 7:20 AM
16	10-12 (more internet than TV)	Apr 18, 2012 5:17 AM
17	1	Apr 18, 2012 5:12 AM
18	TV-2 hours; Net - 5?	Apr 17, 2012 9:13 PM
19	tv-none, internet-10	Apr 17, 2012 3:05 PM
20	4	Apr 17, 2012 2:26 PM
21	16	Apr 17, 2012 2:16 PM
22	too many probably - 10-20 (often on while I am reading)	Apr 17, 2012 12:25 PM
23	10	Apr 16, 2012 2:15 PM
24	6	Apr 16, 2012 6:53 AM
25	2-3 hrs	Apr 15, 2012 8:11 PM
26	15	Apr 14, 2012 10:59 AM

36. In general, how many hours a week do you think you spend watching T.V and surfing the internet? (continued)

27	2-4		Apr 14, 2012 8:45 AM
28	6 hours		Apr 13, 2012 5:10 PM
29	personal use? Maybe 4-5 hrs weekly		Apr 13, 2012 4:50 PM
30	15 to 20		Apr 13, 2012 4:38 PM
31	10 hours		Apr 13, 2012 2:54 PM
32	8		Apr 13, 2012 1:11 PM
33	tv: 7 hours, internet: (including work surfing) 20-25		Apr 13, 2012 12:45 PM
34	10		Apr 13, 2012 12:06 PM
35	5- 6 hrs		Apr 13, 2012 10:55 AM
36	T. V. 10-20 if I am home not much internet.		Apr 13, 2012 8:44 AM
37	12		Apr 13, 2012 7:50 AM
38	15		Apr 13, 2012 7:24 AM
39	12-13 hours tv not a surfer		Apr 13, 2012 6:44 AM
40	6		Apr 13, 2012 6:37 AM
41	21 ?		Apr 13, 2012 6:28 AM
42	10hrs		Apr 13, 2012 6:26 AM
43	40		Apr 13, 2012 6:08 AM
44	10		Apr 13, 2012 3:41 AM
45	6		Apr 12, 2012 7:58 PM
46	Little tv but do search on Internet and enjoy reading		Apr 12, 2012 7:58 PM
47	6 - 8 watching TV 7 - 10 on the internet (although much web surfing happens while the TV is on)		Apr 12, 2012 5:52 PM
48	Not sure - does online research count as "surfing the internet"? Recreational internet & tv - varies between 1-15		Apr 12, 2012 5:52 PM
49	4		Apr 12, 2012 3:01 PM
50	20		Apr 12, 2012 1:32 PM
51	10		Apr 12, 2012 12:52 PM

36. In general, how many hours a week do you think you spend watching T.V and surfing the internet? (continued)

52	10 hours	Apr 12, 2012 12:49 PM
53	Whatever it takes for study, information, and news input of current affairs.	Apr 12, 2012 11:21 AM
54	12	Apr 12, 2012 11:20 AM
55	10-12	Apr 12, 2012 11:06 AM
56	5-7	Apr 12, 2012 10:16 AM
57	5-10	Apr 12, 2012 9:28 AM
58	tv = 0, internet = daily but I don't 'surf'	Apr 12, 2012 9:14 AM
59	10	Apr 12, 2012 8:56 AM
60	15	Apr 12, 2012 8:44 AM
61	5	Apr 12, 2012 7:49 AM
62	15	Apr 12, 2012 7:47 AM
63	10	Apr 12, 2012 7:45 AM
64	10-14	Apr 12, 2012 7:37 AM
65	I don't watch TV, but I surf the net 1 hr. week that is non-work related	Apr 12, 2012 7:24 AM
66	10-12	Apr 12, 2012 5:24 AM
67	8	Apr 11, 2012 5:50 PM
68	unknown	Apr 11, 2012 1:37 PM
69	10-12	Apr 11, 2012 1:13 PM
70	10	Apr 11, 2012 11:53 AM
71	5	Apr 11, 2012 11:25 AM
72	20	Apr 11, 2012 11:13 AM
73	varies	Apr 11, 2012 11:13 AM
74	15	Apr 11, 2012 10:45 AM
75	12	Apr 11, 2012 10:24 AM
76	15	Apr 11, 2012 9:31 AM
77	too many	Apr 11, 2012 9:20 AM

37. I believe unchurched people would prefer a worship service that is:

			Response Percent	Response Count
	Contemporary	<div></div>	94.4%	67
	Traditional	<div></div>	5.6%	4
			answered question	71
			skipped question	12

38. What do you find most appealing about the new contemporary worship? (please check all that apply)

		Response Percent	Response Count
Praise worship to God	<div></div>	80.3%	61
Contemporary instrumenta is	<div></div>	55.3%	42
Casual dress	<div></div>	64.5%	49
Fellowship with coffee, etc.	<div></div>	42.1%	32
Praise worship team rather than a choir	<div></div>	59.2%	45
Sermons on practical living	<div></div>	60.5%	46
PowerPoint announcements and/or support for sermon	<div></div>	51.3%	39
Notes with outlines	<div></div>	31.6%	24
Visual slides/aides	<div></div>	50.0%	38
Other--Explain:	<div></div>	21.1%	16
		answered question	76
		skipped question	7

38. Open Ended Responses. What do you find most appealing about the new contemporary worship?		
1	I dont know that this applies, we were never a traditional church, we barely spent time as a contemporary church, and now we are a missional church with a blend of organic and institutional structures.	Apr 24, 2012 7:42 AM
2	The desire to really connect with the Lord - heart for personal passion!	Apr 23, 2012 6:24 AM
3	I believe that "contemporary" is not a really good term for that which is most appealing about worship. Perhaps "relevant" is a better term (regardless of the era inwhich it is presented)	Apr 18, 2012 5:30 AM
4	relevant to todays concerns	Apr 18, 2012 5:26 AM
5	There is excitement in the room. In our traditional service, people seem terrified to even smile. Jokes during the sermon are met with hard glares, and the young ones wonder if it's ok to laugh. In contemporary services, there is freedom.	Apr 17, 2012 3:16 PM
6	I really think it is a combination of most of the above instead of just one thing.	Apr 17, 2012 2:28 PM
7	Personal testimonies	Apr 15, 2012 8:22 PM
8	less formal and less liturgical	Apr 14, 2012 8:52 AM
9	i think unchurched people would prefer a contemporary service but i personally don't like much about contemporary services other than the things i noted above which i believe can enhance the preaching of the word.	Apr 13, 2012 4:53 PM
10	I think we need to spiritually discern Paul's admonition in I Cor 9:22, 'be all things to all men so that by all possible means I might save some'	Apr 13, 2012 11:04 AM
11	seemingly more joy being released = more freedom in the Spirit	Apr 12, 2012 8:19 PM
12	I don't see the differentiation that you make as being traditional vs. contemporary, but then my background is not friends, (though similar wesleyan/holiness background). I believe contemporary service can have strong doctrinal preaching. Power point is an over simplification of contemporary, and even "traditional" churches have adopted for example.	Apr 12, 2012 6:05 PM
13	Personal Testimonies	Apr 12, 2012 9:48 AM
14	short, precise, well thought out and well delivered messages. the best contemporary pastors (in my opinion) don't 'wing it' - they stick to their message and drive home 2-3 main points that are memorable. everyone leaves knowing what the point of the message was and how to live it out in their lives.	Apr 12, 2012 7:42 AM
15	Purposeful Cultural relevance	Apr 11, 2012 11:41 AM
16	I find much of contemporary evangelical worship to lack theological depth and historic continuity with the Christian faith.	

38. Open Ended Responses, continued. What do you think is most meaningful about the traditional Friends worship to the average participant?

1	In California there really are not many traditional friends churches around. I haven't attended a traditional service. But I do love the blend we have of prayer, meditation, doctrinal preaching.	Apr 24, 2012 7:42 AM
2	We can experienc Jesus right here right now	Apr 18, 2012 7:27 AM
3	Sincerely allowing Holy Spirit to move & minister	Apr 18, 2012 5:30 AM
4	Many find Comfort in expected	Apr 18, 2012 5:26 AM
5	Instead of describing "traditional Friends worship" above, I think you are outline every church that has gone through the 40s-60s, and has refused to change.	Apr 17, 2012 3:16 PM
6	I don't think I can answer that, because I wasn't raised in a friends church. Your question speaks beyond Friends and what was typical. I think all of these have merit and are included in our worship service, but not every week: Hymns, doctrinal preaching, Responsive Reading, Stand against sin	Apr 16, 2012 2:26 PM
7	Personal sharing & Testimonies	Apr 13, 2012 5:11 PM
8	hearing about the biblical and beautiful parts of our doctrine and history esp social action	Apr 13, 2012 11:04 AM
9	public testimonies	Apr 12, 2012 8:19 PM
10	This is tough to answer depending upon how we define "traditional Friends worship." If we're talking unprogrammed worship only one of these check-boxes applies (sort of). If we're talking about more "traditional" Evangelical Friends Church worship which seems reminiscent of mid to late 20th century evangelical churches of other denominations, I think the only thing appealing to those who participate is that it's the same format they are used to from when they were younger... they don't have to change methods to reach people who don't relate because they seem only concerned with the one method they prefer.	Apr 12, 2012 6:16 PM
11	Friends worship has undergone such frequent and morumental liturgical shifts that it is nearly impossible to talk about it as a monolithic category.	

39. What do you think is most meaningful about the traditional Friends worship to the average participant? (please check all that apply)

		Response Percent	Response Count
	Traditional hymns	58.7%	44
	Traditional choir	14.7%	11
	Scripture reading	50.7%	38
	Traditional piano and/or organ music	24.0%	18
	Responsive reading	8.0%	6
	Pastoral prayer	38.7%	29
	Meditation/Quiet Worship	46.7%	35
	Strong doctrinal preaching	61.3%	46
	A stand against sin	42.7%	32
	Other--explain:	14.7%	11
answered question			75
skipped question			8

40. What do you believe to be the most important aspect of worship and why?

	Response Count
	76
answered question	76
skipped question	7

40. What do you believe to be the most important aspect of worship and why?		
1	Expository preaching. Connects people with God's Word	Apr 26, 2012 7:43 AM
2	God's power working through the music. Nothing else matters.	Apr 24, 2012 7:42 AM
3	Our ability to vacate ourselves and be filled with the spirit.	Apr 23, 2012 6:52 PM
4	The heart attitude of everyone who is there that is open and seeking for personal connection with the Lord and is responsive to His speaking in heart and life.	Apr 23, 2012 6:24 AM
5	Silent meditation. This is due to the fact that God and the worshiper need to be ready for one another and be dedicated to one another in the service.	Apr 21, 2012 2:05 PM
6	Intimacy with God--we experience His presence and His life as we worship.	Apr 19, 2012 1:01 PM
7	That Christ be the main focus of music and ministry of the Word. There needs to be individual response to the Spirit of the service.	Apr 19, 2012 9:13 AM
8	Encountering God and then yourself with Him.	Apr 18, 2012 4:07 PM
9	A time for mutual ministry. Where all participants have an op for ministry. It is what seems to be advocated in I Cor. 12 --14	Apr 18, 2012 11:39 AM
10	Providing worship that invites cngregants to enter in versus be entertained	Apr 18, 2012 9:43 AM
11	Focusing attention on God.	Apr 18, 2012 9:01 AM
12	Our heart! Regardless of the music or style of preaching, the heart that seeks, surrenders to and serves the Lord is one that is truly worshiping.	Apr 18, 2012 8:57 AM
13	We enjoy the open worship and sharing prior to the message in response to the music ministry.	Apr 18, 2012 8:31 AM
14	connecting our lives with God	Apr 18, 2012 8:19 AM
15	Responding to God's presence--God inhabits the praise of his people	Apr 18, 2012 7:27 AM
16	Acknowledging the sovereignty of God. Because that's what worship is. I deplore the modern idea that worship is "music" or "praise bands".	Apr 18, 2012 5:30 AM
17	Open up as individual to spirit for guidance	Apr 18, 2012 5:26 AM
18	We exist to worship Him. Not to hear and sing songs that we like.	Apr 17, 2012 9:21 PM
19	There needs to be freedom. Participants need to know that it's ok to smile, to sing a little off key, and to relax while still honoring God.	Apr 17, 2012 3:16 PM
20	Did we listen and hear from God? Was Truth understood? Were we convicted of wrngdoing? Were we motivated to obedience?	Apr 17, 2012 2:33 PM
21	That the focus is on God and not my (our) needs.	Apr 17, 2012 2:28 PM
22	genuine and heart-felt adoration of God in Christ	Apr 17, 2012 12:35 PM
23	Directing our attention/focus on/to God. Worship is about Him. We have a	Apr 16, 2012 2:26 PM

40. What do you believe to be the most important aspect of worship and why? (continued)		
	blended service to help facilitate that. All aspects of our morning service from announcements, humor, music, giving, and preaching, try to have a worshipful aspect to it.	
24	Having a team that has properly prepared their hearts and minds through their own worship, prior to trying to lead a congregation in worship, whether it's music or preaching.	Apr 16, 2012 7:21 AM
25	Losing yourself and escaping the world corporately	Apr 15, 2012 8:22 PM
26	Worship is our response to God's faithfulness. A time for testimonies is always important to hear how God has been faithful!	Apr 14, 2012 11:04 AM
27	response to God - the point of worship is to WORSHIP God it needs to be an upward act not a downward act - not "what do I get out of worship?"	Apr 14, 2012 8:52 AM
28	focusing the attention upon God, clearer understanding through sound exegetical preaching bringing the audience to an awareness of God's presence through prayer, singing, and the development of the common life	Apr 13, 2012 5:25 PM
29	A sense of having been in the presence of God. That is the core of worship.	Apr 13, 2012 5:11 PM
30	personal participation--not just attending a service to be entertained.	Apr 13, 2012 4:53 PM
31	Peaching of the Word	Apr 13, 2012 3:04 PM
32	personal encounter with God through the Holy Spirit	Apr 13, 2012 1:22 PM
33	It is all important	Apr 13, 2012 1:01 PM
34	focus on God	Apr 13, 2012 12:11 PM
35	connecting with God's presence to know and serve Him more (God is most glorified when we are most satisfied"-- John Piper)	Apr 13, 2012 11:04 AM
36	Meeting Jesus	Apr 13, 2012 8:57 AM
37	Lifting up Christ in song, lifestyle and the Word	Apr 13, 2012 8:08 AM
38	If by worship you mean a church service, I would say the presence of God through His Word and His Spirit	Apr 13, 2012 7:34 AM
39	worshipping GOD in truth	Apr 13, 2012 6:55 AM
40	Though many aspects are important, I think preaching is the most important because it helps to bring about positive change in people's lives to be like Christ.	Apr 13, 2012 6:48 AM
41	Praise to God because He is with us and listening to Him as a result.	Apr 13, 2012 6:44 AM
42	spirit filled meetigs	Apr 13, 2012 6:35 AM
43	The word of God.	Apr 13, 2012 6:13 AM
44	fellowship with God	Apr 13, 2012 3:58 AM

40. What do you believe to be the most important aspect of worship and why? (continued)		
45	open and receptive hearts to listen and obey the Spirit's leading throughout the service and in continual living	Apr 12, 2012 8:19 PM
46	Offering your body as a living sacrifice...to worship we must encounter God and that varies as to how we do that	Apr 12, 2012 8:01 PM
47	Communion with God. We worship God, so our attempts to do so should lead us closer to Him. If we are enamored by the style of music, instrumentation or a particular worship leader we aren't worshipping God.	Apr 12, 2012 6:16 PM
48	Engaging God is the easy answer. However, how do we know whether we engaged God, or made people feel good? Of if we engaged God or taught a cult of personality, or denominationalism, etc.? So I would say that engaging God by receiving and reflecting sound doctrine (with head, heart, and hand) is most important. Whether expressed through the message or through the words of a song or hymn, or through a video, skit, image, etc. we must communicate biblical truth.	Apr 12, 2012 6:05 PM
49	Focus on God	Apr 12, 2012 3:04 PM
50	Music/prayer. Create an atmosphere that is focused on God.	Apr 12, 2012 1:41 PM
51	God-glorifying and not man-satisfying	Apr 12, 2012 12:56 PM
52	Worship of God	Apr 12, 2012 12:56 PM
53	music	Apr 12, 2012 11:26 AM
54	Staying focused on lifting God to the most prominent place in our lives.	Apr 12, 2012 11:10 AM
55	Focus on God...whether through music or preaching.	Apr 12, 2012 10:21 AM
56	It is important that the worship is up-lifting and relevant.	Apr 12, 2012 9:48 AM
57	obedience (rom 12:1-2)	Apr 12, 2012 9:17 AM
58	Directed to God He is worthy	Apr 12, 2012 9:00 AM
59	Giving God the honor and respect he deserves.	Apr 12, 2012 8:51 AM
60	The most important aspect is having the right heart and mindset behind worshipping God	Apr 12, 2012 8:09 AM
61	"stop in the mind" - the open worship	Apr 12, 2012 7:59 AM
62	Connecting the people to God in authentic worship. With no connection there is no worship.	Apr 12, 2012 7:54 AM
63	faith expressing itself in love	Apr 12, 2012 7:44 AM
64	Sincerity. Songs that aim to put God in His rightful place in our hearts and minds; to prepare the body for the teaching. If a song meets this criteria and is also catchy enough to keep playing through your mind throughout the week then all the better!	Apr 12, 2012 7:42 AM

40. What do you believe to be the most important aspect of worship and why? (continued)		
65	To pray and spend time in the Bible	Apr 12, 2012 5:36 AM
66	lifting up Jesus and proclaiming his word	Apr 11, 2012 5:57 PM
67	True connection with Christ - some will find this in music others in prayer and still others in the word proclaimed.	Apr 11, 2012 1:50 PM
68	Worship is a Lifestyle not an act on Sunday morning. Webster's gets it right, Worship = Intense Love. Love = total commitment therefore Worship = intense total commitment to Christ	Apr 11, 2012 1:21 PM
69	Preaching/teaching because it gives the people something to leave with	Apr 11, 2012 12:01 PM
70	Worshipping God no matter what the expression or mode	Apr 11, 2012 11:41 AM
71	Individuals being led into an experience with God that will allow them to come into a time of honest evaluation of where they are spiritually	Apr 11, 2012 11:22 AM
72	God	Apr 11, 2012 11:15 AM
73	Meaningful lyrics and emotion-producing music and lyrics, because worship is in part a learning experience for the participants, but chiefly a surrender of oneself to God, which emotion can help with.	Apr 11, 2012 10:53 AM
74	connection to God, because that is how we change	Apr 11, 2012 10:37 AM
75	--ascribing greatness and value to God --being aware of his power and presence and love	Apr 11, 2012 9:36 AM
76	Taking time to center on God and shut out distractions.	Apr 11, 2012 9:27 AM

41. In two or three sentences please define worship.		
		Response Count
		75
answered question		75
skipped question		8

41. Open Ended Responses. In two or three sentences please define worship.		
1	Worship is a moment when each individual has an awareness or connection with the Trinity within a corporate setting. It can be quiet seeking or hand raised singing but it always needs to have the interaction with Scripture!	Apr 26, 2012 7:43 AM
2	An act of relinquishing self and giving wholly to God that which He desires, our true state of being and our desire to hear and know Him.	Apr 24, 2012 7:42 AM
3	Worship is our response to God's holiness.	Apr 23, 2012 6:52 PM
4	Worship is an attitude of the heart that is demonstrated in the seeking soul in the music, prayer and ministry of the Word that leads to the application of the directives of the Lord within the body as well as daily in the life of the follower of Jesus.	Apr 23, 2012 6:24 AM
5	Worship is the opportunity to praise God in song, prayer and study. It is giving of one's self to the leading of the Holy Spirit to guide, direct and discern God's message.	Apr 21, 2012 2:05 PM
6	Worship is the highest call of every believer and what we were created to do. Every activity of life should be an act of worship.	Apr 19, 2012 1:01 PM
7	Our worship needs to honor the Lord Jesus Christ. Worship is not really about us, but it is about HIM. Christ needs to be the focus. When we do that then our needs will be met, body soul and spirit will be ministered to.	Apr 19, 2012 9:13 AM
8	Responding to all of Who God is, with all of who you are.	Apr 18, 2012 4:07 PM
9	Adoration of the heart directed at God whose essence is spirit (Little s) and foundation is truth.	Apr 18, 2012 11:39 AM
10	God is the audience. We are the supplicants finding His message in the music and lyrics and His pleasure speaking to us through the Holy Spirit	Apr 18, 2012 9:43 AM
11	Worship is intentional and responsive. We worship God because we have decided to, and we respond to what we hear from God during worship.	Apr 18, 2012 9:01 AM
12	Worship is the only reasonable human response of the body, mind and soul that has come to recognize the reality of God's great love for us. Worship is our part of the relationship in which God first and freely gave His life for. It incorporates all the way say, do and think.. a surrender to our own will and a heartfelt desire to do it all for the glory of our great God.	Apr 18, 2012 8:57 AM
13	It is the act of God's people collectively adoring God. It allows us to refresh ourselves with praise and focus together on the word of God.	Apr 18, 2012 8:31 AM
14	seeking to bring glory to God through our lives.	Apr 18, 2012 8:19 AM
15	I want to meet with other believers to praise God. I want to learn more from God's word. I want to allow Him to have total control over my life	Apr 18, 2012 7:27 AM
16	Acknowledging the sovereignty of God. Offering ones body (life) as a living sacrifice, holy and pleasing to God, in our everyday, walking around life!	Apr 18, 2012 5:30 AM
17	Worship is not just our communal time together, but our approach to God	Apr 18, 2012 5:26 AM

41. Open Ended Responses, continued. In two or three sentences please define worship.		
	centered life. Using the communal time to reinforce the individual everyday worship!	
18	I assume you mean musical worship. Exalting Christ.	Apr 17, 2012 9:21 PM
19	Worship is bringing glory to God in all of life. This morning I planted corn while in prayer, constantly talking to God. This is worship with life.	Apr 17, 2012 3:16 PM
20	to experience the resurrected Christ in the midst of the gathered community	Apr 17, 2012 2:33 PM
21	Worship is giving worth to God - for who He is and what He has done (creation, salvation, etc.). He is the object and the audience of our worship.	Apr 17, 2012 2:28 PM
22	personal and spiritual praise and thanksgiving directed at the Lord	Apr 17, 2012 12:35 PM
23	See above	Apr 16, 2012 2:26 PM
24	Worship is fulfilling the purpose for which I was created. It is about giving God the glory and honor He deserves. Therefore, even though it matters to a great many people, it shouldn't really matter what the music sounds like, or who's leading worship today. What matters is whether or not I'm thinking about the words that are coming out of my mouth, and thinking about where I'm directing those words. People wrongly choose a church based on the music and worship team, and when it becomes something they dislike, they leave and say, "I just wasn't getting anything out of the worship there." It's not about what we get, but what we give to the One to whom the music/singing/preaching is all for in the first place.	Apr 16, 2012 7:21 AM
25	Any praise directed toward God the Father, Son, and Holy Spirit. Silent submission or shouts of praise.	Apr 15, 2012 8:22 PM
26	Worship is our response of adoration to God.	Apr 14, 2012 11:04 AM
27	Worship is the adoring response of our heart to God.	Apr 14, 2012 8:52 AM
28	Worship is focusing the love and intimacy of God into the personal issues of our daily living. Worship is the process of interiorization where I am confronted with my own responsibility to God.	Apr 13, 2012 5:25 PM
29	Seeing myself for who I am. Seeing God for who he is. Making adjustments in my FAB (Feelings, Attitude, & Behavior) based on the first two.	Apr 13, 2012 5:11 PM
30	using whatever form you desire (song, prayer or testimony) to express to God what he means to you and how you recognize his worthiness.	Apr 13, 2012 4:53 PM
31	Worship is describing worth to the One who is worthy.	Apr 13, 2012 3:04 PM
32	Presenting body, mind, and spirit to God in a way that declares his worth, and glory.	Apr 13, 2012 1:22 PM
33	It is surrender to God and Adoration of God through lifestyle, actions, the disciplines, learning, and serving.	Apr 13, 2012 1:01 PM
34	Worship is a time in which those gathered come to fellowship with the Lord	Apr 13, 2012 12:11 PM

41. Open Ended Responses, continued. In two or three sentences please define worship.		
	glorifying Him for who He is and allowing Him to minister to their needs.	
35	see #4 to glorify and enjoy Him forever (Westminster catechism)	Apr 13, 2012 11:04 AM
36	Putting myself and helping others into a position of being with and listening to Jesus.	Apr 13, 2012 8:57 AM
37	Living a life that glorify's Jesus	Apr 13, 2012 8:08 AM
38	It is the act of bowing before our King, an act that should be personified not in song or a service but in our lives and actions	Apr 13, 2012 7:34 AM
39	true worship is in giving of one's self truly and completly	Apr 13, 2012 6:55 AM
40	Of course we can worship God as individuals, but in a chruch setting I would say it's when the fellowship of the church comes together to praise, honor, glorify the Father and Son. It also includes, I think, that because He is worthy, we seek His filling and are willing to give ourselves totally to His perfect will.	Apr 13, 2012 6:48 AM
41	Worship is centering our affections on Jesus and rightly acknowledging His authority in our lives.	Apr 13, 2012 6:44 AM
42	honor and majesty to God	Apr 13, 2012 6:35 AM
43	The salvation of souls is a means to the glorifying of God because only saved souls can duly glorify Him. C.S. Lewis	Apr 13, 2012 6:13 AM
44	Worship is fellowship with God. We sense God's presence with us through the music, Bible, quiet time, and message. From worship we go and share God's love for all.	Apr 13, 2012 3:58 AM
45	Worship is defined in Romans 12:1 as presenting our bodies as a living sacrifice unto the Lord, holy and pleasing to Him. Worship is also revering God for His "worth-ship."	Apr 12, 2012 8:19 PM
46	Assigning worth-ship to God and living in a way that confirms that	Apr 12, 2012 8:01 PM
47	Worship is a presentation of our "bodies as a living sacrifice, holy and pleasing to God—this is [our] true and proper worship." (Romans 12:1) If we are attempting anything other than blessing and praising God we are using our words, songs and actions in vain.	Apr 12, 2012 6:16 PM
48	To bring ourselves under the authority of God, giving him exaultation.	Apr 12, 2012 6:05 PM
49	Our offering to God	Apr 12, 2012 3:04 PM
50	Worship is recognizing, responding to and enjoying the majesty of God.	Apr 12, 2012 1:41 PM
51	Pouring out one's heart and life to God in recognition of Who He is and what He has done for us.	Apr 12, 2012 12:56 PM
52	Worshiping God the Father, Sonand Spirit. Prayer and teaching	Apr 12, 2012 12:56 PM
53	love to God	Apr 12, 2012 11:26 AM

41. Open Ended Questions, continued. In two or three sentences please define worship.		
54	Ascribing Worth to God and prioritizing life to reflect that truth.	Apr 12, 2012 11:10 AM
55	Giving all that we are to all that we know of God. Romans 12:1-2	Apr 12, 2012 10:21 AM
56	Praising God and acknowledging His presence in the life of the worshiper. Expressing an attitude of gratitude.	Apr 12, 2012 9:48 AM
57	Obedience, surrender, and taking up your cross and following Jesus (Roman 12:1-2).	Apr 12, 2012 9:17 AM
58	Giving love to God	Apr 12, 2012 9:00 AM
59	Worship is acknowleging that God is God. Worship is telling God that you love Him and thanking Him for loving us enough to send His Only Begotton Son to die for us.	Apr 12, 2012 8:51 AM
60	An intentional response that gives praise to God for who He is and what He's done.	Apr 12, 2012 8:09 AM
61	Worship is the "work of the people" and in a Friends Church I believe that to mean being attentive and present to the Spirit of God in ALL that happens during our time together	Apr 12, 2012 7:59 AM
62	Worship is coming before God, acknowledging His worth and submitting myself to Him in thought, word and deed.	Apr 12, 2012 7:54 AM
63	expressing to God, our love thanks, praise and adoration - utilizing many forms of expression	Apr 12, 2012 7:44 AM
64	Putting God above everything else. Stopping whatever I am doing to focus solely on Him. That may be reading His Word, singing His praise, listening to a sermon with complete focus, serving others, or simply listening to Him in meditation.	Apr 12, 2012 7:42 AM
65	Worship is praising God whether it be in a service or prayer and reading the bible. The bible says we are to praise God every minute of the day	Apr 12, 2012 5:36 AM
66	it is a focus upon God that helps us to see the world as he see's it and to respond to that reality with his message	Apr 11, 2012 5:57 PM
67	The connection of the heart and soul in devotion and thanksgiving to God through Christ. The connnection of the mind and will to following and serving Christ as Lord.	Apr 11, 2012 1:50 PM
68	Music, Prayer, and sharing, mixed with preaching	Apr 11, 2012 12:01 PM
69	Declaring the worth of God to God and about God both publicly and privately.	Apr 11, 2012 11:41 AM
70	Worship is more than music and yet music plays the largest part. Worship is experiencing God even in times like the offering, prayer, ect.	Apr 11, 2012 11:22 AM
71	Worship is the communal response of God's people to His glory and worth. It is not a marketing gimmick.	Apr 11, 2012 11:15 AM
72	Worship is ascribing to God is awesomeness and other qualities. It is offering	Apr 11, 2012 10:53 AM

41. Open Ended Questions, continued. In two or three sentences please define worship.

	sacrifice with our mouths and showing our humility. It is publicly acknowledging our believe in God and our dependence on Christ.	
73	Worship is the focusing on God, it is the total surrender and attention of my being toward him	Apr 11, 2012 10:37 AM
74	Worship is ascribing value or greatness to God (Time Keller)	Apr 11, 2012 9:36 AM
75	Worship is coming into close fellowship with God and expressing gratitude toward him and his worthship.	Apr 11, 2012 9:27 AM

42. List what you view to be the strengths and weaknesses of your ministry style as it relates to contemporary culture.

		Response Count
		69
answered question		69
skipped question		14

42. List what you view to be the strengths and weaknesses of your ministry style as it relates to contemporary culture.		
1	Strengths- accepting environment, relational, traditional style is a strength and a weakness. Tradition offers stability. Weakness- poor quality music, lack of small groups	Apr 26, 2012 7:43 AM
2	We meet in homes, so that can be intimidating for some people. But for others, it is exactly what they want, relationship, connection, growth, acceptance.	Apr 24, 2012 7:42 AM
3	---	Apr 23, 2012 6:52 PM
4	I am passionate about Jesus and very transparent in my walk. I am Biblically grounded and based. I get to know my people and minister to them as a fellow follower of Jesus. People get more individual attention from me and also get to know me more personally. I am not afraid to try new songs (and old), videos, switch things up in the service, use any multi-media and use any instruments in the worship time. I am too Biblically dogmatic for some. I am often viewed as a dad by those who are younger than I which can be positive in some minds, but other times it prohibits me from being able to connect and attract millennials. I personally get bogged down with administration. I can't be everywhere!	Apr 23, 2012 6:24 AM
5	1. Humor. 2. Practical sermons on how to live a Godly life. 3. A vision for the recent generation to develop relationships. Weaknesses. 1. Too timid to break some traditions of the congregation. 2. Fear of failure.	Apr 21, 2012 2:05 PM
6	Strength: relevant & practical spirituality Weakness: I'm not getting any younger.	Apr 19, 2012 1:01 PM
7	Weakness - our music, need of talented musicians. Ministry of Word is Bible centered but relevant for times.	Apr 19, 2012 9:13 AM
8	Strengths: Conversational teaching/preaching. Honest. Weaknesses: Non-charismatic. Not "slick" or "safe."	Apr 18, 2012 4:07 PM
9	Weakness: simplicity, lack of showmanship, Strengths: sincerity, honesty of heart, Biblical emphasis	Apr 18, 2012 11:39 AM
10	+Bible-based teaching, preaching +Order of worship woven in and around the sermon using multi-media to appeal to different learning styles -Not enough direct access to pastoral staff of average congregant -not a strong youth program	Apr 18, 2012 9:43 AM
11	People are searching for something genuine, substantive, and relational. That is what I try to offer.	Apr 18, 2012 9:01 AM
12	We seek to present the REAL God, through the REALITY of His Word, to REAL people with REAL problems. (We simply share our lives with honesty and the hope that Christ is our only source of help. This opens the door for others to bring their brokenness without fear of judgement. What a joy to see God working this sort of caring community that's not afraid to share the Gospel, but our lives as well.	Apr 18, 2012 8:57 AM
13	We are very involved in the community and a cross-cultural ESL courses taught here at the church.	Apr 18, 2012 8:31 AM
14	Strengths: Opportunity to connect with God, practical seeking to meet people's	Apr 18, 2012 8:19 AM

42. List what you view to be the strengths and weaknesses of your ministry style as it relates to contemporary culture. (continued)		
	needs, relational. Weaknesses: hard to meet needs of different age groups in one service.	
15	Strength--relevant and helpful weakness--too authoritarian--not democratic enough	Apr 18, 2012 7:27 AM
16	Strength: I'm confident I know and understand Biblical truth. Weakness: patience with those who choose to refuse to understand Biblical truth.	Apr 18, 2012 5:30 AM
17	Strenght is individual focus on learning and growing. Weakness is availability, as a part time minister. I work 6 hrs away during the week. Much of ministry must be thru phone or email	Apr 18, 2012 5:26 AM
18	We preach the Bible clearly and practically. We love each other and take care of each other. This is contagious.	Apr 17, 2012 9:21 PM
19	Strengths - personal contact; relational; can have conversations about stuff other than churchy things; like modern music Weaknesses - stuck in an unyielding church	Apr 17, 2012 3:16 PM
20	We expect commitment, not casual drop-in for Sunday morning. That's inspiring to many and intimidating to many.	Apr 17, 2012 2:33 PM
21	The great strength is that totally unchurched people can fully join in and understand what is being done and said. The great weakness is that a general casual atmosphere gives the idea that our relationship to God is a casual thing.	Apr 17, 2012 2:28 PM
22	strength - willing to be honest and vulnerable before others weakness - I don't speak the "sports language" that so many live by: I don't read a sports page or have favorite teams, and I am NOT a big fan of football or streetfighting	Apr 17, 2012 12:35 PM
23	Strengths: Casual dress, humor, blended service Weaknesses: no band, typically pastor lead	Apr 16, 2012 2:26 PM
24	We accept nonchurched people but we exclude traditionalists.	Apr 15, 2012 8:22 PM
25	Use of kjv in our Sunday school limits learning capacity for many including pastor.	Apr 14, 2012 11:04 AM
26	I personally do not like contemporary music worship styles (for the most part - difficult to sing, groupie worship bands, etc). My strength is connecting with the people - focusing their attention on the purpose of worship and directing them upward. I also preach in a more interactive style as opposed to a preaching down style.	Apr 14, 2012 8:52 AM
27	I believe that I have a lot of feeling and transparency to my relationship with God. I believe that I work hard at being able to relate to people having been a pastor for many years and believe that I allow people to be comfortable in the grace that emanates through me in a non-judgmental way.	Apr 13, 2012 5:25 PM
28	Not relevant to current culture. Too quick to judge. Speaking before thinking.	Apr 13, 2012 5:11 PM
29	I preach the entire word whether it offends or not--some people don't like that. I	Apr 13, 2012 4:53 PM

42. List what you view to be the strengths and weaknesses of your ministry style as it relates to contemporary culture. (continued)		
	try to use as much humor as possible to keep people's interest.	
30	We have both blended and contemporary services.	Apr 13, 2012 3:04 PM
31	Strength: Teaching biblical truths in practical and understandable ways, grace vs. legalistic attitude. Weakness: Trying to program for both traditional and contemporary styles.	Apr 13, 2012 1:22 PM
32	Strengths: I seem to connect well with people who have a lot of questions and who don't simply accept what they've learned to be true. I'm able to lead people to discover God's truth in a non-threatening way. Weakness: I'm probably not as authoritative as I could be.	Apr 13, 2012 1:01 PM
33	Expository preaching with practical application	Apr 13, 2012 12:11 PM
34	explained elsewhere, I reject the seeker model and the pastor as CEO, consumer Christianity	Apr 13, 2012 11:04 AM
35	St. - community involvement, I do like people. I try hard to listen. Weak. - I am old. It is easier to continue than change.	Apr 13, 2012 8:57 AM
36	Strength - Opening of the word to make it understandable. Weaknesses - not enough outreach	Apr 13, 2012 8:08 AM
37	Appreciation of contemporary music and use of technological resources	Apr 13, 2012 7:34 AM
38	not really sure yet just starting out in the ministry ask me again in one year	Apr 13, 2012 6:55 AM
39	Strength: I try to be my genuine self to people and my preaching and visitation seem to connect to their needs. Weakness: Need to connect more with younger adults and teens.	Apr 13, 2012 6:48 AM
40	We are a hybrid with some traditional elements. Over the years however we are being pulled more and more toward contemporary models. There is some inherent tension with the shift - but it is inevitable. Personally, I am very eclectic and enjoy various models of worship. We center on Jesus and use various styles to accomplish that. Others are invited to join in with the understanding that one form may not be their "thing" but we ask them to grow in grace and be blessed as others are blessed by that particular form.	Apr 13, 2012 6:44 AM
41	My attitude and understanding of the unchurched is my greatest strength. My "Unsaved" background tempers my message of grace, that becomes attractive.	Apr 13, 2012 6:13 AM
42	Strengths: I love God, the Bible and people, I come from a blue collar family so I can identify with them but I have a Master's Degree so I can identify with white collar families Weaknesses: at 55 I sometimes feel out of touch with those 30 and under	Apr 13, 2012 3:58 AM
43	Strengths - relevant sermons and use of power point; shepherding; involvement with all age groups Weaknesses - traditional hymns/choruses since pianist and worship leader do not know contemporary ones; traditional fellowship events	Apr 12, 2012 8:19 PM
44	We live isolated from "the world" and are more inwardly focused than is healthy	Apr 12, 2012 8:01 PM





42. List what you view to be the strengths and weaknesses of your ministry style as it relates to contemporary culture. (continued)

	and then can't understand why our churches aren't growing. My style is to challenge the church to fulfill it's calling	
45	STRENGTHS - Commitment to one another as a family - Willingness to engage the LOCAL culture (not pop culture) - Honesty and transparency in teaching and leadership - Almost completely volunteer-lead ministry WEAKNESSES - Some bickering about the style of worship (rare, but it happens) - Unavailable ministry opportunities in key areas of local life (singles, seniors, etc...)	Apr 12, 2012 6:16 PM
46	Dynamic personality tends to draw big crowds in our culture. Other pastors are better at using their personality to draw. That said, whether sour grapes or not, I don't want a ministry built around my personality.	Apr 12, 2012 6:05 PM
47	Practical and understandable Does not satisfy all	Apr 12, 2012 3:04 PM
48	My background and personality allow me to connect with people of different ages, and with different socio-economics and ethnic backgrounds.	Apr 12, 2012 1:41 PM
49	Strengths: practical teaching and connection with Holy Spirit. Weakness: too much traditional in service	Apr 12, 2012 12:56 PM
50	stuck in the past at times	Apr 12, 2012 11:26 AM
51	Clear and contemporary communication	Apr 12, 2012 11:10 AM
52	Relevant, practical teaching	Apr 12, 2012 10:21 AM
53	Our missional/incarnational model of ministry is beginning to connect with non-Christian culture but lacks connection to the previously establish Christian culture.	Apr 12, 2012 9:17 AM
54	Not cutting edge, older building and decor	Apr 12, 2012 9:00 AM
55	May not appeal to younger people who were not raised attending a traditional Friends Church.	Apr 12, 2012 8:51 AM
56	Strengths are in the refusal to give in to contemporary culture Weaknesses are in the refusal to give in to contemporary culture It's a paradox	Apr 12, 2012 7:59 AM
57	Strengths : we relate to people where they are, we feel no need to judge them, only to connect them with God. Weaknesses: We can appear to be "soft on sin" and have been accused of such.	Apr 12, 2012 7:54 AM
58	strengths- effective communicatiion of biblical truth weaknesses - poor long range planning	Apr 12, 2012 7:44 AM
59	One on One,Preach from the Bible, Able to counsel ,Security and peace from the world. Age is a problem to get young people to come both with the pastor and members	Apr 12, 2012 5:36 AM
60	I dress very traditionally ... I don't use enough audio visuals	Apr 11, 2012 5:57 PM
61	Strengths - down to earth connectional messages that bring scripture to life in	Apr 11, 2012 1:50 PM

42. List what you view to be the strengths and weaknesses of your ministry style as it relates to contemporary culture. (continued)



	monday thru saturday living. Biblical relevance to daily activity, choices, and outcomes. Weakness - motivating people to service in building the Kingdom of God. Tending to evoke more of an emotional response and not a transformational response especially to music. Motivating real transformational change in the heart and life of people who come (this is more a cultural challenge than a stylistic weakness).	
62	Strength - authenticity and relational Weakness - My personal bias and difficulty in crossing cultural boundaries	Apr 11, 2012 1:21 PM
63	My strength is that it is everyday, the weakness is that it doesn't give enough help to people with an education	Apr 11, 2012 12:01 PM
64	Strengths: relational strong leadership relevant and authentic teaching	Apr 11, 2012 11:41 AM
65	Weaknesses - being able to keep up with the changing times / culture. Being able to relate to the younger as I continue to get older. Strengths - preaching passion which I believe connects with all ages, ability to talk with all ages and feel fairly comfortable	Apr 11, 2012 11:22 AM
66	I think people in any culture are always yearning for real, personal relationships. I use contemporary practices and ministries to get back to the real relationship between two believers. The weakness of my approach is that it is not flashy and doesn't attract as much attention from non-believers as other ministry styles.	Apr 11, 2012 10:53 AM
67	strengths 1)reaches various people in different life circumstances 2) clearly shows Christ as the answer 3) is inclusive of all people, weakness 1) often times pulled in to many directions 2) dealing with people of a wide range of age groups	Apr 11, 2012 10:37 AM
68	--Relevant --on the flip side, might accomodate or perpetuate consumerism	Apr 11, 2012 9:36 AM
69	Not relational enough for contemporary culture. Accepting environment.	Apr 11, 2012 9:27 AM

43. To become a member do your congregants:




		Response Percent	Response Count
Member through birthright membership		0.0%	0
Member through a membership class		15.8%	12
Member after being born again		10.5%	8
Member after being born again and completing membership class		56.6%	43
Other--explain:		17.1%	13
		answered question	76
		skipped question	7

43. To become a member do your congregants: (Open Ended Responses to "Other")		
1	We dont have formal membership, we are all in process and have the ability to voice our opinions. To this point its worked out well, but we havent had anyone trying to sabotage the church.	Apr 24, 2012 7:42 AM
2	I'm not really sure how we do it but we do often membership classes but it's not a requirement for membership--but you must be a Christian.	Apr 19, 2012 1:01 PM
3	Born again and interview with Elders (M&C). Membership classes are encouraged and preferred but not required.	Apr 18, 2012 4:07 PM
4	A confession of faith is necessary. Membership classes are offered but not required.	Apr 18, 2012 9:01 AM
5	we are open to all, then initiate informal classes	Apr 18, 2012 5:26 AM
6	If they've been around long enough, they are either 1) just accepted as a "member" or 2) they are just approved as a member during a business meeting without any requirements.	Apr 17, 2012 3:16 PM
7	Members must be born again and have a meeting with the pastor. We do not have a "membership class."	Apr 16, 2012 2:26 PM
8	Regular attendee	Apr 15, 2012 8:22 PM
9	born again, class, interest ability inventory and interview by overseers	Apr 13, 2012 11:04 AM
10	Ask to join and then have church membership explained to them	Apr 12, 2012 12:56 PM
11	we don't have a formal membership progress at this point	Apr 12, 2012 9:17 AM
12	all are welcome	Apr 12, 2012 7:59 AM
13	We see membership as God-led belonging. A person who has accepted Jesus Christ as Lord and Savior and shows a fruitful life can be a member. We reject the idea that spiritual maturity is a product of learning, spiritual maturity is displayed by absolute obedience.	

44. Does your church periodically schedule revival meetings?

			Response Percent	Response Count
	Yes		21.1%	16
	No		78.9%	60
			answered question	76
			skipped question	7

45. If your church periodically schedules revival meetings, how often are they scheduled?

			Response Percent	Response Count
	Annually		44.4%	8
	Bi-annually		16.7%	3
	Other--explain:		38.9%	7
			answered question	18
			skipped question	65
1	every three years		Apr 26, 2012 7:43 AM	
2	They are not regularly scheduled.		Apr 23, 2012 6:24 AM	
3	as requested/made opportunity		Apr 14, 2012 8:52 AM	
4	we do all -church lenten/spring book or bible studies with sermons and small groups		Apr 13, 2012 11:04 AM	
5	When the Elders & I get convicted.		Apr 13, 2012 8:57 AM	
6	When the Spirit leads us		Apr 13, 2012 3:58 AM	
7	never		Apr 12, 2012 9:17 AM	

46. What methods of evangelism do you use to reach the lost? Name two or three

	Response Count
	74
answered question	74
skipped question	9

46. What methods of evangelism do you use to reach the lost? Name two or three		
1	personal evangelism outreach events Sunday morning	Apr 26, 2012 7:43 AM
2	Build relationships Invite people into service projects with us plant churches	Apr 24, 2012 7:42 AM
3	Personal Invitation. Lifestyle Evangelism.	Apr 23, 2012 6:52 PM
4	Celebrate recovery Do a big Luau outreach once a year with free food and entertainment (airgames, music, and some low-keyed spiritual input), food pantry, VBS, seniors ministry	Apr 23, 2012 6:24 AM
5	1. Movies Ministry. 2. Sports' Ministries. 3. Quaker Cupboard.	Apr 21, 2012 2:05 PM
6	The Alpha Course--very effective Quo Vadis? (a open discussion group)	Apr 19, 2012 1:01 PM
7	special music ministry teaching ministry. Children ministry with VBS	Apr 19, 2012 9:13 AM
8	Relational evangelism... (personal).	Apr 18, 2012 4:07 PM
9	Personal, pulpit,	Apr 18, 2012 11:39 AM
10	community service church planting small groups personal evangelism	Apr 18, 2012 9:43 AM
11	1.It is the work of our people to share the gospel with their loved ones. 2. We periodically give an opportunity in our worship services for people to accept Christ	Apr 18, 2012 9:01 AM
12	Radio Sports Gender and Age Specific Ministries Children and Youth	Apr 18, 2012 8:57 AM
13	ESL courses, concerts here at the church and youth programs.	Apr 18, 2012 8:31 AM
14	personal invitation, community witness.	Apr 18, 2012 8:19 AM
15	Altar response, neighborhood Bible studies,	Apr 18, 2012 7:27 AM
16	One-on-one relational Weekly TV series Annual Weekend Youth Awakening Annual Marriage Encounter weekend Appeals from the pulpit	Apr 18, 2012 5:30 AM
17	Personal examples & host community food pantry, childrens program	Apr 18, 2012 5:26 AM
18	outreach events special services	Apr 17, 2012 9:21 PM
19	Halloweenie Roast - Free hot dogs and candy on halloween on the front lawn. Bonfires, soda, and hayrides through the town. Easter Egg hunt - Just like it sounds, except with a pancake breakfast beforehand.	Apr 17, 2012 3:16 PM
20	friendship and service	Apr 17, 2012 2:33 PM
21	1. Training our people to share their faith. 2. Sponser community events to connect with people. 3. Have a "seeker friendly" Sunday service.	Apr 17, 2012 2:28 PM
22	invitations in services to come forward and accept Christ; I walk people through Dr. Billy Graham's "Steps to Peace with God" on a personal basis	Apr 17, 2012 12:35 PM
23	Lifestyle; church activities	Apr 16, 2012 2:26 PM

46. What methods of evangelism do you use to reach the lost? Name two or three (continued).		
24	Currently...other than weekly services and an occasional community party...none.	Apr 16, 2012 7:21 AM
25	Friendship Love	Apr 15, 2012 8:22 PM
26	Personal relationships, quarterly events	Apr 14, 2012 11:04 AM
27	personal connection altar call neighborhood interaction	Apr 14, 2012 8:52 AM
28	Our sunday morning services are profound and the growth to our church comes from people inviting their friends to these., I am meeting weekly with 20 county ministers praying for a revival in our community.	Apr 13, 2012 5:25 PM
29	Door to Door visitation. Movie ministry, ball teams and summer Leagues. Quaker Cupboard (Monthly food distribution) Mainly: ONE-ON-ONE RELATIONSHIPS	Apr 13, 2012 5:11 PM
30	food pantry and clothes give away. we invite the public to events that the church hosts. personal visitations. monthly cookout or potluck where our people are encouraged to bring visitors----it's always our highest attended service and quite a few visitors have become full-time members.	Apr 13, 2012 4:53 PM
31	Evangelism Explosion, Christian School, Mission projects in the community, prison ministry, youth ministry, small groups.	Apr 13, 2012 3:04 PM
32	Service projects ONE Life - pray, love, serve in relational evangelism	Apr 13, 2012 1:22 PM
33	We primarily emphasize personal relationships.	Apr 13, 2012 1:01 PM
34	Serving the community helping meet people needs, large outreach events with entertainment and gospel hand in hand	Apr 13, 2012 12:11 PM
35	events, ministry to poor (feeding, jobs) and friendship evangelism	Apr 13, 2012 11:04 AM
36	Revival services, Personnel contact,	Apr 13, 2012 8:57 AM
37	Food pantry outreach Nursing Home outreach Special event outreach	Apr 13, 2012 8:08 AM
38	Primarily relational evangelism, but also servant evangelism	Apr 13, 2012 7:34 AM
39	community outreach some time's we walk the street's and knock on door's	Apr 13, 2012 6:55 AM
40	Networking with the lost people you know or come in contact with and some door to door handing out tracts.	Apr 13, 2012 6:48 AM
41	Invitation, Carnivals, Special Events	Apr 13, 2012 6:44 AM
42	preach the word	Apr 13, 2012 6:35 AM
43	Outreach to Senior Citizens Food Pantry Servant evangelism Seeker services Sat night	Apr 13, 2012 6:13 AM
44	Personal witnessing, inviting them to church	Apr 13, 2012 3:58 AM

46. What methods of evangelism do you use to reach the lost? Name two or three (continued)		
45	weekly youth group meetings (Sat. nights) bi-weekly children's meetings (Friday nights) "Each One Reach One" campaigns	Apr 12, 2012 8:19 PM
46	Serving, developing relationships with those not-yet-saved, love, preach the gospel message regularly from pulpit	Apr 12, 2012 8:01 PM
47	The main evangelism tool we employ is teaching those who attend to tell their story to those they know who are lost and encourage them to invite them to our fellowship 1-minute radio "sermons" One-touch outreach events (low spiritual emphasis - high needs-based emphasis) Ministries which target specific affinities or people groups	Apr 12, 2012 6:16 PM
48	Hooks in worship/response to message, community involvement/act of kinds & service, children and youth ministry, one on one	Apr 12, 2012 6:05 PM
49	Tracts and food pantry	Apr 12, 2012 3:04 PM
50	Evangelistic bible studies, invitational (event) evangelism.	Apr 12, 2012 1:41 PM
51	Friendship, revival,	Apr 12, 2012 12:56 PM
52	sports,community groups	Apr 12, 2012 11:26 AM
53	Personal work and invitation Social Community help that results in church attendance	Apr 12, 2012 11:10 AM
54	Personal Lifestyle; Sunday Services, Community Service	Apr 12, 2012 10:21 AM
55	Personal Testimonies Special Events	Apr 12, 2012 9:48 AM
56	block parties, intentional relationship building	Apr 12, 2012 9:17 AM
57	Personal, VBS, door hangers, movies	Apr 12, 2012 9:00 AM
58	Personal Evangelism (we call them "fishing holes" or "intersections")	Apr 12, 2012 8:09 AM
59	1.volunteers at the local mission 2.Visiting new people in the area	Apr 12, 2012 7:59 AM
60	Missional Coffee Shop. Personal Evangelism. Community Outreaches.	Apr 12, 2012 7:54 AM
61	personal relational evangelism from all members to the people who intersect their lives, evagelism from gospel presentations in church services and activites	Apr 12, 2012 7:44 AM
62	Holiday events (christmas, easter, halloween-alternative), concerts, special speakers	Apr 12, 2012 7:42 AM
63	Mailings,free dinners at Church, One on one	Apr 12, 2012 5:36 AM
64	Evangelism explosion and sharing your faith with ou fear	Apr 11, 2012 5:57 PM
65	Community Care Network - benevolent ministry AWANA - for children Youth - outreach Personal relationship building - small groups, personal outreach, mentoring	Apr 11, 2012 1:50 PM

46. What methods of evangelism do you use to reach the lost? Name two or three (continued)		
66	Personal, event oriented and long term relationship building	Apr 11, 2012 1:21 PM
67	Preach/teaching, also community involvement	Apr 11, 2012 12:01 PM
68	Sports and rec service/friendship evangelism	Apr 11, 2012 11:41 AM
69	friendship evangelism - the day to day connection with the lost memorization of scripture - most important because it Gods Word that changes us from the inside out	Apr 11, 2012 11:22 AM
70	We train our people and send them out into their communities.	Apr 11, 2012 11:15 AM
71	Free meals at the church, Christmas plays or cantatas, participation in community events--such as parades	Apr 11, 2012 10:53 AM
72	1) community outreach, youth and recovery programs 2) personal evangelism 3)mailings and door hangers	Apr 11, 2012 10:37 AM
73	--church has left the building --soup kitchen --VBS --invite friends for Easter	Apr 11, 2012 9:36 AM
74	Evangelism Explosion - Personal Media - Newspaper, Radio, Web Events	Apr 11, 2012 9:27 AM

47. What methods do you currently use to disciple new believers? Name two or three.		
		Response Count
		74
answered question		74
skipped question		9

47. What methods do you currently use to disciple new believers? Name two or three.		
1	Sunday school Sunday and Wednesday evening study	Apr 26, 2012 7:43 AM
2	our house churches are always discipling through our gathering time, through service, through projects, through giving.	Apr 24, 2012 7:42 AM
3	Small Groups. Serving. Personal Responsibility.	Apr 23, 2012 6:52 PM
4	We offer a discipleship class about every year that runs with a membership class.	Apr 23, 2012 6:24 AM
5	1. Ore on one. 2. Christian Education classes and studies.	Apr 21, 2012 2:05 PM
6	Bible study Experiencing God course S.H.A.P.E. class (discovering spiritual gifts & ministry) I want to begin small groups.	Apr 19, 2012 1:01 PM
7	Personal ministry as needed.	Apr 19, 2012 9:13 AM
8	Small Group context. One-on-one with pastor.	Apr 18, 2012 4:07 PM
9	mostly one on one, occasional use class environment.	Apr 18, 2012 11:39 AM
10	Foundations class Spiritual gifts class Leadership (discipleship) groups	Apr 18, 2012 9:43 AM
11	1. A variety of classes offered by our church. 2. Small group ministry. 3. Sunday School.	Apr 18, 2012 9:01 AM
12	Navigators Discipleship Class	Apr 18, 2012 8:57 AM
13	Sunday school, women;s Bible study and a youth group.	Apr 18, 2012 8:31 AM
14	Bible Study and personal counseling	Apr 18, 2012 8:19 AM
15	Small group and CR as well as places to serve	Apr 18, 2012 7:27 AM
16	One-on-One Discipleship (a ten week course) We emphatically urge persons to discover their spiritual gifts and then seek to "plug-in"	Apr 18, 2012 5:30 AM
17	individual contact and discussion	Apr 18, 2012 5:26 AM
18	Sunday school small groups	Apr 17, 2012 9:21 PM
19	none	Apr 17, 2012 3:16 PM
20	personal discipleship, classes/teaching, coaching	Apr 17, 2012 2:33 PM
21	We have a network of LIFE Groups (home cell groups) that is the way we disciple believers of every level.	Apr 17, 2012 2:28 PM
22	Bill Bright's "5 Steps to Christian Growth" Small Group involvement Leadership development: Maxwell materials and personal	Apr 17, 2012 12:35 PM
23	Sunday School; home group	Apr 16, 2012 2:26 PM
24	Small-groups...though ineffectively.	Apr 16, 2012 7:21 AM



47. What methods do you currently use to disciple new believers? Name two or three. (continued)		
25	Verbal commitments Involvement-within reason	Apr 15, 2012 8:22 PM
26	Building of relationships is the start	Apr 14, 2012 11:04 AM
27	personal mentoring bible study	Apr 14, 2012 8:52 AM
28	1. I prepare all of my sermons in full type and make them available.2. My sermons are biblically based and I am preaching presently thorough the gospel of Mark preparing at least a 20 page commentary for each sermon which is a chapter per week. On Sunday Evenings I am using video series on Christian doctrine, presently one from Chuck Missler on Agape Love which ties in iwth the idea of holiness . On Wednesday we're doing a series on the Miracles of Christ by Focus on the family in conjunction with Zondervan. We have a serious prayer chain ministry and a strong prayer meeting group	Apr 13, 2012 5:25 PM
29	Bible studies	Apr 13, 2012 5:11 PM
30	bible study classes on wednesday nights. one on ones.	Apr 13, 2012 4:53 PM
31	Small groups, Adult Bible Fellowship Classes, Wednesday evening classes, Celebrate REcovery.	Apr 13, 2012 3:04 PM
32	One on One Discipleship Small groups	Apr 13, 2012 1:22 PM
33	Small groups, mentoring, service, sermons and worship through song.	Apr 13, 2012 1:01 PM
34	one on one relationship building	Apr 13, 2012 12:11 PM
35	accountability groups, spiritual direction and Sunday School for all	Apr 13, 2012 11:04 AM
36	one on one work by pastor and Elders.	Apr 13, 2012 8:57 AM
37	small group	Apr 13, 2012 8:08 AM
38	In all honesty, nothing that we do that is classified as discipleship do I feel actually disciples anyone. We are currently seeking new strategies and methods for doing this since traditional methods have not produced true disicples	Apr 13, 2012 7:34 AM
39	sunday school ,small groups	Apr 13, 2012 6:55 AM
40	A discipleship class and personal mentoring.	Apr 13, 2012 6:48 AM
41	Small Groups, Men's Breakfasts	Apr 13, 2012 6:44 AM
42	dicipling class	Apr 13, 2012 6:35 AM
43	One on one Small groups	Apr 13, 2012 6:13 AM
44	Teaching classes, Sermons	Apr 13, 2012 3:58 AM
45	youth and children's meetings - discuss relevant topics with Scriptural emphasis; Wed. a.m. Bible study	Apr 12, 2012 8:19 PM
46	Lacking in formal plans in this area, but do try to meet with new believers and get	Apr 12, 2012 8:01 PM

47. What methods do you currently use to disciple new believers? Name two or three. (continued)		
	them connected to the body	
47	C-Groups (community/small groups which emphasize prayer, study, fellowship and mission) Adult/teen/children education (a variety of classes from Bible studies to life-application) An adaptation of Saddleback's "Discipleship Diamond" (it actually looks nothing like the original any more, but it was the foundation for us to help people grow in their faith)	Apr 12, 2012 6:16 PM
48	one on one meetings, small group,	Apr 12, 2012 6:05 PM
49	New believers teachings and new believers Bibles	Apr 12, 2012 3:04 PM
50	Personal (one on one) Bible study. group bible studies.	Apr 12, 2012 1:41 PM
51	Bible study in small fellowship	Apr 12, 2012 12:56 PM
52	CLASS,MENTOR	Apr 12, 2012 11:26 AM
53	Intentional processes based mostly upon Campus Crusade Models. Mentoring, Modeling	Apr 12, 2012 11:10 AM
54	Small Groups	Apr 12, 2012 10:21 AM
55	Bible Classes Believers Services	Apr 12, 2012 9:48 AM
56	small groups	Apr 12, 2012 9:17 AM
57	SS, Life Groups, Men's and Women's groups	Apr 12, 2012 9:00 AM
58	Bible Studies Weekly Wednesday Night Activities Sunday School	Apr 12, 2012 8:09 AM
59	Sunday School for children	Apr 12, 2012 7:59 AM
60	One on one accountability groups.	Apr 12, 2012 7:54 AM
61	Beth Moore bible studies, pastor led bible studies, mens and womens prayer and study groups	Apr 12, 2012 7:44 AM
62	membership class, bible studies, recovered	Apr 12, 2012 7:42 AM
63	Reading from John to begin, then discuss what has been read and explain things that are not clear, explain that as a christian we will get our rewards in heaven	Apr 12, 2012 5:36 AM
64	Daily discipleship ministry and small group approach	Apr 11, 2012 5:57 PM
65	Bible Studies Life Groups Service Projects Mission Trips Sunday School	Apr 11, 2012 1:50 PM
66	small groups, adult bible fellowships	Apr 11, 2012 1:21 PM
67	One on one teaching, and small groupps	Apr 11, 2012 12:01 PM
68	one on one discipleship small groups	Apr 11, 2012 11:41 AM
69	One one, classes, training of disciplers	Apr 11, 2012 11:22 AM





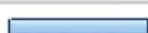



47. What methods do you currently use to disciple new believers? Name two or three. (continued)

70	Expository preaching, small groups, Adult Bible Fellowships, various other training programs on a rotating basis.	Apr 11, 2012 11:15 AM
71	Sunday school class, sermons, youth group meetings	Apr 11, 2012 10:53 AM
72	sunday school, bible study, recovery meetings	Apr 11, 2012 10:37 AM
73	--Community groups --Life University --Roots men's ministry --Serving	Apr 11, 2012 9:36 AM
74	Mostly Small Groups	Apr 11, 2012 9:27 AM









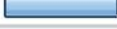







48. Does your church currently have a small group ministry?

		Response Percent	Response Count
	Yes		80.0%
	No		20.0%
answered question			75
skipped question			8

49. If your church currently runs small a group ministry, what is the purpose of the ministry?

		Response Percent	Response Count
	discipleship		38.3%
	evangelism/outreach		1.7%
	affinity		3.3%
	prayer		5.0%
	Bible study		26.7%
	discussion		6.7%
	support/recovery		5.0%
	other		13.3%
answered question			60
skipped question			23

50. What strategies are you using to grow your church numerically? (please check all that apply)

			Response Percent	Response Count
	advertising		28.0%	21
	radio ads		8.0%	6
	tv ads		1.3%	1
	newspaper ads		24.0%	18
	church newsletter		29.3%	22
	billboard		10.7%	8
member	Door to Door Canvasing		10.7%	8
	pastoral visits to new contacts		44.0%	33
	phone ministry		21.3%	16
	follow up 1st time guests		58.0%	51
	mass calling in your community		1.3%	1
	email		26.7%	20
	social media – facebook, twitter, myspace, foursquare, other		57.3%	43
	mass mailing		13.3%	10
	radio or tv program		6.7%	5
	Other--explain:		41.3%	31
			answered question	75
			skipped question	8

50. What strategies are you using to grow your church numerically? (open ended responses to "other")		
1	through relationships- people sharing their faith in Christ both personally and in the community.	Apr 26, 2012 7:43 AM
2	Talk to people we know. Pray for people we want.	Apr 24, 2012 7:42 AM
3	Quaker cupboard, movie and sports' ministries.	Apr 21, 2012 2:05 PM
4	The Alpha Course works wonders.	Apr 19, 2012 1:01 PM
5	Community ministry.	Apr 18, 2012 4:07 PM
6	Prayer, encouraging others to pray, reach-out, and make disciples.	Apr 18, 2012 11:39 AM
7	personal invitation and followup	Apr 18, 2012 8:19 AM
8	best is word of mouth	Apr 18, 2012 7:27 AM
9	Unique Prayer Meeting convened each Sunday Evening, exclusively to pray for lost persons	Apr 18, 2012 5:30 AM
10	Community food pantry, serving on average 200 families per month	Apr 18, 2012 5:26 AM
11	Word of mouth	Apr 17, 2012 9:21 PM
12	word of mouth, personal networking	Apr 17, 2012 2:33 PM
13	friendship, web of influence	Apr 17, 2012 12:35 PM
14	Lifestyle evangelism.	Apr 16, 2012 2:26 PM
15	Befriending people	Apr 15, 2012 8:22 PM
16	Beyond our reputation in community, not much	Apr 13, 2012 5:11 PM
17	as often as i can, my wife and i take 1st time visitors for lunch following the morning service.	Apr 13, 2012 4:53 PM
18	Personal relationships	Apr 13, 2012 1:01 PM
19	internet, facebook, our website	Apr 13, 2012 11:04 AM
20	word of mouth & strong welcoming attitude through out the congregation. Invitations to neighbors.	Apr 13, 2012 8:57 AM
21	Our focus is spiritual growth as it is my opinion that there is not strong enough spiritual leadership to build upon currently. While we use some of these things listed above, growing numerically is in no way why we do them	Apr 13, 2012 7:34 AM
22	Networking with people you know or have contact with, sharing your story and inviting them to church.	Apr 13, 2012 6:48 AM
23	weekly youth meetings (Sat. nights) bi-weekly children's meetings (Fri. nights)	Apr 12, 2012 8:19 PM
24	Website	Apr 12, 2012 8:01 PM

50. What strategies are you using to grow your church numerically? (open ended responses to "other", continued)

25	Our main effort is through encouraging people to tell their faith stories to those who don't know Christ.	Apr 12, 2012 6:16 PM
26	Community involvement (Scouting, Food Kitchen, Clothing Ministry) have all been effect, but one or one invitations have been most effective	Apr 12, 2012 6:05 PM
27	encouraging members/attenders to invile	Apr 12, 2012 7:44 AM
28	Website	Apr 11, 2012 1:50 PM
29	website Personal relationships	Apr 11, 2012 11:41 AM
30	sovereign grace	Apr 11, 2012 11:15 AM
31	community outreach through recovery and youth programs	Apr 11, 2012 10:37 AM

51. Your Name (optional)

		Response Count
		46
answered question		46
skipped question		37

51. Your Name (optional)		
1	Danae Stewart	Apr 24, 2012 7:42 AM
2	Bruce Bell	Apr 23, 2012 6:24 AM
3	Steve Kozimor Phoenix Friends Church	Apr 19, 2012 1:01 PM
4	John Downs	Apr 19, 2012 9:13 AM
5	Ken Feliciano Friends Chapel Spring Valley, CA (God bless you in your efforts!)	Apr 18, 2012 11:39 AM
6	Jeff Jernigan	Apr 18, 2012 9:43 AM
7	Jeff Nagell, Booker friends Church Booker Texas	Apr 18, 2012 8:31 AM
8	John P. Ryser	Apr 18, 2012 7:27 AM
9	Terry E. Knighten	Apr 18, 2012 5:30 AM
10	Mike Elder	Apr 18, 2012 5:26 AM
11	Troy Wong www.gatewayfriends.org	Apr 17, 2012 9:21 PM
12	Eric Linville Ramona Friends Church	Apr 17, 2012 3:16 PM
13	Joe Ginder	Apr 17, 2012 2:33 PM
14	Bob Webster	Apr 17, 2012 2:28 PM
15	Stephen R. Savage	Apr 17, 2012 12:35 PM
16	Pastor Matthew Sandlin Bellefontaine Ohio First Friends Church	Apr 15, 2012 8:22 PM
17	Rob Santel Springdale Friends Church McLouth, KS	Apr 14, 2012 11:04 AM
18	Robyn Burns robynburns@att.net	Apr 14, 2012 8:52 AM
19	james brantingham	Apr 13, 2012 5:25 PM
20	Pastor Doug Burch, Ypsilanti EFC	Apr 13, 2012 5:11 PM
21	dennis seaver	Apr 13, 2012 4:53 PM
22	Wayne Ickes	Apr 13, 2012 3:04 PM
23	Stan Hinshaw	Apr 13, 2012 1:22 PM
24	rick sams	Apr 13, 2012 11:04 AM
25	Kenneth Smith	Apr 13, 2012 8:57 AM
26	Vance Weeks	Apr 13, 2012 7:34 AM
27	donald I owens BAYSHORE FRIENDS	Apr 13, 2012 6:55 AM

51. Your Name (optional)		
28	Pastor Bob Sander, by John Hess, clerk	Apr 13, 2012 6:35 AM
29	Dan Biernacki danieljbiern@juno.com	Apr 13, 2012 3:58 AM
30	Tom Showalter	Apr 12, 2012 8:01 PM
31	Mark Winner Note: On the question about scriptural inspiration/inerrancy I answered "no" because I believe it is inspired only.	Apr 12, 2012 6:16 PM
32	Brian Cowan	Apr 12, 2012 1:41 PM
33	Patricia Edwards-Konic	Apr 12, 2012 12:56 PM
34	Larry Kinser	Apr 12, 2012 11:10 AM
35	Michael Beath	Apr 12, 2012 9:48 AM
36	Adam Monaghan	Apr 12, 2012 9:17 AM
37	Gabriel Hancock	Apr 12, 2012 8:09 AM
38	David Davenport	Apr 12, 2012 7:54 AM
39	David Crisp Rose Hill Friends (www.rhfc.org)	Apr 12, 2012 7:44 AM
40	Ed Dodson	Apr 12, 2012 5:36 AM
41	Dan Cale	Apr 11, 2012 1:50 PM
42	William F. Lawson	Apr 11, 2012 12:01 PM
43	Dennis Peters	Apr 11, 2012 11:22 AM
44	Michael Barnes	Apr 11, 2012 10:37 AM
45	Paul Hoffman	Apr 11, 2012 9:24 AM
46	Thomas Crawford	Apr 11, 2012 9:15 AM

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VITA

Thomas Crawford

Ministry Objective	To be involved in a church that is doing things with great excellence to further the Kingdom of God. To be in a relevant ministry situation that maximizes my gifts and calling. To lead a team of the highest caliber. What drives me in ministry is the opportunity to help others become quality contributors in ministry roles. To lead and see others come to Christ, seeing others use their gifts in ministry, and watching people become worshipers of God through their personal worship times and through lifestyles of worship.		
Ministry Experience	7/1984	Morningside Church	Port Saint Lucie, FL
	Senior Pastor		
	<ul style="list-style-type: none"> Lead a 1750 member church, 350 student day school, 120 student preschool Manage a Pastoral and Administrative staff which includes: Senior Associate Pastor, Worship Leader, Children's Ministry Pastor, Youth Pastor, Assimilation Pastor, Sports Ministry Pastor, Facilities Director, Business Manager, Upper School Principal, Lower School Principal, Preschool Director and over 70 support staff. Work directly with Board of Elders in casting Ministry Vision and raising funds for capital expansion Preach all weekend services Arrange guest speakers, concerts and musical guests. 		
	7/1979 – 6/1984	Orange Road Friends Church	Westerville, OH
	Senior Pastor		
	<ul style="list-style-type: none"> Preached two Sunday Services and one Wednesday service. Responsible for leading youth and music groups. Provided leadership and vision to the Administrative Board. 		
	7/1974 – 6/1977	Finley United Methodist Church	Steubenville, OH
	Associate Pastor		
	<ul style="list-style-type: none"> Supervised the Youth Ministry. Hospital Visitations. Prepared Adult Choir for weekly worship and special programs. Preached when needed. Weekly attendance averaged 550 		

	7/1973 – 6/1974	Lockwood United Methodist Church	Akron, OH
	Youth Pastor and Specialized Music		
	<ul style="list-style-type: none"> ▪ Junior and Senior High Youth Ministry ▪ College age vocal and instrumental ensemble. 		
Education	2012	Liberty Theological Seminary	Lynchburg, Va.
	Doctor of Ministry		
	1979	Asbury Theological Seminary	Wilmore, KY
	Master of Divinity		
	1974	Malone College	Canton, OH
	Bachelor of Arts - Liberal Arts		
	1979-1983	Trinity Lutheran Seminary	Columbus, OH
	Church Growth and Discipleship		
	Completed 24 hours of study toward a Master of Sacred Theology. This was for my personal edification.		
	1984-1985	Fuller Theological Seminary	Pasadena, Ca.
	Church Growth I & II		
	Taught by C. Peter Wagner, these courses were six credit hours each. Audited for continuing education.		
Interests	My interests include water skiing, boating, basketball, golf, and travel. I also play piano, organ, and other instruments. I love to do these things when they include my family.		
Keyword Summary	The keyword for me is experience. I've had exposure to many walks of life and I have been successful and fulfilled in each of the areas God has allowed me to experience. The last twenty-eight years I have concentrated on building a large ministry to impact a city for Christ. Over the years strong leaders have been trained, layers of ministry have been built and the church has grown numerically and spiritually.		

Conferences and
Seminars

The Purpose Driven Church Conference – Rick Warren
Attended at Saddleback and Liberty University. I received a continuing
education credit at the Super Conference.

John Maxwell Conferences: Church Growth, Leadership Levels, Staff
Development, Developing Lay Leaders

Dale Galloway – Small Group Seminar

Staff Three Day Encounter – With Dr. Charles Stanley and Staff I arranged
this exclusively for the Morningside Pastors and Support Staff