

LIBERTY UNIVERSITY SCHOOL OF DIVINITY

**CREATING MORE DISCIPLESHIP AT MOUNT OLIVET BAPTIST CHURCH
THROUGH THE BROTHERHOOD MINISTRY**

A Thesis Project Submitted to
the Faculty of Liberty University School of Divinity
in Candidacy for the Degree of
Doctor of Ministry

By

Kevin ML Jefferson

Lynchburg, Virginia

July 16, 2020

Copyright © 2020 by Kevin ML Jefferson
All Rights Reserved

Liberty University School of Divinity

Thesis Project Approval Sheet

Dr. Philip Adam McClendon, Dean
Mentor Name & Title

Dr. Jacob Harris, Pastor
Reader Name & Title

Contents

Chapter 1: Introduction	1
Ministry Context	1
Statement of Problem	7
Purpose Statement	8
Assumptions	9
Definitions	10
Limitations	11
Delimitations	12
Thesis Statement	12
Chapter 2: Conceptual Framework	14
Literature Review	14
Theoretical Foundations	28
Theological Foundations	35
Chapter 3: Methodology	45
3.1 Introduction	45
3.2 Research Philosophy	46
3.2.1 Saunders Research Onion	48
3.2.2 Positivist Approach	49
3.2.3 Interpretative Approach	50
3.2.4 Critical Approach	51
3.2.5 Justification for the Chosen Research Paradigm	51
3.3 Research Design	52
3.4 Approach to Research	55
3.4.1 Quantitative Approach	57
3.4.2 Qualitative Approaches	58
Table 1: Overview of Qualitative and Quantitative Approaches	58
3.5 Research Strategy	59
3.5.1 Study Area	60
3.6 Data Collection Method	61
3.6.1 Types of Primary Source	61
3.6.1.1 Observations	61
3.6.2 Surveys	62
3.6.2.1 Online Question Survey	62
3.6.2.2 Question Survey Procedures	63
3.6.2.3 Question Survey Development	65
3.6.3 Qualitative Data Collection	65
3.6.4 Qualitative Case Study	65

3.6.5 Individuals to Tell Their Story and Experiences	66
3.7 Role of the Researcher	67
3.8 Ethical Considerations	68
3.9 Data Analysis	70
3.10 Summary of the Chapter	70
Chapter 4: Results.....	72
4.0: Introduction.....	72
4.1: Commitment Level	72
4.2: Duration in the Brotherhood Ministry	74
4.3: Number of Training Sessions Attended by the Participants to Teach Them How to Share the Gospel	76
4.4: The Number Times the Brotherhood Members Personally Read, Study, Listen to, or Otherwise Engage With the Bible Outside the Church Activities	78
4.5: The Period Spent During Each Session by The Participants to Read, Study, and Reflect on the Bible	79
4.6: Difficulty in Finding Time to Read the Bible and Pray on a Regular Disciplined Basis	81
4.7: Opinion on the Importance for Every Christian to Read or Study the Bible.....	82
4.8: Level of Encouragement by Seeing Evidence of God Working in the Lives of Other People Around the Brother Members	83
4.9: Frequency of Weekly Meetings with Other Christians	85
4.10: Frequency of Sharing and Relating Each Week in a Close Way With a Small Group of Christians for Mutual Encouragement, Up-Building, and Support	86
4.11: The Successful of the Church in Helping Individuals Become Transformed	87
4.12: Disciplining of New Christians.....	89
4.13: The Extents to Which Teaching and Sermons at the Church Have Helped Those Who Participated in the Online Survey to Grow and Mature as a Christian	90
4.14: The Extent the Respondents Spend Some Time Reflecting on or Thinking About What the Preacher Said After Most Church Services	91
4.15: Extent of Prayer Each Week for the Conversion of at Least One Non-Christian	93
4.16: The Extent the Respondents Have Tried to Build Friendship and Reach Out to at Least One Non-Christian Person Over the Last Month	94
4.17: The Extent the Respondents Have Been Able to Share Their Faith with a Non-Christian in Some Way Over the Past Month	95
4.18: The Extent the Respondents Show Their Christian Commitment Through My Words, Attitudes, and Actions to Those They Live and Work with	97
4.19: The Extent the Respondents Have Helped to Influence, Encourage, Disciple, Mentor, or Train at Least One Other Person to Follow Jesus More Fully	98
4.20: Necessity to Share the Gospel	99
4.21: Other Findings	101
Chapter 5: Conclusion.....	104
Introduction.....	104
Evaluation of the Project.....	104
Principles Learned	105
Applications to Other Ministry Contexts	110

Churches Should and Can Make a Difference in Communities	110
Establish Frameworks For What Are of Value	112
Lesson Learned From the Project	114
Conclusion	116
Bibliography	119

Chapter 1

Introduction

According to the Organizational Leadership Assessment (OLA) Group in 2014, an organization's style of leadership determines the health of the organization. The OLA group states, "That an organization with a strong power level provides authentic and shared leadership, empowers workers and develops a community of people who work effectively together to fulfill the organization's mission."¹ In a survey conducted in 2013 by the Barna Group, it concluded, "That more than eight in ten (82%) Christian adults believe the United States is facing a crisis of leadership because there aren't enough leaders."² This finding raises awareness for local congregations, and Mount Olivet Baptist Church in Petersburg Virginia, concerning this leadership crisis.

Ministry Context

Before getting into the specific ministry context of the project, a brief history of the church known as Mount Olivet Baptist Church in Petersburg, Virginia. Mount Olivet held its first service in 1900 in an old tool shack located across from the Appomattox River. The material used to provide energy to the church was potbelly, coal-burning stoves, and kerosene lamps. There were no records available that would state how many original members there were to start the church. However, as time passed, there were records indicating numerous location changes to

¹ "Main Concepts of the Ola," ServantLeader Performance, accessed April 8, 2019, <https://www.servantleaderperformance.com/>.

² David Kinnaman, "Christians On Leadership, Calling and Career," Barna, June 3, 2013, <https://www.barna.com/research/christians-on-leadership-calling-and-career/>.

accommodate the growth in membership. Records provided the locations of the old tool shack, High Street, the former Gill Street (which is now Farmer Street), Market and Halifax Street, and its current location, Augusta Avenue which spans about forty-one acres.

The leadership of Mount Olivet, which the church refers to the “Under-Shepherds”, have included the Reverend T.M. Bowman, Reverend A.B. Callis, Reverend Jones, Reverend E.E. Hicks, Reverend Dr. L.C. Johnson, Reverend C.R. Tarrance (Interim twice), Reverend Melvin D. Cutler, and currently, Reverend Dr. Wesley Keith McLaughlin. One note to mention is that the Reverend Dr. Wesley Keith McLaughlin has been the senior pastor at the church for thirty-four years and is responsible for numerous reverends birthed through the ministry in this church.

Reverend Dr. McLaughlin had a vision to grow the church in membership, and with that growth in March 1997, the pastor and the Mount Olivet family marched from the old church on Halifax and Market Street to the new church site located on Augusta Avenue for a ground-breaking ceremony. Sixteen months later on Saturday, July 18, 1998, the Mount Olivet Baptist Church members marched to their new sanctuary located on Augusta Avenue. According to some who participated in the march, there were babies in strollers, limousines, motorcycles, bicycles built for two, and even a police escort to the new location.

Worship services in the new sanctuary began on Sunday, July 19, 1998. A Jubilee/ Pre-dedication was held on Sunday, August 2, 1998. The “Enlargement of Our Territory” motto brought an enormous increase in attendance meriting increase in officers, staff, associates, and the amenities associated. The amenities included, the new Mount Olivet Baptist Church sanctuary with a seating capacity of 2200, closed-circuit televisions, large projection screens, state-of-the-art kitchen, 150 seat choir loft with rehearsal suite, classrooms, offices, a conference room, and studio-ready media control booth to facilitate live worship enhancement, outreach,

and broadcasting. The School of the Prophets for biblical instruction education and Olivet Christian Academy(OCA) afforded additional avenues of education and opportunities. OCA - Daycare Center, Elementary Education, Lazarus Institute of Learning, Heroes, and Young Entrepreneurs Club represent some of the organizations extended affiliates. Mount Olivet Baptist Church has over forty-four ministries. The mission of the Mount Olivet Baptist Church is to glorify God, to know Christ, to make Christ known through nurturing the body and ministering to the needs of its members and evangelizing the lost through local and global missions. The current motto of the church is, “Doing It God’s Way”. Services are held each Sunday at 7:30am 10:00am. The services are usually preached by the senior or assistant pastor and on occasion by one of the other associate reverends within the church. Each service is led by a worship leader who directs the flow of the service until the pastor is ready to preach. It is customary that when the ministers come into the sanctuary at the beginning of the services, the congregation stands in recognition. The worship leader then begins to greet the congregation and welcome God’s presence into the sanctuary. This entrance is followed by an invocation prayer and two songs by the choir. Then the worship leader comes back up to praise and worship God, then comes the welcoming of first-time guests and returning guests. The worship leader then directs everyone in the congregation to worship with one another with a friendly hug or handshake while the minister of music and choir is singing the song “Doing It God’s Way”. After the welcoming and everyone has returned back to one’s seat, the church announcements are provided by the media ministry followed by giving of tithes and offering. After the tithes and offering, one of the deacons would pray over the tithes which is then followed by a sermonic selection. Next is the sermon delivered by the pastor, then the call to Christian discipline and the closing prayer. Mount Olivet celebrates the Lord Supper (Holy Communion) the second Sunday of each month,

and it is celebrated in both services. Other anniversaries celebrated at the Mount includes yearly church anniversary, Easter; Thanksgiving; Christmas; New Year Eve; New Year Day; Mother's/Father's Day; and Pastor's/Assistant Pastor's anniversary day.

The Mount provides Christian Education that is designed to assist in the spiritual growth of individuals. The goal of the Christian Education is to provide a foundation for all individuals to learn and understand the Word of God. Some of the weekly educational opportunities are Sunday school, Children church; Intercessory prayer; Bible study; Financial Peace University; and Youth Thursday night thunder Bible study. Bible study classes are on Wednesday noon until 1pm and Thursday evening from 7pm-8:30pm. For new members, the Mount offers general orientation class and baptismal classes. There are five Discipleship classes offered at Mount Olivet. The classes are: School of Prophets, Spiritual Maturity, Prophetic Ministry, Spiritual Gifts, and Contagious Christian. The main two classes currently offered are the Spiritual Maturity and the School of Prophets class which are taught by senior Pastor McLaughlin on Saturday mornings at 8am-10am and 10:30-1pm.

Mount Olivet believes in worshipping God in whatever present state one is in. Come as one please and praise God as one pleases. Each individual has the autonomy to express oneself when worshipping God. The Mount is a church where there is a lot of shouting, raising of hands, touching your neighbors in agreement, clapping hands, jumping around, and singing during the worship. The minister of music and the mass choir knows how to perform great songs in celebration of God.

The church racial make-up of the congregation is not culturally diverse being that 99% of the congregation is African American. There is no racial segregation at the Mount, and the lack of other cultures may be contributed to the city's population and race origin. "According to the

United States Census Bureau, the population in Petersburg, Virginia as of July 1, 2018 was 31,567. Blacks or African American makes up 77.7% of the population while whites make up 17.9% of the population.”³ The Mount has an open-door policy to all cultures and religions.

As stated earlier, the Mount has over forty-four ministries that are vital to the church. The researcher will not list all the ministry but will touch on a few that are used each Sunday for service. The Altar Ministry provides front-line ministry support and order for the pulpit area during all services as well as assists with testimonies, praise reports, and any other issues during the altar experience while interceding throughout the service and during the altar call. The Audio Ministry ensures that audio and sound equipment are sufficiently maintained and operable during the worship service while enhancing and supporting all recording and outreach services used in sharing the gospel message. The Deacons and Deaconess Ministry assists the Pastor in special duties and assignments pertaining to the care and growth of the church body while providing help in planning, coordinating, and evaluating the work of the church as it relates to pastoral care and shepherding. This ministry also serves the church body through the service of communion both in and outside of church as well as assists in the baptism of new candidates, performs acts of visitation, and other duties as needed. The Fellowshiping & Friends Ministry provides mentoring to new members about the availability of the various ministries in the church. The Music Ministry leads the church body in choral singing and instrumental worship as well as plan and organize music for worship services. Other visible ministries that can be seen on each Sunday are: The Usher Ministry, The Welcome Ministry, The Warrior Ministry(Security), The Video/Medial Ministry, The Transportation Ministry, Sign Language Ministry, and The Pastor’s Aide Ministry.

³ “Quick Facts,” United States Census Bureau, accessed April 8, 2019, <https://www.census.gov/>.

The government church model at Mount Olivet Baptist Church is that of a Congregational Led Church model type. The church was founded over 117 years ago in Petersburg, Virginia. The church is considered a medium size church with the seating capacity of twenty-two hundred seats. MOBC strives to have a healthy church, and the current model of congregational led does help in making the church healthy. There is no hierarchy within the church as one would find with other model types. At the Mount, the pastors and congregation answer directly to God and not to an organization or man. Authority is delegated at MOBC according to one's Spiritual gifts and talents. This type of leadership makes it easier on the pastor to take care of more important things. "Burnouts in ministry is led by the failure to delegate which is a principle role of a leader along with equipping the body to do the work of ministry."⁴

Out of the forty-four ministries at Mount Olivet, the specific ministry context for this project is the Brotherhood Ministry at Mount Olivet Baptist Church. The Brotherhood Ministry was created in 2002 to be a ministry focused on servanthood throughout the church and community. The ministry provides fellowship and service opportunities for the men of the church and community, both spiritually and socially. The ministry was founded on the principles of getting every male in the church to serve in some aspect of the church and community needs. The age group for members is twelve on up. There is no cap on the age. The ministry meets on the second Monday of every month at 7pm as well as on Saturdays prior to the fifth Sunday at 9am. The Brotherhood Ministry has many different responsibilities when it comes to the church. For example, the ministry serves as security doing events, greeters in the parking lot, leaders for

⁴ Robert H. Welch, *Church Administration: Creating Efficiency for Effective Ministry*, 2nd ed. (Nashville, Tenn.: B & H Academic, 2011), 72.

church projects, community projects, and community service initiatives. The Brotherhood Ministry is the most visible ministry throughout the community where the ministry provides community service and assistance to individuals, businesses, and the school systems. The Brotherhood Ministry has won numerous awards throughout the community for ministry participation in community affairs and events. The ministry has been recognized by the city government and the local media for the volunteer work the group provides throughout the community. The policy of the ministry is that no one is turned down for assistance. The ministry will not say no to anything within limits of helping out the community or an individual in need. This policy has caused the ministry to be taken advantage of at certain times in its volunteer work. For example, it was stated that a young lady from another church with financial needs came to the Brotherhood Ministry for financial help with paying for the lady's son to play a recreational sport. The ministry collected money for this young lady but never ministered to the young lady anything about Jesus Christ. It has been said by some members that the Brotherhood ministry is becoming a "handyman" labor group. There has not been a decline in membership based on the policy, but there has been a decline in men serving during certain events. The Brotherhood Ministry has only had seen one leadership change since its existence, which was recently two months ago. The researcher will interact with the participants by conducting an online survey questionnaire to individuals who represent a diversity of theological positions, age groups, length of ministry membership at MOBC, and socioeconomic status in an attempt to provide a wide and deep outlook of life at MOBC.

Statement of the Problem

The goal of all true believing Christians should be to become a better servant of the Lord by sharing the gospel with the unbelievers while creating disciples(Matthew 28:19-20). Many

ministries are capable of doing so, but they do not always take the initiative for many reasons. However, based on the weekly commitment from the congregation, the problem this project will address is a perceived lack of creating disciples while serving in one particular ministry—the Brotherhood Ministry. Christians should be compelled into a missional lifestyle to do mission work right where the serving takes place. Any Christian and follower of Jesus Christ should be reproducing the same qualities that oneself has to the unbelievers and to the misguided of the world. Every day is a day to share Jesus Christ with others, and every serving opportunity is an opportunity to demonstrate the experience of having Jesus Christ in one's life.

Purpose Statement

The purpose of this research is to address the problem through some sort of intervention, and report the results based on the interventions provided. Research is needed on this particular ministry because it is the ministry that does outreach in the local community. The number of members in the ministry are between seventy-five and one hundred, but only ten percent of the members are actually serving on a weekly basis. The benefit of doing the research will allow the ministry to see if members are not serving based on leadership or other weekly commitments outside of the church. The perspective of the gospel is the good news concerning Jesus Christ and the way of salvation. Sharing the good news of Jesus is a great core value for ministry to have. Jesus' death and His resurrection are all part of the gospel(good news). Included in the good news of the gospel is salvation, eternal life, home in heaven guaranteed through Christ. . . and inheritance kept in heaven for all believers.⁵ Acts of kindness towards everyone focuses on servant evangelism while serving the community, church, and others that are in need. Nothing is more rewarding and fun than serving others. This is especially true when Christians choose to

⁵ Greg Gilbert, *What Is the Gospel?* (Wheaton, IL: Crossway, 2010), 27.

fellowship and serve as they seek opportunities to point people to Christ.⁶ “As we have opportunity, let us do good to all people” (Galatians 6:10). One of the motivations behind this type evangelism is that the Bible tells us that God’s kindness leads people to repentance (Romans 2:4).

Assumptions

The researcher assumes that the pastor, associate pastor, Brotherhood Ministry president, vice president and members of the group are all encouraged to participate in this research. The researcher assumes that the pastor, associate pastor, Brotherhood Ministry president, vice president and members of the group are familiar with the leadership practices within the church. The researcher assumes that every male member of the church is aware of the Brotherhood Ministry and the mission of the ministry. The writer assumes that a majority of the group members will be available to take the online survey questionnaire while providing an authentic and legitimate responses. The researcher assumes that the group participants are interested in servanthood and creating disciples. The researcher assumes that the participants will feel safe and secure in the church environment without any repercussions. The researcher assumes that everyone will be willing to share, defend, build, and create. One of the definitions of building is to establish and develop a relationship or situation over a period of time. “And above all things have fervent love for one another, for love will cover a multitude of sins. Be hospitable to one another without grumbling. As each one has received a gift, minister it to one another as good stewards of the manifold grace of God”(1 Pet 4:8-10). Sharing can be defined as giving a portion of something to another or others. Scripture equates this concept to sharing the gospel with others as Jesus instructed “when he said, ‘Go into all the world and preach the gospel to

⁶ Dave Earley and David Wheeler, *Evangelism Is...: How to Share Jesus with Passion and Confidence* (Nashville: B&H Academic Publishing Group, 2010), 153.

every creature”(Mark 16:15). Defending can be defined as speaking or writing in favor of an action or person in an attempt to justify. “But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear” (1 Pet 3:15). The final core value is creating as to produce, generate or bring something into existence. Jesus wants us to follow His footsteps and to do good work. Everyone can participate in this good work by creating disciples. “Then Jesus said to His disciples, If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me” (Matthew 16:24).

Definitions

Autocratic leadership: With one person making all the decisions with the participation of no one else.

Brotherhood Ministry: A ministry created at Mount Olivet Baptist Church in Petersburg, Virginia to develop men to lead, serve and create disciples throughout the church and community.

Congregational Led Church: The final authority is placed in the hands of the congregation. In this polity structure, the local church or organization executes its own rules of conduct and appoints or elects its own leaders, who acts for or on behalf of the church.

Deacon: This is an elected position within each church. A deacon is tasked with assessing needs within the church and collecting and distributing financial and other resources.

MOBC: Acronym for Mount Olivet Baptist Church

Organizational Leadership Assessment (OLA): Is a research-based assessment instrument that measures six key areas of organizational and leadership practice that are critical to achieving optimal organizational health.

Participatory Leadership: solicit the advice and opinion of others where a group of leaders working together, with the pastor or chief elder making most decisions, with the congregation, the ultimate authority.

The Mount: Short for Mount Olivet Baptist Church

Limitations

The research study for this project will have the following limitations: (1) All of the members of the Brotherhood Ministry may not be available for the focus group session; (2) Setting mandatory meetings for member to attend may be a limitation with the research being that the members daily schedules are different; (3) The demographic and socioeconomic of the participants may cause limitations within the research; and (4) Participants not wanting to be involved in anything that may question the current leadership within the church and have one's name associated with the change. The limitation to the research is the interpretative data provided by the application of qualitative research, which provides limited evidence. Information quantification was required in the process of interviewing and it needed a lot of time to analyze the data. Studies that make more objectivist hypotheses would triangulate information with those gathered by other approaches. "There may be some limitation of the study while going on the research."⁷ As an example, the sample population could be less than expected. In addition, there can be a communication gap between the participants and the researcher. These can be the

⁷ Taniya Roberts. "Understanding The Research Methodology of Interpretative Phenomenological Analysis." British Journal of Midwifery 21, no. 3 (University of Chester 2013): 215-218.

problems in the study. Moreover, informants participating in the data collection procedure were not asked any personal questions, which have no link to the current research process.

Similar to a majority of studies, this study design has its limitations. The study is a qualitative study and thus requires extensive in-depth online surveys. However, regardless of the benefits of extensive studies, the huge sample size is likely to magnify the bias linked to error emanating from sampling or study design; therefore, this study includes thirty-three respondents. “Other limitations on sample size are due to constraints of time and resources to engage a more extended sample.”⁸ Larger samples mean more time for administering instruments and increased sums of interview schedules for distribution. Since the instruments used in this study entail self-reporting (interviews), a few cases of data cleaning may arise particularly in cases where one or two participants choose only to answer four or five interview questions, and then such participant(s) will not positively contribute much and therefore may need to be excluded from the data set.

This study uses systematic sampling that creates a limitation of possible bias. For each online survey, sampling techniques that are favorable are required to eliminate tendencies of bias. The systematic sampling techniques are most of the time a breeding ground for research bias since it might encourage predetermination of results and conclusions.

Delimitations

No other ministries at the church are included in the research project. There are over forty-four different ministries within the church, but the research is based solely on the

⁸ David Silverman, ed. *Qualitative Research*. (Sage, 2016). 2nd edition.

Brotherhood Ministry at Mount Olivet Baptist Church and its Brotherhood's members. The Brotherhood ministry consists of only males starting at the age of twelve.

Thesis Statement

It does not take long in church leadership to realize that the church needs volunteers. Volunteering to serve for the local church and within the local community is at the heart of the Gospel. The question is, "Why is it important to serve in the local church and what are the benefits?" Jesus best capsulated the idea of how the Gospel connects to serving by saying, "For even the Son of Man did not come to be served but to serve, and to give His life a ransom for many" (Mark 10:45). Paul illustrates this in another way by saying, "Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others. Let this mind be in you which was also in Christ Jesus" (Phil 2:3-5). Getting volunteers to serve in the Brotherhood Ministry will increase the opportunity to create more discipleship at Mount Olivet Baptist Church and better serve the community.

Chapter 2

Conceptual Framework

This section reviews the literature which is most applicable to the study of examining how acquiring volunteers to serve in the Brotherhood Ministry shall increase the opportunities to establish more discipleship at Mount Olivet Baptist Church and “better serve the communities.”⁹ The literature reviewed here even though not comprehensive is foundational to comprehending externally focused church models, the history of engagement of churches in communities, adult learning, incarnational ministries as well as transformational leadership. The chapter pertains to missiological, sociological, theological, and historical (theoretical) literature.

Literature Review

The Early Church

“One may learn that a church without large campuses, elaborate youth programs, church growth seminars, and seminaries may still grow and change lives at remarkable rates if anything can be learned from the early church history.”¹⁰ There are various spiritual, sociological, and political elements which contributed to the gospel spread, increase opportunities to create more discipleship, and better serve communities. In offering beneficial environments for the growth of the church, one cannot refuse the benefits of brotherhood, the safety of travel, the Pax Romana, and common languages. “The early Christians beyond these external aspects lived in such a manner which caused the earth to rise and take notice because they had a distinct lifestyle which was hard to ignore. They served in one mind, spirit, heart, and soul as they were Christ’s

⁹ Aitebureme Oare Aigbe, *Faith-Based Outreach to Uninsured Children* (2010).

¹⁰ Brad Ball, *A Believers-Discipleship Model for Oak Hill Baptist Church* Union University, (2013).

followers. As Christ's followers, they sought to follow his footsteps. They cared, loved, and lived as Christ did."¹¹ From the early church growth through unity and brotherhood, much can be learned. They would pay prices if they were the ultimate price to be paid.

"The values and teaching of Jesus Christ profoundly influenced the early Christians as the gospel captivated them."¹² From their actions, one can assume that they were consumed with the God Kingdom values and transformed by Christ. In their communities, they were more than light and salt. Rather, they were their communities "soul." Christians are differentiated from other people neither by the customs, nor language, nor a country that they observe. Christians exhibit to us their confessedly and wonderful striking life method by inhabiting barbarian cities and Greek and following the indigenous customs regarding foods, clothing and the rest of their common behaviors that the volunteers serving in Brotherhood Ministry can emulate to serve the communities better. Simply as sojourners, they dwelt in their nations. "They shared all things with other people as citizens and yet endured everything as if they were aliens. The early churches were far from being isolated from its communities."¹³ Today, many churches have been isolated from their societies and lost the skills of being parts of conversations and life of the communities.

"The early church engaged side-by-side in the life of their neighbors and communities."¹⁴ With their communities and neighbors, they shared in the common ground areas even though

¹¹ Mark Cannister, *Teenagers Matter: Making Student Ministry a Priority in The Church* (Wipf and Stock Publishers, 2018).

¹² H. B.Cavalcanti, *The United Church of Christ in the Shenandoah Valley: Liberal Church, Traditional Congregations* (Lexington Books, 2010).

¹³ Allan Roy Chichester, *A Strategic Marketing Plan for Community Ministries at the Toronto West Seventh-day Adventist Church* (2015).

¹⁴ Howard John Clinebell, and Bridget Clare McKeever, *Basic Types of Pastoral Care & Counseling: Resources for the Ministry of Healing and Growth* (Abingdon Press, 2011).

there was more to the lives of early Christians. The gospel captivated them. To be unconditionally charmed by the gospel allowed the early churches to behave differently to go against the culture flow freely. “The early Christians shaped themselves after Christ who welcomed little children in a society which devalued them.”¹⁵ The Jesus followers would search the city for abandoned children and love and raise them as their own in a city where babies were abandoned and left to perish. By rescuing the children abandoned by other people and raising their babies, the Christian deplored swam, abortions, and infanticides against the cultural tides. The early leaders’ teachings focused on the service and love importance to other people and the community. Not just to the faith family, the good was done to everyone. “The early followers of Christ focused on helping the community as they did good and loved all. They based their Sermon teachings on caring for others.”¹⁶ When non-believers were cared to health by Christians, many of them turned to Christianity through being recipients of such grace and love.

“This kind of love cannot be faked or manufactured.”¹⁷ The monarch Julian wrote in the year 362 great Galatian pagan priests that the moral characters and benevolence of Christians towards strangers caused the growth of Christianity. The supported their poor and less privileged through volunteers. The unique behaviors of Christians caused Julian to introduce campaigns to create pagan charities. “There were no or little responses for all that he urged pagan priest to match Christian practices since there were no traditional practices or doctrinal bases for them to

¹⁵ Mark Mittelberg, *Becoming a Contagious Church: Increasing Your Church's Evangelistic Temperature* (Zondervan, 2010).

¹⁶ Dave E Cole, *The Outward-Focused Church: Leadership Training for Established Northwest Ministry Network Churches to Transition Church Culture from Inward-Focused to Outward-Focused* (Assemblies of God Theological Seminary, 2015).

¹⁷ John P Dever and Glen H. Stassen, "Transformational Faith: A Concrete Discipleship Ethic for Growing Churches." *Review & Expositor* 92, no. 4 (1995): 471-487.

build upon.”¹⁸ It was the irresistible growth of the gospel and influences which in 313AD caused monarch Constantine to appreciate the Christianity triumph instead of cause it. What attracted the people to the God of Christians were the self-forgetting practices of believers. The only people amid terrible ills who showed humanity and feelings by their actions were the believers. “People glorified the God of Christians as they were convinced by the good deeds of the early church.”¹⁹ They confessed that believers alone were religious and truly pious.

“Christian and theologian philosopher Augustine of Hippo (354-430AD) contended self-serving churches, he argued that the churches were not refuges from the universe but existed for the sake of earth which was hurting.”²⁰ The early churches, through their clear practices and thinking, established the DNAs for all time forward what the churches should and could be in association with serving the communities. The DNA was what scholar Cahill Thomas referred to the original gospel substance, and it was fundamental for replication and survival of the gospel.

Leadership Community Design

Leadership community was established in 2003. “Ministry leaders considered these approaches alone insufficient for the diffusions of practices and information which would change the churches, even though LN had held dozens of conferences, briefings, gatherings, and events.”²¹ Working in collaborations and consultations with independent facilitation and consulting firm known as WildWorks, the format of meetings was developed and consequently rehearsed to its present form. The general format design was founded on combinations of

¹⁸ Tony Morgan. *Take the Lid Off Your Church: 6 Steps to Building a Healthy Senior Leadership Team* (Tony Morgan, 2012).

¹⁹ Julia Duin, *Quitting Church: Why the Faithful Are Fleeing* (Rosetta Books, 2017).

²⁰ Brian Nathaniel Frye, *The Multi-Site Church Phenomenon in North America: 1950-2010* (2011).

²¹ Lloyd Walter Grant, *Theological Analysis of Church Planter Profiles* (2012).

approved adult-education methodology, developed to be transformational as well as informational. The transformational and process aspects of the leadership community are briefly described below.

Well-defined Purpose

“The purpose of the volunteers in the churches is to resource, identify, and connect church leaders who are either want to move external focus to operational strategies from ministry tactic or leading externally focused churches.”²² The desires not just grow incrementally but to grow exponentially are the first qualification for leadership community acceptance.

Transformations are embarked upon for the reasons of drastically enhancing outcomes.

Transformations of the churches and their leadership are difficult undertakings. It needs a radical change within a church and remarking of a personal set of skills. Many churches entered the process of leadership community with the growth and change expectancies. Frye (2011) handled both the adaptive and technical challenges related to externally focused churches.

As the churches select the volunteer, it is important to note these communities’ names. It is a leadership community to be distinguished from the learning community. “Even though both communities involve practices and ideas exchange, leadership communities shall be successful when and if the involved groups are well-led to achieve results. The actual works get performed between the gatherings as good as the gatherings are.”²³ The gatherings are actions which unify and create true leadership communities and time for idea exchanges. In the genuine man of action-the builders, soldiers, sportspeople, and even the scientists, there is less individual

²² George Patterson and Richard Scoggins, *Church Multiplication Guide: The Miracle of Church Reproduction* (William Carey Library, 2013).

²³ Alan Hirsch and Tim Catchim, *The Permanent Revolution: Apostolic Imagination and Practice for the 21st Century Church*. Vol. 57 (John Wiley & Sons, 2012).

distinctness than in individuals whose creativeness flow from communions or the thinkers. “In artistic or intellectual understandings, teamwork is rare but almost indispensable and common among the people of actions.”²⁴ The call “Go, let us construct a tower, and a city” is often a cry for united actions.

Facilitations and Meeting Designs

All meetings are created by the directors of the leadership community who work with outside facilitators or volunteers who truly facilitate the gatherings. “In the process, the church leaders are freed from the pressures of running gatherings to help, encourage, and coach teams and individual volunteers.”²⁵ The jobs of the church leaders are not to teach but to establish atmospheres where the volunteers and other team members can learn from and for themselves, and nurture the confidence in them to mirror and create new ideas. Each church team can consist of church leaders and church members. The church might bring additional volunteers to each meeting to this team. Women can be considered to be the team leaders as they always exhibit transformational leadership abilities in which the interests of other members are affirmed and valued. According to Hicks (2017), the male biases are mirrored in the false leadership conceptions as mere controls or commands. Women shall be more readily acknowledged as leaders and men shall transform their styles of leadership as leadership properly comes to be viewed as processes of leaders mobilizing and engaging the followers’ aspirations and needs of human being

Transformational Leadership

²⁴ Walter Richard Sego III, "Develop a Small Group Teaching Module to Prepare Volunteer Teams at Trinity Baptist Church for Short-Term Mission Trips" (PhD diss., Southeastern Baptist Theological Seminary, 2017).

²⁵ Randy M Keeley, "Coaching Pastors to Lead Their Churches From an Inward Focus to an Outward Focus" (PhD diss., Biola University, 2013).

Leadership often plays a significant role in the performance and growth of an organization. “Transformations in organizational leadership, structure, and vision are inevitable in any organization.”²⁶ The style of leadership is a unique feature that differentiates a manager from others, and these powerful forces are what push worker or workers to complete assignments which generate outcomes; particularly in the churches. The transformational leadership adds the contribution toward employee engagement compared to the relation-oriented and transactional leadership styles.

“Over two decades ago, various researches indicated that supporters of transformational leaders exhibit above average performance since the transformational leadership application to the organizational settings.”²⁷ Still, the questions of the way transformational leaders improve performances past anticipations remain subject with the various model by a few perfect responses. Answers to these questions may depend on the employee engagement concept. “For sure, engagement of employee has been separately associated with both job performance and transformational leadership.”²⁸ Nevertheless, regardless of the findings that transformational leaders are responsible for the engaged workforce and engaged workers perform well, “no studies have considered the possibilities that employee engagements mediate the connection between the performance of the staff members and transformational leadership, therefore describing how transformational leadership elicits the employee performance.”²⁹ “A fluid state

²⁶ Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry In Your City* (Zondervan, 2012).

²⁷ Angelo DeSalles Logan, *Essential Strategies for Leaders to Develop a Healthy Church* (2017).

²⁸ Alan J Roxburgh and M. Scott Boren, *Introducing the Missional Church (Allelon Missional Series): What It Is, Why It Matters, How to Become One* (Baker Books, 2009).

²⁹ Ed Stetzer and Warren Bird, *Viral Churches: Helping Church Planters Become Movement Makers*. Vol. 50 (John Wiley & Sons, 2010).

which arises because of positive perceptions of an individual of their environments is employee engagement and transformational leadership works in shaping the work environment of the workers for the better.”³⁰ Employee perceptions may play an important role in how they positively view their working environments, thus influencing their investments at job, eventually affecting the way they undertake their duties.

Great focus has been paid to trying the contemporary managerial theory of transformational leadership in recent years. “Transformational leadership is defined as a conscious influence process on groups or individuals to establish discontinuous transformations and changes in the present functions and state of the entire company.”³¹ Transformational leadership has a significant impact on the employees and changes the entire company through its behaviors and conversations. Managers, therefore, are needed to use appropriate systems in measuring productivities.

To tap into the heart of the volunteers, transformational leadership is what is needed. The volunteers want to be part of the efforts which call them to live their callings as followers of Jesus. Also, it is worth noting that most individuals are naturally attracted to the transformational leaders’ qualities over transactional leaders. “Volunteers need a transformational leader who can inspire them to change the communities where they are sent for evangelism positively.”³² Note the results of the following research: when the military cadet leaders of Virginia Military Institute (VMI) peers were asked what is considered the fundamental character of a good leader,

³⁰ Reggie McNeal, *Missional Renaissance: Changing the Scorecard for The Church*. Vol. 28 (John Wiley & Sons, 2009).

³¹ Eric Swanson and Rick Rusaw, *The Externally Focused Quest: Becoming The Best Church For The Community*. Vol. 44 (John Wiley & Sons, 2010).

³² Jean Halligan Vandergrift, "The Dance Of a Changing Church: A Practical Theology Of Congregational Transformation" (PhD diss., Boston University, 2015).

they appeared to explain intellectual stimulations, inspiration attributes, and personalized considerations maintaining high motivations in themselves, keeping other people well-informed, holding great expectations for themselves and other individuals, offering methods to be emulated by the followers, concerns for welfare of others, persuasiveness, and self-confidence. The components included the perfect traits of a transformational leader.

“Transformational leaders bring about transformations to their followers and volunteer.”³³ They have the potentials to bring about changes on a grand social scale to the community. Leadership task summoned forth by human wants is to achieve certain transformations in the universe which respond to the wants. “Its accomplishments and actions are quantified by the highest public values, which themselves are the deepest expression of human want. Transformational leadership, in other words, is required to transform the world.”³⁴ It is needed in scenarios in which individuals who are volunteering from their hearts are required to bring about changes. Transformational leadership shall be expected to mobilize the community and population towards the kingdom and supreme public values. The transformational change depth is the transformation type which is essential for changing communities, Christians, and churches. The differences are not just a variation in level but differences in kind. Transformational leadership goes far past leaders who are attempting to mobilize supporters to achieve something. It seeks to tap into aspirations, inspirations, motivations, desires, and hearts of individuals, who themselves are being charged to transform their communities and maybe the entire universe.

³³ Jeremiah P Stevens, *Pastors and Volunteers In Small To Medium Sized Churches: The Traits That a Pastor Needs For Leading Volunteers* (2012).

³⁴ Craig Van Gelder and Dwight J. Zscheile, *The Missional Church in Perspective (The Missional Network): Mapping Trends and Shaping the Conversation* (Baker Academic, 2011).

Service-Learning and In Action Learning in Action

Service learning connects three ideas: efforts, community action, and the services to learn from those actions and link what is learned to existing knowledge. Service learning goes beyond learning and services. Service and reflective learning, which informs the people who serve and improves continued service effectiveness is needed to improve the values of serving one needs. The service-learning concepts are fundamental to comprehending the leadership community and service the society during within a short period as well as the learning kind which takes place as churches involve their societies and mirror upon their experiences. "Learning in actions are crucial processes and components which are critical to the leadership community success."³⁵ Action learning is founded around problems such as tasks, issues, challenges, and projects where both the churches and teams are stakeholders in the effective resolutions of those challenges or problems.

Practical / Missiological Literature

"Dever and Stassen studied the engagement of churches in ministry outside the church walls and the positive gains churches have in the well-being of the communities."³⁶ The research revealed information associating the friendships and church attendance importance within the churches as being more influential effects on external services as compared to the theologies undergirding the services. The investigators revealed that belonging to congregations is prevailing pro-social experiences, one which even outshines religious belief. Also, the study found that the team belonging dynamics to social communities bring individuals to care and love

³⁵ Jim Tomberlin and Warren Bird, *Better Together: Making Church Mergers Work*. Vol. 62 (John Wiley & Sons, 2012).

³⁶ John P. Dever and Glen H. Stassen, "Transformational Faith: A Concrete Discipleship Ethic For Growing Churches," *Review & Expositor* 92, no. 4 (1995): 471-487.

others more than personal religious belief. “Comprehending Dever and Stassen is essential for absolutely understanding the foundational roles the institutional churches play in caring for the community and the untapped potentials of churches which are involved in the activities of their society.”³⁷ From the research, the current research can conclude that excellent works establish goodwill that is the platform for sharing the gospel of the Kingdom of God. Good friends assist in changing good intentions into good works that create goodwill that is the platform for sharing the gospel and bringing the world to Christ. The authors emphasize the need to exegete the Scriptures but the city as well as get a strong comprehension of educational vibrancy, economic health, ethnicity, and history of the communities. “Dever and Stassen phrase such as “conquering the city” through crusades and conferences, in which the cities become the targets, they suggest the best approaches to pull resources and leaders of the cities together are via city discussions.”³⁸

“Hirsch and Catchim have differentiated themselves among a huge area of community builders and social workers through research and pioneering works based and focused on the community strengths instead of their weaknesses.”³⁹ “The researchers provide a well-structured scenario for affirming that most efforts to reconstruct troubled societies do not succeed since they concentrate wholly on the deficiencies, needs, and problems of the community instead of the resources and assets of the communities.”⁴⁰ The piece of work serves an applicable guideline for builders of the community who have an interests in learning this second method. Mainly

³⁷ John P. Dever and Glen H. Stassen, "Transformational Faith: A Concrete Discipleship Ethic For Growing Churches," *Review & Expositor* 92, no. 4 (1995): 471-487

³⁸ *Ibid.*, 471-487

³⁹ Alan Hirsch and Tim Catchim, *The Permanent Revolution: Apostolic Imagination and Practice For The 21st Century Church*. Vol. 57 (John Wiley & Sons, 2012).

⁴⁰ M. Alyssa Barnes, "Open Hearts, Open Minds, Open Doors: Including Children With Special Needs In Ministry," *Christian Education Journal* 9, no. 1 (2012): 81-100.

dismissing the broken communities' myth being voids of hope or assets, the investigators introduce a radical mindset concerning what it takes in rebuilding societies. The article is a big concept of "asset-based," which establishes the energies around which communities are changed. The study also contains many inspiring illustrations of how to achieve the successful building of the society. According to authors, the developments of Christian communities start with individuals transformed by God's love, who then respond to call of God to share the good news with other people through justice, economic developments, social actions, and evangelism. "Christian community developments are the integrations of efforts of grassroots with the church-oriented efforts to establish long-run solutions to challenges of the underprivileged."⁴¹ It starts with dealing with the felt needs (the needs to be secure, the needs to belong, and the need to important) of the stakeholders in the society and address the needs in holistic approaches. They are founded on precise biblical standards, develop, and utilize leaders and volunteers from within the communities, and advocate for honest community developments. To comprehend the challenges of the less privileged, there is relocating back into the city. Along with mutual submissions, there are racial reconciliations and needs for resources redistribution. "Redistributions are bringing back some of the financial, spiritual, moral, and intellectual capitals into the communities to establish economic viabilities."⁴² People who are attempting to help the communities often ignore reconciliations, live outside the communities, and normally end up grabbing more resources for society.

⁴¹ K Beagles, "Growing Disciples In Community," *Christian Education Journal*, 9(1), (2012).148-164

⁴² Scott T Bottoms, *Restoring the Centrality of the Spirit's Empowerment for Carrying Out the Great Commission: A Course to Equip Christians at Journey Church in the Process of Evangelism* (Assemblies of God Theological Seminary, 2011).

“Christians must be students of the cultural and spiritual milieu where they live for them to have a voice in this millennium. The timeless gospel does not change.”⁴³ The gospel is re-interpreted in each era according to the insights and understandings of that generation. Believers do not exist in a period in which the good news is inappropriate, but Christians should continuously rediscover the gospel vitality to it, gripping for every age. An international gospel is essential for a global universe. “Companions to the unfortunate are a compelling narrative of the journey of the missionaries.”⁴⁴ It is experiencing among emerging cultures which influence beliefs that in turn influence behaviors. Behavioral changes in both scenarios are the results, but the ways achieve them are different. Especially with the youths, these distinctions may assist the shape externally oriented churches. It may be more efficient to let the emerging generations to experience something first before bringing in the biblical details which support the positive behaviors. “Beginning with urban plunges may be the best, letting them experience the community heartbreaks before leading them to similar cases in the scriptures in which Christ similarly felt and experienced.”⁴⁵ The outcomes of these experiential methods might be very powerful.

“The churches can participate in redemptive ministries which present the good news as the inner city hope by comprehending the prospects afforded by faith-based and welfare reform partnerships and the persistent poverty challenges.”⁴⁶ Their involvements change volunteers in concerns of communities and get their individual faith improved. Faith grows in action, devotion,

⁴³ Graham Cray, *Mission-Shaped Church: Church Planting and Fresh Expressions of Church in a Changing Context* (Canterbury Press, 2014).

⁴⁴ Rowan Williams, *Mission-Shaped Church: Church Planting and Fresh Expressions of Church in a Changing Context* (Church House Publishing, 2004).

⁴⁵ Paul E. Engle and Gary L. McIntosh, *Evaluating The Church Growth Movement: 5 Views* (Zondervan, 2010).

⁴⁶ J. D. Greear, *Gaining By Losing: Why the Future Belongs to Churches That Send* (Zondervan, 2015).

and reflection through sharing in the ministry of communities. The commitments of the volunteers move them to reach out as well as changed by those experiences. Today, many of the creditable social practices and institutions the society takes for granted have their foundations on the Christianity community activities and teachings. The modern health care and complex system, for example, from which the community all benefits originated from charitable works which were supported churches. Usually, under direct spiritual sponsorships, modern group insurance policies and labor unions are outgrowths of different tasks of sodalities and guilds bodies through which medieval church members practiced mutual supports. "In many nations and other lands, churches built the first learning institutions and much of educational systems at all levels are still religiously connected. Before there were agencies of public social services, they were the churches which cared for less privileged households."⁴⁷ The modern nursing professions and social workers developed from the church personnel efforts, majorly laywomen and nuns to help households in need of healing, resources, and expertise.

"There is hope because there are growing numbers of churches which are thinking differently about what the churches should after rediscovering their purposes."⁴⁸ Such churches are focused on serving the communities. They measure their success by how many of their congregants are involved in society but not by how many church members are sitting in seats. They are churches that have a belief that if they are not involved in achieving their communities' needs, then, they are not the churches which Christ called them to be. Leadership communities consist of ministry leaders as well as pastors from churches who are benchmarking outcomes in

⁴⁷ Alan Hirsch and Dave Ferguson, *On The Verge: A Journey Into The Apostolic Future Of The Church* (Zondervan, 2011).

⁴⁸ Ian Hussey and Aaron Tkaczynski, "Leadership Development In Queensland Baptist Churches." *Crucible* 6, no. 1 (2014): 1-25.

the context of the authentic relationship, pursuing common ministry results, establishing strategies, and sharing practices and ideas. “They utilize real-time documentations on live websites, collaborative processes, and varied learning environments through a series of crusades and meetings.”⁴⁹ It is here where they formulate goals and dream visions in on-going accountability environments to achieve a great improvement in the performance of their churches.

“Community-based churches bring various tools, thought-leaders, and resources both for the common big problem of entire leadership community and special individual churches challenges like financing new ministries and hiring and training of volunteers.”⁵⁰ Even though much thought and planning are concentrated on the meeting, it is doing real work during the gathering by the churches that is crucial. The desired results of the churches to improve the applications, learning, and knowledge of innovative methods to serve communities that would lead to the mobilizations and deployments of increasing numbers of volunteers ministering and serving in the communities. “At the heart of this research is transformational leadership, and little shall take place without it.”⁵¹ The study concentrated on the local community process transformational leadership implications and volunteers participating in churches.

Theoretical Foundations

“A classic volume of insightful and practical treatise and academic endeavors on how the churches have carried out their mission of God is Paradigm Shifts in Mission Theology by Van

⁴⁹ Timothy Keller, *Church Planting* (Urban Plant-Life Conference, London, 2009).

⁵⁰ Gary L McIntosh, *Biblical Church Growth: How You Can Work With God to Build a Faithful Church* (Baker Books, 2003).

⁵¹ Reggie McNeal, *The Present Future: Six Tough Questions For The Church..* Vol. 47 (John Wiley & Sons, 2009).

Gelder and Zscheile.”⁵² Van Gelder and Zscheile structure their research in the constructs of seven theological, missional, and historical models. “The seven mission models of Van Gelder and Zscheile roughly follow the church history: the Emerging Ecumenical Missionaries model, the Post-modern paradigms, the Enlightenment Model, the Protestant Reformation Paradigms, the Medieval Roman Catholic Missionary Models, the Eastern Church Models, and the Paradigm of the Primitive Church through the practices and comprehension of Matthew, Paul, Luke, and Christ.”⁵³

“Each model is described by the relationships of the churches to the guiding Scripture, ecclesiastical purposes, theology, culture, and state.”⁵⁴ One can conclude that churches, neither in any place nor at any time have been healthy enough to spread themselves after perusing 2000 years of mission history correctly. All the efforts of missionaries have been flawed in their executions and motives, but in the end, the mission should be of God. In spite of flawed efforts, it is to the glory of God and gospel widespread, cultures changed and influenced, churches planted, and people converted. Acknowledging the missional age, the churches are presently in is important in comprehending why God appears to be planting churches into the communities. “Voss notes that there appears to be two Christianity streams which flow through histories- the life-giving and transformational gospel of the cross and the Christianity dark “subterranean river” which is the founts of exclusions and suppressions.”⁵⁵ Voss concludes that for there have

⁵² Craig Van Gelder and Dwight J. Zscheile, *The Missional Church in Perspective (The Missional Network): Mapping Trends and Shaping the Conversation* (Baker Academic, 2011), 20.

⁵³ Craig Van Gelder and Dwight J. Zscheile, *The Missional Church in Perspective (The Missional Network): Mapping Trends and Shaping the Conversation* (Baker Academic, 2011), 21.

⁵⁴ Scott Thumma and Warren Bird, *The Other 80 Percent: Turning Your Church's Spectators Into Active Participants*. Vol. 56 (John Wiley & Sons, 2011).

⁵⁵ Mark J. Voss, "WELS Outreach in Las Vegas: Moving Forward With the Gospel by Looking at the Past and Present." (2017),70-85.

been those who have read the gospels with fresh eyes and become transformation and grace agents in every age for the past 2000 years. These conclusions are very applicable to the study of examining how acquiring volunteers to serve in the Brotherhood Ministry shall increase the opportunities to establish more discipleship at Mount Olivet Baptist Church and better serve the communities. "Increasing the opportunities to establish more discipleship and better serve the communities is based on reading the Scriptures with the inner eye and rediscovering what implies to be agents of changes in this era."⁵⁶ This study is significant in creating the need to be involved in the community ministries.

According to Stetzer and Bird, teachings of Christ view and theology of early believer inspired Christians to act compassionately towards the people in agony around them. When other people fled the city during the hardest times of plague or diseases, it was the Christians who cared for pagan neighbors as well as other non-believers. "Today, the new church growth shall most likely be in locations in which Christians are acting in likewise counter-cultural manners by fundamentally loving others."⁵⁷ Stark provided a meaningful understanding of the early churches' growth. Stark gave a comprehensive account of how the early churches cared for the poor, disabled, the sick, slaves, orphans, and widows. Their care and love were a magnet which drew other people to Christ and church fellowship. The gospel of the early church was all about love. Showing love toward other individuals is expressions of love of God. "The Christianity Rise provided a lot of the background materials on the externally focused early church nature. Stetzer and Bird's work is vital in the establishment of the early church foundations."⁵⁸

⁵⁶ Mark J. Voss, "WELS Outreach in Las Vegas: Moving Forward With the Gospel by Looking at the Past and Present." (2017),70-85.

⁵⁷Ed Stetzer and Warren Bird, *Viral Churches: Helping Church Planters Become Movement Makers* Vol. 50 (John Wiley & Sons, 2010).

⁵⁸Ibid., 125-130.

“Roxburgh and Boren provided the social contexts and history for today churches which are involved in social ministry.”⁵⁹ He provided the study on the effect congregations are making in services of the community. Without direct involvement or assistance from religious communities, no individual in the future shall be capable of imagining a restricted care solving partnership, preventing, or managing challenges. “Most significant was the review of Roxburgh and Boren of the impacts which the congregations have contributed to the communities over the years.”⁶⁰ Also, he provided meaningful analyses as to why the religious communities get so little recognition today in the social work field. “Roxburgh and Boren pointed out that most of the laudable social practices and institutions that today the church takes for granted have their foundations in the Christian community activities and teaching that included the Catholic Church.”⁶¹ He elaborated on the labor unions, schools, orphanages, and hospitals which were initiated by the Christians in response to their gospel comprehensions. He noted that then, for good reasons, the Church was known as the nonprofit sector godmother. “The nine major important Catholic Social Teaching themes were option for vulnerable and poor; economic developments and colonialism; the support for labor unions, the work dignity, and the rights of employees; ownership of property in modern society: responsibilities and rights; the proper government role and subsidiarity; life of the family, participation, solidary, and common good; and human rights and dignity of each individual.”⁶² For many churches, social teachings may be

⁵⁹Alan J. Roxburgh and M. Scott Boren, *Introducing the Missional Church (AllelonMissional Series): What It Is, Why It Matters, How to Become One* (Baker Books, 2009), 60.

⁶⁰ Alan J. Roxburgh and M. Scott Boren, *Introducing the Missional Church (AllelonMissional Series): What It Is, Why It Matters, How to Become One* (Baker Books, 2009), 62.

⁶¹ Ibid., 60.

⁶²Debra P Warren, *Factors Influencing Christian Church Volunteers' Perceived Sense of Community in An Online Learning Environment* (Regent University, 2009).

new but have been far from absent from the historic church teachings. This piece of work is especially important in establishing the abilities of the churches to participate at a certain degree in community-oriented ministries. All engaging congregations proved to have enough faith, social, and economic resources in sustaining the successful social ministry programs development. Leadership, not theology or demographics made the greatest difference between failures and successes.

“Grant offered compilations of the works of some of the best scholars in the field of Christian social work.”⁶³ The author traced the church role in meeting the society needs and shaping values from the early church days. In the Judeo-Christian traditions, God’s love and justice exemplified, set-forth, gives direction to, and drives to the much of the charity of western cultures. The entire operations and shape of organized welfares historically are strange apart from these religious commitments and convictions. Protestants, Jewish, and Catholics thoughts have all along continually shaped the ideological, social work practice basis. “It is the churches that have had to define roles to care for the vulnerable people in the community.”⁶⁴ Also, the author brought a comprehension of how other governmental assistances, social services professionalization, social Darwinism, and pauper laws have strengthened the involvement of the churches in achieving societal needs.

Vandergrift, in his seminal and classic article, describes the differences between transactional and transformational leadership. Transactional leadership involves exchanging jobs for votes, one thing for another, and money for work. “A transformational leader takes into

⁶³ Lloyd Walter Grant, *Theological Analysis of Church Planter Profiles* (2012), 111-117.

⁶⁴ George Yancey, *One Body, One Spirit: Principles of Successful Multiracial Churches* (InterVarsity Press, 2009).

account the tasks to be achieved as well as the vital needs of the individuals being led. Such leaders tap into the needs, motives, and desires of followers.”⁶⁵ Firmly, “Vandergrift suggests that the best transformational leaders lead other people to changes and actions based on the expectation and aspiration of both followers and leaders.”⁶⁶ “As first put by Vandergrift, the theory of transformational leadership argues that the measurements of leadership, authority, and powers are measured by the production level of intended outcomes, with operative terms being results and intended.”⁶⁷ Comprehending transformational leadership is important in examining leadership communities and volunteers’ value as they associate with societal and community impacts. “Vandergrift argues social changes imply real transformations, that is a change to a marked level in the behaviors, institutions, norms, and attitudes which structure the daily lives of the community.”⁶⁸ “What Vandergrift defines as social transformation is nothing less change types that the volunteers need to transform the society.”⁶⁹

“Vandergrift transitioned to writing to the audience in social or political sectors from writing those in business.”⁷⁰ He argues that leadership task is to achieve certain changes in the society which responds to human wants when summoned forth by those needs. The supreme public values measure leadership accomplishments and activities which themselves are the deepest human wants expressions: the happiness pursuits, opportunities and justice, and equality

⁶⁵ Vandergrift, Jean Halligan, "The Dance of a Changing Church: A Practical Theology of Congregational Transformation," (PhD diss., Boston University, 2015), 20-23.

⁶⁶Ibid., 20-23.

⁶⁷ Ibid., 24-46.

⁶⁸ Vandergrift, Jean Halligan, "The Dance of a Changing Church: A Practical Theology of Congregational Transformation," (PhD diss., Boston University, 2015), 30-40.

⁶⁹ Ibid.,33-34.

⁷⁰ Ibid.,30-40.

and liberty. According to Vandergrift, transformational leadership is a too essential phenomenon to assume in assisting the commercial sector to squash and earn the last profit penny from a business. “A transformational leader needs to work on solving the big challenges of the society and to transform the universe in doing so.”⁷¹ “The work of Vandergrift is a vital work piece in the externally focused church world.”⁷²

Cole describes particular transformational leadership elements in his work “the outward-focused churches: Leadership training for established northwest ministry network churches to transition church culture from inward-focused to outward-focused.” “Transformational leaders are charismatic since their followers often want to emulate and identify with them. Secondly, they motivate and inspire other people through persuasion, challenges, and understandings.”⁷³ Transformational leadership is personally considerate and intellectually stimulating because it offers followers with coaching and support they require to realize their goals. “Cole argues that the level to which the leaders exercise these elements make them transformational leaders. He writes that when a person describes a good leader, he/she describe a leader who exhibits the leadership components mentioned above.”⁷⁴ Cole measures effective leadership results in terms of performances, loyalty, involvements, and commitments. These are important results not to ignore. “The article is important in clearly thinking about interpersonal relationships, and individual role leaders have in bringing corporate changes.”⁷⁵ To bring about genuine change

⁷¹ Ibid.,30-40.

⁷² Ibid.,30-40.

⁷³ Dave E. Cole, *The Outward-Focused Church: Leadership Training For Established Northwest Ministry Network Churches To Transition Church Culture From Inward-Focused To Outward-Focused* (Assemblies of God Theological Seminary, 2015), 15-23.

⁷⁴ Ibid., 24-26.

⁷⁵ Ibid.,23-30.

that leads to drastically improved performances, enterprise, relational, and personal transformations must be present, in case of this study, improving the numbers of people in ministry outside the churches. “The author believes that individual leaders are the beginning of the transformation processes.”⁷⁶ These conclusions inform a possible hypothesis: communities are changed by churches which have been transformed. The churches must be led by individuals who have themselves been changed.

Theological Foundations

According to theology, the future of the gospel always has and will always depend on transformation. God’s will be to empower believers and bring a long-term change in their lives. Once an individual makes a step to believe and accepted Jesus Christ as the savior of his/her life, his/her adherence changes instantly. Referring to 2 Corinthians 5:17, when someone converts to Christianity, he/she becomes a new creation, and he/she is transformed by the renewal of their minds as stated in Romans 12:2. Every Christians in the world represent the body of Christ, and they are mandated to love, minister and serve at their various places. In John 14:12, all Christians are required to portray the deeds of Jesus as their Lord and savior, such as giving, seeking, saving, and serving. These Scriptures are primarily formulated to motivate church activities globally.

The teachings, as well as the life of Jesus Christ, were transformational, all-embracing, and profound. In Matthew 4:23 and 9:35, the ministry of Jesus comprised healing, teaching, and preaching. Furthermore, for one to become his disciple, he was supposed to be as merciful as Jesus himself in Luke 10:29-37, love others as Jesus loved them in John 13:34-35, as well as

⁷⁶ C. Peter Wagner, *Church Planting for a Greater Harvest: A Comprehensive Guide* (Wipf and Stock Publishers, 2010).

help those in need as stated in Luke 10:29-37. According to the history of the early church, Christians were the most people who showed kindness and compassion to their neighbors, resulting in approximately 40% growth of the early church for every ten years. “The church carried a significant role of not only treating societal ills but also met the needs of the community throughout the centuries.”⁷⁷ Christians took part in supporting the development of the community such as the establishment of universities, hospitals, communal schools, and orphanages. The likes of Jane Addams and William Booth took part as leaders in restoring the souls, minds, and bodies of the new Christians. Furthermore, the communal impacts of the church were recorded by Thomas Maserro, a Catholic Scholar through the eras.

The Transforming Power of Robert Linthicum helped the church as well as those individuals who had a goal of changing the world for the better, to exercise their authentic supremacy by acting for the mutual benefit. Power is the capacity, ability, and willingness of a group of people or and an individual, a church or a nation to act according to Linthicum’s definition. The book has two sections which are “The Practice of Power” and “The Theology of Power.” This book explains in details God’s kingdom, the words spoken publicly by Jesus in Deuteronomy and Luke 4 as well as the existing system of slavery, oppression, and taxation. He stated that the message of Jesus was good news to the fewer fortune people, and the church should bring shalom in their nation by blessing and praying for it as written in Jeremiah 29:4-7. A focused church should, however, be defined by how they pray and bless their city. Primarily, a church should focus on bringing shalom in the community, transforming forces, structures, and people with the love of Christ. Additionally, the church is mandated to bring the presence of God

⁷⁷ Stewart Brown, *Providence and Empire: Religion, Politics and Society in the United Kingdom, 1815-1914* (Routledge, 2014).

in the nation, pray for the country as well as put their faith into action, and declare the good news to the nations.

In the *Holy Longing* of Ronald Rolheiser; the writer adroitly tries to describe the constitutive basics of a healthy divine life. “The term “constitutive” used by the author, defines the vital fundamentals of healthy divine life in the absence of Christianity.”⁷⁸ These important elements are social justice, private morality, and prayer, commitment in communal worship, as well as the richness of heart and spirit. Regarding the Catholic viewpoint, this book explains well the balance between a vivacious expression and private divine life of a Christian as well as his/her relationship with God throughout the service. “Comparing the Protestant viewpoint to the Catholic viewpoint, he claims that many Protestant followers view their services as a nurturing element of their faith and not a constitutive fundamental of their conviction.”⁷⁹ Moreover, the constitutive basics of Christianity are a vital idea that can help most churches to view their services and ministries as an inevitable part of their growth, life, and health.

“The Practices and Principles of Transformational Development of Bryant L. Myers offered an outstanding initial development work for both public and holistic ministry intending to help the poor.”⁸⁰ Concerning the broken and proven communal transformation principles, Myers had worked closely with World Vision for more than 20 years before writing the book; thus, he was well experienced. Having understood well the chief foundation of the bible as well as comprehending societal science, “Myers stated that the best future of human being depends on

⁷⁸ Maria A Dixon, "Transforming Power: Expanding The Inheritance of Michel Foucault in Organizational Studies," *Management Communication Quarterly* 20, no. 3 (2007): 283-296.

⁷⁹ Anna Grzymala-Busse, *Nations Under God: How Churches Use Moral Authority to Influence Policy* (Princeton University Press, 2015).

⁸⁰ Bill Hybels, *The Volunteer Revolution: Unleashing The Power of Everybody* (Zondervan, 2009).

the direction of God's Kingdom, while Jesus Christ is the way to the kingdom of God. He went on and suggested that since poverty is fundamentally personal, changed people and peaceful relationships should be the core objective of transformational development."⁸¹ A changed person simply means someone who has made a personal choice to follow God's doctrine and has recovered his/her true calling as productive and faithful stewards of God's gift for the benefit of all.

"Myers used some of the biblical contexts to bring out a clear view of poverty in society. He has played a big role in spreading the gospel, for instance, by raising the needs and benefits of spreading the word across the world as well as doing it."⁸² He recited that deeds are clarified by words, while deeds verify words. Regarding a biblical point of view, Myers defined transformation; this not only answered some of the believers' questions in the kingdom, but it also strengthened their faith as transformation agents.

"The purpose of God's love to the world: Theology was established in City Mission by exploring ways of integrating urban studies, theology, as well as by contextualizing a theologically holistic, transformational and well-versed theology of missions in the urban places."⁸³ This was, however, achieved by carrying out an investigation and reflecting connected study group comprising doctoral scholar from World Mission school at Fuller Theological Conference for one year and four months. Despite the fact nine distinct authors wrote this

⁸¹ Elaine J Lawless, "Transforming the Master Narrative: How Women Shift the Religious Subject." *Frontiers: A Journal of Women Studies* 24, no. 1 (2003): 61-75.

⁸² Carsten T Vala, "Protestant Christianity and Civil Society in Authoritarian China. The Impact of Official Churches and Unregistered "Urban Churches" on Civil Society Development in China in the 2000s," *China Perspectives* 2012, no. 2012/3 (2012): 43-52.

⁸³ Clare Walsh, *Gender and Discourse: Language and Power in Politics, The Church and Organizations* (Routledge, 2016).

anthology, they all followed or used the same style. “For example, every chapter starts with city ministry story followed by the reflection of missiology or theology describing a certain methodology that may be more insightful and profound context to others. Each author tried to explain the role of the church mission in urban places. Besides, they have knowingly answered it.”⁸⁴ The main role of the church is to be an empowering, transformational, and caring agent in the community.

“Ray Bakke, a missiologist, formed a historical, theological, and biblical ministry foundation in the urban places.”⁸⁵ Bakke assessed certain towns as well as those people living an average life and are transformation agents. “Bakke tries to explain the significance of the Bible to the city ministries through the book; hence reading it with an urban viewpoint, enables one to understand the love and will of God for the city from Genesis to Revelation.”⁸⁶ To sum up, Bakke is a curious scholar and longstanding expert, thus qualified to talk about the varying environment of the city and what the church must do to bring God’s shalom in the city.

Biblical / Theological Basis

This section explores the theological and biblical roots for externally focused ministries. Due to the role of people of God doing good and the richness of the texts associated with those on the society margins, a comprehensive exegesis of all passages would be impossible in limits of this research.⁸⁷ However, the researcher tried to examine externally focused biblical ministry

⁸⁴ Oscar Wilde and Nicholas Frankel, *The Unintended Reformation: How a Religious Revolution Secularized Society* (Belknap Press of Harvard University Press, 2012).

⁸⁵ Bradley RE Wright, Michael Wallace, Annie ScolaWisnesky, Christopher M. Donnelly, Stacy Missari, and Christine Zozula, "Religion, Race, and Discrimination: A Field Experiment of How American Churches Welcome Newcomers," *Journal for the Scientific Study of Religion* 54, no. 2 (2015): 185-204.

⁸⁶ Thom S Rainer, *Breakout Churches: Discover How to Make The Leap* (Harper Collins, 2009).

⁸⁷ Mark Branson and Juan F. Martinez, *Churches, Cultures and Leadership: A Practical Theology of Congregations and Ethnicities* (InterVarsity Press, 2011).

themes which are adequate to offers foundations for leaders and churches which desire to involve in ministries outside the church walls although not exhaustive.

The Creation Story

“There was wholeness in Garden in Eden as Adam and Eve co-existed with their environments and communicated openly and freely with God.”⁸⁸ They were recipients of good gifts of God. In the garden, there were physical works to be carried out, such as tending fruit-bearing trees and nurturing plants. They were assured that they would enjoy and eat their labor fruits. Also, there were creative works to be performed which would summon the best of their creativities in naming other living things with finalities that “whatever Adam called every living organism that is what came to be its name (Genesis.2:19). Adam and Eve were in partnership as well as fellowship with God. God created living flora, but Adam was given the obligation to take care and work on the garden (Genesis.2:15). The Almighty formed all birds of the air and the beasts of the field (Genesis 2:19), but He trusted to Adam the responsibilities of naming all the animals. Also, in the dominion of God, the man was created for leadership. There was no living thing created by God that was higher in the creative order of God than humankind. He was the man who created to rule over the world, over the livestock, over the birds of the air, and the fish of the sea (Genesis 1:26). The climate was such that there was no need for permanent shelter and clothing. God was in charge of idyllic settings. There were his domains, and he created confinements describing what was not and were permissible. Adam lived in peace with Eve- a couple removed from his own rib. This implies that man had the responsibility to serve the community from the time of creation.

⁸⁸ Wayne Cordeiro, *Doing Church As a Team: The Miracle of Teamwork and How It Transforms Churches ReadHowYouWant.com*, 2011.

The Prophets

“The law contained various guidelines and admonitions concerning the treatment of less privileged. The poetic books serve as personal and practical reminders of the implications of complying with the guidelines.”⁸⁹ As a reminder and rebuke of how the people of God were supposed to live, the prophetic books were written. They were the guidelines in which there were rebukes and erred concerning unfair treatments of the underprivileged. Besides, the call to do justice as an important part of associating with God is now solid within the Jewish scriptures. The Jewish prophets made justice one of the major doctrines to their teachings beginning about 800BC. They taught their followers that faith quality in the humankind relies on the justice character in the land. The justice character in the land was to be judged by the way people treated the most vulnerable groups such as strangers, widows, and orphans in the society. Where we stand with God depends on heart sincerity and prayer as well as on how we treat the poor according to the Jewish prophets. The prophets called people of God to the historic commitments to the people in distress and back to himself (Malachi 3:5, Zechariah 7:9-10, Amos 5:11-12, Ezekiel 47:22, Jeremiah 22:3, Jeremiah 7: 5-7, Jeremiah 5:28b). God even equated one’s treatments of needy and poor with the relationship of one with God himself speaking of King Josiah. All went well with King Josiah because he did what was just and right. So all went well because he defended the needy and poor cause (Jeremiah 22:15-16).

“Along with exhortations to move beyond formal worships to true justice, Isaiah had prophetic messages from God regarding the internal focus of Israel in the years preceding the

⁸⁹ Dana L Robert, *Christian Mission: How Christianity Became a World Religion* Vol. 20 (John Wiley & Sons, 2009).

captivity of Babylon.”⁹⁰ “Stop giving worthless offerings. I cannot bear your assemblies of evil because your incenses are detestable to me. They have become burdens to me, and I am the tire of carrying them. I will hide my eyes from you when you spread out your hands in prayers. I will not listen to you even if you offer many prayers. Learn to do right and stop doing wrong. You should encourage the oppressed and seek justice. Plead the widow cause and defend the fatherless cause” (Isaiah 1:13-17). Isaiah exposes the inadequacies of the people’s faith who concentrates on loving God but forget loving humankind throughout his prophetic book (Isaiah 10: 1-2, 11:4, 25:4, 32:7, and 61:6).

“One specific message from the prophets was especially informative concerning what God needed of his people, a need which transcended geography and time.”⁹¹ God needs three things from parishioners. The first one is obedience and humility. God needs a humble walk with him from human beings. Humble walks with God are foundational for everything Jesus-Believers do because an individual should be strong internally to be focused externally. “In various parts of the world, most churches are comparatively good at creating programs and systems which assist worshippers in walking with God. But there are more which God needs, humility. A love of mercy is the second thing God requires and lauds.”⁹² Mercy is the action and attitude of God toward the people who people in suffering. Mercy is the inspiration and motivation for a blanket to a person in the cold, feeding the hungry, and giving a cup of water in Christ’s name. Expressed in clothing closets or food pantries, many churches have mercy

⁹⁰ Volker A Hauck, "The Role of Churches in Creating Social Capital and Improving Governance in Papua New Guinea: Lessons for Working in Fragile Situations," *Public Administration and Development: The International Journal of Management Research and Practice* 30, no. 1 (2010): 49-65.

⁹¹ Steve McMullin, "The Secularization of Sunday: Real or Perceived Competition for Churches," *Review of Religious Research* 55, no. 1 (2013): 43-59.

⁹² Mark A Noll, *The New Shape of World Christianity: How American Experience Reflects Global Faith* (InterVarsity Press, 2009).

ministry. When Jesus fed the 5000 people, Christ exhibited mercy. Jesus did not end earth hunger permanently, but on that day, he, for sure, made the lives of a huge multitude of people just a little better. When Jesus healed the mother-in-law of Peter, Christ portrayed mercy (Matthew 8:14-15). Most surely, this unidentified lady had a fever in her lifespan, but for that day, Christ healed her and made her well.

Mercy is a good thing, and to “be kind-hearted” is one of the special domains in which Christians are called to be like Jesus Christ and God the Father himself (Luke 6:36). Comparatively, it is easy for churches to be engaged in mercy ministries. Exponentially, it is harder to get engaged in justice and fairness matters. Often, justice tampered with when mercy is applauded. The late Dom Hélder Câmara, Brazilian Archbishop ironically said, “when I asked why the vulnerable group have no foods, they refer to me as a communist and when I give foods to the less privileged, they called me a saint.” In Micah 6:8, the exhortations are foundational for all leaders seeking biblical roots for outside focused ministries. When churches are working toward justice, walking humbly with God, and portraying for all, they are on the journey to becoming the church that Christ died to build.

All in the book of Matthew, the church is mentioned three times in the gospels. “The Implication of the Kingdom for the Church “Kingdom” is stated so many times in the gospels. It not about the size of the church but is rather about the size of the Kingdom of God.”⁹³ The churches are likely to reduce externally focused ministries to just tactics, programs, or emphasis and financing shall most likely be cut if these ministries do not lead to expanded budgets or increased attendances unless the churches have the perspective of the Kingdom. Any time the

⁹³ Herman Noordegraaf, "Aid Under Protest? Churches in the Netherlands and Material Aid to The Poor," *Diaconia 1*, no. 1 (2010): 47-61.

Kingdom is expanding, the Kingdom believers can truly rejoice whether the churches are expanding and growing or not. At times, the Kingdom ministry results in the growth of churches, but at times it does not. God, however, calls his people to build the Kingdom and to be the church, whether it expands their own churches or not. “Snyder Howard contrasts the differences between the church people and kingdom people. Kingdom seekers seek first God’s kingdom and its righteousness. Often, church people place church works above regards to truth, justice, and mercy.”⁹⁴ Kingdom people think about the way to get the churches planted into society. The church people think about the way to get people into churches. Kingdom people work to ensure the churches transform the universe. Church people worry that the world could transform the churches.

⁹⁴ Alessia Passarelli, *Beyond Welcoming The Strangers: Migrant Integration Processes Among Protestant Churches in Ireland In Migrant Activism and Integration From Below in Ireland* (Palgrave Macmillan, London, 2012).

Chapter 3

Methodology

3.1 Introduction

In this research paper, there was use of a research design, data collection techniques, and analysis processes to answer the research questions. In every study, there are always essential tools that are needed to facilitate the outcome of accurate information. “This research methodology covers different sections including the formulation of the research questions, identification of the research designs, identification of research population and the description of the research instrumentation.”⁹⁵ Additionally, there was an incorporation of procedures involved in the data collection processes. In every research, the process of data analysis is always important as it enables the researcher to arrive at conclusions. Information analysis was carried based on the types of data collected. Chapter three, therefore, outlines the data collection processes and analysis with the aim to respond to the research questions.

The previous chapter of this study has focused on literature related to examining how acquiring volunteers to serve in the Brotherhood Ministry shall increase the opportunities to establish more discipleship at Mount Olivet Baptist Church and better serve the communities. “The present study will lay emphasis on the various research methods for addressing the research

⁹⁵ Liora Bresler and Robert E. Stake, *Qualitative Research Methodology in Music Education. In Critical Essays in Music Education* (Routledge, 2017), 113-128.

objectives.”⁹⁶ The chapter will thus provide a detailed plan on how empirical work can be conducted for getting valid results. This will be done by focusing on research philosophies, approaches as well as strategies followed by justifying the chosen ones for the given study. The chapter has been sectioned in the following manner.

Section 3.2	Describes varied research philosophies and justifying the choice of positivist and interpretative philosophical approach for the study
Section 3.3	Presents a diagrammatic overview of research design followed by explaining the plan by which aims, and objectives of the study can be attained.
Section 3.4	Will give an overview of the two major research approaches and justify the choice of mixed approach for the study.
Section 3.5	It highlights the research strategy that has been chosen for the study followed by outlining the importance of survey and interview for the research.
Section 3.6	It gives a detailed account of sampling techniques and sample size followed by justifying the chosen one for the study.
Section 3.7	Outlines the methods of data collection as well as defining instruments and pilot test for the questionnaire
Section 3.8	It defines data analysis technique that has been utilized for achieving the research aim and objective.
Section 3.9	It defines the ethical issues that have arisen while collecting data.

⁹⁶ Deepak Chawla and Neena Sodhi. *Research Methodology: Concepts and Cases*. (Vikas Publishing House, 2011), 21-40.

Section 3.10	Provides a brief summary of the chapter
--------------	---

3.2 Research Philosophy

A research philosophy is attributed to the bundle of assumptions relating to the essence of the validity that is being inspected. It is the elemental description of the type of knowledge. “The research philosophy creates certain assumptions, which cater to the explanation of the research procedure that was undertaken. Research philosophies can be dissimilar to the goals and objectives of the research.”⁹⁷ The type of knowledge that is to be evaluated in research determines the application of the research philosophy that should be included in the research methodology. Therefore, the assessment of the research philosophy holds a very important role as it defines the set of hypotheses that is essential in the research process.

The research philosophy is categorized into four sections: positivism, constructivism, interpretivism, and post-positivism. Positivism philosophy rests on the assumption of reality that remains separate in the process of studying different factors. “On the other hand, constructivism is associated with the fundamental meaning of social development, which had been created by the researcher or observer.”⁹⁸ The philosophy of interpretivism is related to ontology and epistemology, and it is believed that there are multiple and relative actualities. The philosophy of post-positivism has emerged recently, and it is an extension of positivism research philosophy. It critically amends and corrects the issues that are associated with positivism. Positivism is associated with the fact that the different individuals involved in a research process are independent. On the contrary, post-positivists accept that the background, theories, and

⁹⁷ Looi Theam Choy, "The Strengths and Weaknesses of Research Methodology: Comparison and Complimentary Between Qualitative and Quantitative Approaches," *IOSR Journal of Humanities and Social Science* 19, no. 4 (Faculty of Arts and Social Science, University of Malaya, Malaysia 2014): 99-104.

⁹⁸ Francis C Dane, *Evaluating Research: Methodology for People Who Need to Read Research* (Sage, 2011), 100-115.

knowledge of the chosen research methodology shape the observational process. Post-positivism has been selected for this current research.

“It is all about developing the knowledge and its nature which can be in terms of new theory creation or getting the answer to a problem in a given context.”⁹⁹ Research philosophy aids in shaping the assumption of the researcher about the manner by which the world is viewed by him. The assumption thus helps the researcher in making a choice of research strategy. The assumptions in this regard are of two types being ontological and epistemological. Ontology focuses on the nature of reality while epistemology is about establishing knowledge in the given study area, which also provides good guidance to the researcher. Epistemology is also very crucial for research as it aids in selecting a research strategy as well as methods for collecting empirical evidence. Epistemologies are positivist, interpretive, and interpretive and can be used for the present study. Positivist assumes about the objective presence of reality and is described through measurable properties that are also independent of researchers’ instruments. On the other hand, interpretivist assumes that social reality is a part of the human mind and has a subjective and multiple nature. “Critical researchers focus on critically evaluating as well as transforming the social reality that is being investigated.”¹⁰⁰ The upcoming sections provide a detailed explanation about the above four epistemologies followed by quoting its relevance for the current study.

3.2.1 Saunders Research Onion

⁹⁹ Guido L Geerts, "A Design Science Research Methodology and Its Application to Accounting Information Systems Research," *International Journal of Accounting Information Systems* 12, no. 2 (Elsevier, vol. 12(2), 2011): 142-151.

¹⁰⁰ Amber J Fletcher, "Applying Critical Realism In Qualitative Research: Methodology Meets Method," *International Journal of Social Research Methodology* 20, no. 2 (Location: Toronto, Canada 2017): 181-194.

The concept of the research onion, which was first proposed by Saunders, Lewis, and Thornhill. The first stage in the research paradigm requires a definition as the first stage. At the second step or phase, the research approaches are discussed according to either the deductive or the inductive approaches. The third phase of the study onion includes the discussion of the strategy, or the research designs. In the fourth step of the study, the time horizon is discussed. At the fifth stage, the process by which the data is collected is addressed. “The advantage of using the research onion concept is that it involves many methodological stages and, with the succession of each layer, the discussion goes deeper.”¹⁰¹ In the current research method, the research onion has been selected, as it would be helpful for developing a detailed discussion of the different methodological processes, as this research has included many processes for the completion of this dissertation.

3.2.2 Positivist Approach

“This approach is based on an assumption that reality is objective and can be described by quantifiable characteristics which are also independent of the instruments used by the investigators.”¹⁰² These studies make an attempt to test the theory for increasing the overall understanding of the process. These studies are based on the presence of a priori fixed relations inside a process that is investigated by usage of structured instrumentations. Positivists have a belief towards the measurable nature of the social phenomenon, and it is thus linked with quantitative analytical methods that are based on statistical analyses of the data. The current study is a research examining how acquiring volunteers to serve in the Brotherhood Ministry

¹⁰¹ Uwe Flick, *Introducing Research Methodology: A Beginner's Guide To Doing a Research Project*. (Sage, 2015).

¹⁰² Jerome C Glenn and T. J. Gordon, *Futures Research Methodology* (Washington: 2003), 33-45.

shall increase the opportunities to establish more discipleship at Mount Olivet Baptist Church and better serve the communities. “It further aims to find out the key components that are needed to improve the discipleship at Mount Olivet Baptist Church and better serve the communities.”¹⁰³ In the lines of above, the present study has not made a selection of positivist approach as the prime focus of the study is on determination and assessment of varied components that are needed to improve discipleship at Mount Olivet Baptist Church and better serve the communities.

3.2.3 Interpretative Approach

“It can be regarded as an approach that is based on an assumption being social reality exists in our minds which have a subjective and numerous natures.”¹⁰⁴ Social realities are thus affected by the acts through which they are being investigated. This paradigm thus calls for a strategy for respecting the variations of people as well as objects of natural sciences thereby requiring the social scientists to hold the subjective significance of social science. The researchers following this approach assume that individuals create their own meaning as they come in an interaction with the world that is present around them. The aim here is to understand the process of accessing the meaning that has been assigned by the respondents. In doing this, the researchers make use of qualitative analysis in order to understand the overall social process. “This approach seems to be relevant for the study as it concentrates on examining the complex nature of the social concepts in order to attain the interpretive understanding.”¹⁰⁵ Moreover, the study further tries to understand and assess the social process of examining how acquiring

¹⁰³ Shazia Jamshed, "Qualitative Research Method-Interviewing and Observation," *Journal of Basic and Clinical Pharmacy* 5, no. 4 (Wolters Kluwer -- Medknow Publications 2014): 87.

¹⁰⁴ Chakravanti Rajagopalachari Kothar, *Research Methodology: Methods and Techniques* (New Age International Publisher, 2004), 3-10, Second Edition.

¹⁰⁵ John Kuada, *Research Methodology: A Project Guide for University Students*. (Samfundslitteratur, 2012), 33-43, 1st edition.

volunteers to serve in the Brotherhood Ministry shall increase the opportunities to establish more discipleship at Mount Olivet Baptist Church and better serve the communities which makes the approach valid for the present research.

3.2.4 Critical Approach

“The critical research scholars try to critically evaluate as well as transform the overall social reality that is being investigated.”¹⁰⁶ It is all about critiquing the social system followed by focusing on the conflicts that are present in their structure. This approach further assumes that there is a production as well as the reproduction of social reality by individuals where people can work on changing their economic as well as social situations. The researchers have further recognized that their working can be constrained on account of various dominations of social, cultural, and political nature. This strategy does not seem to be suitable for the study as there is no critical evaluation of examining how acquiring volunteers to serve in the Brotherhood Ministry shall increase the opportunities to establish more discipleship at Mount Olivet Baptist Church and better serve the communities. “The focus is rather on studying those components that put an impact on examining how acquiring volunteers to serve in the Brotherhood Ministry shall increase the opportunities to establish more discipleship at Mount Olivet Baptist Church and better serve the communities.”¹⁰⁷ Hence, the interpretive approach has been chosen for current study.

3.2.5 Justification For The Chosen Research Paradigm

¹⁰⁶ Ranjit Kumar, *Research Methodology: A Step-By-Step Guide for Beginners*. (Sage Publications Limited, 2019), 45-60, 7th Edition.

¹⁰⁷ Jennifer R Ledford and David L. Gast, *Single Case Research Methodology: Applications in Special Education and Behavioral Sciences* (Routledge, 2018), 20-55, 3rd edition.

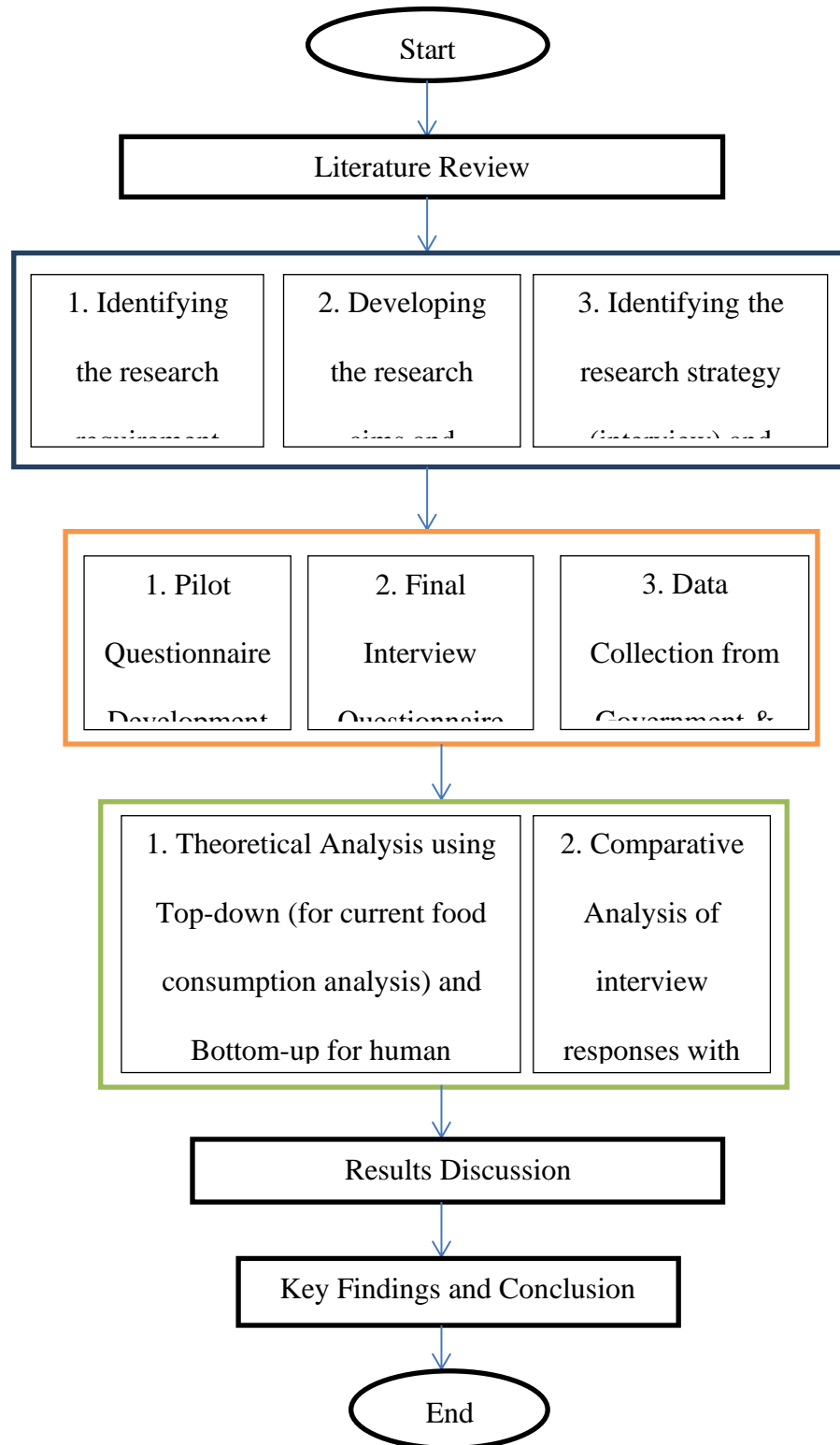
“Post-Positivism was selected because it helped in the correction of the issues that are involved with positivism.”¹⁰⁸ The current research rested on the collection of qualitative data and therefore, post-positivism was helpful as it associated the further inquiry of the different factors which influenced the outcome of the research. Positivism was not selected as it rests on the derivation of only quantifiable data, and since the current research was qualitative and not quantitative, the method of observation and collecting data would be of little help in coming up with the desired outcome of the research. In addition, constructivism research philosophy was not selected because it is based on abstract assumptions and therefore, it would be difficult to conduct interviews in case a previous idea has already been established. Moreover, it is also associated with the suggestion of the researcher, which would be least helpful in the current research in the collection of data. “Moreover, interpretivism was also not selected as it is related to ontology and epistemology and is believed that there are multiple and relative actualities.”¹⁰⁹ The prime factor is that interpretivism is associated with is the interpretation of the collected data and therefore, this can lead to the misinterpretation of information collected, which would also interfere with the completion of this research process effectively.

3.3 Research Design

The figure given below presents an overall research plan that is as follows:

¹⁰⁸ Cathy MacDonald. "Understanding Participatory Action Research: A Qualitative Research Methodology Option," *The Canadian Journal of Action Research* 13, no. 2 (Dalhousie University 2012): 34-50.

¹⁰⁹ Alison Mackey and Susan M. Gass, *Second Language Research: Methodology and Design*. (Routledge, 2015), 2nd edition.



Research Design

“Research design is defined as the procedures by the researcher can carry out and complete a study.”¹¹⁰ Often, research design includes structure that consists of the applications that affect the executions of study methodological processes. Besides, the research design also affects the data types collected by the researcher, the findings accomplished on completing the study process, and the selected respondent region. This is a general plan that showcases how a researcher can attempt to answer the research question formulated for the study. “Research design is considered as an art and science of planning the process by which study can be conducted and valid results can be derived. Here, the researcher prepares a comprehensive plan that acts as a source of guidance for the study.”¹¹¹ The plan will emphasize defining objectives by which research question can be answered followed by mentioning data collection source and ethical issues in the research. The plan of study can thus be divided into 3 areas being research design, data collection, and analysis.

In the research design part, the focus has been given on carrying out a detailed literature review on examining how acquiring volunteers to serve in the Brotherhood Ministry shall increase the opportunities to establish more discipleship at Mount Olivet Baptist Church and better serve the communities. An interview session is a strategy that has been chosen for the study. The second phase is the data collection where a pilot study will be conducted followed by finding out the overall reliability of the interview questionnaire through experts in the given field. The questionnaire was then amended by the researcher and final one was then presented. The data collection process was carried out by taking the interview session so as to generate

¹¹⁰ Geoffrey Marczyk, David DeMatteo, and David Festinger, *Essentials of Research Design and Methodology* (John Wiley & Sons Inc, 2005), 70-90, 2nd Edition.

¹¹¹ Alexander M Novikov and Dmitry A. Novikov, *Research Methodology: From Philosophy of Science to Research Design* (CRC Press, 2013), 34-45, 3rd Edition.

responses. "Data analysis acted as the 3rd and final stage where results were discussed followed by reviewing the statistical data that was collected on examining how acquiring volunteers to serve in the Brotherhood Ministry shall increase the opportunities to establish more discipleship at Mount Olivet Baptist Church and better serve the communities."¹¹² A comparative analysis was further conducted from the data collected from interviews.

"There are three fundamental research design classifications that include explanatory, descriptive, and exploratory."¹¹³ The descriptive research design is associated with reflecting the respondents' opinion as well as experience. Often, the descriptive research design is linked with ethnographic studies. Quantitative frameworks together with that like demographic population features can also be suitable for the descriptive study design. This assists in information collection about demographic area subgroup. The explanatory design in contrast is linked with the population features or characteristics. The explanatory research design is applicable in scenarios where there are qualitative data involvements, there are close correlations among the various variable and they affect one another. Exploratory research design involves exploring the causes and other factors of a matter and is applied when few characteristics are clear about the issues under research. "The exploratory research design thus is used a procedure of collecting data and information in the associated issues and conducting the study processes further."¹¹⁴

Descriptive research design was used in the present study procedures.

3.4 Approach to Research

¹¹² Khairul Baharein Mohd Noor, "Case Study: A Strategic Research Methodology," *American Journal of Applied Sciences* 5, no. 11 (American Journal of Applied Sciences, 2008© 2008 Science Publications): 1602-1604.

¹¹³ Ken Peffers, Tuure Tuunanen, Marcus A. Rothenberger, and Samir Chatterjee, "A Design Science Research Methodology for Information Systems Research," *Journal of Management Information Systems* 24, no. 3 (Published in Journal of Management Information Systems, 2007): 45-77.

¹¹⁴ Taniya Roberts, "Understanding the Research Methodology of Interpretative Phenomenological Analysis," *British Journal of Midwifery* 21, no. 3 (University of Chester2013): 215-218.

“The research approach is the procedural processes which are involved in carrying out research.”¹¹⁵ It consists of the comprehensive explanations of the approached used in research procedures. The research approach is linked with wide presumptions and is related to the data gathering and interpretation and analyses of data as well. In research approaches, there various decisions that should be considered in right order in constituting of the nest methodological approaches. Research approaches are often categorized into inductive and deductive research approach. Deductive research approach is linked with development of pre-hypotheses rooted in theories which already exist and the research studies are carried out in examining the pre-hypothesis. From this, it can, therefore, be concluded that the deductive approaches include the hypothesis formulations and testing is performed on the basis of statistical data which had been accomplished. “The deductive research approach applications take place by formulation of the hypotheses differently in the qualitative research procedures.”¹¹⁶ The deductive approaches are testing theories in which the hypothesis formulations result in the derivation of certain quantity of information that are again framed as hypotheses and tested.

“Inductive approaches are established by moving from specific study topic to general conclusions.”¹¹⁷ Priority is paid on the data patterns and observations at the beginning of inductive approach. The absence of structures that help in data gathering procedures and then lead to the structure formation after information has been gathered makes inductive approaches important. The inductive theories are more prevalent in qualitative studies where the model absence may be important and there may be establishments of totally new theories. Along the

¹¹⁵ David Silverman, ed., *Qualitative Research* (Sage, 2016), 33-56, 2nd edition.

¹¹⁶ Steven J Taylor, Robert Bogdan, and Marjorie DeVault, *Introduction To Qualitative Research Methods: A Guidebook and Resource* (John Wiley & Sons, 2015), 60-99, 3rd edition.

¹¹⁷ Hossein Tavakoli, *A Dictionary of Research Methodology and Statistics In Applied Linguistics* (Rahnama press, 2012), 35-60, 4th edition.

processes of interviews, the analysis procedures take place the behavior patterns of the respondents are studied. In deductive study strategies, there are various hypothesis formulations. The deductive research approach was suitable to create the study topic because the research was based on the formulation of hypotheses and models. "Deductive methods would rely on the research patterns and the formulation of the study topic. The research used case study design and in-depth interviews in carrying out this research."¹¹⁸ The two types of research approaches are quantitative and qualitative approaches.

3.4.1 Quantitative Approach

"Quantitative research aids in testing the independent theories by examination of the relation that is present between different variables."¹¹⁹ Quantitative research focuses on quantifying the data that has been collected followed by analyzing it. This research makes use of the deductive approach where research is directed by the research model. In the scenario of the deductive approaches, research begins the study of a theory that leads to the creation of the research hypothesis. This is followed by moving on to the next stage that involves data collection so as to reject or confirm the hypothesis and revise the theory. "Quantitative approaches have a link with positivism that is all about testing the theory so as to enhance the predictive comprehension of the process."¹²⁰ These studies normally make use of experimental and survey research techniques where surveys are carried out by utilizing open/close ended questionnaire, structured interviews or structured observation.

¹¹⁸ Dymrna Tuohy, Adeline Cooney, Maura Dowling, Kathy Murphy, and Jane Sixsmith, "An Overview of Interpretive Phenomenology as a Research Methodology," *Nurse Researcher* 20, no. 6 (RCN Publisher 2013): 40-45.

¹¹⁹ Maggie Walter and Chris Andersen, *Indigenous Statistics: A Quantitative Research Methodology* (Left Coast Press, 2013), 4-15.

¹²⁰ Shawn Wilson, "What Is an Indigenous Research Methodology?" *Canadian Journal of Native Education* 25, no. 2 (Canadian Journal Publisher, Toronto 2001): 175-179.

3.4.2 Qualitative Approaches

Qualitative research can be considered as a means by which social or human problem can be understood. While conducting data collections and their analyses, the focus is on words. “The research includes an inductive approach where theory arrives on account of the research. In this method, generalized references are drawn by the researcher from which new theory can be built up.”¹²¹ The qualitative research further has a link with interpretive philosophy where research studies the topic in a given context followed by using emerging design for defining the categories during the process. These studies can be chosen from varied strategies that are labeled as case studies, grounded theories, narrative studies, and ethnography.

Table 2: Overview of Qualitative and Quantitative Approaches

Features	Qualitative	Quantitative
Characteristics	Makes use of varied kinds of data collection tools so as to study the participant's Meanings and their relation towards development of new theory	It assesses the relation that is present between variables that are then measured numerically and undergo statistical analysis.
Role in research	Inductive where the researcher generates inferences from the observation/finding in order to create a new theory	Deductive which involves hypothesis testing so as to accept or reject the principle

¹²¹ Isadore Newman, Carolyn R. Benz, and Carolyn S. Ridenour, *Qualitative-Quantitative Research Methodology: Exploring the Interactive Continuum* (SIU Press, 1998), 22-35. 2nd edition.

Philosophy	Interpretivism where researcher makes an attempt to study the topic in a given context and using it as an emerging design so as to identify categories in the process.	Positivism makes an attempt to test the theory for increasing the overall understanding of the process.
Strategy	Case study, grounded theory, narrative research and ethnography	Experimental Surveys
Data collection	In-depth interviews, participant observation, videos, documents, photographs, fieldwork	Questionnaire, tightly structured interviews, random control trials

3.5 Research Strategy

It is possible to utilize various research strategies associated with philosophical paradigms. Case study research, for instance, is majorly associated with interpretive studies but may also be found in positivist and critical studies. “When the aim is to communicate with those around the phenomenon and experienced in the field, the field research, is conducted to understand the process and evaluation assigned by sample participants.”¹²² This is a field research and involves collecting raw data from workplace settings, laboratories or libraries. Across different disciplines, the strategies and approaches utilized in field research differ. For instance, social scientists carrying out field research can observe or interview respondents in their natural environment to learn their social framework, languages, and folklores whereas

¹²² Beth Humphries, *Re-Thinking Social Research: Anti-Discriminatory Approaches In Research Methodology* (Routledge, 2017), 55-60, 4th Edition.

biologist who carries out field research can just observe animals interacting with their environment.

Field studies have a long history. “Cultural anthropologist and sociology have long utilized field research in studying other cultures, and even differences have been ones of class.”¹²³ In this study, we used field research to understand and assess the social process of examining how acquiring volunteers to serve in the Brotherhood Ministry shall increase the opportunities to establish more discipleship at Mount Olivet Baptist Church and better serve the communities. An interview session is a strategy that has been chosen for the study. “So, for conducting field research there are many methods to collect data about the phenomena, such as participant observation, data collection, and survey research, and the qualities of findings obtained from field research relies on the data collected in the fields, and the extent to which protocols are applied to ensure unbiasedness of the observer.”¹²⁴ Survey research is a field research method used in this study; by interviewing because it is an easy and reliable technique of gathering feedback from the sample members.

3.5.1 Study Area

“The study area is the Brotherhood Ministry, Mount Olivet Baptist Church and communities served by Brotherhood Ministry and Mount Olivet Baptist Church.”¹²⁵ The

¹²³ Mariam Attia and Julian Edge, "Becoming a Reflexive Researcher: A Developmental Approach To Research Methodology," *Open Review of Educational Research* 4, no. 1 (Sage Publisher 2017): 33-45.

¹²⁴ Liora Bresler and Robert E. Stake, *Qualitative Research Methodology In Music Education. In Critical Essays in Music Education* (Routledge, 2017), 113-128.

¹²⁵ Deepak Chawla and Neena Sodhi, *Research Methodology: Concepts and Cases* (Vikas Publishing House, 2011).

interviews were carried out in the church fellowship hall and church Bible study. The researcher interviewed the men of the church that were over eighteen years of age.

3.6 Data Collection Method

In any research efforts, data collections are important part. The selections of particular data collection methods in carrying out studies are integral just as it is to choose a research strategy and design. The data collection operation goals should be created for data collections to be successful. "The data collection purpose shall be indications of the format of the data-collection operations and the ways the data needs to be analyzed once it is understood and known."¹²⁶ Different methods of gathering information were considered during the process of data collections, such as direct observations, analyzing documents and in-depth interview. Besides, other secondary and specialized methods were utilized during data collection to supplement the above three methods.

The method of data collection affected how the researcher interpreted the data. "There are various approaches of data collection methods that can be significant for the research. Both primary and secondary data collection represent two types of data."¹²⁷ Secondary data includes such sources as journals, census reports, or any literature review. However, the primary data involves the collections of original data or data from the source by the investigators.

¹²⁶ Mariam Attia and Julian Edge, "Becoming a Reflexive Researcher: A Developmental Approach to Research Methodology," *Open Review of Educational Research* 4, no. 1 (Sage Publisher 2017): 33-45.

¹²⁷ Looi Theam Choy, "The Strengths and Weaknesses of Research Methodology: Comparison and Complimentary Between Qualitative and Quantitative Approaches," *IOSR Journal of Humanities and Social Science* 19, no. 4 (Faculty of Arts and Social Science, University of Malaya, Malaysia 2014): 99-104.

There is some difference in qualitative and quantitative data. Qualitative data may be gathered via interviews. “This type of method can be used to uncover the thoughts and that can help the researcher to be involved more deeply in the problem.”¹²⁸ In contrast, the collection of quantitative data was not necessary to analyze and diagnose the research result in a quantitative manner, which is more precious to the researcher.

3.6.1 Types of Primary Source

3.6.1.1 Observations

Observations are the active information acquisition from primary sources. It involves employing of the senses to gather fast-hand information from the participants. Also, observations involve the perceptions and data recording through scientific instruments use in marketing research. It the processes of watching particular activities to comprehend specific details about those activities and allow the research to collect unbiased reactions of the respondents.

3.6.2 Surveys

Surveys are described as research methods utilized for gathering information from pre-determined groups of respondents to obtain insights and information on different topics of interest. “Survey has a range of purposes and may be conducted in various ways that depends on the objectives to be accomplished and methodology selected.”¹²⁹ Often, data is collected via the applications of homogeneous steps whose purposes are to ensure that all respondents are capable of answering the queries at level playing grounds to avoid prejudiced conclusions which might affect the study or research findings.

¹²⁸ Francis C Dane, *Evaluating Research: Methodology for People Who Need to Read Research* (Sage, 2011), 100-115.

¹²⁹ Amber J Fletcher, "Applying Critical Realism In Qualitative Research: Methodology Meets Method," *International Journal of Social Research Methodology* 20, no. 2 (Toronto, Canada 2017): 181-194.

3.6.2.1 Online Question Survey

Online surveys are questionnaires that the target audience can fill through the internet. “Usually, online surveys are established as forms of web with databases to store the statistical software to offer analytics.”¹³⁰ Respondents are encouraged to complete an online survey by incentives like being completed to win prizes. Using online research surveys, it is easy to carry out online study research. They are reliable and affordable ways to collect information from the target areas of study.

“Question survey was considered as the most appropriate methods of data collection.”¹³¹ Utilizing online questionnaire survey yielded the detailed information needed to provide an understanding of examining how acquiring volunteers to serve in the Brotherhood Ministry shall increase the opportunities to establish more discipleship at Mount Olivet Baptist Church and better serve the communities. It is important to note that the broad spectrum of the population has less concern and awareness in pages of statistical computation; however, some of the well-positioned case studies are capable of having a lasting impact. “Coupled with these essential attributes, the method was more appropriate for the research since it required extensive sources of data to obtain the perspectives and vibrancy of the scope of the impact of hostile immigration policy on migrants who were deemed citizens, however, change in policy and laws cause them to lose citizenship.”¹³² With the knowledge that the users of the research findings may not have enough experience to understand the concepts correctly, it provided grounds for the researcher to put down the results accordingly.

¹³⁰ Guido L Geerts, "A Design Science Research Methodology and Its Application To Accounting Information Systems Research," *International Journal of Accounting Information Systems* 12, no. 2 (Elsevier, vol. 12(2), 2011): 142-151.

¹³¹ Jerome C Glenn and T. J. Gordon, *Futures Research Methodology* (Washington: 2003), 33-45.

¹³² Beth Humphries, *Re-Thinking Social Research: Anti-Discriminatory Approaches in Research Methodology* (Routledge, 2017), 55-60.

3.6.2.2 Question Survey Procedures

The researcher carried out an online questionnaire survey. The researcher created a guideline on how to carry out the online question survey. “Online question survey was carried out with the church leaders and pastors to get information about examining how acquiring volunteers to serve in the Brotherhood Ministry shall increase the opportunities to establish more discipleship at Mount Olivet Baptist Church and better serve the communities.”¹³³ Online questionnaire survey was carried out during this research to acquire information on the topic of study.

The sampling size and sampling method had a direct effect on the research study. Online research questions were used in this study. “Online research questions were semi-structured. The research explored the opinions and perspectives towards the topic of the study. The researcher included open-ended survey questions.”¹³⁴ The questions were provided to the participants online to allow respondents time for reflection on their experiences and ideas on the subject matter.

An online questionnaire survey has a number of steps. “The first step is to write down the research goals, and what the researchers were hoping to find out. The second step involved defining the targeted participants according to their geographic scope, their business, age. Once the researchers knew exactly who they were trying to target, they better understood where to reach out to the respondents.”¹³⁵ The study was easy to find and access once the respondents were defined.

¹³³ Chakravanti Rajagopalachari Kothari, *Research Methodology: Methods and Techniques* (New Age International Publisher, 2004), 3-10, Second Edition.

¹³⁴ Alexander M Novikov and Dmitry A. Novikov, *Research Methodology: From Philosophy of Science To Research Design* (CRC Press, 2013), 34-45, 3rd Edition.

¹³⁵ John Kuada, *Research Methodology: A Project Guide for University Students* (Samfundslitteratur, 2012), 33-43, 1st edition.

The next step was to design the online survey questions that were used to conduct the survey. Starting questions with “how” was a good way to grab the attention of the respondents and motivate them to participate in research. The answers were automatically recorded and transcribed, cutting out anything unnecessary and narrowing down to the essential information.

3.6.2.3 Question Survey Development

“Qualitative and quantitative data was collected in situational analyses and exploratory research categorized into lists of human factors in accordance with the contribution of various respondents.”¹³⁶ The respondents replied to question in the online questionnaire by examining how acquiring volunteers to serve in the Brotherhood Ministry shall increase the opportunities to establish more discipleship at Mount Olivet Baptist Church and better serve the communities. The online survey questions or questionnaire are in the appendix one at the end of the thesis.

3.6.3 Qualitative Data Collection

In these in-depth interviews to get subjects to participate, data was generated through face to face interviews. As this is qualitative data, the main importance of the study was to make the researcher more involved in the depth of the study. “Generally, the utilization of structured and semi-structured techniques in the data collection method, such as (participant), observation was used.”¹³⁷ In this study, the primary method of data collection was face-to-face interviews with the eligible participants. Though data can be collected by phone interviews or email, face-to-face interviews was the most relevant and the most important one that can be used.

¹³⁶ Ranjit Kumar, *Research Methodology: A Step-By-Step Guide for Beginners* (Sage Publications Limited, 2019), 45-60, 7th Edition.

¹³⁷ Uwe Flick, *Introducing Research Methodology: A Beginner's Guide to Doing a Research Project* (Sage, 2015), 100-120.

3.6.4 Qualitative Case Study

The qualitative case study method will enable the researcher to explore how acquiring volunteers to serve in the Brotherhood Ministry shall increase the opportunities to establish more discipleship at Mount Olivet Baptist Church and better serve the communities. “This approach will be successful in examining participants’ views, perceptions, and thoughts regarding immigration policy.”¹³⁸ Data were collected through semi-structured interviews and journaling. Qualitative research methods can support enhanced spontaneity and variations in the relations between the researcher and research participants. Additionally, qualitative methods concentrated on portraying the research participants’ perspectives.

3.6.5 Individuals to Tell Their Story and Experiences

“The researcher used narrative research design where people told their stories and experiences.”¹³⁹ The researcher depended on or written and spoken words of people or visual representations. This approach is focused on the lives of people, as told through their personal experiences and narratives. The focus in the design will be on the tale, necessarily both what and how the story is told. The narrative approach is considered relevant for this study as it enables the researcher to understand real-world measures that are appropriate when a real-life problem or challenge is explored. The narrative approach should be set out through validation of the audience, and it is an integral part of social research, even though individual stories and experiences may not stand on its own in supporting the conclusion of the study. The questions arising from the story and experience accuracy will be objective, although they should be viewed

¹³⁸ Jennifer R Ledford and David L. Gast, *Single Case Research Methodology: Applications in Special Education and Behavioral Sciences* (Routledge, 2018), 20-55, 3rd edition.

¹³⁹ Cathy MacDonald, "Understanding Participatory Action Research: A Qualitative Research Methodology Option," *The Canadian Journal of Action Research* 13, no. 2 (Dalhousie University 2012): 34-50.

in their socio-cultural contexts. Narratives can be used to narrow down a vast research field of the impact of hostile immigration policy on migrants into an easily researchable topic of study. “The narrative design will also be outstanding in exploring whether the particular model or theory applied the ideas in reality.”¹⁴⁰ It is an essential design since little is known about the issue or matter under research.

3.7 Role of the Researcher

“In this research, the researcher was responsible for interpretation of the data.”¹⁴¹ The accurate interpretation of the data increased the validity of the research, which means that research findings can be useful to authorities, and the local leaders. The researcher worked in the academic setting, and it is necessary for the researcher to bracket one’s bias. The researcher did this by journaling one’s feelings after each interview.

The whole research study was carried out by the researcher from the stage of data collection, organization of data, analysis of data, and interpretation of information, and finally composing this research report. The researcher gathered information from relevant and suitable journals and articles. Various places were visited to conduct interviews that were very important for this study. “The investigator enrolled the respondents and also got the required authorizations and permission to conduct interviews and gather information about the study topic.”¹⁴² To contact the respondents, the researcher utilized mobile phone and email. The researcher transliterated interview processes and audio recorded the data during the interview process. The

¹⁴⁰ Alison Mackey and Susan M. Gass, *Second Language Research: Methodology and Design* (Routledge, 2015), 20-55, 2nd edition.

¹⁴¹ Geoffrey Marczyk, David DeMatteo, and David Festinger, *Essentials of Research Design and Methodology* (John Wiley & Sons Inc, 2005), 70-90, 2nd Edition.

¹⁴² Khairul Baharein Mohd Noor, "Case Study: A Strategic Research Methodology," *American Journal of Applied Sciences* 5, no. 11 (American Journal of Applied Sciences, 2008 © 2008 Science Publications): 1602-1604.

researcher took notes in the field notebook in the interview process that was later analyzed into narrative reports. In the process of data collection, the research was an important participant. The researcher carried out the interview skillfully to obtain appropriate information essential for research.

3.8 Ethical Considerations

Safeguarding and protecting respondents is vital in any research study. There respondents were enrolled for the study based on their own acceptance to warrantee their wellness and protection. The researcher explained to the respondents the importance of interview and study rationale¹⁴³. Respondents were allowed to leave the study and the processes any time at their will if they felt that their security was jeopardized during the research process. The consent of the respondents was acquired by the researcher so that no participant was coerced or forced to be part of the research study. The respondents were informed that they were allowed to leave the interview if they feel so without facing any intimidation before the interview began.

For any research, there will be some ethical considerations. The purpose of the study was explained to respondents to allow them to make informed consent and decide whether they want to be involved in the study. The researcher sought permission to collect observation data from the relevant authorities. "The assurance of maintaining the privacy and the confidentiality of the information given by the informants was also given to gain their confidence."¹⁴⁴ A pseudonym

¹⁴³ Ken Peffers, Tuure Tuunanen, Marcus A. Rothenberger, and Samir Chatterjee, "A Design Science Research Methodology for Information Systems Research," *Journal of Management Information Systems* 24, no. 3 (Published in Journal of Management Information Systems, 2007): 45-77.

¹⁴⁴ Alexander M Novikov and Dmitry A. Novikov, *Research Methodology: From Philosophy of Science to Research Design* (CRC Press, 2013), 34-45, 3rd Edition.

was given to each participant, i.e. Participant #1; Participant #2; Participant #3. The assurance of the confidentiality and privacy might encourage respondents to take part in the study. As mentioned earlier, all respondents remained anonymous throughout the exercise. The exercise requested the participants to self-report the number of days missed. Participants of a study were guaranteed privacy rights during the process of research. Participants were asked to self-report the number of school absences for the year as a way to maintain anonymity. Also, the study area was tagged not mentioning names but assigned numbers for purposes of the study.

The researcher obtained written consent from the participants before completion of the interview schedules. The researcher allowed withdrawal at any point. “The researcher also ensured the participants were not harmed psychologically while taking part in the study. The researcher strived to create a comfortable environment for participants in this study.”¹⁴⁵ There are minimal risks, but if a participant feels uncomfortable or stressed, he or she may discontinue the audio-taped interview without any penalty. There is no benefit to partaking in the study, but the participants may enjoy telling their story or sharing their opinions. The signed informed consents were kept in the researcher’s office in a locked cabinet, audio-taped recordings were destroyed as soon as they are transcribed, and transcriptions were kept in a separate locked cabinet and destroyed after two years.

The researcher received an introductory letter from the university department of attachment, and this was used to get to the field. The researcher then obtained approvals from study areas before the actual data collection process. Formal applications were sent to the relevant authorities requesting for permission to use their organizations as part of the study. This

¹⁴⁵ Khairul Baharein Mohd Noor, "Case Study: A Strategic Research Methodology," *American Journal of Applied Sciences* 5, no. 11 (American Journal of Applied Sciences, 2008 © 2008 Science Publications): 1602-1604.

enabled the research to be conducted in an acceptable manner to both the researcher and the population.

3.9 Data Analysis

“Data analysis is a part of the examination of the data that has been collected through audio-taped interviews and field notes of observations.”¹⁴⁶ Data analysis helped the researcher identify codes to elicit themes based on the data that has been collected from face to face interviews and observations. In the process of analyzing the data, the data collection tools that have been used are thematic analysis for qualitative data. The researcher manually transcribed the data or used a computer-based analysis tool such as NVivo Data Synthesis

3.10 Summary of the chapter

In conclusion, chapter three is to act as a blueprint of how the qualitative research was conducted. “It provided a procedural structure of how data will be collected or generated and analyzed in this study.”¹⁴⁷ This chapter gives shape to the sample selection, data collection and generation, and data analysis as will be used in the chapters that follow to aid the arrival at firm conclusions and recommendations of the study

¹⁴⁶ Steven J Taylor, Robert Bogdan, and Marjorie DeVault, *Introduction to Qualitative Research Methods: A Guidebook and Resource* (John Wiley & Sons, 2015), 60-99, 3rd edition.

¹⁴⁷ Hossein Tavakoli, *A Dictionary of Research Methodology and Statistics in Applied Linguistics* (Rahnama press, 2012), 21-30, 4th edition.

The focus of the case study research is the scope of examining how acquiring volunteers to serve in the Brotherhood Ministry shall increase the opportunities to establish more discipleship at Mount Olivet Baptist Church and better serve the communities. An online questionnaire is the strategy that has been chosen for the study. "To promote the analysis of the data collection, the researcher selected appropriate data collection techniques."¹⁴⁸ As the understanding of the topic of study, to make the proper study of the language, the researcher adopted a qualitative research methodology. The data analysis helped to make a proper analysis of the scope of the topic of study. The researcher also selected an appropriate method to do the analysis. The content analysis helped the researcher draw an analysis of the data more broadly to learning institutions and society. The qualitative research approach was most suitable for the examination of the scope of the topic of the study.

The researcher used the inductive method to collect data. "This can also be used in the analysis of primary data collected through interviews."¹⁴⁹ In this manner, the researcher used a structured questionnaire that is relatively inexpensive and easy to administrate. Although a communication gap and the population size could represent limitations in the study, the structured data and the structured interview are strengths in the study about the subject.

¹⁴⁸ Dymphna Tuohy, Adeline Cooney, Maura Dowling, Kathy Murphy, and Jane Sixsmith, "An Overview of Interpretive Phenomenology as a Research Methodology," *Nurse Researcher* 20, no. 6 (RCN Publisher 2013): 40-45.

¹⁴⁹ Maggie Walter, and Chris Andersen, *Indigenous Statistics: A Quantitative Research Methodology* (Left Coast Press, 2013), 4-15.

Chapter 4

Results

4.0: Introduction

This chapter offers explanations of the study results and findings of the research thesis as well as an analysis of efficiency of leadership community process to accelerate the deployments of ministry volunteers in service to the community and ministry.¹⁵⁰ This chapter is divided into two parts. The first part has the study results and findings supposedly measured from online survey undertaken by the brotherhood members. Fifty brotherhood members ranging between eighteen to sixty-five years old participated in answering the online research question. The online survey was the tool applied in measuring the progress and outcomes of the ministry in deployment of volunteers in service to the community and ministry.¹⁵¹ The second part of this chapter headed “other results and findings” explains other applicable findings that include multiplying effects from the remaining qualitative materials, church accomplishments, and impact narratives.

4.1 Commitment level

Brotherhood members were required to confirm their level of commitment as Christians who believe in God, follow Christ the best way, know how to pray, practice faith, and attend church.¹⁵² The following were the findings from the online survey:

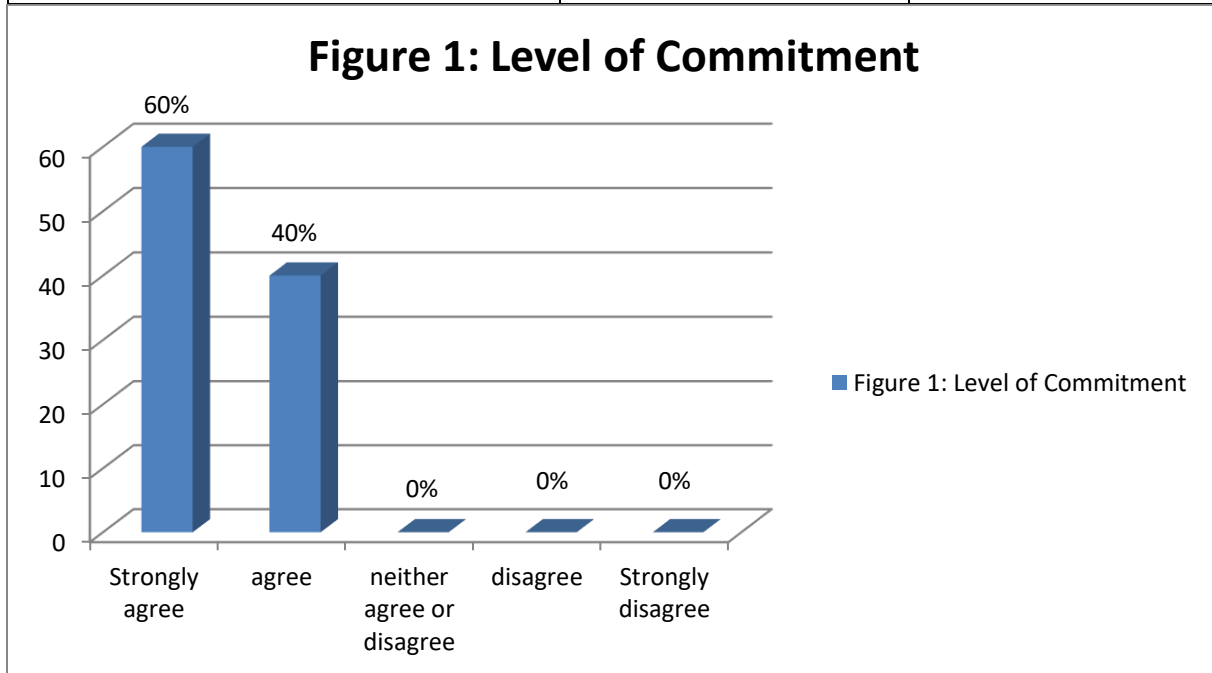
¹⁵⁰ Aitebureme Oare Aigbe, *Faith-Based Outreach to Uninsured Children* (London University 2010), 45-50

¹⁵¹ Brad Ball, *A Believers-Discipleship Model for Oak Hill Baptist Church* (Union University, 2013), 10-17.

¹⁵² Mark Cannister, *Teenagers Matter: Making Student Ministry a Priority in the Church* (Wipf and Stock Publishers, 2018), 41-87.

Table 1: Commitment Level

I am a committed Christian who believes in God, follows Jesus the best way I know how, prays, practices my faith, and attends church when I am able?	Number of responses	Percentage
Strongly agree	30	60%
Agree	20	40%
Neither agree nor disagree	0	0
Disagree	0	0
Strongly disagree	0	0



From figure 1 above, 60% of the participants of the online survey strongly agree while 40% of the participants of the online survey that they are committed as Christians who believe in God, follow the Christ the best way, know how to pray, practice faith, and attend church. This

indicated that all the brotherhood members were committed to God, moral values, and holy lifestyles.¹⁵³ They were committed to God himself as well as a lifestyle of discipleship and Christian values. A commitment of the volunteers would ensure that their life impact on the life of the community and ministry they serve. Being in a team that working together toward a common goal is one of the most powerful forms of belonging, especially for the volunteers.

4.2 Duration in the Brotherhood Ministry

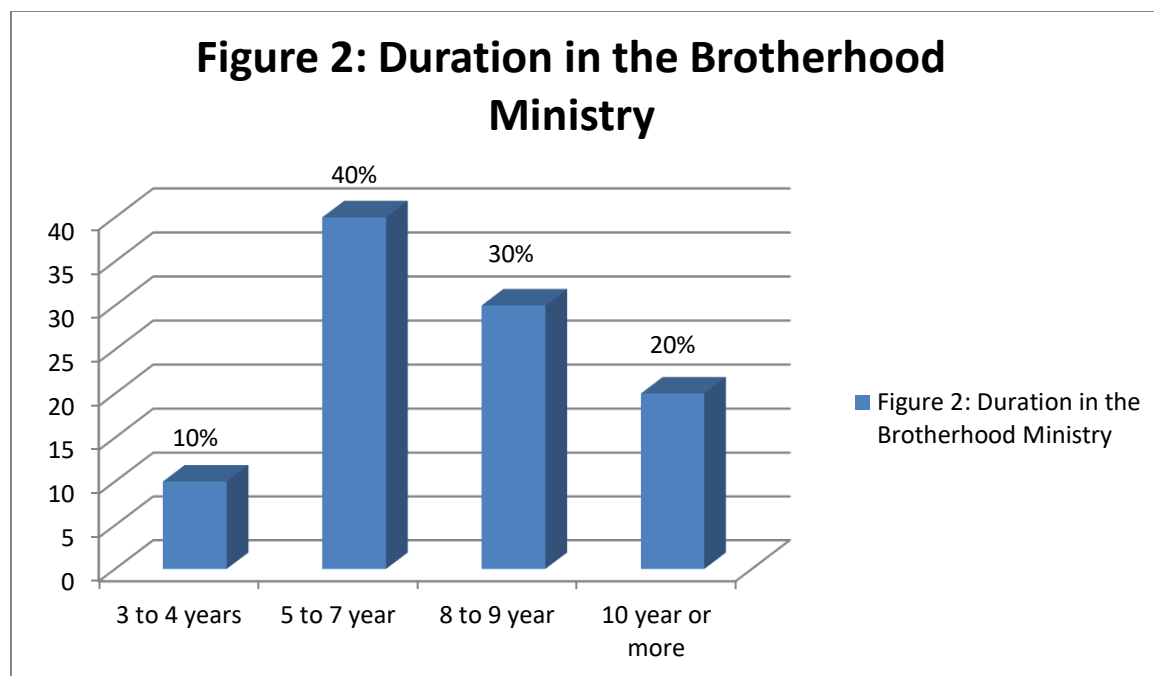
The researcher sought to find out how long the participants of the online survey have been a member of the Brotherhood Ministry.¹⁵⁴ This was important because it helped the researcher to gauge whether experience was a factor that improved the effectiveness of the services offered by the volunteers and increased the opportunity to create more discipleship at Mount Olivet Baptist Church and better serve the community or not.

Table Two: Duration in the Brotherhood Ministry

How long have you been a member of the Brotherhood Ministry?	Number of responses	Percentage
3 to 4 years	5	10%
5 to 7 years	20	40%
8 to 9 years	15	30%
10 years or more	10	20%
Total	50	100%

¹⁵³ H. B. Cavalcanti, *The United Church of Christ in the Shenandoah Valley: Liberal Church, Traditional Congregations* (Lexington Books, 2010), 33-59.

¹⁵⁴ Allan Roy Chichester, *A Strategic Marketing Plan for Community Ministries at the Toronto West Seventh-day Adventist Church* (Toronto University 2015), 30-45.



From the figure 2 above, 10% of respondents have been Brotherhood Ministry member for 3 to 4 years, 40% of participants have been Brotherhood Ministry member for 5 to 7 years, 30% of the respondents have been Brotherhood Ministry member for 8 to 9 years, and 20% of respondents have been Brotherhood Ministry member for ten years or more.¹⁵⁵ From the results, it can be noted that most of the respondents have been Brotherhood Ministry members for a long time. This increases their experience and understanding about the ministry and therefore improves the effectiveness of their services and increases the opportunity to create more discipleship at Mount Olivet Baptist Church and better serve the community.

¹⁵⁵ Howard John Clinebell, and Bridget Clare McKeever, *Basic Types of Pastoral Care & Counseling: Resources for the Ministry of Healing and Growth* (Abingdon Press, 2011), 50-64.

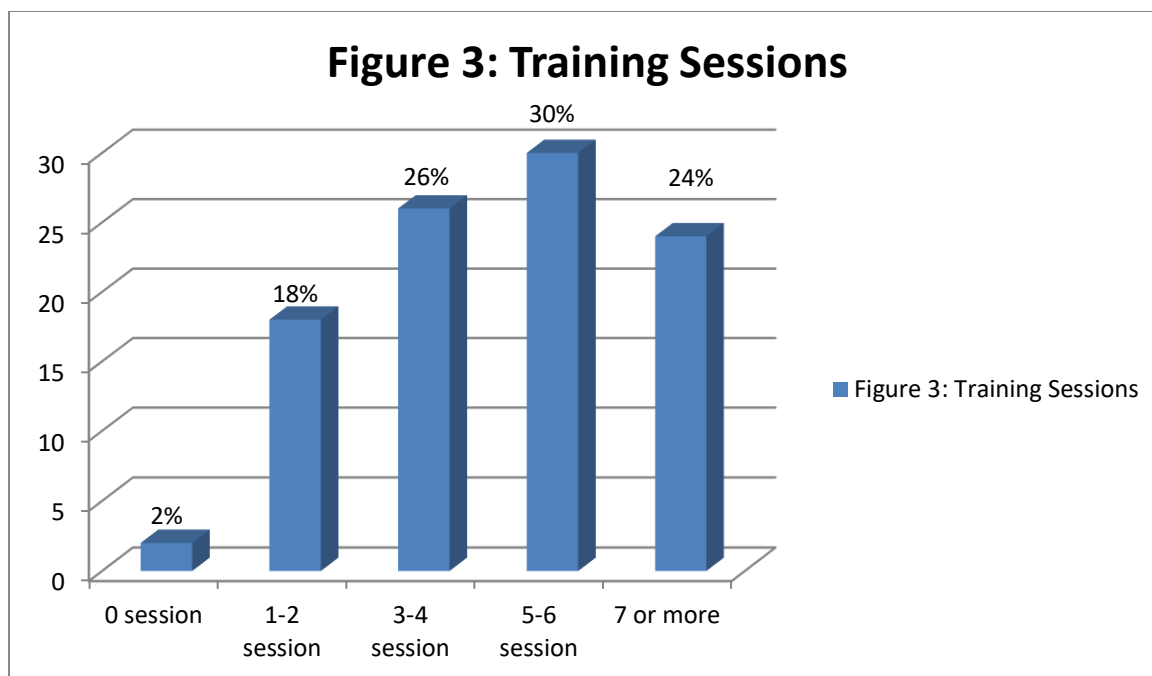
4.3 Number of Training Sessions Attended by the Participants to Teach Them How to Share the Gospel

The researcher wanted to know the number of training sessions attended by the participants to teach them how to share the gospel.¹⁵⁶ Training improves the knowledge and expertise of the volunteers to provide better services to the community they serve. With more training sessions, the effectiveness of the services of the volunteers is increased and this increases the opportunity to create more discipleship at Mount Olivet Baptist Church and better serve the community.

Table 3: Training Sessions

How many training sessions have you attended to teach you how to share the gospel?	Number of responses	Percentage
0	1	2%
1-2	9	18%
3-4	13	26%
5-6	15	30%
7 or more	12	24%
Total	50	100%

¹⁵⁶ Dave E. Cole, *The Outward-Focused Church: Leadership Training for Established Northwest Ministry Network Churches to Transition Church Culture from Inward-Focused to Outward-Focused* (Assemblies of God Theological Seminary, 2015), 51-67.



From figure 3 above, most of the respondents had at least attended training sessions. 18% of the respondents had attended 1-2 training sessions, 26% had attended 3-4 training sessions, 30% had attended 5-6 training sessions, and 24% had attended 7 or more training sessions. Only 2% had not attended any training session.¹⁵⁷ The results show that 98% of the brotherhood members had attended at least a training session. With 98% of the brotherhood members attending at least a training session, the effectiveness of services of the volunteers is increased and this increase the opportunity to create more discipleship at Mount Olivet Baptist Church and better serve the community.

¹⁵⁷ John P. Dever and Glen H. Stassen, "Transformational Faith: A Concrete Discipleship Ethic for Growing Churches," *Review & Expositor* 92, no. 4 (1995): 471-487.

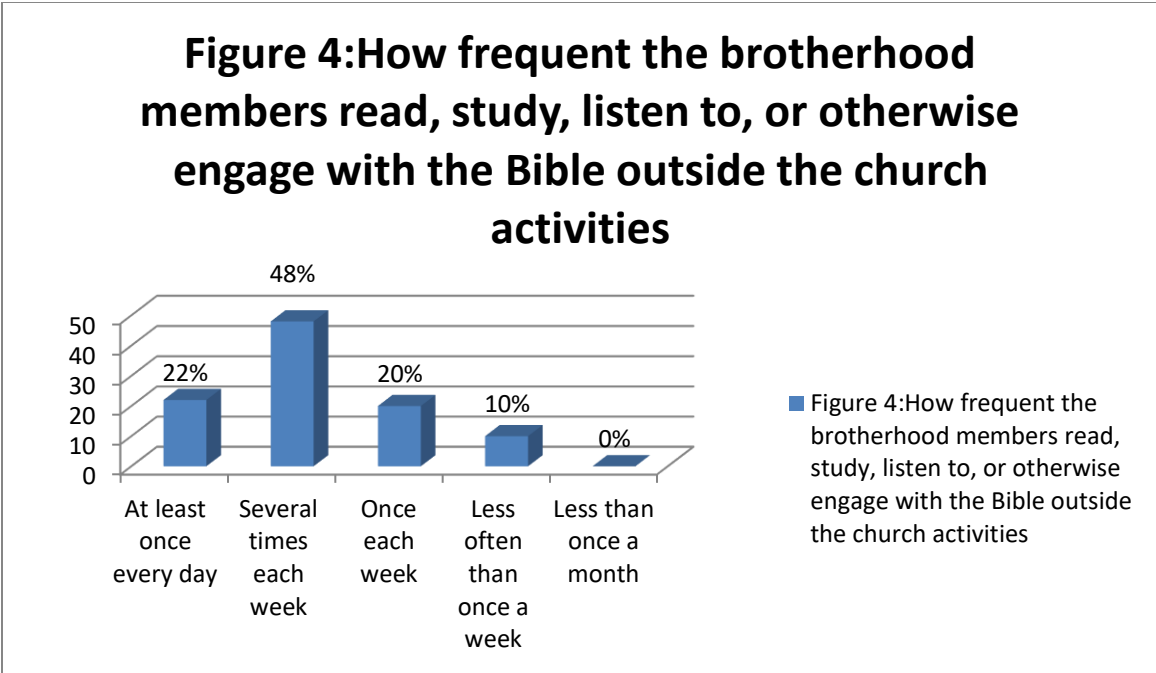
4.4 The Number Times the Brotherhood Members Personally Read, Study, Listen to, or Otherwise Engage With the Bible Outside the Church Activities

The researcher intended to understand how frequent the brotherhood members read, study, listen to, or otherwise engage with the Bible outside the church activities.¹⁵⁸ The researcher wanted to understand whether the volunteers (brotherhood members) were equipped with the word of God or they were just waiting to engage with the Bible during the church activities. The results obtained are indicated in table 4 below.

Table 4: How Frequent the Brotherhood Members Read, Study, Listen to, or Otherwise Engage With the Bible Outside the Church Activities

Outside of Church activities, how often do you personally read, study, listen to or otherwise engage with the Bible?	Number of responses	Percentage
At least once every day	11	22%
Several times each week	24	48%
Once each week	10	20%
Less often than once a week	05	10%
Less than once a month	00	00%
Total	50	100%

¹⁵⁸ Julia Duin, *Quitting Church: Why the Faithful Are Fleeing* (Rosetta Books, 2017), 100-120.



From figure 4 above, 22% of the participants of online survey read, study, listen to, or otherwise engage with the Bible outside the church activities at least once every day, 48% several times each week, 20% once each week and 10% less often than once a week.¹⁵⁹ None of the respondents read, study, listen to, or otherwise engage with the Bible outside the church activities less than once a month. This indicates that majority of the volunteers are equipped with the word of God as they serve the community.

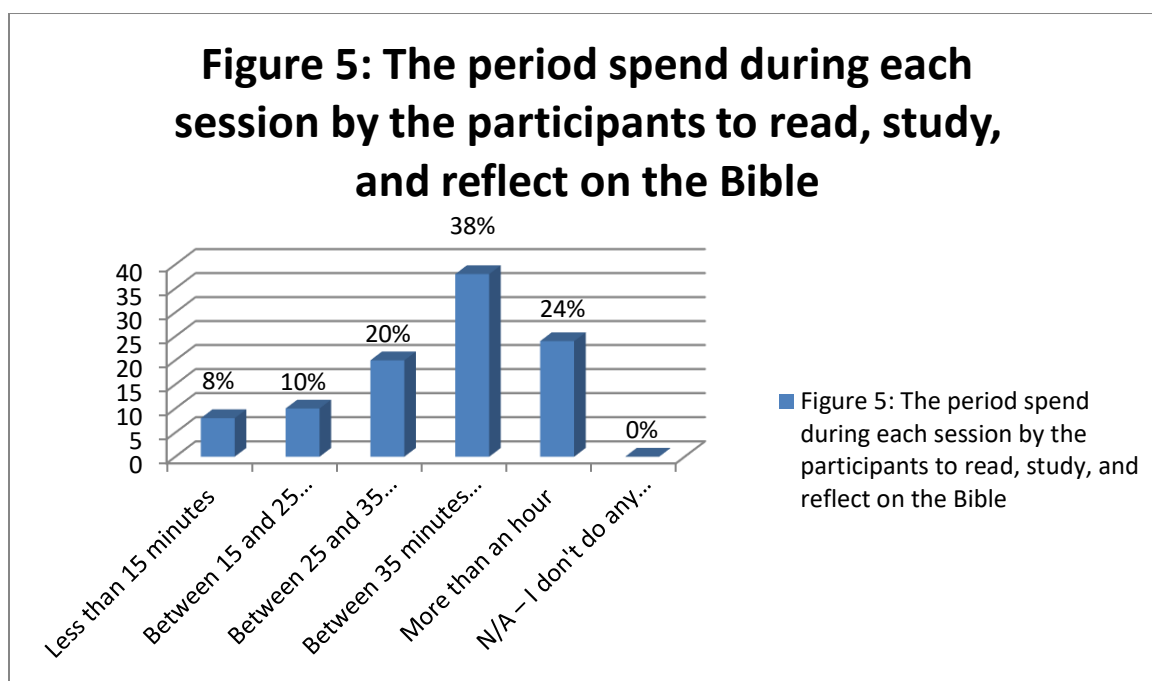
4.5 The period spent during each session by the participants to read, study, and reflect on the Bible

Table 5: The Period Spent During Each Session by The Participants to Read, Study, and Reflect on the Bible

How much time do you typically spend during each session that you read, study, and reflect on the Bible?	Number of responses	Percentage

¹⁵⁹ Brian Nathaniel Frye, *The Multi-Site Church Phenomenon in North America: 1950-2010* (London City 2011), 40-60.

Less than 15 minutes	04	8%
Between 15 and 25 minutes	05	10%
Between 25 and 35 minutes	10	20%
Between 35 minutes and an hour	19	38%
More than an hour	12	24%
N/A – I do not do any regular Bible reading or study	00	00%
Total	50	100%



From figure 5 above, 8% of the participants of online survey spend less than fifteen minutes during each session that they read, study, and reflect on the Bible, 10% between 15 and 25 minutes, 20% between 25 and 35 minutes, 38% between 35 minutes and an hour and

24% More than an hour.¹⁶⁰ None of the respondents read do not do regular Bible reading or study.

This indicates that a majority of the brotherhood members are armed with the word of God as they serve the community and the ministry because they regularly read the word of God in the Bible.

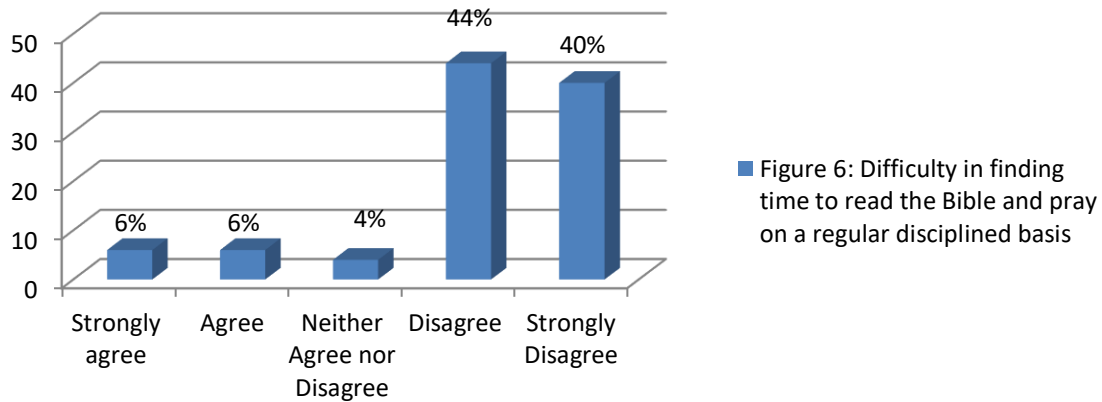
4.6 Difficulty in Finding Time to Read the Bible and Pray on a Regular Disciplined Basis

Table 6: Difficulty in Finding Time to Read the Bible and Pray on a Regular Disciplined Basis

I find it difficult to find time on a regular disciplined basis to read the Bible and pray.	Number of responses	Percentage
Strongly agree	03	6%
Agree	03	6%
Neither Agree nor Disagree	02	4%
Disagree	22	44%
Strongly Disagree	20	40%
Total	50	100%

¹⁶⁰ Lloyd Walter Grant, *Theological Analysis of Church Planter Profiles* (Toronto University 2012), 43-77.

Figure 6: Difficulty in finding time to read the Bible and pray on a regular disciplined basis



From figure 6 above, 6% strongly agree that it is difficult to find time on a regular disciplined basis to read the Bible and pray, 6% agree, 4% neither agree nor disagree, 44% disagree, and 40% strongly disagree. These results show that 84% of the respondents find time on a regular disciplined basis to read the Bible and pray.¹⁶¹ This shows that a majority of the participants are prepared with the gospel of God as they serve the community and the ministry because they regularly get adequate time to read the word of God.

4.7 Opinion on the Importance for Every Christian to Read or Study the Bible on a Daily Basis

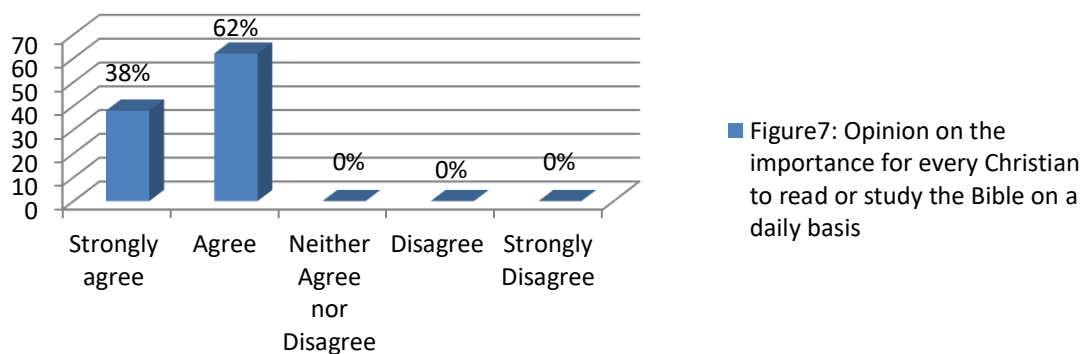
Table 7: Opinion on the Importance for Every Christian to Read or Study the Bible on a Daily Basis

I feel that it is important for every Christian to read or study the Bible on a daily basis.	Number of responses	Percentage
Strongly agree	19	38%
Agree	31	62%

¹⁶¹ Alan Hirsch and Tim Catchim, *The Permanent Revolution: Apostolic Imagination and Practice for the 21st Century Church* Vol. 57 (John Wiley & Sons, 2012), 33-45.

Neither Agree nor Disagree	0	0
Disagree	0	0
Strongly Disagree	0	0
Total	50	100%

Figure7: Opinion on the importance for every Christian to read or study the Bible on a daily basis



From figure 7 above, 38% strongly agree and 62% agree that it is important for every Christian to read or study the Bible on a daily basis. This result shows that 100% of the respondents find it is important for every Christian to read or study the Bible on a daily basis.¹⁶² This shows that all of the participants agree it is important for every Christian to read or study the Bible on a daily basis to effectively serve the ministry and the community as this equips with the word of God.

4.8 Level of Encouragement by Seeing Evidence of God Working in the Lives of Other People Around the Brother Members

¹⁶² Randy M. Keeley, "Coaching Pastors to Lead Their Churches from an Inward Focus to an Outward Focus" (PhD diss., Biola University, 2013), 77-100.

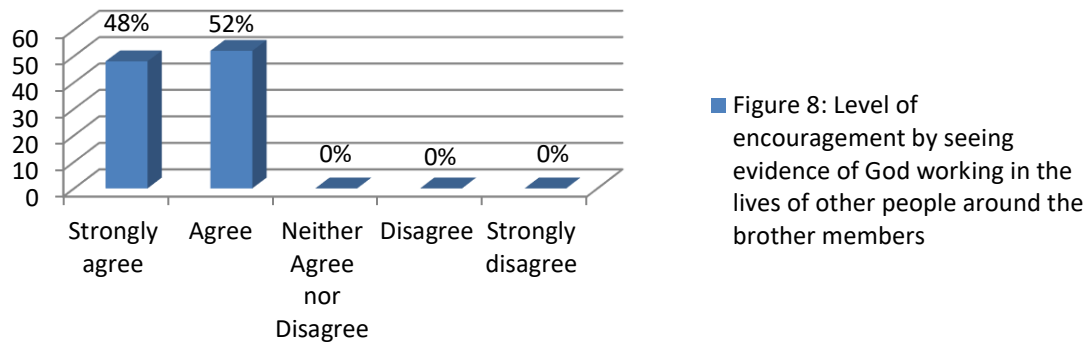
Table 8: Level of Encouragement by Seeing Evidence of God Working in the Lives of Other People Around the Brother Members

I am encouraged by seeing evidence of God working in the lives of other people around me.	Number of responses	Percentage
Strongly agree	24	48%
Agree	26	52%
Neither Agree nor Disagree	0	0
Disagree	0	0
Strongly Disagree	0	0
Total	50	100%

From figure 8 above, 48% strongly agree and 52% agree that they encouraged by seeing evidence of God working in the lives of other people around them.¹⁶³ This result shows that 100% of the respondents get encouraged by seeing evidence of God working in the lives of other people around them.

¹⁶³ Angelo DeSalles Logan, *Essential Strategies for Leaders to Develop a Healthy Church* (Los Angeles, 2017), 55-90.

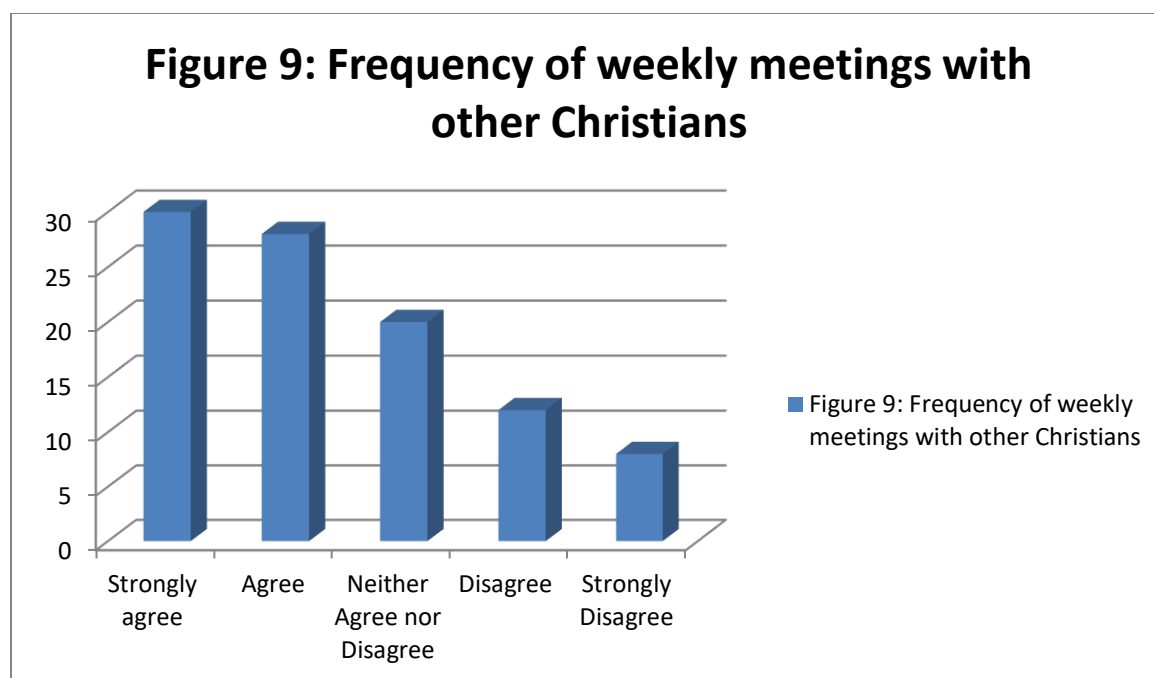
Figure 8: Level of encouragement by seeing evidence of God working in the lives of other people around the brother members



4.9 Frequency of Weekly Meetings with Other Christians

Table 9: Frequency of Weekly Meetings with Other Christians

I meet at least weekly with other Christians for all of the following	Number of responses	Percentage
Strongly agree	16	30%
Agree	14	28%
Neither Agree nor Disagree	10	20%
Disagree	6	12%
Strongly Disagree	4	08%
Total	50	100%



From figure 9, 30% of the participants strongly agree that they meet at least weekly with other Christians for all of the following – worship, teaching, ministry, prayer, and fellowship, 28% agree, 20% neither agree nor disagree, 12% disagree, and 8% strongly agree.¹⁶⁴ This indicates that majority of the brotherhood agree that it is important to at least meet weekly with other Christians for all of the following – worship, teaching, ministry, prayer, and fellowship so that they enhance their understanding in word of the God.

4.10 Frequency of Sharing and Relating Each Week in a Close Way With a Small Group of Christians for Mutual Encouragement, Up-Building, And Support

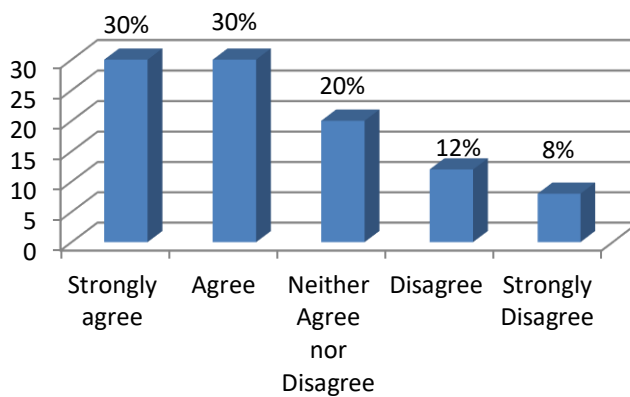
Table 10: Frequency of Sharing and Relating Each Week in a Close Way With a Small Group of Christians for Mutual Encouragement, Up-Building, and Support

I am sharing and relating each week in a close way with a small group of Christians for	Number of responses	Percentage

¹⁶⁴Elaine J. Lawless, "Transforming the Master Narrative: How Women Shift the Religious Subject," *Frontiers: A Journal of Women Studies* 24, no. 1 (2003): 61-75.

mutual encouragement, up-building, and support.		
Strongly agree	15	30%
Agree	15	30%
Neither Agree nor Disagree	10	20%
Disagree	6	12%
Strongly Disagree	4	08%
Total	50	100%

Figure 10: Frequency of sharing and relating each week in a close way with a small group of Christians for mutual encouragement, up-building, and support



■ Figure 10: Frequency of sharing and relating each week in a close way with a small group of Christians for mutual encouragement, up-building, and support

From figure 10, 30% of the participants strongly agree that they are sharing and relating each week in a close way with a small group of Christians for mutual encouragement, up-building, and support, 30% agree, 20% neither agree nor disagree, 12% disagree, and 8% strongly agree.¹⁶⁵ This indicates that a majority of the brotherhood members agree that it is

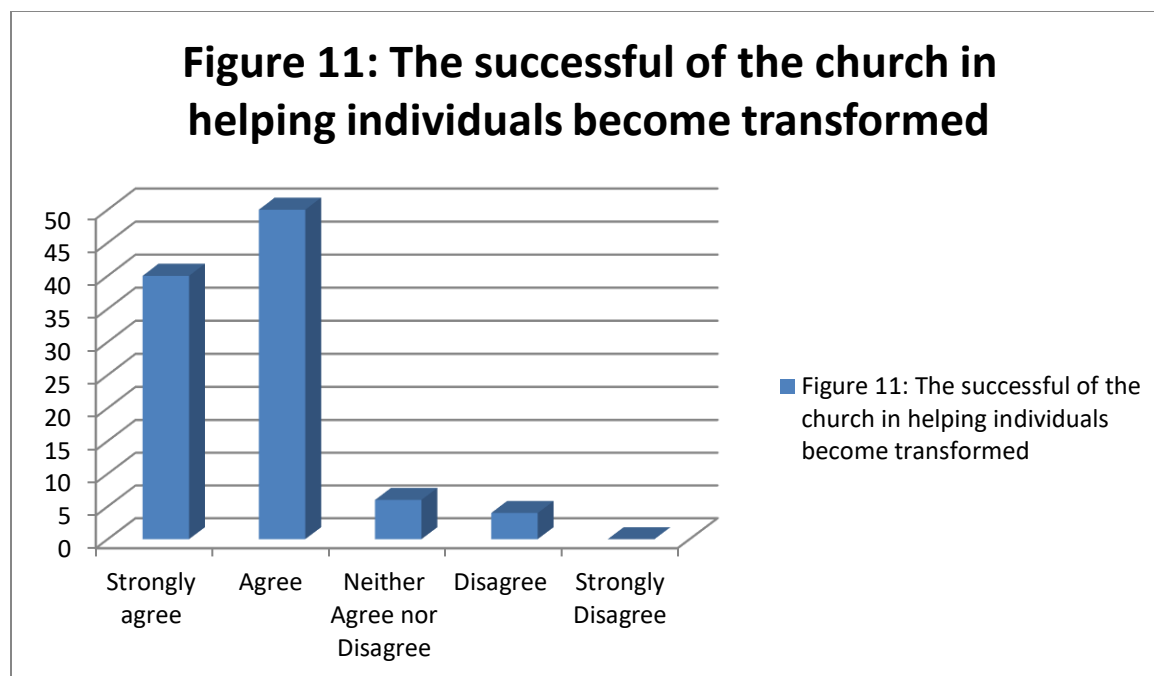
¹⁶⁵ Aitebureme Oare Aigbe, "Faith-Based Outreach to Uninsured Children: A Community Based Master's Project Presented to the Faculty of Drexel University School of Public Health" (London, 2010), 45-50

important to share and relate each week in a close way with a small group of Christians for mutual encouragement, up-building, and support.

4.11 The Successful of the Church in Helping Individuals Become Transformed

Table 11: The Successful of the Church in Helping Individuals Become Transformed

My church succeeds in helping individuals become transformed, so they are more like Jesus Christ.	Number of responses	Percentage
Strongly agree	20	40%
Agree	25	50%
Neither Agree nor Disagree	3	6%
Disagree	2	4%
Strongly Disagree	0	0%
Total	50	100%



From figure 11, 40% of the participants strongly agree that their church is successful in helping individuals become transformed, so they are more like Jesus Christ, 50% agree, 6% neither agree nor disagree, 4% disagree, and 0% strongly agree¹⁶⁶. This indicates that a majority of the brotherhood brothers agree that churches play important in the transformation of people and society by teaching the doctrines of Jesus Christ.

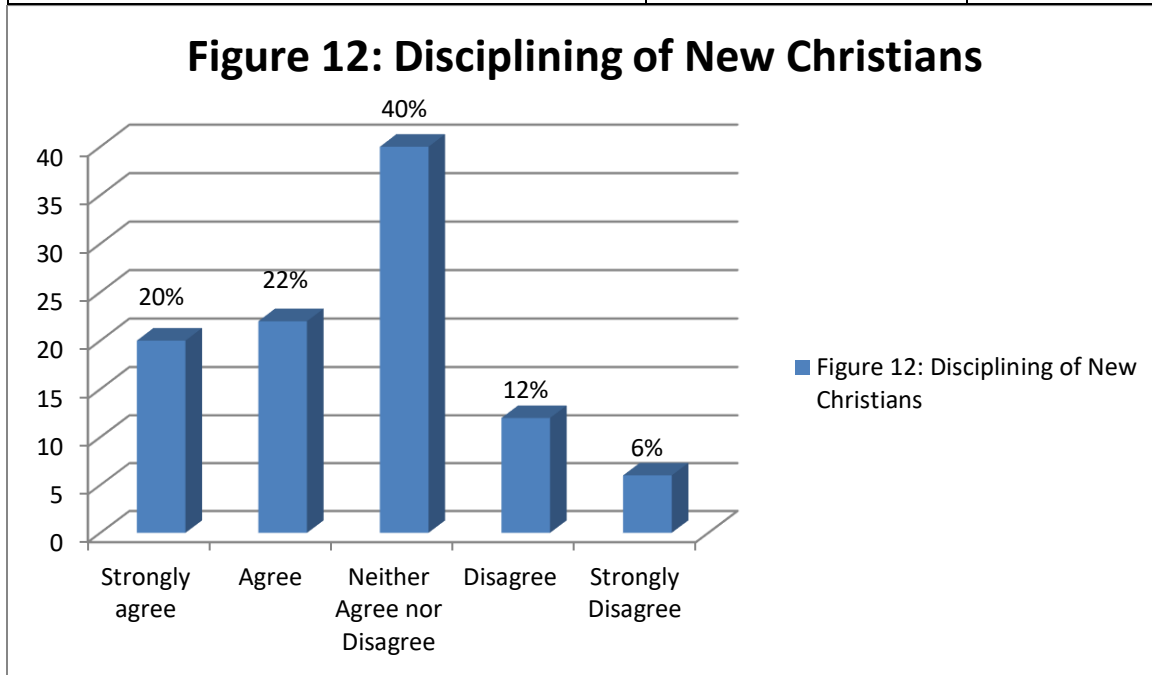
4.12 Disciplining of New Christians

Table 12: Disciplining of New Christians

My church does very well at disciplining new Christians.	Number of responses	Percentage
Strongly agree	10	20%
Agree	11	22%
Neither Agree nor Disagree	20	40%

¹⁶⁶ Brad Ball, *A Believers-Discipleship Model for Oak Hill Baptist Church* (Union University, 2013), 10-17.

Disagree	6	12%
Strongly Disagree	3	06%
Total	50	100%



From figure 12 above most of the people who responded to the online survey neither agree nor disagree that their church is doing well at disciplining new Christians.¹⁶⁷ In fact, 40% of those who responded to the online survey neither agree nor disagree that the churches are doing well to discipline new Christians. 20% strongly agree, 22% agree, 12% disagree, and 6% disagree that their churches are doing well discipline new Christians.

4.13 The Extents to Which Teaching and Sermons at the Church Have Helped Those Who Participated in the Online Survey to Grow and Mature as a Christian

Table 13: The Extents to Which Teaching and Sermons at the Church Have Helped Those Who Participated in the Online Survey to Grow and Mature as a Christian

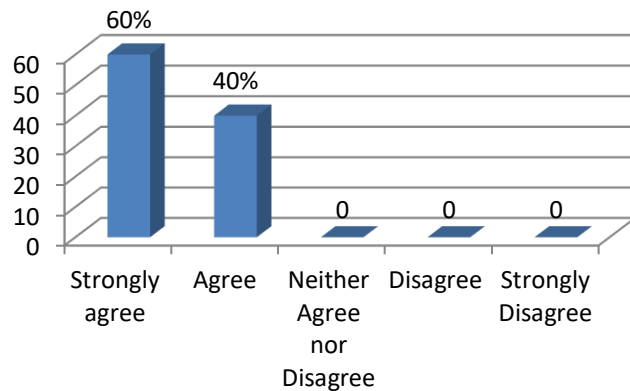
¹⁶⁷ M. Alyssa Barnes, "Open Hearts, Open Minds, Open Doors: Including Children with Special Needs in Ministry," *Christian Education Journal* 9, no. 1 (2012): 81-100.

The teaching and sermons at my church have helped me grow and mature as a Christian.	Number of responses	Percentage
Strongly agree	30	60%
Agree	20	40%
Neither Agree nor Disagree	0	00%
Disagree	0	00%
Strongly Disagree	0	00%
Total	50	100%

From figure 13 below, 60% strongly agree and 40% agree that the teaching and sermons at their churches have helped me grow and mature as a Christian. These results indicate that 100% of the respondents agree that the teaching and sermons at their churches have helped them grow and mature as Christians.¹⁶⁸ This shows that sermons and teachings at the churches are very important for the growth and maturity of Christians and their service to the ministry as well as the community. Churches teach the doctrines of Jesus Christ that enable the believers to apply the teachings of Christ as they serve the community and ministry. With rights teachings and doctrines about Jesus Christ, majority of the participants are prepared with gospel of God as they serve the community and the ministry because they regularly get adequate time to read the word of God.

¹⁶⁸ K. Beagles, "Growing Disciples in Community," *Christian Education Journal*, 9(1), (2012) :148-164.

Figure 13: The extents to which teaching and sermons at the church have helped those who participated in the online survey to grow and mature as a Christian



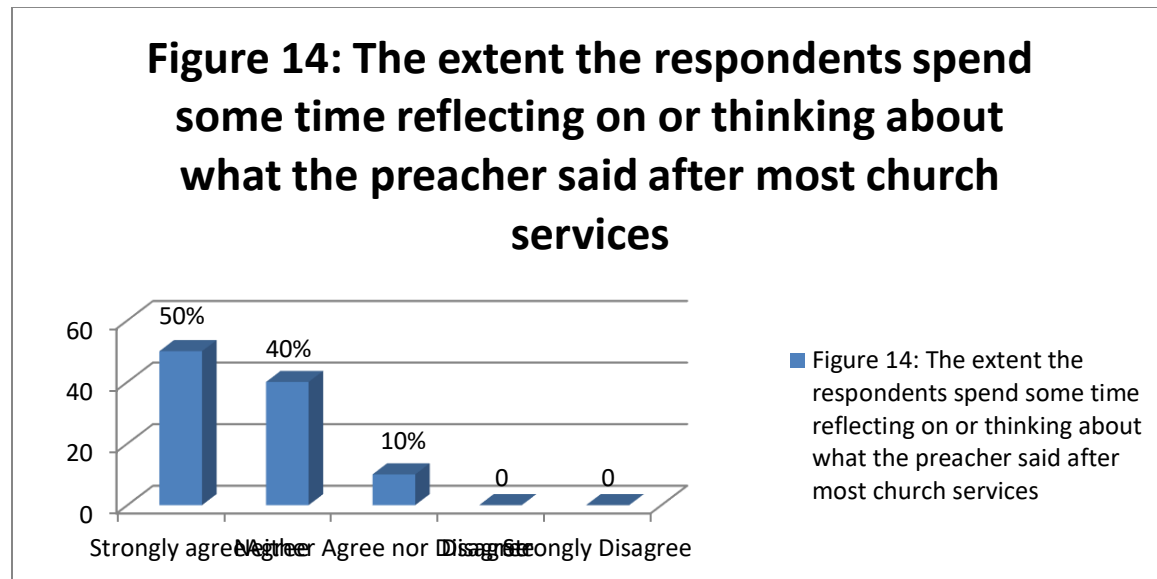
■ Figure 13: The extents to which teaching and sermons at the church have helped those who participated in the online survey to grow and mature as a Christian

4.14 The Extent the Respondents Spend Some Time Reflecting on or Thinking About What the Preacher Said After Most Church Services

Table 14: The Extent the Respondents Spend Some Time Reflecting on or Thinking About What the Preacher Said After Most Church Services

I spend some time reflecting on or thinking about what the preacher said after most church services.	Number of responses	Percentage
Strongly agree	25	50%
Agree	20	40%
Neither Agree nor Disagree	5	10%
Disagree	0	00%
Strongly Disagree	0	00%
Total	50	100%

From figure 14 below, 30% of the participants strongly agree that they spend some time reflecting on or thinking about what the preacher said after most church services, 40% agree, 10% neither agree nor disagree, 0% disagree, and 0% strongly agree.¹⁶⁹ This indicates that a majority of the brotherhood members agree that it is important to share and relate each week in a close way with a small group of Christians for mutual encouragement, up-building, and support.



4.15 Extent of Prayer Each Week for the Conversion of at Least One Non-Christian by Name

Table 15: Extent of Prayer Each Week for the Conversion of at Least One Non-Christian by Name

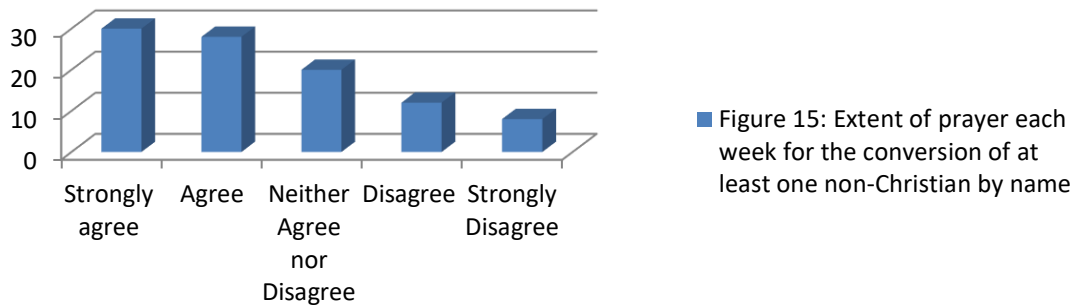
¹⁶⁹ S. Brown, *Providence and Empire: Religion, Politics, and Society in the United Kingdom* (Routledge 2014), 1815-1914.

I am praying each week for the conversion of at least one non-Christian by name.	Number of responses	Percentage
Strongly agree	16	30%
Agree	14	28%
Neither Agree nor Disagree	10	20%
Disagree	6	12%
Strongly Disagree	4	08%
Total	50	100%

From figure 15, 30% of the participants strongly agree that they pray each week for the conversion of at least one non-Christian by name, 28% agree, 20% neither agree nor disagree, 12% disagree, and 8% strongly agree.¹⁷⁰ This indicates that a majority of the brotherhood brothers agree that it is important to at least pray weekly for the conversion of at least one non-Christian by name.

¹⁷⁰ Brown, S., *Providence and Empire: Religion, Politics, and Society in the United Kingdom* (Routledge 2014), 1815-1914.

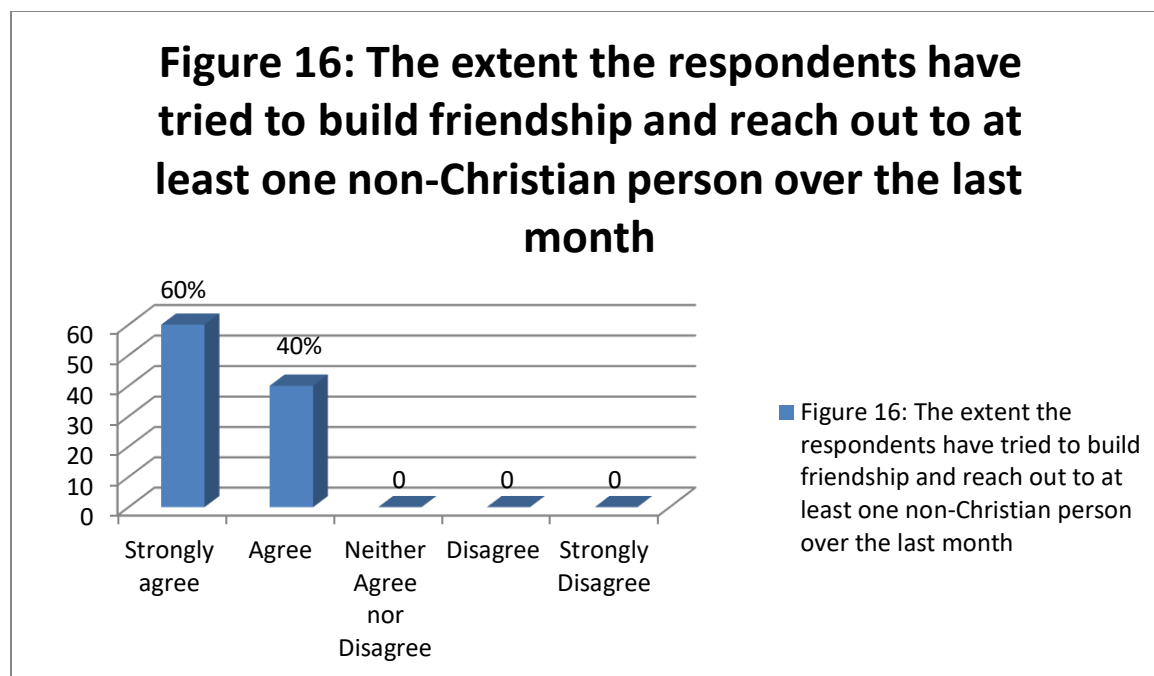
Figure 15: Extent of prayer each week for the conversion of at least one non-Christian by name



4.16 The Extent the Respondents Have Tried to Build Friendship and Reach Out to at Least One Non-Christian Person Over the Last Month

Table 16: The Extent the Respondents Have Tried to Build Friendship and Reach Out to at Least One Non-Christian Person Over the Last Month

I have tried to build friendship and reach out to at least one non-Christian person over the last month.	Number of responses	Percentage
Strongly agree	30	60%
Agree	20	40%
Neither Agree nor Disagree	0	0%
Disagree	0	0%
Strongly Disagree	0	0%
Total	50	100%



From figure 16 above, 60% strongly agree and 40% agree that they have tried to build friendship and reach out to at least one non-Christian person over the last month. These results show that 100% of the respondents find it important to build friendship and reach out to at least one non-Christian person to teach them the word of God.¹⁷¹ This shows that all of the participants agree it is important for every Christian to build friendship and reach out to at least one non-Christian person.

4.17 The Extent the Respondents Have Been Able to Share Their Faith with a Non-Christian in Some Way Over the Past Month

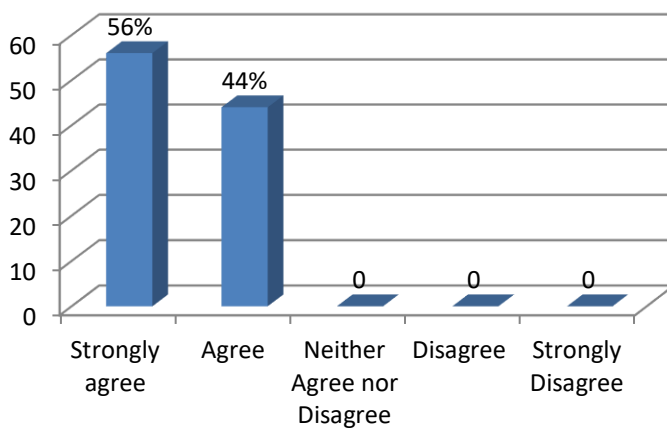
Table 17: The Extent the Respondents Have Been Able to Share Their Faith with a Non-Christian in Some Way Over the Past Month

The extent the respondents have been able to share their faith with a non-Christian in some way over the past month

¹⁷¹ Scott T. Bottoms, *Restoring the Centrality of the Spirit's Empowerment for Carrying Out the Great Commission: A Course to Equip Christians at Journey Church in the Process of Evangelism* (Assemblies of God Theological Seminary, 2011), 23-30.

I have been able to share my faith with a non-Christian in some way over the past month.	Number of responses	Percentage
Strongly agree	28	56%
Agree	22	44%
Neither Agree nor Disagree	0	0%
Disagree	0	0%
Strongly Disagree	0	0%
Total	50	100%

Figure 17: The extent the respondents have been able to share their faith with a non-Christian in some way over the past month



■ Figure 17: The extent the respondents have been able to share their faith with a non-Christian in some way over the past month

From figure 17 above, 56% strongly agree and 44% agree that they have been able to share their faith with a non-Christian in some way over the past month.¹⁷² These results show that 100% of the respondents find it important to have been able to share their faith with a non-

¹⁷² Mark Branson and Juan F. Martinez, *Churches, Cultures and Leadership: A Practical Theology of Congregations and Ethnicities* (InterVarsity Press, 2011), 43-55.

Christian in some way. This shows that all of the participants agree it is important for every Christian to have been able to share my faith with a non-Christian in some way.

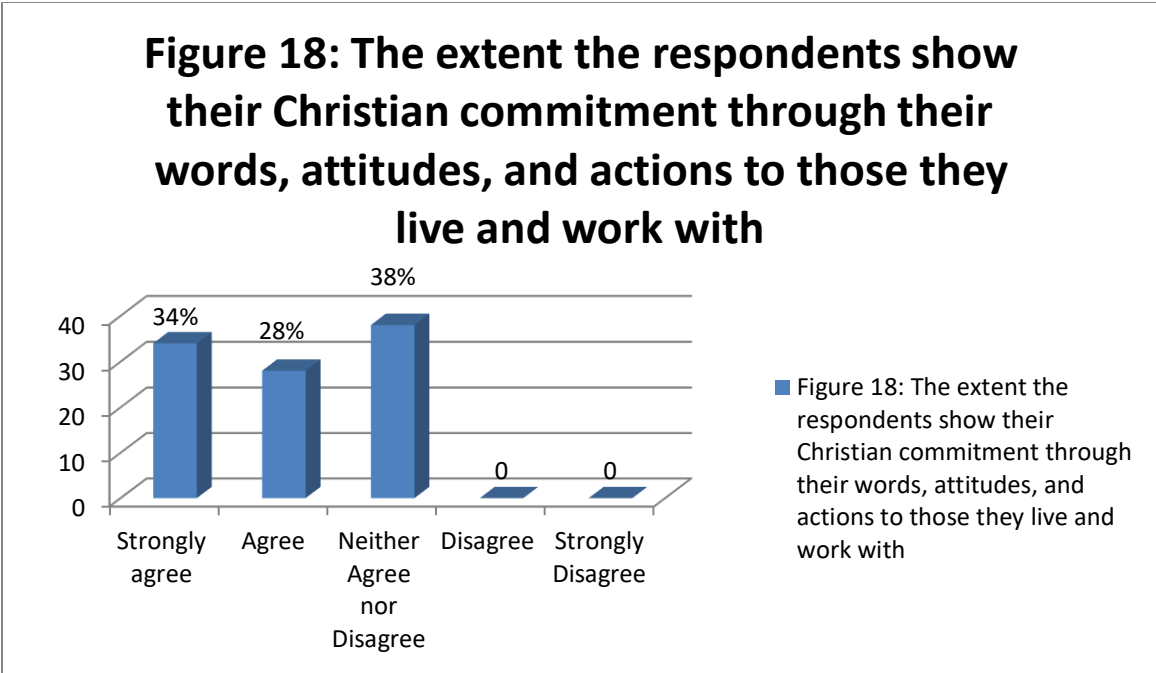
4.18 The Extent the Respondents Show Their Christian Commitment Through My Words, Attitudes, and Actions to Those They Live and Work with

Table 18: The Extent the Respondents Show Their Christian Commitment Through Their Words, Attitudes, and Actions to Those They Live and Work with

To those with whom I live and work, I show my Christian commitment through my words, attitudes, and actions.	Number of responses	Percentage
Strongly agree	17	34%
Agree	14	28%
Neither Agree nor Disagree	19	38%
Disagree	0	0%
Strongly Disagree	0	0%
Total	50	100%

From figure 18, 34% of the participants strongly agree that they show their Christian commitment through their words, attitudes, and actions to those they live and work with, 28% agree, 38% neither agree nor disagree, 0% disagree, and 0% strongly agree.¹⁷³ This indicates that a majority of the brotherhood members agree that it is important to show their Christian commitment through their words, attitudes, and actions to those they live and work with.

¹⁷³ Mark Cannister, *Teenagers Matter: Making Student Ministry a Priority in the Church* (Wipf and Stock Publishers, 2018), 41-87.



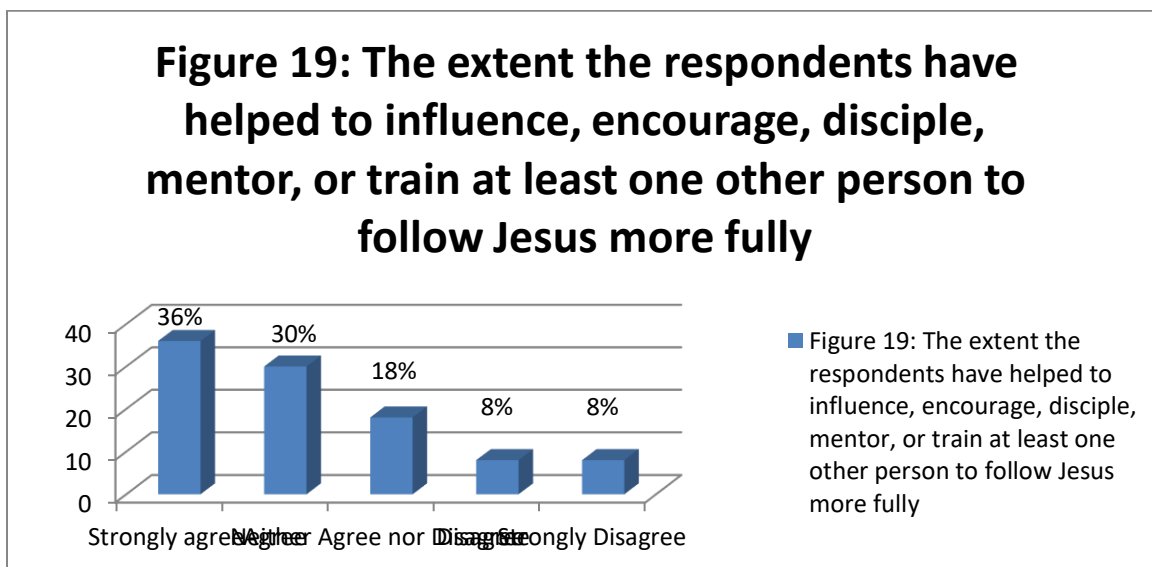
4.19 The Extent the Respondents Have Helped to Influence, Encourage, Disciple, Mentor, or Train at Least One Other Person to Follow Jesus More Fully

Table 19: The Extent the Respondents Have Helped to Influence, Encourage, Disciple, Mentor, or Train at Least One Other Person to Follow Jesus More Fully

Over the past month, I have helped to influence, encourage, disciple, mentor, or train at least one other person to follow Jesus more fully.	Number of responses	Percentage
Strongly agree	18	36%
Agree	15	30%
Neither Agree nor Disagree	09	18%
Disagree	4	8%

Strongly Disagree	4	8%
Total	50	100%

From figure 19 below, 36% of the participants strongly agree that have helped to influence, encourage, disciple, mentor, or train at least one other person to follow Jesus more fully, 30% agree, 18% neither agree nor disagree, 8% disagree, and 8% strongly agree.¹⁷⁴ This indicates that a majority of the brotherhood members agree that it is important to help to influence, encourage, disciple, mentor, or train at least one other person to follow Jesus more fully.



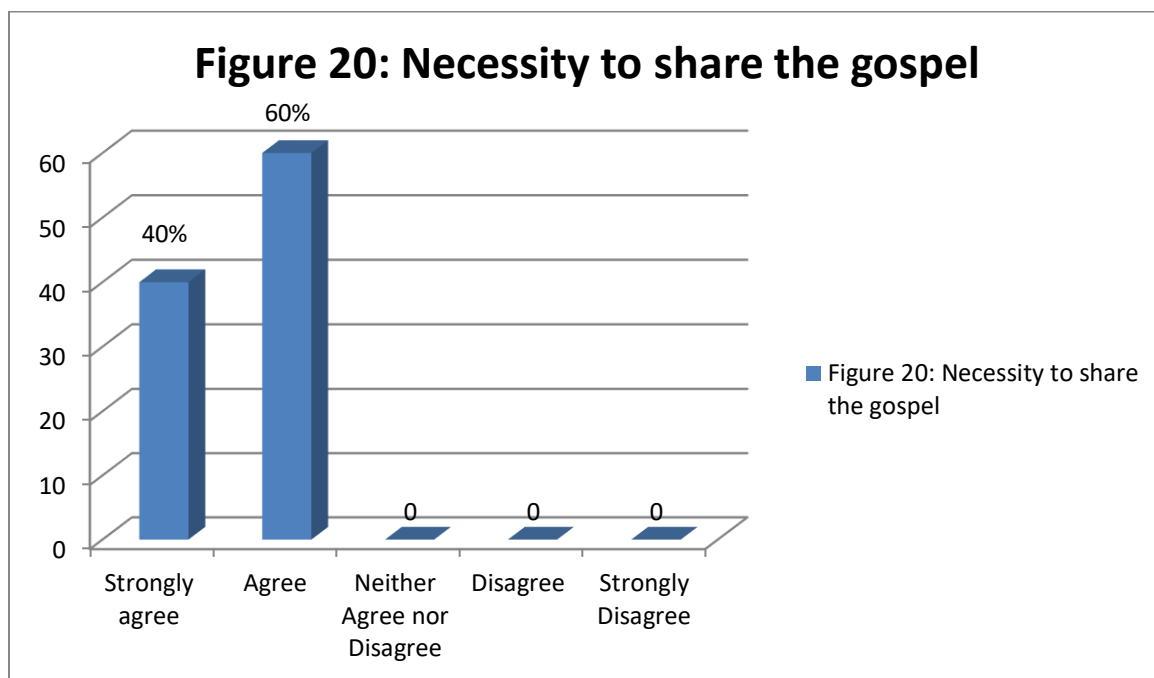
4.20 Necessity to Share the Gospel

Table 20: Necessity to Share the Gospel

In this lost world that we live, I feel there is a necessity to share the gospel even more than before.	Number of responses	Percentage
---	---------------------	------------

¹⁷⁴ H. B. Cavalcanti, *The United Church of Christ in the Shenandoah Valley: Liberal Church, Traditional Congregations* (Lexington Books, 2010), 33-59.

Strongly agree	20	40%
Agree	30	60%
Neither Agree nor Disagree	0	0%
Disagree	0	0%
Strongly Disagree	0	0%
Total	50	100%



From figure 20 above, 40% strongly agree and 60% agree that there is a necessity to share the gospel even more than before in this lost world that we live.¹⁷⁵ These results show that 100% of the respondents find it necessary to share the gospel even more than before in this lost

¹⁷⁵ Allan Roy Chichester, *A Strategic Marketing Plan for Community Ministries at the Toronto West Seventh-day Adventist Church* (Toronto University, 2015), 30-45.

world that we live. This shows that all of the participants agree it is important for every Christian to share the gospel in this lost world we live in.

4.21 Other Findings

The early church engaged side-by-side in the life of their neighbors and communities. With their communities and neighbors, they shared in the common ground areas even though there was more to the lives of early Christians.¹⁷⁶ The gospel captivated them. To be unconditionally charmed by the gospel allowed the early churches to behave differently to go against the culture flow freely. The early Christians shaped themselves after Christ, who welcomed little children in a society which devalued them. The Jesus followers would search the city for abandoned children and love and raise them as their own in a city where babies were abandoned and left to perish. By rescuing the children abandoned by other people and raising their babies, the Christian deplored swam, abortions, and infanticides against the cultural tides. The early leaders' teachings focused on the service and love importance to other people and the community. Not just to the faith family, the good was done to everyone. The early followers of Christ focused on helping the community as they did good and loved all.¹⁷⁷ They based their Sermon teachings on caring for others. When non-believers were cared to health by Christians, many of them turned to Christianity through being recipients of such grace and love.

This kind of love cannot be faked or manufactured.¹⁷⁸ The monarch Julian wrote in the year 362 great Galatian pagan priests that the moral characters and benevolence of Christians

¹⁷⁶ Howard John Clinebell and Bridget Clare McKeever, *Basic Types of Pastoral Care & Counseling: Resources for the Ministry of Healing and Growth* (Abingdon Press, 2011), 50-64.

¹⁷⁷ Dave E Cole, *The Outward-Focused Church: Leadership Training for Established Northwest Ministry Network Churches to Transition Church Culture from Inward-Focused to Outward-Focused* (Assemblies of God Theological Seminary, 2015), 51-67.

¹⁷⁸ Graham Cray, *Mission-Shaped Church: Church Planting and Fresh Expressions of Church in a Changing Context* (Canterbury Press, 2014), 40-66.

towards strangers caused the growth of Christianity. The supported their poor and less privileged through volunteers. The unique behaviors of Christians caused Julian to introduce campaigns to create pagan charities. There were no or little responses for all that he urged pagan priests to match Christian practices since there were no traditional practices or doctrinal bases for them to build upon. It was the irresistible growths of the gospel and influences which in 313AD caused monarch Constantine to appreciate the Christianity triumph instead of cause it. What attracted the people to the God of Christians were the self-forgetting practices of believers. The only people amid terrible ills who showed humanity and feelings by their actions were the believers.¹⁷⁹ People glorified the God of Christians as they were convinced the good deeds of the early church. They confessed that believers alone were religious and truly pious.

The values and teaching of Jesus Christ profoundly influenced the early Christians as the gospel captivated them.¹⁸⁰ From their actions, one can assume that they were consumed with the God Kingdom values and transformed by Christ. In their communities, they were more than light and salt. Rather, they were their communities “soul.” Christians are differentiated from other people neither by the customs, nor language, nor a country that they observe. Christians exhibit to us their confessedly and wonderful striking life method by inhabiting barbarian cities and Greek and following the indigenous customs regarding foods, clothing and the rest of their common behaviors that the volunteers serving in Brotherhood Ministry can emulate to serve the communities better. Simply as sojourners, they dwelt in their nations. They shared all things with other people as citizens and yet endured everything as if they were aliens. The early churches

¹⁷⁹ John P Dever and Glen H. Stassen, "Transformational Faith: A Concrete Discipleship Ethic for Growing Churches," *Review & Expositor* 92, no. 4 (1995): 471-487.

¹⁸⁰ Maria A Dixon, "Transforming Power: Expanding the Inheritance of Michel Foucault in Organizational Studies," *Management Communication Quarterly* 20, no. 3 (2007): 283-296.

were far from being isolated from its communities.¹⁸¹ Today, many churches have been isolated from their societies and lost the skills of being parts of conversations and life of the communities.

¹⁸¹ Julia Duin, *Quitting Church: Why the Faithful are Fleeing* (Rosetta Books, 2017), 100-120.

Chapter Five

Conclusion

Introduction

The framework for this last chapter shall be in four sections. “Along with summary of principles learned through the research, the first section contains the evaluations of processes and projects. The section part focuses on the applications of the findings to other situations outside and inside of the ministry.”¹⁸² The third section has recommendations that emerged from the research for churches. They are the recommendations that shall assist in structuring externally focused ministry and shaping the manner churches think about serving the community. The last section has the ultimate conclusions.

Evaluation of The Project

The research findings to answer the study question is quite conclusive. “Measured in ministry outcomes terms, in accelerating the developments of churches volunteers in ministry and service in the communities, leadership community is very successful. In this research, the transformational leadership model has been validated if leadership brings about actual changes that leaders intend. However, conceptual transformations are not adequate for creativity to become leadership.”¹⁸³ As a scientist should go beyond paper revolution and place their concepts to the tests in struggles to win support by their nobles, creative leadership must as well do so. A leader is intimately related to others and their actions affect other people because leadership is a social

¹⁸² Brad Ball, *A Believers-Discipleship Model for Oak Hill Baptist Church* (Union University, 2013), 40-50.

¹⁸³ K Beagles, “Growing Disciples in Community” (*Christian Education Journal*, 9(1), 2012), 148-164.

concept. Also, the research processes for measuring the gathering effectiveness as a strategy of fast-tracking the processes was quite conclusive.

Principles Learned

“Using volunteers is a successful process for acceleration of congregational involvements in externally focused ministries and serving the community. The ministry made notable progresses toward its desired outcome of involving every-growing numbers of their church members in outwardly focused ministry and offering services to the community.”¹⁸⁴ Church Leaders gain and enjoy from accountability, goal settings, and planning. Viable work plans and strategic planning are the greatest rated component of ensuring that the church better serve the community. Transformational leaders and goals often go together. All leaders are goal oriented. The failures to set objective are faltering leadership signs. Effective leadership gives directions. Also, it is the vehicle of accomplishing purpose and continuing.

Good volunteers assist in turning good intention into good deed. Volunteers in ministry participate in externally oriented ministries and serving the community because the ministry offered them increased prospects for externally oriented involvements they could do with other people for the ministry. “The gatherings ended with goals and plans which involved contemporary tactical strategies for involving growing numbers of their members in community ministry.”¹⁸⁵ From literature review, the researcher noted that as compared with non-religious individuals, religious individuals neither volunteer more nor do they give more volunteering hours. Religious individuals volunteer within the congregation contexts and that these settings result in increased

¹⁸⁴ Julia Duin, *Quitting Church: Why the Faithful Are Fleeing* (Rosetta Books, 2017), 31-45.

¹⁸⁵ Paul E Engle and Gary L. McIntosh, *Evaluating the Church Growth Movement: 5 Views* (Zondervan 2010), 45-50.

communal (external) volunteerism. “Therefore, religious beliefs do not describe the relationship between volunteerism and religion. In serving the communities, the volunteers appreciate and acknowledgment congregational engagements.”¹⁸⁶ Even though it is hard to measure appreciation and recognition, the ministry received newspaper publicity, awards, and letters of commendations that acknowledged its contribution to the community. The leadership community meetings are impetus to action, clarity, and innovativeness.

Among transformational leaders, the cooperative processes with peers are greatly valued. The respondents noted collaborations as being the most beneficial element of the processes. Collaborating settings or contexts allow for the cross-pollinations of concepts and genuine peer learning. There is high levels of creativity and energy in the community gatherings. There is often room for thought-leaders.

“Regular reflection of the teamwork, performance, and work processes can help the team become more productive.”¹⁸⁷ Teamwork and team-decision making is an essential part of volunteers’ performance and productivity. The performance levels at the churches depend on the efforts of each employee. The performance level has never been expected to be the focus of a few church leaders at the top of the management. All church challenges demand excellent teamwork as well as great individual efforts. Therefore, never has reality at the churches been more worrying and so-called 'teams at the top' have not helped the organization to realize its goals and create a real cohesive team. Teamwork and team-decision making should be the main focus of management. Self-management and the right leadership enable the churches to improve its

¹⁸⁶ Brian Nathaniel Frye, *The Multi-Site Church Phenomenon in North America: 1950-2010*. (Routledge 2011), 34-66.

¹⁸⁷ Lloyd Walter Grant, *Theological Analysis of Church Planter Profiles*. (Dalhousie University 2012), 33-44.

performance, productivity, and work quality. A cross-functional team can help the churches to enhance service performance, focus on innovations, reduce functional bottlenecks, and remove internal structural barriers. The team-decision making prompts churches to bring together skills of service/product with a sensitivity of account development in a way which improves community services and ministry work. A working team makes its contributions via the discrete, aggregate, and independent input of the individual team members rather than hiding their weaknesses in the success of the group. The team shares the credit for the accomplished work since it shares approaches, goals, vision, and practice. “A high level of mutual accountability ensures that the team achieves the set goals.”¹⁸⁸ Such a team adds value both to the organization and the members of the group.

From the online survey, I realized that almost all “churches practices team decision-making to improve their ministry services and their services to the community.”¹⁸⁹ Team-decision making ensures that volunteer productivities are improved. With a view of strengthening cooperation and improving efficient collaboration and team decision making, the top management of the company should effectively accelerate efforts of management, discuss project plans, and share their good practices and experiences to harmonize and improve business practices. The top management should create a task force to assess system-broad prospects for better position of team-decision making.

“The respondents noted that poor communications and lack of motivation among volunteer hinders team-decision making them sabotage work.”¹⁹⁰ One of the significant reasons for

¹⁸⁸ Bill Hybels, *The Volunteer Revolution: Unleashing the Power of Everybody* (Zondervan, 2009), 55-66.

¹⁸⁹ Timothy Keller, *Church Planting*. Urban Plant-Life Conference (London, 2009), 5-30.

¹⁹⁰ Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Zondervan, 2012), 22-30.

implementation failure is the lack of users' support. From the online survey, the primary conflict sources are poor communication among the groups, limited resources, interdependence, differentiation among the volunteers, and incompatible objectives of the volunteers. The strategy of church leaders to shuffle the job activities might work if the differentiation levels are low. Implementation of team-decision making needs carefully organized communication strategy, change management, and expectation management. The risks should be cautiously put into consideration when outlining the communication strategies and change management for the team-decision making. "Volunteers should be extensively engaged in the activities of the church to support organizational change and enhance team-decision making. The volunteer resistance to change is mainly because of a lack of employee training and communications."¹⁹¹ To manage the expectations of volunteers about the activities of the church, top church executives need to communicate from the beginning of the formulation of goals and objectives.

"Effective implementation and use of team-decision making require that there should be the training of top church executives and volunteers in ensuring that they are fully knowledgeable of the benefits of teamwork."¹⁹² Based on the analysis of needs, the ministry should define training plan from the beginning that ensures that top ministry executives and future and existing volunteers acquire sufficient and relevant training on how to use employees and embrace team-decision making to serve the ministry and the community.

Top management of the ministry should support participative management that ensures that all people in the team are involved in critical decision-making. "When everyone in the group

¹⁹¹ Angelo DeSalles Logan, *Essential Strategies for Leaders to Develop a Healthy Church*. (Dalhousie University 2017), 45-56.

¹⁹² Reggie McNeal, *The Present Future: Six Tough Questions for the Church*, Vol. 47. (John Wiley & Sons, 2009), 21-33.

is part of decision-making, they will embrace the decisions and thus support them during the implementation process.”¹⁹³ The team members will also suggest better ideas to help the executive to solve the existing conflicts. The leaders need to utilize role-playing scenarios and team decisions to come up with solutions that are embraced by everyone. Top management should make decisions with a clear mind and logical inferences. The decision-making process should involve a careful analysis of the scenario before reaching well-informed choices. The limitation of this approach is that it may be time-consuming.

The executives of the church can create a culture of team decision-making and teamwork. “If the expectations and norms of the team had been established that clearly defining the behaviours, performance, and team cohesion of the group may have been rectified.”¹⁹⁴ Developing the desired standards and practices along with consequences, would make sure that the team comprehend the expectations and repercussions. It encourages tolerance among the volunteers, as no one feels undermined. The organizational culture will help the senior church leaders to incorporate junior church members into the system of the church instead of competing with them over petty issues.

On the other hand, the junior church members will also understand what the church stands for, and therefore they will not have time look down upon the experienced church leaders. The disadvantage of this approach is that it takes time to create an organizational culture that is acceptable to everyone. Top management should embrace strategic thinking within the ministry where team members are allowed to make individual decisions to support the goals of the ministry if they deem the decision right. They should embrace brainstorming, where employees are allowed

¹⁹³ Thom S. Rainer, *Breakout Churches: Discover How to Make the Leap*. (Harper Collins, 2009), 10-34.

¹⁹⁴ Mark J. Voss, *WELS Outreach in Las Vegas: Moving Forward with the Gospel by Looking at the Past and Present*, (London 2017), 21-30.

to air their views and opinions. The company need to establish strategic thinking by providing evidence-based technique to support the norms and practices of the ministry. Comprehending the corporate strategies into detail enable the volunteers to integrate the goals into their objectives and therefore achieve them together. The weakness of this alternative is that it requires transformational leaders who may be challenging to get.

Applications to Other Ministry Contexts

This research and the findings of this study are applicable to other churches and ministries. “The churches will benefit from the research from increased benefits to community and increased engagements of volunteers as well as from being exposed to various processes of accomplishing results and getting actual works achieved through collaborations and goal setting.”¹⁹⁵ More communal oriented churches will be created as church leaders and volunteers appreciate the transformational power value of such processes.

Churches Should and Can Make a Difference in Communities

“Historically, the Christians have the feet and hands of God on the earth.”¹⁹⁶ As churches have sought to follow Christ into communities and cities of the earth, cultures, cities, and societies have been revitalized and transformed. The ministries which have taken the steps of Christ have transformed the cultures and communities. Christianity played the role of renewal movements which arose in responses to the brutality, fear, chaos, and misery of life. Christians should revitalize life in the community by offering new kinds and new norms of social connections capable of coping with many urgent challenges. Christians and church volunteers should offer

¹⁹⁵ C. Peter Wagner, *Church Planting for a Greater Harvest: A Comprehensive Guide*. (Wipf and Stock Publishers, 2010), 45-67.

¹⁹⁶ Debra P. Factors-Warren, *Influencing Christian Church Volunteers' Perceived Sense of Community in An Online Learning Environment*. (Regent University, 2009), 31-45.

hope and charity to cities filled with the impoverished and homeless. Christians need to provide immediate bases for attachments to societies filled with strangers and newcomers. They should offer an expanded and new family sense to the communities filled with widows and orphans. “Christians should provide bases for social solidarity to nations and societies torn by violent ethnic strives.”¹⁹⁷ The churches should offer effective nursing services to the communities faced with natural calamities and epidemics.

The communities shall languish if the churches are missing from the conversations of the communities. “Depriving societies of the contributions of religiously inspired volunteers whose energies and ideas are the possible bases for much required social movements and activism for great improvements would be irresponsible.”¹⁹⁸ The churches should be involved in fighting against illiteracy, homelessness, hunger, extreme poverty, racial injustice, extreme militarism, and end of slavery.

The roles of the churches in participating in the community dreams and needs become even more important as social services are controlled from state and federal budgets. “Since most governments of the world do not offer security nets for the in extreme needs, these responsibilities have been delegated to domestic communities and to local congregations by default.”¹⁹⁹ Helps are most likely to come from local congregation members when someone is homeless and hungry. The churches are in the best position to make positive and sustained kingdom difference on the earth since the churches are often in local in their presences in communities and are virtually ubiquitous.

¹⁹⁷ Clare Walsh, *Gender and Discourse: Language and Power in Politics, The Church and Organisations*. (Routledge, 2016), 54-70.

¹⁹⁸ George Yancey, *One Body, One Spirit: Principles of Successful Multiracial Churches*. (InterVarsity Press, 2009), 10-33.

¹⁹⁹ Brad. Ball, *A Believers-Discipleship Model for Oak Hill Baptist Church*. (Union University, 2013), 40-50.

Establish Frameworks for What Are of Value

“Everything people surely value in churches have supporting structures to assure that these specific values are operationalized regularly.”²⁰⁰ For instance, there usually a place in the weekly services in which the scripture is read for churches which highly values the word of God. There are usually scheduled times in the weekly services for prayers for churches which value prayers. The same principles hold true for baptism and the Table of the Lord. The churches establish structures to reinforce these and other values since they believe that these values are important aspects of what it implies to be the ministry of God. We would not just be the churches that have been called by God if the churches stopped carrying out these activities. If the churches do not have structures which operationalize their values, then these are mere sentiments but not values. If the externally focused ministry is to be vital value of churches, then, leaders of the churches should establish framework that assist put ministry outside the walls of the churches into practice. “Whether in the systems or of the systems, planning for structural changes are the eventual moral decision-making leadership test motivated by specific values and objectives and intend to achieve actual social transformation.”²⁰¹ Also, it is most potent weapon of the leaders.

Here are various recommended practices churches can do in operationalized ministry outside the walls of the churches:

- The churches and volunteers should regularly preach about the gospel of Christ. As it pertains to our spiritual formations, the church should build into the teaching the word of

²⁰⁰ K Beagles, Growing Disciples in Community. (*Christian Education Journal*, 9(1), 2012): 148-164.

²⁰¹ Julia Duin, *Quitting Church: Why the Faithful Are Fleeing* (Rosetta Books, 2017), 31-45.

God and preaching rhythms for the people on the absolute need for ministry and servicers as well as those on the margins.²⁰² The messages of good deeds and good news resonate the believers as well as the unbelievers and seekers. Strong theological foundations form the base for implementation of the other approaches.

- The church should make preaching and teaching the word of part the plan of the ministry. From Sunday school kids to senior church members, each ministry unit should be requested to submit what they shall do to get the non-believers, serving and ministering as externally focused ministry as part of their plan in each planning cycle. All churches plan, staff, and budget for what they value most.
- “The churches should infuse externally oriented services into the home cells. Small groups are most likely the most efficient and simplest ways to frequently involve church members in externally oriented ministries.”²⁰³ Each life group, small team or community groups may be requested to have frequent engagements in the services or ministries outside the small groups or churches. Having each small group partnering with human service agencies outside the churches are practical implementation means. Ministries and services become what it means to be part of small team for the church.
- The churches should participate in yearly church-broad externally oriented activities. Churches can offer a yearly weekend or day in which every church member may involve in projects of community services. Externally oriented ministries refer to the events as serve day. Churches should be involved in and can also partner with learning institutions

²⁰² Paul E Engle and Gary L. McIntosh, *Evaluating the Church Growth Movement: 5 Views* (Zondervan, 2010), 45-50.

²⁰³ Brian Nathaniel Frye, *The Multi-Site Church Phenomenon in North America: 1950-2010* (Routledge 2011), 33-44.

in implementing the projects such as repair works, thorough cleaning, landscaping, and paintings among the various church projects.

- “The churches can partner with other agencies in the community to offer services to the community.”²⁰⁴ Partnership with human service agencies and local learning institutions which serve the society will assist in making permanent the church desires to involve and serve the communities. People with good faith make great partnership with people of good will. We do not have to establish new church-based organizations to create impacts.

Lesson Learned from the Project

It is essential to pay keen attention to these five guiding standards to improve the performances of the volunteers and help the ministry to increase its externally focused ministry and services to the community.

- Define the team of the volunteers in terms of opportunities for performance

Compelling and clear challenges needing the many skills and collective efforts of a team generate the type of commitment necessary for a team to accomplish its goals. It is not the desire for togetherness, teamwork, and cooperation that propel the team to success. “Particular challenges are best solved with the help of clear leadership responsibilities and roles.”²⁰⁵ Integrating various marketing strategies or reshaping the organizational visions and these kinds of goals requires joint contribution of all team members. No single person has the requisite judgment, knowledge, and skills needed to bring an organization to success. Therefore, to solve performance issues, it is essential to embrace effective team-management strategies and focus on people's individual needs.

44 ²⁰⁴ Lloyd Walter Grant, *Theological Analysis of Church Planter Profiles* (Dalhousie University 2012), 33-

²⁰⁵ Bill Hybels, *The Volunteer Revolution: Unleashing the Power of Everybody* (Zondervan, 2009), 55-66.

- Assign the members of the team based on the skills, not status

Once the leadership and management team of the church concentrates on attaining high-performance levels, it can reduce counter-productivity since each volunteer becomes an essential team member. “Therefore, it is essential to have a diverse team to ensure that each team member possesses the right skills and knowledge required to achieve each particular performance challenge.”²⁰⁶ Instead of focusing on reporting relationships or position, the management can offer team members with significant opportunities for individual development and growth, boost total capacity performance, and effectively handle time constraints. The official ranks of team members less important than the skills and technical know-how they bring to solve the challenges.

- Select team leaders based on beliefs and attitudes rather than ranks or seniority

“The most outstanding qualification in practice for the leadership of a team is an attitude, not official seniority or status because successful leaders should genuinely believe in the potential of each person in the team and the team purpose.”²⁰⁷ Also, they should understand that they, individually, are not the only ones in control, or do they have to make all the critical decisions. Of course, sometimes team leaders should aggressively take the authority to keep the team on the right path as well as the times in which they may depend on other team members to move the team in the right direction.

- Implement consistent team discipline on all would-be teams

²⁰⁶ Timothy Keller, *Church Planting*, Urban Plant-Life Conference (London, 2009), 5-30.

²⁰⁷ Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Zondervan, 2012), 22-30.

The team should understand its goals and objectives to commit to the course of achieving them. Each member of the team has to play a significant role in the team to ensure that the team succeeds no matter the circumstances.

- Recognize the limits as well as the values of the teamwork approach

“An outstanding team has exceptional team members who work to succeed, want to get the results, whether it was winning new souls or planting new church. They worked hard, put aside inconsequential differences if there were any, at least for the time they work 'on the project.' However, my experience also shows that great teams have a life span.”²⁰⁸ They form to achieve some objectives, and the process might even take years before the goal is achieved. However, but when the teams meet their targets, they start to break, get frustrated with each other, and create more problems than before. Therefore, the team members must understand their contribution and value to realise their goals at the company better.

Conclusion

One may learn that a church without large campuses, elaborate youth programs, church growth seminars, and seminaries may still grow and change lives at remarkable rates if anything can be learned from the early church history. There are various spiritual, sociological, and political elements which contributed to the gospel spread, increase opportunities to create more discipleship, and better serve communities. In offering beneficial environments for the growth of the church, one cannot refuse the benefits of brotherhood, the safety of travel, and common languages. The volunteers beyond these external aspects lived in such a manner which caused the earth to rise and take notice because they had a distinct lifestyle which was hard to ignore. They served in one mind, spirit, heart, and soul as they were Christ's followers. As Christ's followers,

²⁰⁸ Angelo DeSalles Logan, *Essential Strategies for Leaders to Develop a Healthy Church* (Dalhousie University 2017), 45-56.

they sought to follow his footsteps. They cared, loved, and lived as Christ did. From the early church growth through unity and brotherhood, much can be learned. They would pay prices if they were the ultimate price to be paid.

The values and teaching of Jesus Christ profoundly influenced the brotherhood members as the gospel captivated them. From their actions, one can assume that they were consumed with the God Kingdom values and transformed by Christ. In their communities, they were more than light and salt. Rather, they were their communities “soul.” Christians are differentiated from other people neither by the customs, nor language, nor a country that they observe. Christians exhibit to us their confessedly and wonderful striking life method by inhabiting barbarian cities and Greek and following the indigenous customs regarding foods, clothing and the rest of their common behaviors that the volunteers serving in Brotherhood Ministry can emulate to serve the communities better. Simply as sojourners, they dwelt in their nations. They shared all things with other people as citizens and yet endured everything as if they were aliens. The early churches were far from being isolated from its communities. Today, many churches have been isolated from their societies and lost the skills of being parts of conversations and life of the communities.

The brotherhood members engaged side-by-side in the life of their neighbors and communities. With their communities and neighbors, they shared in the common ground areas even though there was more to the lives of early Christians. The gospel captivated them. To be unconditionally charmed by the gospel allowed the early churches to behave differently to go against the culture flow freely. The early Christians shaped themselves after Christ who welcomed little children in a society which devalued them. The Jesus followers would search the city for abandoned children and love and raise them as their own in a city where babies were abandoned and left to perish. By rescuing the children abandoned by other people and raising their babies, the Christian deplored

swam, abortions, and infanticides against the cultural tides. The early leaders' teachings focused on the service and love importance to other people and the community. Not just to the faith family, the good was done to everyone. The early followers of Christ focused on helping the community as they did good and loved all. They based their Sermon teachings on caring for others. When non-believers were cared to health by Christians, many of them turned to Christianity through being recipients of such grace and love.

Bibliography

- Aigbe, Aitebureme Oare. *Faith-Based Outreach to Uninsured Children*. 2010. A Community Based Master's Project Presented to the Faculty of Drexel University School of Public Health.
- Attia, Mariam, and Julian Edge. "Becoming a Reflexive Researcher: A Developmental Approach to Research Methodology." *Open Review of Educational Research* 4, no. 1 (Sage Publisher 2017): 33-45.
- Ball, Brad. *A Believers-Discipleship Model for Oak Hill Baptist Church*. Union University, 2013.
- Barnes, M. Alyssa. "Open Hearts, Open Minds, Open Doors: Including Children with Special Needs in Ministry." *Christian Education Journal* 9, no. 1 (2012): 81-100.
- Beagles, K. "Growing Disciples in Community." *Christian Education Journal*, 9(1), (2012) :148-164.
- Bottoms, Scott T. *Restoring the Centrality of the Spirit's Empowerment for Carrying Out the Great Commission: A Course to Equip Christians at Journey Church in the Process of Evangelism*. Assemblies of God Theological Seminary, 2011.
- Branson, Mark, and Juan F. Martinez. *Churches, Cultures and Leadership: A Practical Theology of Congregations and Ethnicities*. InterVarsity Press, 2011.
- Bresler, Liora, and Robert E. Stake. "Qualitative Research Methodology in Music Education." *In Critical Essays in Music Education*. Routledge, 2017.
- Brown, S.,. *Providence and Empire: Religion, Politics, and Society in the United Kingdom, 1815-1914*. Routledge, 2014.
- Cannister, Mark. *Teenagers Matter: Making Student Ministry a Priority in the Church*. Wipf and Stock Publishers, 2018.
- Cavalcanti, H. B. *The United Church of Christ in the Shenandoah Valley: Liberal Church, Traditional Congregations*. Lexington Books, 2010.
- Chawla, Deepak, and Neena Sodhi. *Research Methodology: Concepts and Cases*. Vikas Publishing House, 2011.
- Chichester, Allan Roy. *A Strategic Marketing Plan for Community Ministries at the Toronto West Seventh-day Adventist Church*. (2015).

- Choy, Looi Theam. "The Strengths and Weaknesses of Research Methodology: Comparison and Complimentary Between Qualitative and Quantitative Approaches." *IOSR Journal of Humanities and Social Science* 19, no. 4 (Faculty of Arts and Social Science, University of Malaya, Malaysia 2014): 99-104.
- Clinebell, Howard John, and Bridget Clare McKeever. *Basic Types of Pastoral Care & Counseling: Resources for the Ministry of Healing and Growth*. Abingdon Press, 2011.
- Cole, Dave E. *The Outward-Focused Church: Leadership Training for Established Northwest Ministry Network Churches to Transition Church Culture from Inward-Focused to Outward-Focused*. Assemblies of God Theological Seminary, 2015.
- Cray, Graham. *Mission-Shaped Church: Church Planting and Fresh Expressions of Church in a Changing Context*. Canterbury Press, 2014.
- Dane, Francis C. *Evaluating Research: Methodology for People Who Need to Read Research*. Sage, 2011.
- Dever, John P., and Glen H. Stassen. "Transformational Faith: A Concrete Discipleship Ethic for Growing Churches." *Review & Expositor* 92, no. 4 (1995): 471-487.
- Dixon, Maria A. "Transforming Power: Expanding the Inheritance of Michel Foucault in Organizational Studies." *Management Communication Quarterly* 20, no. 3 (2007): 283-296.
- Duin, Julia. *Quitting Church: Why the Faithful Are Fleeing*. Rosetta Books, 2017.
- Earley, Dave and David Wheeler. *Evangelism Is.. How to Share Jesus with Passion*
- Engle, Paul E., and Gary L. McIntosh. *Evaluating the Church Growth Movement: 5 Views*. Zondervan, 2010.
- Fletcher, Amber J. "Applying Critical Realism in Qualitative Research: Methodology Meets Method." *International Journal of Social Research Methodology* 20, no. 2 (Toronto, Canada 2017): 181-194.
- Flick, Uwe. *Introducing Research Methodology: A Beginner's Guide to Doing a Research Project*. Sage, 2015.
- Frye, Brian Nathaniel. *The Multi-Site Church Phenomenon in North America: 1950-2010*."(2011).
- Geerts, Guido L. "A Design Science Research Methodology and Its Application to Accounting Information Systems Research." *International Journal of Accounting Information Systems* 12, no. 2 (Elsevier, vol. 12(2), 2011): 142-151.

- Gilbert, Greg. *What Is the Gospel?* Wheaton, IL: Crossway, 2010.
- Glenn, Jerome C., and T. J. Gordon. *Futures Research Methodology*. Washington: 2003.
- Grant, Lloyd Walter. *Theological Analysis of Church Planter Profiles*. (2012).
- Grzymala-Busse, Anna. *Nations Under God: How Churches Use Moral Authority to Influence Policy*. Princeton University Press, 2015.
- Hauck, Volker A. "The Role Of Churches in Creating Social Capital and Improving Governance in Papua New Guinea: Lessons for Working in Fragile Situations." *Public Administration and Development: The International Journal of Management Research and Practice* 30, no. 1 (2010): 49-65.
- Hicks, Derrick. *"Formulating a Servant Leadership Strategy Model to Develop Leaders at Mt. Pleasant Baptist Church in Monroe, North Carolina."* PhD diss., Southeastern Baptist Theological Seminary, 2017.
- Hirsch, Alan, and Dave Ferguson. *On the Verge: A Journey Into the Apostolic Future of the Church*. Zondervan, 2011.
- Hirsch, Alan, and Tim Catchim. *The Permanent Revolution: Apostolic Imagination and Practice for the 21st Century Church*. Vol. 57. John Wiley & Sons, 2012.
- Humphries, Beth. *Re-Thinking Social Research: Anti-Discriminatory Approaches in Research Methodology*. Routledge, 2017.
- Hussey, Ian, and Aaron Tkaczynski. "Leadership Development in Queensland Baptist Churches." *Crucible* 6, no. 1 (2014): 1-25.
- Hybels, Bill. *The Volunteer Revolution: Unleashing the Power of Everybody*. Zondervan, 2009.
- Jamshed, Shazia. "Qualitative Research Method-Interviewing and Observation." *Journal of Basic and Clinical Pharmacy* 5, no. 4 (Wolters Kluwer -- Medknow Publications 2014): 87.
- Keeley, Randy M. *"Coaching Pastors to Lead Their Churches From an Inward Focus to an Outward Focus."* PhD diss., Biola University, 2013.
- Keller, Timothy. *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City*. Zondervan, 2012.
- Keller, Timothy. *Church Planting*. Urban Plant-Life Conference, London, 2009.
- Kinnaman, David. "Christians On Leadership, Calling and Career." Barna. June 3, 2013. <https://www.barna.com/research/christians-on-leadership-calling-and-career/>

- Kothari, Chakravanti Rajagopalachari. *Research Methodology: Methods and Techniques*. New Age International Publisher, 2004. Second Edition.
- Kuada, John. *Research Methodology: A Project Guide for University Students*. Samfundslitteratur, 2012. 1st edition.
- Kumar, Ranjit. *Research Methodology: A Step-By-Step Guide for Beginners*. Sage Publications Limited, 2019. 7th Edition.
- Lawless, Elaine J. "Transforming the Master Narrative: How Women Shift the Religious Subject." *Frontiers: A Journal of Women Studies* 24, no. 1 (2003): 61-75.
- Ledford, Jennifer R., and David L. Gast. *Single Case Research Methodology: Applications in Special Education and Behavioral Sciences*. Routledge, 2018. 3rd edition.
- Logan, Angelo DeSalles. *Essential Strategies for Leaders to Develop a Healthy Church*. (2017).
- MacDonald, Cathy. "Understanding Participatory Action Research: A Qualitative Research Methodology Option." *The Canadian Journal of Action Research* 13, no. 2 (Dalhousie University 2012): 34-50.
- Mackey, Alison, and Susan M. Gass. *Second Language Research: Methodology and Design*. Routledge, 2015. 2nd edition.
- Marczyk, Geoffrey, David DeMatteo, and David Festinger. *Essentials of Research Design and Methodology*. John Wiley & Sons Inc, 2005. 2nd Edition.
- McIntosh, Gary L. *Biblical Church Growth: How You Can Work With God to Build a Faithful Church*. Baker Books, 2003.
- McMullin, Steve. "The Secularization of Sunday: Real or Perceived Competition for Churches." *Review of Religious Research* 55, no. 1 (2013): 43-59.
- McNeal, Reggie. *Missional Renaissance: Changing the Scorecard for the Church*. Vol. 28. John Wiley & Sons, 2009.
- McNeal, Reggie. *The Present Future: Six Tough Questions for the Church*. Vol. 47. John Wiley & Sons, 2009.
- Mittelberg, Mark. *Becoming a Contagious Church: Increasing Your Church's Evangelistic Temperature*. Zondervan, 2010.
- Morgan, Tony. *Take the Lid Off Your Church: 6 Steps to Building a Healthy Senior Leadership Team*. Tony Morgan, 2012.

- Newman, Isadore, Carolyn R. Benz, and Carolyn S. Ridenour. *Qualitative-Quantitative Research Methodology: Exploring the Interactive Continuum*. SIU Press, 1998. 2nd edition.
- Noll, Mark A. *The New Shape of World Christianity: How American Experience Reflects Global Faith*. InterVarsity Press, 2009.
- Noor, Khairul Baharein Mohd. "Case Study: A Strategic Research Methodology." *American Journal of Applied Sciences* 5, no. 11 (American Journal of Applied Sciences, 2008 © 2008 Science Publications): 1602-1604.
- Noordegraaf, Herman. "Aid Under Protest? Churches in The Netherlands and Material Aid to the Poor." *Diaconia* 1, no. 1 (2010): 47-61.
- Novikov, Alexander M., and Dmitry A. Novikov. *Research Methodology: From Philosophy of Science to Research Design*. CRC Press, 2013. 3rd Edition.
- Patterson, George, and Richard Scoggins. *Church Multiplication Guide: The Miracle of Church Reproduction*. William Carey Library, 2013.
- Peffer, Ken, Tuure Tuunanen, Marcus A. Rothenberger, and Samir Chatterjee. "A Design Science Research Methodology for Information Systems Research." *Journal of Management Information Systems* 24, no. 3 (Published in Journal of Management Information Systems, 2007): 45-77.
- Rainer, Thom S. *Breakout Churches: Discover How to Make the Leap*. Harper Collins, 2009.
- Robert, Dana L. *Christian Mission: How Christianity Became a World Religion*. Vol. 20. John Wiley & Sons, 2009.
- Roberts, Taniya. "Understanding the Research Methodology of Interpretative Phenomenological Analysis." *British Journal of Midwifery* 21, no. 3 (University of Chester 2013): 215-218.
- Roxburgh, Alan J., and M. Scott Boren. *Introducing the Missional Church (Alle on Missional Series): What It Is, Why It Matters, How to Become One*. Baker Books, 2009.
- Sego III, Walter Richard. "Develop a Small Group Teaching Module to Prepare Volunteer Teams at Trinity Baptist Church for Short-Term Mission Trips." PhD diss., Southeastern Baptist Theological Seminary, 2017.
- ServantLeader Performance. "Main Concepts of the Ola." Accessed April 8, 2019. <https://www.servantleaderperformance.com/>.
- Silverman, David, ed. *Qualitative Research*. (Sage, 2016). 2nd edition
- Stetzer, Ed, and Warren Bird. *Viral Churches: Helping Church Planters Become Movement Makers*. Vol. 50. John Wiley & Sons, 2010.

- Stevens, Jeremiah P. *"Pastors and Volunteers in Small to Medium Sized Churches: The Traits That a Pastor Needs for Leading Volunteers."* (2012).
- Swanson, Eric, and Rick Rusaw. *The Externally Focused Quest: Becoming the Best Church for the Community*. Vol. 44. John Wiley & Sons, 2010.
- Tavakoli, Hossein. *A Dictionary of Research Methodology and Statistics in Applied Linguistics*. Rahnama press, 201). 4th edition.
- Taylor, Steven J., Robert Bogdan, and Marjorie DeVault. *Introduction to Qualitative Research Methods: A Guidebook and Resource*. John Wiley & Sons, 2015. 3rd edition.
- Thumma, Scott, and Warren Bird. *The Other 80 Percent: Turning Your Church's Spectators Into Active Participants*. Vol. 56. John Wiley & Sons, 2011.
- Tomberlin, Jim, and Warren Bird. *Better Together: Making Church Mergers Work*. Vol. 62. John Wiley & Sons, 2012.
- Tuohy, Dympna, Adeline Cooney, Maura Dowling, Kathy Murphy, and Jane Sixsmith. "An Overview of Interpretive Phenomenology as a Research Methodology." *Nurse Researcher* 20, no. 6 (RCN Publisher 2013).
- United States Census Bureau. "Quick Facts." Accessed April 8, 2019, <https://www.census.gov/>.
- Vala, Carsten T. "Protestant Christianity and Civil Society in Authoritarian China. The Impact of Official Churches and Unregistered "Urban Churches" on Civil Society Development in China in the 2000s." *China Perspectives* 2012, no. 2012/3 (2012): 43-52.
- Van Gelder, Craig, and Dwight J. Zscheile. *The Missional Church in Perspective (The Missional Network): Mapping Trends and Shaping the Conversation*. Baker Academic, 2011.
- Vandergrift, Jean Halligan. *"The Dance of a Changing Church: A Practical Theology of Congregational Transformation."* PhD diss., Boston University, 2015.
- Voss, Mark J. *"WELS Outreach in Las Vegas: Moving Forward with the Gospel by Looking at the Past and Present."* (2017).
- Wagner, C. Peter. *Church Planting for a Greater Harvest: A Comprehensive Guide*. Wipf and Stock Publishers, 2010.
- Walsh, Clare. *Gender and Discourse: Language and Power in Politics, the Church and Organizations*. Routledge, 2016.
- Walter, Maggie, and Chris Andersen. *Indigenous Statistics: A Quantitative Research Methodology*. Left Coast Press, 2013.

- Warren, Debra P. *Factors Influencing Christian Church Volunteers' Perceived Sense of Community in an Online Learning Environment*. Regent University, 2009.
- Welch, Robert H. *Church Administration: Creating Efficiency for Effective Ministry*. 2nd ed. Nashville, Tenn.: B & H Academic, 2011.
- Wilde, Oscar, and Nicholas Frankel. *The Unintended Reformation: How a Religious Revolution Secularized Society*. Belknap Press of Harvard University Press, 2012.
- Williams, Rowan. *Mission-Shaped Church: Church Planting and Fresh Expressions of Church in a Changing Context*. Church House Publishing, 2004.
- Wilson, Shawn. "What is an Indigenous Research Methodology?" *Canadian Journal of Native Education* 25, no. 2 (Canadian Journal Publisher, Toronto 2001): 175-179.
- Wright, Bradley RE, Michael Wallace, Annie Scola Wisnesky, Christopher M. Donnelly, Stacy Missari, and Christine Zozula. "Religion, Race, and Discrimination: A Field Experiment of How American Churches Welcome Newcomers." *Journal for the Scientific Study of Religion* 54, no. 2 (2015): 185-204.
- Yancey, George. *One Body, One Spirit: Principles of Successful Multiracial Churches*. InterVarsity Press, 2009.