

Liberty University John W. Rawlings School of Divinity

Beautiful Feet: Infusing Liturgical Dance and Discipleship

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

by

Ariesha Wilbert Murray

Lynchburg, Virginia

October 2019

Copyright © 2019 Ariesha Wilbert Murray  
All Rights Reserved

Liberty University John W. Rawlings School of Divinity

**Thesis Project Approval Sheet**

---

Dr. Donald Q. Hicks  
Assistant Professor of Practical Studies

---

Dr. Lucian Fortier  
Instructor

## THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

Ariesha Wilbert Murray

Liberty University John W. Rawlings School of Divinity, 2020

Mentor: Dr. Donald Q. Hicks

Liturgical dance, when combined with other biblical elements in addition to worship, can revolutionize the life of a disciple. This mixed-method study explores the infusion of liturgical dance and discipleship as another method that can be used to help disciples better understand the scriptures used in the pastor's message on fulfilling the Great Commission. While discipleship was previously the church's primary focus, it has slowly fallen to the wayside, whereas disciples are not being made or taught how to make disciples of all nations. This research uses a focus group with the members of a local ministry to demonstrate whether or not liturgical dance provides more than a beautiful presentation, but can assist the church in making disciples who make disciples of all nations. A relationship between ceremonial dance and discipleship was discovered within five general areas, which include the understanding of liturgical dance and discipleship, the life cycle of a disciple, word study, culture, and spiritual formation. Identifying how these themes, along with other areas of liturgical dance add to the understanding of the scriptures used in the pastor's message on fulfilling the Great Commission, is the first step in seeing how the infusion of liturgical dance and discipleship can nourish the entire spirit, body, and soul.

Thesis project topic abstract length: 208

Key words: disciple, liturgical dance, worship, spiritual formation, small group

## Contents

<b>Abstract</b> .....	vi
<b>Chapter 1: Introduction</b> .....	1
<b>Ministry Context</b> .....	2
Ministry for Research: Transformation Church International.....	4
The Functionality of Discipleship at TCI.....	6
The Functionality of Liturgical Dance at TCI.....	7
Elements of Research Design.....	9
<b>Problem Presented</b> .....	11
<b>Purpose Statement</b> .....	12
<b>Basic Assumptions</b> .....	13
<b>Definitions</b> .....	14
<b>Limitations</b> .....	18
<b>Delimitations</b> .....	19
<b>Thesis Statement</b> .....	20
Conclusion.....	20
<b>Chapter 2: Conceptual Framework</b> .....	23
<b>Literature Review</b> .....	25
Understanding the Call to Follow Jesus.....	26
Life Cycle of a Disciple and Liturgical Dancer.....	29
Word Study.....	32

Culture.....	35
Spiritual Formation.....	39
<b>Theological Foundations.....</b>	<b>43</b>
Come.....	44
Follow.....	47
Me.....	49
Come and Be with Me.....	49
Come and Remain in Me.....	51
Dance Plus Discipleship = Great Commission .....	52
Dance Movement 1: Go.....	53
Dance Movement 2: Make .....	55
Dance Movement 3: Baptize .....	58
<b>Theoretical Foundations.....</b>	<b>60</b>
Classical Discipleship Model.....	61
Spiritual Formation Model.....	62
Environmental Discipleship Model.....	63
Small Groups.....	64
Conclusion.....	65
Liturgical Dance.....	66
Discipleship.....	67
<b>Chapter 3: Methodology.....</b>	<b>69</b>
Dance Movement Therapy.....	72

Qualitative Analysis.....	73
Quantitative Analysis.....	75
Overall Design.....	76
<b>Intervention Design.....</b>	<b>79</b>
Outline.....	80
The Foundation of the Workshop.....	81
Implementation of the Workshop.....	86
Guided by a Leader Overseen by a Coach.....	86
Regular Meeting Times.....	88
Open God’s Word.....	87
United in Serving.....	88
Prayer for One Another.....	88
<b>Implementation of Intervention Design.....</b>	<b>89</b>
Phase 1: Recruitment.....	90
Phase 2: Preparation for the Study.....	90
Phase 3: Observation of the Participants: Facilitate the Workshop.....	92
Phase 4: Results.....	95
Conclusion.....	97
<b>Chapter 4: Results.....</b>	<b>98</b>
Results from Phase 1: Recruitment.....	102
Results from Phase 2: Preparation for the Study.....	104
Results from Phase 3: Observation of the Participants.....	106

Results from Phase 4: Results.....	115
Qualitative.....	115
Quantitative.....	116
Conclusion.....	117
<b>Chapter 5: Conclusion.....</b>	<b>119</b>
Researcher Reflection.....	120
Conclusion.....	124
Bibliography.....	126
Appendix A.....	131
Appendix B.....	132
Appendix C.....	136
Appendix D.....	146
Appendix E.....	148
Appendix F.....	150
IRB Approval.....	152

## **Abbreviations**

AMP	<i>Amplified Bible</i>
DMIN	<i>Doctor of Ministry</i>
KJV	<i>King James Version</i>
LUSOD	<i>Liberty University School of Divinity</i>
NIV	<i>New International Version</i>
NKJV	<i>New King James Version</i>
NLT	<i>New Living Translation</i>
TCI	<i>Transformation Church International</i>

## Tables

1.1	T-test Values.....	117
-----	--------------------	-----

## Chapter 1

### Introduction

“How beautiful upon the mountains are the feet of him who brings good news, Who proclaims peace, Who brings glad tidings of good things, Who proclaims salvation, Who says to Zion, ‘Your God reigns!’” (Isaiah 52:7).<sup>1</sup> This scripture sets the stage for the infusion of liturgical dance and discipleship. The beauty within this verse represents the radiance that can be seen when one or many are amid a liturgy that embodies the essence of worshiping God in spirit and truth. The feet represent the obedience of a disciple who has answered the call to discipleship and is joyfully imitating Christ in declaring the Good News of salvation to the church. Both concepts within this scripture have one goal, and that is to fulfill the Great Commission as Jesus commanded His disciples. Together, liturgical dance and discipleship make the perfect pair in spreading the Gospel. Similar to this scripture, the primary goal of this thesis is to demonstrate how infusing liturgical dance with discipleship can reignite the importance of discipleship in the church today by bringing more understanding of why discipleship is not just another church class or topic, but a journey that one takes for the rest of their life.

While there may be opposition to this infusion, God created a liturgical dance to do more than looking beautiful during praise and worship services or to be utilized during particular times or programs during the year. On the contrary, God created dance as another form of communication with His Holy Spirit that can be used to bring the good news of glad tidings, peace, good things, and most importantly, salvation to both the saved and the unsaved.

---

<sup>1</sup> T.D. Jakes, ed., *Holy Bible: Woman Thou Art Loosed Edition: New King James Version* (Nashville, TN: Thomas Nelson Publishers), 1998. Unless otherwise noted all biblical passages referenced are in the New King James Version.

Psalm 150:4 tells us to “Praise Him with tambourine and dance...” In addition to this, Psalm 150:6 admonishes the believer to “Let everything that has breath Praise the Lord!” Praise, although not the center of this research, can be displayed in many ways. All of which include movement, including the process of discipleship. Both dancer and disciple start with their call to follow Christ as a believer. Next, they become committed to the disciplines it takes to become more like Christ as His disciple. Finally, they are commissioned to share Christ with others as a disciple-maker through their spoken testimony or dance.

### **Ministry Context**

The author has been ministering in dance for the last fifteen years and through that time, has experienced the power and change that can occur in the believer’s life as they surrender their bodies to God through praise and worship. Williams said it best, “It is our responsibility to help accomplish the vision and the purpose of God, [outlined] in the Lord’s community, the Church.”<sup>2</sup> This has always been the author’s chief aim as a minister in dance. However, the author recognized the need for dance to be connected with the other spiritual gifts within the body of Christ to demonstrate its relevance and necessity within the church. The author then pursued training in praise and worship dance, a license to teach and train other dancers, and ordination as a pastor of dance. Even after all of this training, the author still did not see a plausible way of connecting dance with the other spiritual gifts within the body of Christ. As the author pondered on how to pursue dance beyond the ministry programs and select times in which dance ministry was allowed to go forth, the author then pursued seminary. With the leading of the Holy Spirit, the author discovered that discipleship, which is not a gift of the spirit but a commandment for all believers by Jesus Christ, was the missing link in connecting dance to the other gifts within

---

<sup>2</sup> Cheryl Williams, *Arise! A Biblical Study of Dance* (Lexington, KY: Cheryl Williams, 2014), 13.

the body of Christ. The author understood that dance relates to each office of the ministry; however, the foundation and principles in which a dance minister is held accountable by, is paralleled to discipleship. If there were a way to infuse dance with discipleship, then more believers would have a clear understanding of what it truly means to follow Christ in Spirit and truth. Believers would understand the importance of the apostle, prophet, evangelist, pastor, and teacher and how each of these offices was provided to equip the saints using the discipleship model that was provided by Jesus Christ Himself. That was provided to equip the saints and advance the Kingdom of God. McCraney writes, “God initiates conversion but uses humans. People have been and continue to be on the mind, heart, and [list] of God.”<sup>3</sup> As God desires for all of His children to be saved, He has provided an oldie, but goodie way to get this done, and that is through the infusion of dance and discipleship. Once it is fused with discipleship, it connects with the other spiritual gifts or offices within the body of Christ. Dance has and will always be a way for people to unite on purpose, and discipleship has and will always be the method used to prepare Christians for their purpose, which is to fulfill the Great Commission.

There is a desperate need for a radical movement and more innovative ideas in the realm of disciple-making. For centuries, discipleship has been the vehicle used to build the Kingdom of God by fulfilling the Great Commission. One of the great discipleship models that have been used in many denominations throughout history is the model that was created by John Wesley. Wesley’s model included small groups that were based on the various levels in Christ that the members of his congregation were in. The small groups he formulated included: “The Society”<sup>4</sup>

---

<sup>3</sup> William McCraney Jr, *The Art of Personal Evangelism: Sharing Jesus in a Changing Culture* (Nashville, TN: B&H Academics, 2003), 42.

<sup>4</sup> D. Michael Henderson, *John Wesley’s Class Meeting: A Model for Making Disciples* (Wilmore, KY: Rafiki Books, 1997), 81.

small group, which was formed for general learning. It was created for anyone who wanted to know more about Jesus Christ. “The Class Meeting”<sup>5</sup> small group was created for people who had accepted the call to follow Christ and wanted to learn how. Lastly, “The Band”<sup>6</sup> small group, which was the most intimate of the three because it brought together members who desired to be leaders within their community and church who desired to go deeper in the things of God. Each interlocking group in his model networked with one another to cultivate the believer into a mature saint who could return to their homes, workplace, and community, to boldly evangelize and disciple. However, the greatest discipleship model can be found in the concluding sentences of Matthew’s account of the Gospel. It is within these sentences that genuine disciple-makers find Jesus’ chosen method of disciple-making: which is to evangelize by going, making disciples through baptism, and teaching new disciples the Lord’s standards through the obedience to the Word of God. While Jesus’ chosen model is the foundation in which all other methods and models of disciple-making are built, and many methods and models have been produced, there is still a void between being a disciple and making disciples who make disciples of all nations. Jesus Christ knew that discipleship was an inward process that produces outward results, but in the church today, everything appears to be an outward process where only a few are changing on the inside. All through the New Testament, Jesus Christ was teaching His disciples how to lead the people to the Kingdom of God by doing, and He was also cultivating their hearts through His heart attitude towards God, them, and others.

Ministry for Research: Transformation Church International

Transformation Church International is a non-denomination church that operates in the

---

<sup>5</sup> Henderson, *John Wesley’s Class Meeting*, 91.

<sup>6</sup> *Ibid.*, 110.

full unadulterated Word of God. This ministry focuses more on teaching the true word of God than any other biblical office. TCI appears to have a heart for dismantled pastors and ministers who are looking for a place to be refreshed and revived in the Word of God and perhaps restored to their rightful place or a new purpose for the Kingdom. The mission of TCI is “Transforming individuals, families, communities, cities, and nations; one person at a time, by the power of the Word of God.”<sup>7</sup> TCI has been in service to the Oklahoma City area for the past seventeen years and has seemed to hit a plateau. In previous years, every age group seemed to be filled with hungry believers ready to know and serve the Lord. Now, however, there are very few young people and young adults, a handful of men, and a mixture of women from their mid-late 20’s to their 70’s. Although there are services where five or more people join TCI, new members only seem to attend maybe once or twice afterward before they are never seen again. The demographics of this ministry is comprised of all nationalities and backgrounds. The church is currently centered in an affluent area that is not very receptive to TCI’s outreach activities. Discipleship is one of the core values of the vision of TCI and at one point was one of the many small groups that was offered during Sunday School. However, now there is only one Sunday School class which is called Deeper Life, which focuses on various topics that cover a plethora of issues that Christians deal with regularly. TCI’s structure is a traditional one with very few small groups and one big gathering on Sundays and Wednesdays. The Pastor and Co-Pastor are governed by a Board of Members; however, he still has the final say in every issue. Since this ministry is non-denominational, there is not an overseer church. TCI does appear to have sister churches in which they fellowship with during certain occasions.

---

<sup>7</sup> Transformation International Church, [www.tciokc.us](http://www.tciokc.us), accessed November 3, 2019.

## The Functionality of Discipleship at TCI

Discipleship is an integral part of spiritual formation, which is necessary to fulfill the Great Commission. Within the past five years, TCI has revamped the way of developing its members to become disciples of Jesus Christ. The previous method involved various classes taking place simultaneously one hour before the service begins. Those classes included: New Members Class, Discipleship Class, Evangelism Class, Ministers in Training Class, Lay Members Class, Children and Youth Class, and a Deeper Life Class. The new method merged each of those classes into just one Deeper Life Class except the Children and Youth class, which at this time does not exist as there is not a committed leader. While this may have seemed to be a good idea at first, it has narrowed the reach of the ministry concerning the various levels that their members are on, in their walk with Christ. As the multiple classes were taken away, the attendance during Sunday school slowly decreased along with the necessity of making disciples who make disciples of all nations.

Discipleship is a continual process that is continuously being developed and revamped every day. However, the methods that are in practice at TCI are contrary to what the historical churches used. Historically, it was the mission of the church to make disciples who followed Christ in their homes, community, and places of employment. While TCI does not include discipleship in its mission, it is one of the goals for their church, although not stated. That is why the method it is using now is not producing disciples who make disciples, because its focus has become blurred with only teaching one spiritual discipline instead of them all. As with any other discipline, commitment is crucial to the individual's success in mastering the service of discipleship. This commitment to follow Christ is not just for the individual but for the church as well.

Once an individual commits to becoming a disciple of Christ, there is no turning back. The individual is provided with a new family, a mentor, and training in how to become the best possible disciple and disciple-maker for Christ. This also applies to the church. Once committed to fulfilling the Great Commission, there was no turning back. As the New Testament Church reports, it required the disciples to lay down their lives and literally consider the group first. Hellerman put it this way, “In a strong-group culture, the individual is embedded in, and draws his identity from, the group to which he belongs. And the well-being of the group—not the individual—comes first when a member of the group is faced with life-changing personal decisions.”<sup>8</sup> The church must make every attempt at producing disciples who imitate Christ Jesus from the inside out. TCI provides its members with awesome teaching of the Bible, deeper life practices, and great fellowship, but what is taught does not produce disciples who make disciples, only mere Christians who could be great Bible scholars. Their praise and worship team ushers in a lot of spectators, but only a few of them become actual members, and only a few of them become committed to a disciplined life, even fewer become disciple-makers. Yoder notes, “Sometimes the thing holding us back from breakthrough is our failure to perceive spiritually. We have no revelation...Our natural mindedness must be broken through for revelation to be released.”<sup>9</sup>

#### The Functionality of Liturgical Dance at TCI

Liturgical dance is one of the ministry’s that seems to appear only during certain occasions, specifically during praise and worship at TCI. There are times when the dance ministry is given liberty to minister during certain celebrations and even during many Sunday

---

<sup>8</sup> Joseph Hellerman, *When the Church was Family: Recapturing Jesus’ Vision for Authentic Christian Community* (Nashville, TN: B&H Publishing, 2009), chapter 3.

<sup>9</sup> Barbara J. Yoder, *The Breaker Anointing* (Ventura, CA: Regal Books, 2004), 33.

mornings. The idea of it being a part of the discipleship process is an area that will be very new to the pastor and the members, which may present a challenge. However, it will still be a worthwhile experience that could perhaps reignite the need for discipleship training at TCI. Liturgical dance ministry has always been a part of TCI but has never been utilized to its maximum potential. Beautiful Feet Prophetic Dance Ministry, also recognized as Beautiful Feet, became a part of TCI five years ago and has since been one of the only ministries within TCI to minister outside of the church. Beautiful Feet is composed of children, youth, and adults who desire to minister to God through various cultures of dance. The mission of Beautiful Feet is “To create ministry development groups and classes that make disciples of all nations by applying the living Word of God, power of Holy Spirit, and development in Christian living as a proven way to purpose and prosperity in both spiritual and physical life.”<sup>10</sup> Beautiful Feet provides every member with an opportunity to lead, once they have been a committed member of the ministry for one year. It encourages all members to live a lifestyle that is pleasing to God through teaching and training in both the Word of God, practical life experiences, and life application. The members of Beautiful Feet are not all experienced dancers, but after being committed to Beautiful Feet for at least a year or more, provides each dancer with professional liturgical dance training. One of the key elements of Beautiful Feet that sets this ministry apart from other Liturgical dance ministries is that before they minister in dance, one of the dancers declares a scripture that the Spirit of the Lord has prepared to be shared with the congregation. The study of God’s Word in conjunction with dance is one of the main ways in which Beautiful Feet fulfills both the Great Commission and their call to dance. Each member is taken from a believer to disciple to disciple-maker through its systematic process. This process disciplines its members and

---

<sup>10</sup> Beautiful Feet Prophetic Dance Ministry Company, [www.healthyspirithealthybody.webs.com](http://www.healthyspirithealthybody.webs.com), accessed November 3, 2019.

encourages them to have a deeper life with God, a more intimate relationship with Jesus Christ, and ongoing communion with the Holy Spirit. By supporting each member to pull upon the Holy Spirit for guidance and understanding, and be open to sharing what was learned with the other ministry partners, each member has the assurance that they can boldly declare what the Lord is saying to believers and unbelievers whether in dance, their homes, their places of employment, and in their community. Beautiful Feet has proven that it can equip disciples who make disciples of all nations, and now it is ready to share that method with TCI.

### Elements of Research Design

This research is designed to demonstrate discipleship development utilizing a mixed-method approach. Within this research, there is a control group, a dependent variable, and an independent variable. The control group will be the members of the Beautiful Feet Prophetic Dance Ministry, which is the Liturgical Dance Ministry of TCI. The independent variable will be the members of TCI. The dependent variable will be the understanding of discipleship after learning various movements of dance and the scriptures that interact with the pastor's message. While this form of ministry context may not be traditional, it will provide the researcher and dancer with an opportunity to conduct action research that empowers every willing member of TCI to be involved with this study.

If elements of liturgical dance are added to discipleship development, then an understanding of discipleship presented by the scriptures used in the pastor's message should increase. "Jesus characterizes the Christian life as one of dying so that a new door can open to a radically new life."<sup>11</sup> This research is intended to examine a path that could reignite the importance of discipleship development and understanding amongst the church, specifically

---

<sup>11</sup> Peter Scazzerro, *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives* (Grand Rapids, MI: Zondervan, 2010), 57.

within Transformation Church International. Liturgical dance, when combined with other biblical elements in addition to worship, can revolutionize the life of a disciple. “The incarnate Son of God needs not only ears or hearts but living men who will follow Him.”<sup>12</sup> Discipleship teaches the believer to follow God with their entire being. Not just with their lips and their gifts, but with everything. “The life of those who follow, proves to be on the right course when nothing comes between them and Christ, not the law, not their own [loyalty], and not the world. The disciples always see only Christ.”<sup>13</sup> Liturgical dance, when taught out of obedience to the Spirit of God as a form of discipleship, has the power to create this life in believers.

When partnered with discipleship, liturgical dance can nourish the spirit and soul of the believer because it uses every single part of the spiritual and natural body. The liturgical dance incorporates sign language, body language, facial expressions, hand movements, feet movements, and the Spirit of God to open portals that cannot be opened unless the entire body is being used to glorify God. A disciple must have the relevant tools necessary for spreading the Gospel to a changing generation; active participation in liturgical dance is becoming an essential tool. Although the message of Jesus Christ remains the same, the methods of communicating must connect with the 21<sup>st</sup> century. As modern television has demonstrated, people respond to dance, talent, and other creative uses of art, therefore, the Body of Christ must not be conformed to the world but act with a transformed and renewed mind. By making discipleship an interactive activity instead of just a bible study or a classroom lecture, disciples will have the full experience of how to fulfill the Great Commission while living a life that is pleasing to God in Spirit and truth. If the disciple ultimately immerses themselves in this process of learning, then they should

---

<sup>12</sup> Dietrich Bonhoeffer, *The Cost of Discipleship* (New York, NY: Touchstone, 1959), 239.

<sup>13</sup> Dietrich Bonhoeffer, *Discipleship* (Minneapolis, MN: Fortress Press, 2003), 161.

experience 3 John 2, which affirms, “Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.”

### **Problem Presented**

The fuel for this study is to explore how elements of liturgical dance can assist the disciple in memorizing scriptures and understanding how to live a disciplined life based on the scriptures used in the pastor’s messages. While discipleship was previously an integral part of the Transformation Church, liturgical dance has not been. Liturgical dance has struggled to gain approval from the universal church although it was addressed within the Bible before the understanding of discipleship. 2 Samuel 6:5, 12-15; Joshua 6:8-20; 1 Samuel 10:5-6, 10-13, and Exodus 15:20-21, all make references to the use of liturgical dance. Dietrich Bonhoeffer put it this way, “Even our bodies belong to Christ and have their part in the life of discipleship, for they are members of His Body.”<sup>14</sup> There is a link between the development of disciples and liturgical dance that has yet to be expressed by the Body of Christ individually. Therefore, the problem is that the congregation at TCI does not see the value of liturgical dance beyond praise and worship. Liturgical dance is an expression of worship that utilizes the entire body and would bridge the gap between being a believer in Christ and a Disciple in Christ. Greg Gilbert writes, “Becoming a Christian is not some [difficult] process. There's nothing to earn. Jesus has already earned everything you need.” He further writes, “What the gospel calls you to do is to turn your heart away from sin and toward Jesus in faith – that is, trust and reliance. It calls you to come to Him and say, ' I know I can't save myself, Jesus, so I'm trusting you to do it for me.' It all begins with repenting of sin and trusting in Jesus to save you.”<sup>15</sup>

---

<sup>14</sup> Bonhoeffer, *The Cost of Discipleship*, 133.

<sup>15</sup> Greg Gilbert, *What is the Gospel?* (Wheaton, IL: Crossway, 2010), 116.

## Purpose Statement

The purpose of this study is to examine the efficacy of adding a liturgical dance element in discipleship development to increase the understanding of scripture and discipleship presented through the pastor's message. This study will attempt to address how liturgical dance, when combined with discipleship development, can help Christians memorize scripture and establish a well rounded relationship with God, their church, and their community. "The church, which is the Body of Christ, is also his Bride, and just as a Jewish bride dances for her husband, so it is right and proper that the church should dance for her heavenly bridegroom at the marriage feast of the Lamb."<sup>16</sup> Discipleship prepares the believer to follow God as an act of worship and not of duty. Saara Taina writes, "God is longing for us to call Him Father. He is longing for us to get the revelation about His Father's heart so we can receive His love and live as true sons and daughters. The whole creation is longing for the full manifestation of that revelation Romans 8:19-21."<sup>17</sup> Discipleship encourages believers to live like Jesus, love like Jesus, and perform greater works than Jesus. "The desire for God is one of the defining realities of worship. God wants to be known on a confidential basis. He aspires to enjoy an open and honest relationship with you and me. It is this desire for God that sets us apart from all other living creatures."<sup>18</sup>

---

<sup>16</sup> J.G. Davies, *Liturgical Dance: An Historical, Theological and Practical Handbook* (Tottenham Road, London: SCM Press Ltd, 1984), 130.

<sup>17</sup> Saara Taina, *Encountering God Through Dance: The Dancing Bride* (Shippensburg, PA: Destiny Image, 2012), 114.

<sup>18</sup> David Wheeler and Vernon M. Whaley, *The Great Commission to Worship: Biblical Principles for Worship-Based Evangelism* (Nashville, TN: B&H Academic, 2011), 97.

## Basic Assumptions

The assumed outcome for this study is that liturgical dance does help disciples memorize scripture and live a disciplined life. It is also assumed that Beautiful Feet will be able to DISCIPLE the members of TCI. This acronym is the method that will be used to chart the discipleship goals of the members of TCI. The acronym stands for Develop and proclaims the good news and glad tidings of Jesus Christ to each PraYshipper through praise dance, worship, prayer, and the creative arts; Isaiah 52:7. Identify each PraYshipper's need and minister to them as instructed by Holy Spirit; Revelation 22:17. Supply each PraYshipper with God's Word, fellowship with other PraYshippers, and opportunities to be filled with Holy Spirit; Acts 1:8. Create small groups that inspire building the body of Christ with their time, talents, and treasures; Matthew 28:19-20. Impact each PraYshipper's life by providing a model and culture of discipleship that can be replicated for use in their ministry, community, and home; 2 Timothy 2:2. Prevail creatively and prosperously in ministry and business by exercising their gifts in the arts and their God-given authority; Deuteronomy 8:8. Love each PraYshipper with the love of God and the fruits of the Spirit; Galatians 5:22-23. Empower each PraYshipper with the wisdom and knowledge to go and turn the world upside down boldly and fearlessly; Joshua 1:8.

Within the discipleship training class for the members of TCI, it is assumed that each member will have fulfilled five goals, which include: Goal 1) Accept Jesus Christ as Lord and Savior. Goal 2) Surrender to Christ completely. This can only be done through faith. Not of your works. Goal 3) Develop Spiritual Disciplines such as daily prayer, fasting, Bible reading, and sharing your faith with others. Goal 4) Find a person in which you can trust that will help you pursue a deeper life with Christ. Goal 5) Be Committed to the Gospel of Jesus Christ. As each member achieves each of these goals, they will not only increase in understanding of the

scriptures but also how discipleship parallels with the scriptures used in the pastor's message. They will also experience a shift during their personal life as a disciple of Christ. This should be demonstrated by members willingly fulfilling the Great Commission by going, making, teaching, and multiplying, thus filling the void in membership and within the community that TCI appears to be experiencing.

Dance plus discipleship can foster the Great Commission when taught correctly and with the heart attitude of God. While this may not be a solution to every issue within TCI, this will spark an innovative way to teach discipleship and perhaps usher in a movement that could radically change TCI's appearance in their community.

### **Definitions**

The following are terms that will be used within this research to define the culture of discipleship that will cultivate disciples who make disciples of all nations through Beautiful Feet and TCI.

#### **English**

1. *BF Ministry Development Groups (MDG's)*: Small groups that teach, train, and develop praYshippers on how to use and apply their time, talents, and treasures to advance the Kingdom of God.<sup>19</sup>
2. *Clap*: To blow, strike or smite, sound, thrust, give a blow, blast; (Qal); to thrust, drive (of weapon); to give a blast, give a blow; to strike or clap hands; (Niphal); to be blown, blast (of the horn); to strike or pledge oneself.<sup>20</sup>

---

<sup>19</sup> Beautiful Feet Prophetic Dance Ministry Company, [www.healthyspirithealthybody.webs.com](http://www.healthyspirithealthybody.webs.com), accessed November 3, 2019.

<sup>20</sup> Lynn M. Hayden, *Dance, Dance, Dance* (Eustis, FL: SPS Publications, 2006), 13.

3. *Dance*: To move the body and feet in rhythm, ordinarily to music; to move lightly and gaily; caper; to bob up and down; to be stirred into rapid movements, like leaves in the wind.<sup>21</sup>
4. *Dance Ministry*: An act of service or ministry.<sup>22</sup>
5. *Discipler/Leader*: A leader that guides and equips the saints so that the entire church becomes a mature community in which disciples flourish.<sup>23</sup>
6. *Disciple/Student*: *mathetes*, is a learner or follower- usually, someone committed to a significant master.<sup>24</sup>
7. *Discipleship*: The process in which a believer follows to live a life committed, consistent, and sacrificial before God with the expectation of sharing the Gospel.<sup>25</sup>
8. *Evangelism*: Disciples who are actively involved in finding others who need Christ and then- through the disciples' gifts, opportunities, and the faith community introduce these individuals to the life of following Jesus.<sup>26</sup>
9. *Gospel*: A call to turn your heart away from sin and toward Jesus in faith- that is, trust and reliance.<sup>27</sup>

---

<sup>21</sup> Hayden, *Dance, Dance, Dance*, 17.

<sup>22</sup> Davies, 156.

<sup>23</sup> Jim Putnam, Bobby Harrington, Robert Coleman, *Discipleshift: Five Steps That Help Your Church to Make Disciples Who Make Disciples* (Grand Rapids, MI: Zondervan, 2013), 114.

<sup>24</sup> Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*. (Colorado Springs, CO: NavPress, 2006), 32.

<sup>25</sup> Hayden, *Dance, Dance, Dance*, 32.

<sup>26</sup> Ibid.

<sup>27</sup> Gilbert, 116.

10. *Liturgical Dance*: Derived from the Greek leitourgia, it was used in the Hellenistic Greek of an act of public service. In the NT it is employed of an act of service or ministry (Phil 2:30)<sup>28</sup>
11. *Pastor/Shepherd*: A spiritual overseer.<sup>29</sup>
12. *Praise Dance*: Praise dance is a covenantal response to God's command in Psalm 149 and 150 to praise Him in the dance amid the congregation.<sup>30</sup>
13. *PraYshipper*: a person with the power of praise, prayer, and worship. The Y in PraYshipper stands for Yahweh, our God in us.<sup>31</sup>
14. *Prophecy*: A divine revelation or message given by God.<sup>32</sup>
15. *Prophetic Dance*: Expressing the heart of God through dance, by interpreting, (acting out or dancing out) a vision, word, or impression given by the Lord.<sup>33</sup>

## **Hebrew**

1. *Barak*: כָּרַע (Kneel:Bless) To dance or praise by kneeling. A movement to honor and bless Yahweh<sup>34</sup>

---

<sup>28</sup> Davies, 156.

<sup>29</sup> Website, <https://www.merriam-webster.com/>, accessed December 4, 2019.

<sup>30</sup> Aimee Verduzco Kovacs, *Dancing into the Anointing: Touching the Heart of God Through Dance* (Shippensburg, PA: Treasure House, 1996) 42.

<sup>31</sup> Beautiful Feet Prophetic Dance Ministry Company, [www.healthyspiritthehealthybody.webs.com](http://www.healthyspiritthehealthybody.webs.com), accessed November 3, 2019.

<sup>32</sup> NKJV, 2 Peter 1: 20-21.

<sup>33</sup> Website, [www.dancingforhim.com](http://www.dancingforhim.com), accessed December 4, 2019.

<sup>34</sup> Francis Brown, *The Brown-Driver-Briggs Hebrew and Lexicon: Coded with Strong's Concordance Numbers* (Peabody, MA: Hendrickson Publishers Marketing, LLC, 138).

2. *Halal*: הָלַל (Shine; Praise) To be clear; to shine; to flash forth light; to boast.<sup>35</sup> This is the root for Hallelujah.
3. *Karar*: כָּרַר (Dances; Dancing); To whirl about, move around, then surround, enclose, recur, rotate, revolve.<sup>36</sup>
4. *Nathar*: נָתַר (To be free; Loose) To free oneself, unfasten, set free.<sup>37</sup>
5. *Sabab*: סָבַב (Surround; Go About) To turn about, go around, surrender, to march or walk, to circle around, turn in a new direction, border, encompass, whirl.<sup>38</sup>
6. *Shachah*: שָׁחָה (To bow down; Worship) To bow down, worship, prostrate, before God.<sup>39</sup>
7. *Yadah*: יָדָה (Praise; Thank; Cast) To give thanks, praise, confess, to cast out; to use the hands in a gesture of throwing and or holding out or lifting up in ritual worship<sup>40</sup>

### **Greek**

1. *Agalliasis*: (Rejoice; Leap; Gladness; Joy) Very much leaping; Jump for joy; exult; leap up; be exceedingly glad or joyful; to make glorious; exalt; rejoice greatly.<sup>41</sup>
2. *Choros*: (Dancing) A ring; a round dance; chorus; dancing; a company of dancers and singers; a circular dance; a choir.<sup>42</sup>

---

<sup>35</sup> Brown, *The Brown-Driver-Briggs Hebrew and Lexicon: Coded with Strong's Concordance Numbers*, 237.

<sup>36</sup> Ibid., 502.

<sup>37</sup> Ibid, 684.

<sup>38</sup> Ibid, 687.

<sup>39</sup> Ibid, 1005.

<sup>40</sup> Ibid., 392.

<sup>41</sup> Hayden, *Dance, Dance, Dance*, 111.

<sup>42</sup> Ibid., 112.

3. *Prochorus*: (Prochorus' Name) Pro-leader; chorus- dancer; therefore, a dance leader or choreographer.<sup>43</sup>
4. *Proskuneo*: (Worship) To prostrate oneself in homage; to kiss the Master's hand. It is a physical demonstration of total, intimate, spiritual abandonment, showing our sacrificial love to Him through the movement of humble prostration.<sup>44</sup>
5. *Skirtao*: (Leap) To jump; move; leap for joy.<sup>45</sup>

### **Limitations**

Transformation Church International is the only place in which this research would be best served due to time constraints, as well as the familiarity with Beautiful Feet and its desire to bridge the gap between discipleship and fulfilling the Great Commission. The pastor has already agreed to participate in this research, and the members of TCI at this time are the only willing participants that the researcher has access to at this time. Being that TCI is in Oklahoma City, this limits the study to only being conducted within this city. Although there could be interviews conducted with other dance ministries on their view of how dance can demonstrate discipleship, being already within TCI, limits the use of other ministries for this research. Other limitations are the age of the people, the gender of the people, and the knowledge of dance each person has. Besides those who are actively a part of Beautiful Feet, only a few of the members have experience in the biblical understanding of dance, which limits a lot of what can be taught in such a short period. Since these results are geared towards TCI, they may not be useful to other

---

<sup>43</sup> Ibid., 121.

<sup>44</sup> Ibid., 123.

<sup>45</sup> Ibid., 127.

ministries. However, it is the hope of this research that every ministry will be able to try using dance to bring more understanding of discipleship.

### **Delimitations**

There are not very many studies done in the area of Liturgical dance and how it can affect the various pieces of being spiritually formed, such as discipleship. This topic was selected because there is a need for more discipleship training that does not consist of being lectured by a leader or minister on the importance of discipleship. Today, people have the desire to live a life that is healthy, both physically and spiritually, in addition to being able to live a disciplined life. Liturgical dance can be the vehicle that allows people to exercise both spiritually and physically, while connecting with others. Just like an exercise class attracts many people from all walks of life, it is with this in mind that liturgical dance and discipleship training classes will do the same. Jesus Christ is the one who draws all men to Him. However, it is His Church that is called to invite them in. Studies are being conducted now on how dance can rejuvenate the brain, and of course, extend one's natural life. Yet, there are not any studies being conducted on how Liturgical dance can extend one's spiritual life.

Although this study is not focused on the extension of spiritual life, it is focused on the quality of a disciplined life. This can bring so much joy and fulfillment to a person when done on purpose, with the expectation of fulfilling the Great Commission. Dance is a universal language, and it is within this research that an attempt will be made with discipleship; after all, everyone that attends a worship service does dance. Lifting of the hands, closing of the eyes, and swaying back and forth are all expressions of dance and the body yielding to the sound of Heaven. Discipleship is always being researched and revamped, but there has not been a study conducted on how it can affect liturgical dance. This research is intended to be looked at by both dancers

and disciple-makers in hopes that a bridge can be created for young people who are struggling with understanding their life and purpose in Christ. Dance is an interpretative language that can bring in the hardest heart. When it is paired with discipleship, it is possible that it can encourage a new generation of believers to take everything that is within them and use it for the glory and the Great Commission of God.

### **Thesis Statement**

If liturgical dance partners with discipleship development, then an understanding of the scriptures used in the pastor's message in fulfilling the Great Commission should take place. Anyone can be taught how to dance; when to do the dance, where to dance, and the understanding of why they are learning to dance as long as they have a leader who is committed to the process it takes to help their student go from being called to being committed and seeing them commissioned to teach others the same. This is the foundational approach to discipleship. The only difference is that discipleship is a call from the Lord that changes one's life forever. At the same time, dance has the ability to change one's life forever, and it is just a tool that was designed to experience God's love and joy in a comprehensive way. Not everyone is called to dance, but every believer is called to follow Christ and can learn to dance with Christ as the leader.

### **Conclusion**

Discipleship is not just about the local church. It is about affecting the personal life of the believer so that they can introduce others to the Kingdom of God when not with their spiritual family. Discipleship is the key to having an intimate relationship with the Father, Son, and Holy Spirit. "The Spiritual Disciplines are those practices found in Scripture that promote spiritual growth among believers in the gospel of Christ. They are the habits of devotion and experiential

Christianity that have been practiced by the people of God since biblical times.”<sup>46</sup> This study will be put back in place within TCI.

In *Discipleship*, Bonhoeffer described discipleship making in the local church as such, “The body of Jesus Christ is the ground of our faith and the source of its certainty; the body of Jesus Christ is the one and perfect gift through which we receive our salvation; the body of Jesus is our new life. It is in the body of Jesus Christ that we are accepted by God from eternity.”<sup>47</sup> The body of Jesus Christ is the key to making disciples in the local church. Without a properly functioning body, there can be no growth because it is out of order or alignment with the will of God. 1 Corinthians 12:17-18 states, “If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God has set the members, each one of them in the body just as He pleased.”<sup>48</sup> This is the condition of many local churches as too many members want to be a part of the body that God has not set them in, and therefore discipleship cannot be achieved. With a properly functioning body, on the other hand, the growth is astronomical because, just like the natural body, it can fulfill its purpose and much more with the power of the Holy Spirit. It takes a properly functioning body of Christ to disciple the family, church, and the community. The body is what God uses to fulfill His purpose on Earth until the second coming of Jesus Christ. “The church is the present Christ Himself. With this statement, we are recovering insight [into] the church, which has been almost totally

---

<sup>46</sup> Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs, CO: NavPress, 2014), 4.

<sup>47</sup> Dietrich Bonhoeffer, *Discipleship*, vol. 4 (Minneapolis, MN: Augsburg Fortress, 2013), 213.

<sup>48</sup> NKJV, 1 Corinthians 12:17-18.

forgotten. While we are used to thinking of the church as an institution, we ought instead to think of it as a person with a body, although, of course, a person in a unique sense.”<sup>49</sup>

As the body of Christ, the only way disciples are made is by truly operating as the modern-day body of Christ. This means that the body has been given a heart of flesh instead of a stony heart. The best way to disciple another individual is to surround them with the love of God. If everyone in the body of Christ is doing their part, then God’s Holy Spirit can move effortlessly and without hindrance. Psalm 133:1 states, “How good and pleasant it is when brothers live together in harmony!” Living in harmony is the catalyst that propels God’s work to be manifested upon the Earth, and the greatest example of this is that of a functional family. If the body of Christ is functioning correctly, then souls should be added to the Kingdom daily. Every Christian has a gift and is called to use that gift to build up the body of Christ through the process of discipleship. It is within this thought that leads this research into exploring the idea that liturgical dance can use Jesus’ chosen method to go make, baptize, and teach disciples of all nations to fulfill the Great Commission. This commitment to living a sacrificial life that is pleasing to God brings about exponential growth in the Body of Christ.

---

<sup>49</sup> Bonhoeffer, *Discipleship*, 218.

## Chapter 2

### Conceptual Framework

This chapter will review and examine the literature on the meaning of liturgical dance and discipleship development in a church setting. The liturgical dance was a necessity in the Old Testament in Joshua 6:3-20, which discusses how the Israelites brought the walls of Jericho down by following the Lord's instructions to compass around the walls for seven days. The Hebrew word חָבַב<sup>50</sup> pronounced Cabab, which means to compass; go about, was essential to the fall of Jericho. To compass, revolve, surround or border; walk; whirl is a dance movement that is used in everything a dancer and the church does. At one point in Christian history, liturgical dance was shunned and completely rejected by the church because of its lack of understanding. Many churches used Mark 6:21-29, which discusses how a daughter of Herodias danced before the king so beautifully that he offered to give her whatever she wanted up to half of his kingdom. With that offer, she sought counsel from her mother, who told her to ask for the head of John the Baptist on a platter. This scripture alone brought many false perceptions into the church about what the spirit of dance is and how powerful it can be in reverence to God.

Nevertheless, worship remained an integral piece of many church services. Martin Luther understood the importance of worship, and in fact, public worship was attributed to one of his great contributions to the church. Bainton writes, "Another of Luther's great contributions lay in the field of public worship, which he revised first in the interest of purity and then as a medium of instruction. ...The main point was that all pretension to human merit should be excluded."<sup>51</sup> Liturgical dance is an expression of God's Spirit flowing through the human body. No liturgical

---

<sup>50</sup> Website, [www.Biblehub.com](http://www.Biblehub.com), accessed November 28, 2019.

<sup>51</sup> Roland H. Bainton, *Here I Stand: A Life of Martin Luther* (New York, NY: Penguin Books, 1977), 265.

dancer can take the credit for their form of worship and or praise dance because it is strictly guided and produced by the Holy Spirit.

Although it can be seen during praise and worship services within the 21<sup>st</sup> century, it has not been included in the discipling process of a new believer in Christ. Unlike discipleship, there has not been a large amount of quantitative or qualitative studies done on a liturgical dance outside of praise and worship, but there are books that have been written on the history, theology, and practical use of liturgical dance. There have been studies conducted on the relationship between religious education and liturgical dance, as well as how liturgical dance affects the individual and corporate relationship with God's Spirit.

This chapter will also review the literature on the meaning of discipleship and its centrality in making disciples who make disciples of all nations. Early Christian disciples believed in the identity of Jesus as the Christ and cognitively accepted and sought to obey the moral and ethical teachings of Jesus stemming from the Scriptures.<sup>52</sup> Discipleship, although accepted and included in the spiritual formation of a believer, has become less and less of a necessity, based on the decline in numbers of professing Christians. Several empirical qualitative studies have examined the necessity of discipleship and its importance in the body of Christ. There have been a plethora of books written and even detailed processes that have outlined how to make disciples who make disciples of all nations. Still, none of them have included adding liturgical dance as an element to improve the believer's understanding of their place in the body of Christ, and they are commissioned to fulfill the Great Commission. Liturgical dance provides the health that the body needs to remain fully focused and alive to produce and develop disciples. The body of Christ must be able to take care of itself as a healthy body that makes room for a

---

<sup>52</sup> Edward L. Smither, *Augustine as Mentor: A Model for Preparing Spiritual Leaders* (Nashville, TN: B&H Publishing Group, 2008), 12.

healthy spirit.<sup>53</sup> “A disciple grows in four main spheres of life: his relationship to God, his interaction with God's family, the church, his home life, and his relationship to the world.”<sup>54</sup>

### **Literature Review**

While there are very few scholarly or theologically written works on the relationship between liturgical dance and discipleship, there are parallel concepts that can be seen within the literature on liturgical dance and the literature on discipleship. This literature review will attempt to expose the five reoccurring concepts that create a radiant relationship between liturgical dance and discipleship. The concepts that can be seen in both liturgical dance and discipleship include: Understanding the Call to Follow Jesus; Life Cycle; Word Study; Culture; and Spiritual Formation. Each concept can be seen in every book or study written on discipleship and liturgical dance. Although they are described in ways that are conducive to their topic, the final goal is always the same, and that is to make a disciple who can make a disciple of any nation, utilizing what they have been given as a gift from God and taught in conjunction to their revelation. Acts 13:2 says this, “While they were worshiping the Lord and fasting, the Holy Spirit, said ‘Set apart for me Barnabas and Saul for the work to which I have called them.’”<sup>55</sup> The call to follow Jesus is not one that should be taken lightly. It is one that every believer has at one time or another heard from the Holy Spirit, but it requires understanding. This is also true with liturgical dance. While every member of the church may not be called to dance, they are all created and called to worship, which in essence is a dance unto the Lord.

---

<sup>53</sup> Dave Earley, Rod Dempsey, *Disciple Making Is: How to Live the Great Commission with Passion and Confidence* (Nashville, TN: B&H Academic, 2013), 187.

<sup>54</sup> Putnam et al, *Discipleshift*, 94.

<sup>55</sup> New International Version Bible (Grand Rapids: Zondervan, 2002), Acts 13:2.

## Understanding the Call to Follow Jesus

Hull writes, “Discipleship in many instances means giving up everything to follow Jesus.”<sup>56</sup> This is the commitment that is required to pursue a life that imitates Jesus Christ. It is one that is sacrificial and selfless. Kovacs describes the call to liturgical dance, in a similar way she writes, “The sacrifice of praise is the zealous freewill offering of our actions, our expressions, through the movement of dance as we present our bodies as living sacrifices unto the Lord, as we extol the character of God and His works through the dance.”<sup>57</sup> Both understandings are found within the literature about discipleship and liturgical dance because before becoming a disciple or a liturgical dancer or both, the individual is first a believer who must make a declaration towards following Christ. Hayden notes, “Most of us who are called to the movement arts ministry, are true worshippers first.”<sup>58</sup> The call to follow Jesus requires an unyielding and unwavering humility before Jesus Christ. Murray writes, “It is only where we, like the Son, truly know and show that we can do nothing of ourselves, that God will do all.”<sup>59</sup> He further writes, “Let us bow before God in humility, and in that humility confess before him the state of the whole church.”<sup>60</sup> When one is called to follow Jesus, humility and absolute surrender are necessary. Nothing else will permit the disciple to become a devout follower of Jesus Christ. Bonhoeffer put it this way, “So the call to discipleship is a commitment solely to the person of Jesus Christ, breaking through all legalisms by the grace of Him who calls. It is a

---

<sup>56</sup> Hull, *The Complete Book of Discipleship*, 217.

<sup>57</sup> Kovacs, *Dancing into the Anointing*, 42.

<sup>58</sup> Lynn M. Hayden, *Dancing for Him: During Praise & Worship Ministry and Presentations* (Eustis, FL: SPS Publications, 2009), 48.

<sup>59</sup> Andrew Murray, *Humility & Absolute Surrender* (Peabody, MA: Hendrickson Publishers Marketing, 2005), 12.

<sup>60</sup> *Ibid.*, 75.

gracious call, a gracious commandment. It is beyond enmity between law and gospel. Christ calls; the disciple follows.”<sup>61</sup> What the literature reveals about both the relationship between these two is that Christ calls the believer to follow Him on a lifelong journey. This journey requires them to give up everything and become a new creature in Him. This journey, according to Tozer, is the crucified life.

Every disciple and dancer must decide to live out the crucified life. Although it may be considered a lonely life, it is also a life that is blessed by God, centered and directed by the Holy Spirit, and a close reflection of the life that Jesus lived concerning His Father and disciples while upon the earth. Tozer puts it this way, “Until we put ourselves in the hands of God and let God do with us as He wills, we will be just what we are- mediocre Christians.... Our hearts must be cleansed, and our true intent must be to [love Him and worthily praise Him perpetually]. Then we may be filled with His Spirit and wall in victory.”<sup>62</sup> The sole purpose of the call to follow Jesus is to release the natural or sinful man and embrace the spiritual man that God created the believer to become. This is what can be seen in the life of a disciple, disciple-maker, dancer, and dance disciple-maker that truly understands what it means to follow Christ. Tozer writes, “Contrary to the natural man is the spiritual man. This is the Christian who is mature in his faith, which is led, taught and controlled by the Holy Spirit, and to whom the Spirit of God can speak.”<sup>63</sup>

As one accepts and understands the call to follow Christ, they must learn to subdue or conquer their natural man so that their actions, both physically and spiritually, can be controlled

---

<sup>61</sup> Bonhoeffer, *Discipleship*, 2003.

<sup>62</sup> A. W. Tozer, *The Crucified Life: How to Live Out a Deeper Christian Experience* (Bloomington, MN: Bethany House, 2011), 139.

<sup>63</sup> *Ibid.*, 62.

by the Holy Spirit. A liturgical dancer is a believer first, before he or she can move under the inspiration of the Holy Spirit. Then, the dancer is called to follow Christ more intimately as His disciple, as He intends to use their entire body to declare the Good News to the world. Curry writes, “Although this is the natural temperament of a performer, the Lord is not satisfied with any of us resting in our natural, Adamic nature. He has called us not to be like the first Adam but the second Adam, who is Jesus.”<sup>64</sup> Going a little bit further in understanding the importance of the call as a liturgical dancer, Lewis writes, “Dance and game are frivolous, unimportant down here; for ‘down here’ is not their natural place. Here, they are a moment’s rest from the life we were placed here to live. But in this world, everything is upside down. That which, if it could be prolonged here, would be a truancy, is likest that which is a better country is the End of ends. Joy is the serious business of heaven.”<sup>65</sup>

In going deeper into the call answered by the liturgical dancer, Wellford put it this way, “When a competent liturgical or sacred dancer with clear focus shares dance with worshippers, then there is a charismatic potential to inspire and be a witness beyond where the words alone take the viewer.”<sup>66</sup> In regards to answering the call as a disciple, Breen put it this way, “At the end of the day, we can probably boil being a disciple down to two things: Character and Competency. We want the character that Jesus has, and we want to be able to do the things that Jesus could do (which is competency).”<sup>67</sup> Competency as a disciple is just as important as being

---

<sup>64</sup> Karen M. Curry, *Dancing in the Spirit: A Scriptural Study of Liturgical Dance* (Bloomington, IN: Authorhouse, 2004), 54.

<sup>65</sup> C. S. Lewis, *Letters to Malcolm: Chiefly on Prayer: Reflections on the Intimate Dialogue between Man and God* (San Diego, CA: Harcourt, 1992), 92–93.

<sup>66</sup> Jane C. Wellford, *Moving Liturgy: Dance in Christian Worship, A Step-by-Step Guide* (Eugene, OR: Resource Publications, 2015), 34.

<sup>67</sup> Mike Breen, *Multiplying Missional Leaders: From half-hearted volunteers to a mobilized Kingdom Force* (Pawleys Island, SC: 3 Dimension Ministries, 2012), 14.

competent in liturgical dance. It is with this competency that both the liturgical dancer and the disciples understand the fullness of answering the call to follow Jesus. The literature demonstrates competency as having the character of Christ and being able to do greater works than Christ did. This can only be accomplished through a regular life cycle.

### Life Cycle of a Disciple and Liturgical Dancer

The most basic life cycle of a disciple and a liturgical dancer consists of teaching, training, and sending. Smither in detailing Augustine's method of preparing spiritual leaders writes, "Mentoring and discipleship, as observed in the New Testament and early Christian writings, was the work of one Christian helping another disciple or group of disciples grow in their knowledge and application of the teachings of Jesus and the Scriptures."<sup>68</sup> Whether a discipler was considered a mentor, a coach, or a teacher, their sole purpose was to help their disciples realize their full potential as a follower of Jesus Christ. As the literature will demonstrate, this is the beginning of the life cycle of a disciple and a liturgical dancer.

Every discipleship book or study describes a chosen method that demonstrates their version of a discipleship cycle. In general, this cycle represents how a disciple begins, grows, and makes other disciples. While there are many discipleship lifecycle models on how a Christian goes from a believer to a disciple-maker, the models discussed in this study are the ones that demonstrated a clear relationship with liturgical dance. Earley and Dempsey created a model called "The Discipleship Requirements of Jesus."<sup>69</sup> Within this model, they proposed that discipleship can be accomplished within three stages. These stages include: "Declaration,

---

<sup>68</sup> Smither, *Augustine as Mentor*, 12.

<sup>69</sup> Earley and Dempsey, *Disciple Making Is*, 61.

Development, and Deployment.<sup>70</sup> Within this life cycle, Earley and Dempsey describe how a Christian begins as a new believer, then moves to become a disciple and lastly, develops into a disciple-maker.

Another life cycle of a disciple can be best described by Putnam et al. Their life cycle of a disciple is composed of five stages that include: Level 1, Spiritually Dead; Level 2, Infant; Level 3, Child; Level 4, Young Adult, and Level 5, Parent.<sup>71</sup> Each level indicates the spiritual growth of a disciple as they share their lives with Christ and others, connect with God and their purpose, train to minister, and are eventually released to become a disciple-maker.

The life cycle of a liturgical dancer is no different. Kovacs writes, “A good teacher will not only train the dancers in the physical movements but, most importantly, will train them to be skillful in the spirit realm, releasing them into the ministry by laying hands on them to impart the anointing, and prophesying over their life, [providing] direction concerning the ministry.”<sup>72</sup> Any teacher of dance operating in the capacity of a disciple-maker must be sent by God, anointed of God, and skillful in the dance and the prophetic.<sup>73</sup> Wellford provides this insight, “Preparation for liturgical dance begins long before the dancer enters the sanctuary. Being ever mindful of her responsibility, the dancer is aware that she is dancing for God and the worshipping community.”<sup>74</sup> She further writes, “[The dancer must] 1. Spend time in prayer. 2 Be warmed up physically and prepared to share the liturgical dance. 3. Maintain an attitude of reverence and respect within the service, both when dancing and not dancing. 4. Focus is everything.

---

<sup>70</sup> Earley and Dempsey, *Disciple Making Is*, 61.

<sup>71</sup> Putnam et al., *Discipleshift*, 61-69.

<sup>72</sup> Kovacs, *Dancing into the Anointing*, 77.

<sup>73</sup> *Ibid.*, 78.

<sup>74</sup> Wellford, *Moving Liturgy*, 62-65.

5. Rehearse in the actual worship space. 6. People as obstacles!”<sup>75</sup> Davies writes, “The process of development may then go through three stages: 1. Agreement on a dance subject, 2. Discussion to draw out the subject ideas for dancing, 3. Working of movement ideas.”<sup>76</sup> While these lifecycles are structured for liturgical dance, it still incites the basic foundational model in that it is teaching, training, and sending a dancer to express and teach others what they have learned.

McIntosh notes, “Inherent in discipleship is the idea of a process that moves from believing to bonding to maturing. Theologically and strategically, the order of process moves from going to baptizing to teaching.”<sup>77</sup> This is the life cycle of a disciple and liturgical dancer in its simplest form. As the life cycle of a disciple and liturgical dancer becomes more defined and consistent, the church will see spiritual growth. It is the Father’s priority to be reconciled to His lost children, and it is the mission of those who follow Christ in any form of ministry to complete the task. A disciple is merely a learner of Christ who will one day become a great disciple-maker for Christ.

The life cycle that Jesus presents is the foundation for all the other created models. His model consisted of, “Come and See, Come and follow me, Come and be with me, and Remain in me”<sup>78</sup> This entire life cycle lasted for about twenty months. However, it continued long after Jesus ascended to heaven as the church still institutes this method today. McIntosh put it this way, “Followers of Christ are to take the initiative in making disciples of all nations. We are not

---

<sup>75</sup> Wellford, *Moving Liturgy*, 62-65.

<sup>76</sup> Davies, *Liturgical Dance*, 1984.

<sup>77</sup> Gary L. McIntosh, *Biblical Church Growth: How You Can Work With God to Build a Faithful Church* (Grand Rapids, MI: Baker Books, 2003), 68.

<sup>78</sup> Hull, *The Complete Book of Discipleship*, 170.

to wait casually for some accidental contact, but we are to go.”<sup>79</sup> As the life cycle of a disciple has continued to be revamped and will continue to be revamped, the need for knowing God still requires repentance, sacrifice, relationship, transformation, and the Word of God.

### Word Study

Kapic writes, “From Genesis to Revelation we have a collection of ancient writings, at times delightful and other moments perplexing, sometimes accessible and yet often strange, inviting, and yet threatening, understandable and yet far beyond us.”<sup>80</sup> Without knowing God’s Word about both discipleship and liturgical dance, the Great Commission could not be fulfilled. Spurgeon writes, “We must have a strong hand, and have our steam well up, and defy the current, and so by God’s grace we shall both save this age and the generations yet to come.”<sup>81</sup> Without the Word of God firmly established in the lives of both the liturgical dancer and the disciple-maker, there can be no hope or faith in making disciples who make disciples of all nations.

The literature on discipleship and liturgical dance expressed the necessity of knowing God’s Word. Wheeler and Whaley put it this way, “The purpose for the creation of the world and the revelation of Jesus both center in God’s plan for an intimate relationship with those He created.”<sup>82</sup> They further write, “The relationship with God is something we experience and enjoy. In the presence of God is fullness of joy, and at His right hand are pleasures always

---

<sup>79</sup> McIntosh, *Biblical Church Growth*, 65.

<sup>80</sup> Kelly M. Kapic, *A Little Book for New Theologians* (Downers Grove, IL: Intervarsity Press, 2012), 106.

<sup>81</sup> Charles Spurgeon, *Lectures to my Students: Complete and Unabridged* (Grand Rapids, MI: Zondervan, 1954), 233.

<sup>82</sup> Wheeler and Whaley, *The Great Commission to Worship*, 96.

(Psalm 16:11). There is exceeding joy in knowing God (Psalm 43:4).”<sup>83</sup>

Studying the Word of God brings joy to the disciple and helps to fine-tune them in helping them to become obedient, relational, and transformed into the image and likeness of Christ. This same thought is right for the liturgical dancer. Wheeler and Whaley write, “The desire for God is one of the defining realities of worship. God wants to be known on an intimate basis. He aspires to enjoy an open and honest relationship with you and me. It is this desire for God that sets us apart from all other living creatures.”<sup>84</sup> By studying the Word of God, disciples and liturgical dancers learn how to cultivate their worship, which is one of the profound marks of one who is truly following Christ.

Worship is intimate and personal and involves loving God for who He is and not what He does. One can only learn that by truly submerging themselves in His word. Turner writes, “David’s dance illustrated the human feelings of love and devotion and how such feelings could be displayed toward God. The uses of David’s dance, in particular, serves as an entry point to the way one approaches God in spirit and truth while it also represents the intense joy and love one can display toward God.”<sup>85</sup> Taina writes, “God is longing for us to call Him Father. He is longing for us to get the revelation about His Father’s heart so we can receive His love and live as true sons and daughters. As a matter [of] fact, the whole creation is longing for the full manifestation of that revelation in Romans 8:19-21.”<sup>86</sup>

---

<sup>83</sup> Wheeler and Whaley, *The Great Commission to Worship*, 101.

<sup>84</sup> *Ibid*, 97.

<sup>85</sup> Kathleen S. Turner, “And We Shall Learn Through the Dance: Liturgical Dance as Religious Education.” (PhD diss., Fordham University, New York, 2012), 175, ProQuest Dissertations & Thesis Global.

<sup>86</sup> Taina, *Encountering God Through Dance*, 114.

The Word of God is what transforms the disciple and the dancer into one who is joyfully fulfilling the Great Commission. St. Denis notes, “to attain the fullest self-realization through the dance we must understand that the arts . . . are never a religion in themselves, never objects of worship, but are the symbol and language for communicating spiritual truths.”<sup>87</sup> It is the Word of God that helps the disciple-maker and the dance leader to fulfill the Great Commission by first building up the ones in which He has placed in their care. Keller notes, “Unlike legalism or wholeness across all the dimensions of life that were marred by the fall.”<sup>88</sup> Keller goes on to say, “The gospel addresses our greatest need and brings change and transformation to every area of our life.”<sup>89</sup>

Without the Word of God, the methods of Jesus could not be retraced or reused to make disciples who make disciples. From studying the Word of God, Hull pulls out six areas of life that lead to a disciple being formed, conformed, and then transformed into the image of Christ. These areas include a transformed mind, transformed character, transformed relationships, transformed habits, transformed service, and transformed influence.<sup>90</sup> Teaching every disciple and liturgical dancer how to study the Word of God, meditate on the Word of God, and apply the Word of God to their life is one of the best ways to infuse discipleship with liturgical dance. Duguid presents this thought, “The Scriptures show us, however, that the gospel is the heartbeat

---

<sup>87</sup> Ruth St. Denis, *Religious Manifestations in the Dance, The Dance Has Many Faces*, edited by Walter Sorrell, 2nd ed. (New York, NY: Columbia UP, 1966), 13-14.

<sup>88</sup> Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids, MI: Zondervan, 2012), 48.

<sup>89</sup> *Ibid.*

<sup>90</sup> Hull, *The Complete Book of Discipleship*, 2006.

of our lives as Christians, the central focus to which we must constantly return.”<sup>91</sup> He goes on to say this, “The good news of Christ’s death and resurrection is not merely the power by which dead sinners are raised to a new life – it is also the power by which God’s people are transformed into new creatures in Him.”<sup>92</sup>

The Word of God is what brings believers into the revelation that they are now new creatures in Christ, and that is what is necessary to create a culture that makes disciples who make disciples of all nations. Tozer said it best, “Through the self-revelation of God in the Scriptures, and the illumination of the Holy Spirit, the Christian gains everything and loses nothing. . . . Holy is the way to God.”<sup>93</sup> Kovacs notes, “Churches that strive to have this love relationship with the Lord during every service will see the glory of God in degrees they have not yet experienced. It is a circle of praise and worship that will release the prophetic Word of God, healing, deliverance, salvation, and breakthroughs. God inhabits the praises of His people. He will reveal Himself to us more and more as we learn to praise Him.”<sup>94</sup>

## Culture

Creating a culture that engages disciples and liturgical dancers can emit a powerful sense of growth within the church. That is what the literature revealed when searching for a connection between liturgical dance and discipleship. The culture provided for both disciples and liturgical dancers have one thing in common, and that is the Great Commission. Both discipleship and liturgical dance compose a culture that is submerged in the two Greatest Commandments. It is

---

<sup>91</sup> Ian M. Duguid, *Jesus in the Old Testament: Basics of Faith Series* (Phillipsburg, New Jersey: P&R Publishing, 2013), 10.

<sup>92</sup> Duguid, *Jesus in the Old Testament*, 10.

<sup>93</sup> A. W. Tozer, *The Knowledge of the Holy* (New York, NY: Harper One, 1961), 105.

<sup>94</sup> Kovacs, *Dancing into the Anointing*, 1996.

written in Matthew 22:37-39 that, “Jesus replied: “‘Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’”<sup>95</sup> Within these two commands, a liturgical dancer and disciple’s culture can flourish.

Breen provides the best use of culture through his “Up, In, Out Model.” While this model is currently used as a disciple lifecycle, it was created to provide a culture for his team as a method he used to provide a culture of learning that created missional leaders. Breen writes, “To do this, we have to create a culture where we expect diversity of personalities and where we work together even as we see the world differently.”<sup>96</sup> A discipleship culture involves the use of every spiritual gift given to equip the saints. That includes the apostle, prophet, evangelist, teacher, and preacher, all working together to expand the Kingdom of God. Breen further elaborates, “So it is key that we understand that the Body of Christ can only function the way Jesus envisioned it if we have all five bases functioning together.”<sup>97</sup> Once the culture has laid the foundation based on the two Great Commandments, it should not be hard for the body of Christ to come together in unity to fulfill their mission. One of the greatest signs of a rich and Christ-centered culture is spiritual growth. Spiritual growth can be defined as the progress made in increasing our love of God and love for others.<sup>98</sup>

What is important to note in the literature when paralleling the relationship between discipleship and liturgical dance is that their cultures must consist of the same four

---

<sup>95</sup> NIV, Matthew 22:37-39.

<sup>96</sup> Breen, *Multiplying Missional Leaders*, 58.

<sup>97</sup> Ibid.

<sup>98</sup> Greg L. Hawkins & Cally Parkinson, *Move: What 1,000 Churches Reveal About Spiritual Growth* (Grand Rapids, MI: Zondervan, 2011), 152.

characteristics, which include vision, values, valuation, and vehicles to make the culture a success. Every discipleship ministry has a vision, but not all of them have values, valuation, or vehicles to make disciples who make disciples. It is very important that a discipleship culture develop the values, valuation, and vehicles in which their ministry will continue, because if they don't, they will see many coming to Christ, but not many becoming in Christ. When a disciple desires to have a Christ-centered life, they look for a culture that teaches on giving away their lives and receiving Jesus Christ into their hearts. Next, they look for a ministry that helps them to keep Christ first in their life and everything that is connected to them. Then, they seek a culture that embraces identity in Christ and teaches them how to do the same. Next, they determine whether or not the culture is Bible-based or opinion-based, for many believers want to believe that the Bible has absolute authority over their lives, but they don't know how to do it. Lastly, a Christ-centered disciple watches to see if Scripture is reflected daily and frequently. In the generation that the church is in now, the culture is faced with many facades of Jesus Christ, and more than anything, this world is searching for the true sons and daughters of God. This can be found in a culture that presents these qualities with a solid strategy that contains vision, values, valuation, and vehicles.

Similar to discipleship, every liturgical dance ministry has a vision, but not all of them have values, valuation, or vehicles to make disciples who make disciples. Liturgical dancers assume that their vehicle for bringing in the lost believers has to focus on being dance centered. Still, the truth is, that their vehicle must be Christ-centered, composed of the same elements that were listed in the previous paragraph and fulfilling the Great Commission as their principal core value. Dancers are disciples too, who are searching for a rich culture that encompasses both disciple-making and the fullness of praise and worship dance. When a liturgical dance ministry

decides to write down their vision, values, valuation, and vehicles, then and only then will they experience a breakthrough of growth. The remaining progress will occur through prayer, fasting, and the Holy Spirit, which will manifest multiplication of their culture in other ministries locally and globally. Chan writes, “The Great Commission will never be accompanied by human effort or wise planning, though both are crucial for the task. We need God’s power to carry the gospel into every part of the globe. Only God’s power can transform rebels into disciples.”<sup>99</sup>

In any discipleship ministry, liturgical dance can be used within their vision, values, valuation, and vehicle for making disciples. The same can also be applied to any liturgical dance team or ministry desiring to make disciples who make disciples. They can use a discipleship life cycle or culture in their vision, values, valuation, and vehicle for growth and multiplication. Franklin writes, “Christian dance must be founded on strong Christian theology and faith, presenting these elements [genuinely].”<sup>100</sup>

The culture of liturgical dance describes the various types of dance that can include liturgical, praise, mime, interpretive, prophetic, sacred, processional, and spontaneous. The cultures can include all offices of the five-fold ministry, but this takes a strong foundation in each theme listed within this review of the literature. Curry writes, “God’s goal has been the same since the garden. He desires to bring [humanity] as a whole and as individuals into fellowship and communion with Him in maturity and wholeness. We must come to truly accept and appreciate that our talent is a valuable tool to assist in accomplishing that.”<sup>101</sup> Liturgical dance culture is filled with creativity and worship. It provides discipleship with an opportunity to

---

<sup>99</sup> Francis Chan, Mark Beuving, *Multiply: Disciples Making Disciples* (Colorado Springs, CO: David C Cook, 2012), 275.

<sup>100</sup> Mariah Franklin, “Praise Him with the Dance: Incarnation, Creation, and the Sacred Art of Movement” (Honors Program thesis., Baylor University, Waco, 2016), 78.

<sup>101</sup> Curry, *Dancing in the Spirit*, 62.

make disciples who can truly accept that God created everyone to dance before Him and with Him on their journey as a disciple of Christ. Carson writes, “The church is to see itself as an outpost of heaven. It is a microcosm of the new heaven and the new earth, brought back, as it were, into our temporal sphere.”<sup>102</sup> As the church takes on this perspective, dance and discipleship must become one, as there is no sadness in heaven but only worshipping and rejoicing. Wellford recalls, “Nina Bryans states, ‘If we move from the academic study of theology to the place where the congregation is in worship and mission, we find the arts are so embedded in the life of the church that we almost have to be reminded of the architectural space, music, poetry, image, gesture, movement, the way a sermon is preached, the sacraments celebrated, etc.’”<sup>103</sup> This is the culture that is inspired when liturgical dance and discipleship are infused together. From this process, the spiritual formation of a disciple can bear much fruit in their mission to fulfill the Great Commission.

### Spiritual Formation

Spiritual formation can be seen by some as another discipleship method. However, it is the process by which a believer is transformed into the image of Christ through the power of the Holy Spirit. House provides this wisdom, “... now is a good time to remind ourselves that our greatest ally in advancing the kingdom is not a good strategy but the empowerment of the Holy Spirit.”<sup>104</sup> As the literature expounds, spiritual formation embodies each of the previous four concepts with the addition of the Holy Spirit as its main source for both the disciple and the

---

<sup>102</sup> D.A. Carson, *Praying with Paul: A Call to Spiritual Reformation*, 2<sup>nd</sup> edition (Grand Rapids, MI: Baker Publishing Group, 2014), 115.

<sup>103</sup> Wellford, *Moving Liturgy*, 7.

<sup>104</sup> Brad House, *Community: Taking Your Small Group off Life Support* (Wheaton, IL: Crossway, 2011), 85.

liturgical dancer. Without help from the Holy Spirit, a disciple cannot fulfill the Great Commission, and a liturgical dancer cannot declare the Word of the Lord through movement.

Ogden writes,

The institutional legacy has quenched the release of the Spirit. But a new vision is arising in the church today of a living organism in whom Christ dwells. Therefore, the whole people (Laos) of God are called to the ministry, which means exercising their function as priests to each other and the broken world. When we come to realize that there is only one person, and therefore one ministry, God's people will be released to fulfill their callings.<sup>105</sup>

Being spiritually formed encourages the Body of Christ and the believer to pursue following Christ in every area of their life. Wilhoit writes, “The heart of spiritual formation is to teach and train people to follow the wisdom and instructions of Christ through the enabling power of his grace.”<sup>106</sup> When a disciple is spiritually formed, spiritual disciplines are developed, practiced, and become a part of their daily life. Boa put it this way, “There is no standardized list of spiritual disciplines, but some are more prominent in the literature than are others.”<sup>107</sup> The prominent spiritual disciplines that lead to spiritual formation are solitude, silence, prayer, journaling, study and meditation, fasting and integrity, secrecy, confession, fellowship, submission and guidance, simplicity, stewardship, sacrifice, worship, celebration, service, and witness.<sup>108</sup> Whitney writes, “All in whom the Spirit of God dwells are invited to taste the joy of a Christ-centered, gospel-based, Spiritual Disciplined lifestyle.”<sup>109</sup> A spiritually formed life is a

---

<sup>105</sup> Ogden, *Unfinished Business*, 92.

<sup>106</sup> James C. Wilhoit, *Spiritual Formation as if the Church Mattered: Growing in Christ through Community* (Grand Rapids, MI: Baker Academic, 2008.), 39

<sup>107</sup> Kenneth Boa, *Conformed in His Image: Biblical and Practical Approaches to Spiritual Formation* (Grand Rapids, MI: Zondervan, 2001), 82.

<sup>108</sup> Boa, *Conformed in His Image*, 83-86.

<sup>109</sup> Whitney, *Spiritual Disciplines for the Christian Life*, 19.

spiritually disciplined life. Hull writes, “The key to inner transformation is to make the spiritual disciplines habits. ...Spiritual disciplines aren’t about information, but about the formation of our spirits and the attitudes and actions that [arise] from exercising these disciplines.”<sup>110</sup> While not every discipline is followed by every disciple or liturgical dancer, striving to input each one in the daily rotation of their life will enhance and elevate their relationship with Christ, others, and themselves.

It is through spiritual formation that the disciple and the liturgical dancer become sacrificial, relational, and transformational in the Kingdom of God. We teach what we believe, but we reproduce what we are.<sup>111</sup> Spiritual formation does not happen by accident. It is a purpose-driven process that involves the Father, Son, and Holy Ghost. It also involves God’s people coming together to assist in equipping, empowering, and encouraging one another to continue pursuing a spiritually formed life in Christ. The desire to pursue the things of God over everything else takes over, and they can make disciples who have the same passion for Christ and the Great Commission as they do. Spiritual formation can be done individually, or within a group, it is best to use them both simultaneously because a person’s private life will affect their public life. Therefore, if a believer is spiritually formed inwardly, there should be some outward results. Both discipleship and liturgical dance are driven by the power of the Holy Spirit and the spiritual formation of its constituents. Wilhoit writes, “Just as human relationships are marked by well-developed patterns of interacting, so also our relation to God should be marked by rich, diverse, and consistent patterns.”<sup>112</sup> Spiritual disciplines should not be looked at as heavy-laden

---

<sup>110</sup> Hull, *The Complete Book of Discipleship*, 206.

<sup>111</sup> Boa, *Conformed in His Image*, 371.

<sup>112</sup> Wilhoit, *Spiritual Formation as if the Church Mattered*, 2008.

burdens but as opportunities to grow closer to God and become more affirmed in the call to disciple and dance.

Another important aspect of spiritual formation is being formed to be emotionally healthy. A disciple and a liturgical dancer must be emotionally, spiritually, and physically healthy to teach, train, and send others out as disciple-makers. Pettit notes, “Our Lord Jesus Christ, who took on humanity, showed us how to be a strong leader and yet emotionally healthy and even compassionately tender at the most challenging times.”<sup>113</sup> Emotional health is very important in both the disciple and the liturgical dancer's spiritual formation, because if one is not emotionally healthy, they will not be able to love unconditionally and will be tossed to and fro when challenging situations arise.

Liturgical dance and discipleship are both challenging areas to conquer within ministry because people come in all shapes, sizes, beliefs, opinions, attitudes, and character flaws. As the disciple and the liturgical dancer learns to manage their emotions, their spiritual formation will flow smoother, and Christ will be able to help them defeat the spiritual battle of the mind and other fiery darts that may attack them while on their journey. Pettit puts it this way, “... the Spirit is slowly transforming my emotional life to manifest more and more of the fruit of the Spirit, which mostly involves significant emotional features that bless all of our relationships: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal. 5:22-23).” Furthermore, he states, “So, as we grow in our emotional capacities, not only can we be more honest with God, but we are also slowly transformed by the Spirit to experience these essential Christlike affections in the depths of our soul.”<sup>114</sup> Once a disciple and liturgical dancer have

---

<sup>113</sup> Paul Pettit, editor, *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ* : Klaus Issler, “The Soul and Spiritual Formation” (Grand Rapids, MI: Kregel Publications, 2008), 132.

<sup>114</sup> Pettit, *Foundations of Spiritual Formation*, 141.

accomplished the suggested concepts found within the literature, then they are more equipped to understand the scriptures used in the pastor's message in both knowledge and application. Wellford writes, "Ronald Gagne states, 'The future importance of dance and the use of other gestures, postures, and actions in the liturgy lies in the fact they can encourage us to become more aware of the visual and tactile senses as vehicles of God's powerful presence in our daily lives.'" <sup>115</sup> Spiritual formation affects the life of every disciple, regardless of their gifts. Taina puts it this way, "One key to receiving God's promises is worship. When we worship the Lord, we are actively expressing our faith in Him and His faithfulness. In this way, we align ourselves with His truth. That's when the armies of Heaven also get activated, and the Lord fights for us." <sup>116</sup>

### **Theological Foundations**

"Come Follow Me." Matthew 4:19 is what infuses liturgical dance and discipleship together. The intent behind this command by Jesus was to call those whom He had chosen to experience faith in the Father through Him like never before. This call required the disciples to drop everything and become a new creature in Christ. It allowed them to become a disciple to the Son of God through obedience and divine faith. No one could request to follow Jesus, but he had to call them. This can be seen in Matthew 14:28-29 when the Lord called Peter to come to Him on the water. It can also be seen every time Jesus called one of His disciples to become a fisher of men. Matthew 4:19 is a simple text; however, it has two very important participles or verbs that infuse liturgical dance and discipleship. The very first verb is "Come."

---

<sup>115</sup> Wellford, *Moving Liturgy*, 15.

<sup>116</sup> Taina, *Encountering God Through Dance*, 86.

## Come

Liturgical dance and discipleship can only begin when people are invited to come and learn Jesus more intimately. The definition for the verb *come* is to move or journey to the vicinity with a specified purpose.<sup>117</sup> This was the intent behind the first verb used by Jesus as He called His disciples to Him. He wanted them to journey with Him for a specific purpose. Schaff writes, “The call is thus expanded: 1. An invitation to full communion with Him; 2. A demand for perfect self-denial for His sake; 3. An announcement of a new sphere of activity under Him; 4. A promise of rich reward from Him.”<sup>118</sup> As Jesus called the men who would be known as His disciples and later Apostles, He first needed them to commit to being a part of His mission. In the initial phase of liturgical dance and discipleship, those who come are still in the discovery phase, and they are not called to work, but instead called to see how Jesus does what the Spirit of God is leading them to do in ministry. Hull writes, “This is the natural way the kingdom of God grows. Once Christ is alive in you, you serve as a spiritual guide to those willing to ‘come and see.’ The first step is inviting people to ‘come,’ which means giving time and space to those seeking God.”<sup>119</sup> When bringing understanding to the scriptures used in the pastor’s message, through dance and discipleship, there does not need to be spectacular experiences or formal presentations, but just simple exercises that demonstrate God’s Word in movement. Every liturgical dance and disciplined life has a specific purpose, and that is to fulfill the Great Commission for Jesus Christ, with the Holy Spirit.

---

<sup>117</sup> Website, <https://www.merriam-webster.com/dictionary/come>, accessed February 25, 2020.

<sup>118</sup> Philip Schaff, "Commentary on Matthew 4:19." *Schaff's Popular Commentary on the New Testament*, <https://www.studydrive.net/commentaries/scn/matthew-4.html>. 1879-90.

<sup>119</sup> Hull, *The Complete Book of Discipleship*, 171.

In the Scriptures, the disciples were able to experience and learn how Jesus served others, and that ministry was not about them but service to all humanity. Liturgical dance and discipleship demonstrate the same learning experience. As John the Baptist had already prepared the hearts of these men to serve God, so too, has the Spirit of God prepared the hearts of those who come to learn about liturgical dance, discipleship, or both. As Jesus' disciples began to commune with Him, renounce themselves for Him, undertake a new position of work under Him, and look towards their eternal reward from Him, Jesus was able to accomplish His first mission, which was to teach the disciples to know God Himself.

Discipleship was designed to recreate Christ in every individual that answers His call. By answering His call to come, the disciple is then taught how to become Christlike, so that they can spread the Good News of their change in becoming Christlike with others. The Bible teaches the disciple that Jesus demanded a total commitment to following Him. Nothing was to come between the relationship of Jesus and His disciples. An example of this can be seen in the actions taken by the rich young ruler (Mark 10:17-21). Within this text, the rich young ruler desired to know how to inherit eternal life in heaven. As Jesus shared with him the key to eternal life, the rich young ruler learned that he must give up the temporal, which was his wealth, and follow that which is eternal (Jesus). He chose to go away grieved for he could not part with his wealth or better stated, he could not fully trust God to provide for his every need. In Matthew Henry's Commentary on the whole Bible, this observation was noted, "That which ruined this young man was, he had great possessions; thus the prosperity of fools destroys them, and those who spend their days in wealth are tempted to say to God, Depart from us; or to their hearts, Depart from

God.”<sup>120</sup> He further writes, “Christ will keep no man against his will; ... but took this occasion to instruct his disciples in ... the difficulty of the salvation of those who have an abundance of this world; because few have a deal to leave, that can be persuaded to leave it for Christ, or to lay it out in doing good.”<sup>121</sup> Yet, the best example of this can be seen in Luke 9:57-62. Within these verses, the reader will find the cost of following Christ or the cost of discipleship. The concluding verse within this chapter (Luke 9:62) put it this way, “But Jesus said to him, ‘No one, having put his hand to the plow, and looking back, is fit for the Kingdom of God.’” The severity of accepting the invitation to come to Jesus is always life-changing. It is a decision that a person makes of their own free will, but be warned that once the invitation is accepted, there is no turning back. Henry’s Commentary notes this, “As those are not fit to be *sown* with divine comforts whose *fallow ground* is not first *broken up*, so those are not fit to be employed in sowing who know not how to break up the fallow ground, but when they have *laid their hand to the [plow]*, upon every occasion look back and think of quitting it.”<sup>122</sup> Going deeper, he writes, “Note, those who begin with the work of God must resolve to *go on* with it, or they will make nothing of it. Looking back inclines to [*draw back*], and *drawing back* is to [*destruction*].”<sup>123</sup> Accepting Jesus’ call to come requires a profound trust and faith in Him as the Son of God and His ability to lead and guide you, by the presence of His Holy Spirit in doing what His Father

---

<sup>120</sup> M. Henry, “Mark 10”, *Matthew Henry’s Concise Commentary on the Whole Bible*, <https://www.biblestudytools.com/commentaries/matthew-henry-complete/mark/10.html>, accessed February 25, 2020.

<sup>121</sup> Ibid., <https://www.biblestudytools.com/commentaries/matthew-henry-complete/mark/10.html>,

<sup>122</sup> Henry, “Luke 9:57-62”, <https://www.biblegateway.com/resources/matthew-henry/Luke.9.57-Luke.9.62>, accessed February 25, 2020.

<sup>123</sup> Ibid. ”, <https://www.biblegateway.com/resources/matthew-henry/Luke.9.57-Luke.9.62>, accessed February 25, 2020.

instructed Him to do. Those are not fit for heaven who, having set their faces heavenward, face about. But he, and he only, that *endures to the end, shall be saved*.<sup>124</sup>

## Follow

The next verb is Jesus' invitation to Follow. The definition of following biblically means to submit to the lordship of Jesus Christ and identifying the disciple's life with Christ.<sup>125</sup> Hull writes, "When it was time to take his disciples to the next level of commitment, Jesus extended a second invitation... 'Follow me... and I will make you fishers of men...'"<sup>126</sup> It is what the Bible tells us the disciples did at this invitation that makes the verb follow the integral piece to infusing liturgical dance with discipleship. The Bible tells us that immediately the men dropped their nets and followed Him. Following God through discipleship requires obedience, and following God through liturgical dance requires obedience. Every movement in a dance or discipleship life cycle requires the disciple to follow a disciple-maker or leader as they are following Christ. Zerr's commentary notes, "Jesus did not belittle or even criticize their business, but only promised to give them an improved-opportunity to work at the trade of fishing. He intended for them to have better bait (spiritual meat) and take more valuable fish, the souls of men."<sup>127</sup> The relationship between liturgical dance and discipleship requires an extreme amount of faith and obedience because one must follow the leader, whether they are seen or unseen. The disciple

---

<sup>124</sup> Matthew Henry, "Commentary on Luke 9:57-62", *Matthew Henry's Concise Commentary on the Whole Bible*, <https://www.biblegateway.com/resources/matthew-henry/Luke.9.57-Luke.9.62>, 1706, accessed February 25, 2020.

<sup>125</sup> Walter A. Elwell, "Entry for 'Follow, Follower,'" *Evangelical Dictionary of Theology* (Grand Rapids, MI: Baker Academic, 1997).

<sup>126</sup> Hull, *The Complete Book of Discipleship*, 175.

<sup>127</sup> E.M. Zerr, "Commentary on Matthew 4:19," *E.M. Zerr's Commentary on Selected Books of the New Testament*, <https://www.studydrive.net/commentaries/znt/matthew-4.html>, 1952, accessed February 25, 2020.

dancer must understand that their sole purpose for being called to come and follow Jesus is to improve their gift, so that they now reach the souls of believers to expand the Kingdom of God. Bonhoeffer writes, “The concept of a situation in which faith is possible is only a description of the reality contained in the following two statements, both of which are equally true; only the believers obey, and only the obedient believe.”<sup>128</sup> Following Jesus is a personal decision just as answering the call to become a dancer or disciple-maker. The decision to follow Jesus imparts responsibility and reevaluation of one’s self-image daily. Every follower has the end goal to become Christlike. After all, this is the Father’s heart for all of His children. One can only become Christlike by making sure that they are following Jesus Christ by studying His actions in every facet of life. Liturgical dance, like discipleship, is a calling by God, which requires the obedience and belief of a believer to become the worshiper who represents Christ when sharing the Good News. The greatest example of this type of relationship between liturgical dance and discipleship is King David.

2 Samuel 6:14-22 describes how King David brought the Ark of the Covenant into the City of David by dancing with all his might. The exact scripture says, “Then David danced before the Lord with all his might, and David was wearing a linen ephod.” The Hebrew word for this particular style of dance is <sup>129</sup>רקדָהָם which means Karar. The definition of Karar means to whirl, to leap, exult, run, or to go around in a circle.<sup>130</sup> Before King David brought the Ark of the Covenant into Jerusalem, he had to inquire of the Lord. He did this because the first time he and the children of Israel tried to bring the Ark down, it did not go so well. Uzzah, who was only

---

<sup>128</sup> Bonhoeffer, *Discipleship*, 2001.

<sup>129</sup> Website, www. <https://www.pealim.com/dict/38-lirkod/.com>, accessed November 28, 2019.

<sup>130</sup> Hayden, *Dancing for Him*, 65.

trying to keep the Ark from falling, touched it and died. This was very frustrating to King David; however, for three months, he left it at the house of Obed-Edom until he had received divine instructions on how to bring the Ark of the Covenant into Jerusalem. Although King David did not have God as a physical instructor, His Spirit guided him in bringing down the Ark of the Covenant. The instructions were given as if he and the Lord were dancing together, and so King David brought the Ark of the Covenant down from Obed-Edom's house rejoicing. TThe Bible provides those divine dance steps in 2 Samuel 6:13-15, "After the men who were carrying the Ark had gone six steps, David sacrificed a bull and a fattened calf. And David danced before the Lord with all his might, wearing a priestly garment. So, David and all the people of Israel brought the Ark of the Lord with shouts of joy and the blowing of the rams' horns."<sup>131</sup> This is the beauty one experiences when they follow Christ both spiritually and physically, both in discipleship and liturgical dance. King David represented how only the believers obey, and only the obedient believe.

Me

The word me is not a verb, but the author believes that Jesus was instructing the disciples to do two things. The first is to "come and be with me,"<sup>132</sup> and the second is to "come and remain in me," when you are to be with something or remain in something, it requires movement, which is a verb. Concerning Come and Follow, the invitation Jesus provided the disciples with, was the opportunity for them to be set apart for the leadership of God's people. Hull puts it this way,

---

<sup>131</sup> New Living Translation Bible (NLT), (Carol Stream, IL: Tyndale House, 1996), 2 Samuel 6:13-15.

<sup>132</sup> Hull, *The Complete Book of Discipleship*, 178.

“Jesus knew that he needed to prepare others to take a special place in advancing the message of the gospel.”<sup>133</sup>

*Come and Be with Me*

During this phase of the invitation, Jesus taught the disciples how to have compassion for those who are in need, how to shepherd those who are lost, how to heal sickness and disease, and most importantly, how to pray to the Father for workers to go out into the harvest of lost, broken, helpless, and hungry souls. Jesus Christ taught the disciples that whatever breaks their heart in their community is what will drive their mission and ministry. The same is true when making disciples and liturgical dancers. Whatever brings the most compassion in the disciple’s daily life defines the type of harvest field that they should be working in. This harvest field could refer to a particular vocation or a particular culture of dance, either way, once the disciple has accepted the invitation to come and be with Jesus, they will find their vehicle to fulfill the Great Commission.

It is written in Matthew 10:1 (NIV) that, “Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness.” As the disciples were with Jesus, He was determined to teach them, train them, and send them out to continue with His work. Thus, He provided each disciple with the same tools that He used so that He could see His work as a disciple-maker or discipler in action. Multiplication is the end goal for this invitation because, as the disciples are taught and trained, eventually they must be sent out to use what they have learned. This is the ultimate achievement for any discipler. Lastly, in Mark 3:14-15 (NIV), the disciple will find these words, “He appointed twelve that they might be with him and that he might send them out to preach and to have authority to drive out demons.” Jesus desires for us to be fully committed to discipleship. He provides every disciple with the

---

<sup>133</sup> Hull, *The Complete Book of Discipleship*, 178.

power and the authority to preach the good news, heal every sickness and disease, and the authority to drive out demons. However, unless there are disciple-makers or liturgical dance leaders who have the capacity and the compassion to see others mature in Christ as His disciples, then the body of Christ will slowly become unhealthy and unproductive. But there is hope as Christ provides another level to this invitation, and that is for the disciple to come and remain in Him.

*Come and Remain in Me*

The very last thing that Jesus wanted from His disciples was for them to remain in Him through the power of the Holy Spirit. Hull writes, “Jesus transformed the disciples’ lives by leaving them the Holy Spirit.”<sup>134</sup> This is the position that every disciple in Christ should be in right now. The Holy Spirit who is here now with Christ’s disciples on the earth to help them remember His words and fulfill the Great Commission. Hall writes, “As our hearts expand in hope and love, our desire to embrace what God offers us will correspondingly expand.”<sup>135</sup> As a disciple chooses to remain in Him, they are brought into a place where they are now required to use everything that they have learned from following Jesus to lead others. Disciples accept the presence and guidance of Holy Spirit through the Word of God, prayer, wisdom, and other spiritual disciplines, become disciple-makers, pursue evangelism, and begin to work together with others to complete the good work in which Christ began within them. Philippians 1:6 tells us, “being confident in this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ.” In Him is the most intimate place for a disciple to be as they are called to follow Jesus Christ as His disciple. Jesus Christ promised to always be with those who

---

<sup>134</sup> Hull, *The Complete Book of Discipleship*, 183.

<sup>135</sup> Christopher A. Hall, *Worshiping with the Church Fathers* (Downers Grove, IL: Intervarsity Press, 2009), 155.

followed Him, and that promise is still relevant today. Bruce put it this way, “Paul warns of ominous times impending; it is necessary for Christians to keep alert in mind and live as befits their calling, to put on the Lord Jesus Christ (Romans 13:14), that is to have those graces reproduced in their lives which were seen in their perfection in his.”<sup>136</sup> Every disciple has a defining moment with Christ, and it is within that moment that the power of the Holy Spirit overshadows them and provides them with the power and authority to remain in Him as they fulfill the Great Commission.

Dance P.L.U.S. Discipleship = Great Commission

Once a disciple has accepted the invitation and embraced every level of the invitation to come to Christ in prayer, follow Him with unconditional love, be with Him in understanding, and remain in Him by His Spirit, then they are ready to be sent out to fulfill the Great Commission. Matthew 28:19-20 (NLT) instructs us to, “Therefore, go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age.”

The Great Commission is the heart of this thesis. The sole purpose of discipleship is to teach, train, and send disciples out to fulfill the Great Commission. The Great Commission is not meant to be fulfilled within the four walls of the church. The disciple is called to go out to all nations to make disciples who will remain in Christ by sharing the Good News with others as they are diligently in a relationship with Him, thus fulfilling the Great Commission. Coffman put it this way, “This Great Commission, as the saints of all ages, have consented to call it, constitutes the marching orders of his church for a day and to all eternity. It is a whole galaxy

---

<sup>136</sup> F.F. Bruce, *Paul: Apostle of the Heart Set Free* (Grand Rapids, MI: The Paternoster Press, 1977), 337.

studded with many of the biggest stars in the [sky] of Christian doctrine.”<sup>137</sup> While some opponents may view the Great Commission as an option, Jesus Christ made this His final command that was to be carried out by all who followed Him. In taking a closer look at the Great Commission, there are three participles in which Christ has instructed disciples to fulfill. These three participles are *Go*, *Make*, and *Baptize*. As liturgical dance fuses with discipleship, the Great Commission becomes a prolific dance with the Holy Spirit before Jesus Christ and Father God. Every movement within these three participles is a dance move that pleases God and signifies to Christ that His instructions are worth dancing for. As the author discusses each dance movement in the Great Commission, the reader will understand that although they may think that they cannot dance, in Christ and for the Kingdom, everyone can dance, especially as they are fulfilling the Great Commission.

*Dance Movement 1: Go*

Falwell writes, “I want you to stretch your faith to believe God to walk on an uncharted path....When you think about going into uncharted waters, look back to your life purpose.”<sup>138</sup> The purpose of every disciple is to fulfill the Great Commission using their gifts and talents that God has blessed them with. Every person was born with a gift, but once they are born again, the gift that they have carried with them all their lives, is finally provided with an opportunity to be used to its maximum potential for the Kingdom of God. Their gift makes room for them on the dance floor with the Holy Spirit, and He begins to instruct them on how they will take their first step to go.

---

<sup>137</sup> James Burton Coffman, "Commentary on Matthew 28:18:" *Coffman Commentaries on the Old and New Testament*, (Abilene, TX: Abilene Christian University Press, 1983-1999), accessed February 26, 2020, <https://www.studydrive.net/commentaries/bcc/matthew-28.html>.

<sup>138</sup> Jerry Falwell, *Building Dynamic Faith* (Nashville, TN: Thomas Nelson, 2005), 98.

In dance, to *Go* means to move. In discipleship, to *Go* means to go. Within both disciplines, the disciple is instructed to move to the beat of Jesus Christ's drum. In Greek, the word *Go* means πορευθέντες (poreuthentes)<sup>139</sup> This is where prayer is needed the most as the initial move always seems to be the most challenging in any dance, however, the initial movement in the Great Commission should not be. Christ provides the movement and the instructions on how to accomplish the movement. As a disciple chooses to go forth with the Great Commission, they are then instructed to make or teach and train disciples and then baptize them in the name of the Father, Son, and Holy Spirit. As *Go* can be achieved in a plethora of ways, the disciple is free to go quickly or go slowly, as long as there is movement, the disciple is performing the very first dance step in the Great Commission. Dancing is an act of childlike faith that as one grows older tends to fade, however, Jesus Christ said that unless a man (disciple/dancer) becomes like a child, they cannot enter into the Kingdom of Heaven (Matthew 18:3). As stated earlier, what makes the first move in the Great Commission less fearful and more successful is the presence of prayer.

Prayer is the power source for the Great Commission to be fulfilled, as Jesus futuristically saw it. It is the ignition for infusing dance P.L.U.S. discipleship. James 5:16 teaches the disciple and liturgical dancer that the fervent prayers of the righteous man avail much. Before any disciple takes their first step, they must begin an open dialogue with God through prayer. Prayer is considered the shoes for a liturgical dancer as it was the foundation for Jesus Christ in every dance move that He made. From calling His disciples to equipping them to fulfill the Great Commission, He spent much time in prayer. For the disciple, it is in prayer that they are introduced to their dance partner in the Great Commission, Holy Spirit. Earley and Dempsey put

---

<sup>139</sup> Website, <https://biblehub.com/lexicon/matthew/28-19.htm>, accessed February 26, 2020.

it this way, “The Holy Spirit is not a ghost who will scare the nonbeliever. He is not an impersonal force that will zap the nonbeliever. He is a person who will lovingly pursue the nonbeliever and speak to his or her heart.”<sup>140</sup> Holy Spirit will be discussed more in a later section. Prayer is the key that unlocks the disciple’s heart to go and dance with natural liberty and freedom in such a way that teaching disciples to fulfill the Great Commission becomes a part of their spiritual and physical life. Prayer is the key that provides the disciple with dance instruction directly from the Master, which they are to share with their disciples. Prayer is the key to becoming the best dancing disciple that the disciple’s community has ever seen. It is written in 3 John 2, “Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.” Prayer changes the heart, body, and direction of the disciple and leads them forward to the next move in the dance, which is to *make*.

*Dance Movement 2: Make*

As this dance movement reflects the word used for teaching within the Great Commission, this movement is where skill and effort are required the most. Teaching others to see something in themselves that they cannot yet see is at times very frustrating; however, through dance, the disciple-maker has the power to bring their disciple out of darkness into God’s marvelous light. Coffman says it best, “Disciples can be made only by teaching; therefore the KJV did no violence to the meaning with the translation, ‘Go teach all nations.’”<sup>141</sup> The King James Version of Matthew 28:19 commands the disciples to Go and teach all nations to perform this dance movement for Christ’s sake. The word Make or to make in Greek means μαθητεύσατε

---

<sup>140</sup> Earley and Dempsey, *Disciple Making Is*, 30.

<sup>141</sup> Coffman, "Commentary on Matthew 28:18."

(*mathēteusate*),<sup>142</sup> which is translated as “to make a disciple.” Meyer’s writes,

“This *transitive* use of the verb is not met within classical Greek. Observe how here everyone who becomes a believer is conceived of as standing to Christ in the personal relation of a μαθητής, [disciple], following which view the term came to be applied to *Christians* generally.”<sup>143</sup>

The best method for making, teaching, or equipping others to become great disciples in discipleship is to follow Jesus’ example. Comiskey put it this way, “Jesus gave the disciples experiences and allowed them to make personal observations, used the experiences and observations as a starting point to teach a lesson, modeled what it means to love God and love people by personal example.”<sup>144</sup> Moreover, he says, “The disciples learned while doing, but they were also guided to [reflect on what they did carefully]. Jesus modeled this to his disciples.”<sup>145</sup> The defining method in making disciples is when the disciple-maker is used as an example, whether it be in action or a lesson. Jesus allowed His disciples to make choices for themselves, and the disciple-maker must allow their disciple or disciples to make and create their dance movements with Christ. No matter the outcome, the experience is what teaches the disciple to dance without the disciple-maker’s leading. They then learn what combination of dance moves with the Holy Spirit will equip them in taking the final dance step in the Great Commission. Matthew 23:11-12 (NIV) gives this wisdom, “The greatest among you will be your servant. For

---

<sup>142</sup> Website, <https://biblehub.com/lexicon/matthew/28-19.htm>, accessed February 26, 2020

<sup>143</sup> Heinrich August Wilhelm Meyer, *Meyer’s Commentary on the New Testament* (New York, NY: Funk & Wagnalls, 1884-1887) <https://biblehub.com/commentaries/matthew/28-19.htm>, accessed February 27, 2020.

<sup>144</sup> Joel Comiskey, *Biblical Foundations for the Cell-Based Church: New Testament Insights for the 21<sup>st</sup> Century Church* (Moreno Valley, CA: CCS Publishing, 2016), 78.

<sup>145</sup> *Ibid.*

those who exalt themselves will be humbled, and those who humble themselves will be exalted.” Dancing is the most transparent performance that one can do just as the Great Commission is the most transparent mission a disciple undertakes on their journey with Christ as they proceed to the Kingdom of Heaven.

When making a dancing disciple, the disciple-maker must always include love and understanding. John 13:34 (NIV) teaches, “A new command I give you: Love one another. As I have loved you, so you must love one another.” Making disciples requires the disciple-maker to love those in which God has led them to teach, train, and equip for their place in the Great Commission. Within this dynamic, both the teacher and pupil become very close and begin to do life together. In any teaching environment, especially in the area of discipleship and dance, it is not an easy task to love those to whom God leads you, nevertheless, the Holy Spirit as the lead dance partner provides us with the fruit of the spirit. Galatians 5:22-23 equips us with knowing, “But the fruit of the Spirit [the result of His presence within us] is love [unselfish concern for others], joy, [inner] peace, patience [not the ability to wait, but how we act while waiting], kindness, goodness, faithfulness, gentleness, [and] self-control. Against such things, there is no law.”<sup>146</sup> With this equipment, the dancing disciple is free to love others and flow with the Holy Spirit in this movement before Christ and Father God. Once love is initiated, demonstrated, and produced within the disciple, they now have a full understanding of what is required to make disciples.

Ellicott writes, “The disciples, having [learned] fully what their Master, their Rabbi, had to teach them, were now to become in their turn, as scribes of the kingdom of heaven, the

---

<sup>146</sup> Amplified Bible (AMP), (La Habra, CA: The Lockman Foundation, 2015), Galatians 5:22-23.

teachers of others.”<sup>147</sup> It is written in Proverbs 4:7 that, “Wisdom *is* the principal thing; *Therefore* get wisdom. And in all your getting, get understanding.” Without wisdom, the disciple-maker and disciples cannot fulfill the Great Commission. The disciple-maker must instill into the disciple the why of the importance of the Great Commission so that once they are dancing with the Holy Spirit alone, and it is their turn to teach another disciple, they will not be tempted to drawback or lose their faith when their disciples are struggling within their own journey’s. Understanding is the key to solidifying the disciple as a disciple-maker and a leader in the Kingdom of Heaven. Franklin writes, “When we understand more deeply the nature of our physical bodies, our frailties, and strengths, we can come to a complete understanding of the significance of the radical truth that ‘the Word became flesh and dwelt among us.’”<sup>148</sup> This is the magnitude of what can occur when the dance is infused with discipleship as the Word of God becomes alive and observable in the lives of each disciple. As the disciple becomes a disciple-maker who is no longer afraid to dance with Holy Spirit in the Great Commission, they are now ready to dance their final routine, which is to baptize.

### *Dance Movement 3: Baptize*

This movement requires complete trust in the Holy Spirit because the disciple-maker is to spiritually prepare the disciple to begin their solo dance in the Great Commission. They are to baptize them in the name of the Father, Son, and Holy Spirit. The Greek word for baptizing or to baptize is “βαπτίζοντες (baptizontes),”<sup>149</sup> which means to dip or to sink. This dance movement

---

<sup>147</sup> C. J. Ellicot, *A New Testament Commentary for English Readers* (London, UK: Cassell and Co, 1897), <https://biblehub.com/commentaries/matthew/28-19.htm>, accessed February 27, 2020.

<sup>148</sup> Franklin, “Praise Him with the Dance,” 26.

<sup>149</sup> Website, <https://biblehub.com/lexicon/matthew/28-19.htm>, accessed February 27, 2020.

requires the disciple-maker to lean the disciple back, as a symbol of their past and bring them back up, as a born-again new creature in Christ.

Baptism is the beginning of a new disciple-maker's life. Matthew 3:13 teaches us that even Jesus had to be baptized before He could begin His mission as a disciple-maker. It says, "Then Jesus came from Galilee to John at the Jordan to be baptized by him." A dancing disciple must be born-again through baptism before they can dance without the disciple-makers leading. Matthew 3:15 (NLT) says, "But Jesus said, 'It should be done, for we must carry out all that God requires.' So, John agreed to baptize him." God requires for a disciple to be baptized before they can begin their mission of fulfilling the Great Commission. This truth is self-evident in Jesus' conversation with Nicodemus. In John 3:3 (NIV) it says, "Jesus replied, 'Very truly I tell you, no one can see the kingdom of God unless they are born again.'" He goes a little deeper by telling him, "... Very truly, I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit."<sup>150</sup> Baptism is the rebirth of the disciple and the acceptance of their position in the Great Commission. Once they are born-again, they no longer dance with the Holy Spirit, but they can be filled with His presence. Matthew 3:16 (NIV) says, "After his baptism, as Jesus came up out of the water, the heavens were opened, and he saw the Spirit of God descending like a dove and settling on him." After a disciple is baptized, the Holy Spirit equips them to be a great disciple-maker within their area of gifting, such as liturgical dance.

Acts 1:8 (AMP) provides this equipment for the disciple and the disciple-maker, "... you will receive power *and* ability when the Holy Spirit comes upon you, and you will be My witnesses [to tell people about Me] both in Jerusalem and in all Judea, and Samaria, and even to

---

<sup>150</sup> NIV, John 3:5-6.

the ends of the earth.” It is within the Holy Spirit that the new disciple-makers dance moves become more defined and confident. It is within the Holy Spirit that the disciple-maker receives the fire that is necessary to become the dancing disciple-maker that God predestined the disciple to be. Acts 2:3-4 (NIV) explains the apostle's experience with Holy fire once Jesus ascended to heaven, “They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.” Being filled with the Spirit of God is what seals the infusing of dance, prayer, love, understanding, and spirit with discipleship for the Great Commission. The dance moves that the Holy Spirit leads the disciple-maker to do will allow them to fulfill the Great Commission both physically, spiritually, vocally, emotionally, mentally, relationally, and sacrificially. 1 Corinthians 6:20 reminds the disciple who has been promoted to disciple-maker of this truth, “For you were bought at a price; therefore, glorify God in your body and in your spirit, which is God’s.”

Barnes writes, “The union of these three names in the form of baptism proves that the Son and Holy Spirit are equal with the Father.”<sup>151</sup> Baptism provides the disciple with a clear understanding and boldness in their confession of Christ. Just as a dancer who moves before the audience but is ministering towards God. “To be baptized ‘unto’ anyone is publicly to receive and adopt him as a religious teacher or lawgiver; to receive his system of religion. . . . The meaning, then, maybe thus expressed: Baptizing them unto the Father, Son, and Holy Spirit by a solemn profession of the only true religion, and by a solemn consecration to the service of the sacred Trinity.”<sup>152</sup> To be baptized by the disciple-maker is the finale movement in the dancing-

---

<sup>151</sup> Albert Barnes, et al., *Barnes’ Notes* (Grand Rapids, MI: Baker, 1996), <https://biblehub.com/commentaries/matthew/28-19.htm>, accessed February 27, 2020.

<sup>152</sup> Ibid.

disciple's life. As the disciple gains an understanding of the Great Commission through the scriptures used in the pastor's message through liturgical dance, they have the potential to become disciples who make disciples of all nations.

### **Theoretical Foundations**

There are three forms of discipleship from which all discipleship models flow. Within each of these models are also how a liturgical dance ministry can flow. Hull describes these models like the Classic Discipleship stream, The Spiritual Formation stream, and the Environmental Discipleship stream.<sup>153</sup> Each of these models has strengths and weakness and have been refined repeatedly to address the weaknesses. While some newer models have had great results, there is still not one that includes added liturgical dance as a part of their discipleship process.

#### Classic Discipleship Model

The Classic Discipleship model is based on the beginning of Jesus' ministry with the disciples. It focuses on the mentoring of another individual or a one-on-one approach. This model of discipleship can be seen in various organizations such as the Navigators, Campus Crusade for Christ, and in smaller discipleship ministries around the world. The strength of this model is the focus on teaching individuals how to be strong in the Lord through intense Bible study, scripture memorization, teaching, training, and sending disciples to fulfill the Great Commission. The weakness of this model is that it does not focus on a disciple's inner life. Many disciples within this model were spiritually dead because they were enslaved to the routine in which this model instructed them to follow. Although this model produced many disciples, who knew the Word and could follow the religion of Christianity, many of them grew weary and soon

---

<sup>153</sup> Hull, *The Complete Book of Discipleship*, 2006.

faded back from the church. In relating this model to Liturgical dance, this model can be found in dance ministries that only focus on what is going on within their congregation. They do not take the opportunity to fellowship with other dance ministries or create programs that welcome others in. While this type of dance ministry is very knowledgeable about how to praise dance, they are built on routines and practices and are very fearful of flowing with the Holy Spirit.

### Spiritual Formation Model

Spiritual Formation is another model that is now being used to disciple others. This model focuses on following Jesus' model once He grew closer to the disciples. Hull writes, "By definition, spiritual formation is a process through which individuals who have received new life take on the character of Christ by a combination of effort and grace. The disciple positions himself to follow Jesus."<sup>154</sup> The strengths of the Spiritually formed disciples are the development of spiritual disciplines such as silence, solitude, and meditation on the scriptures. This method also teaches the disciple that they cannot become Christlike alone; that it does require the Spirit of God and the application of the scriptures to their daily life. Spiritual formation encourages the disciple to be and do as Christ, instead of just read and speak as a Bible scholar.

The Spiritual formation model weaknesses include secular infiltration into the Kingdom of God and influence from outside religions. Because of its freedom from routine and the practices of the classic discipleship model, many spiritually formed believers have become asleep to the Great Commission. These disciples are not intensely taught, trained, or sent to share the Good News because they are taught to be led by the Spirit in every situation. Although this

---

<sup>154</sup> Hull, *The Complete Book of Discipleship*, 2006.

concept is necessary, it brings fear into the believer and can prevent them from introducing a lost soul to Christ through their testimony. Nevertheless, the spiritual formation model has created a crop of disciples that have learned how to be aware of everything around them. They desire more than ever to start fulfilling the Great Commission in Christ provided opportunities. The book of Acts and the Epistles expounded on the importance of Spiritual formation as a disciple and disciple-maker of Christ. Luther and Dodson express this idea by stating, “Theologically, progressive sanctification is found under the doctrine of soteriology (salvation). Thus, growth and development toward biblically qualified leadership—which certainly is sanctification—must rightly be added as a prominent heading under soteriology.”<sup>155</sup>

#### Environmental Discipleship Model

The Environmental Discipleship model is currently being developed. While research has been conducted, it is the newest of the models and focuses on the psychology and relational life of a disciple. Today, many believers do not have the faith to follow Christ as those who followed Him in the Old and New Testament. Many of them, although they are set free physically, are held captive in their minds. While this is the least developed model, this research intends to use the environmental discipleship model as a form to obtain data and defend its thesis. The strengths of the environmental discipleship model consists of the strengths from the classic discipleship model in creating a need for accountability and structure as a disciple; also the strengths from the spiritual formation model, which includes total submission to Christ and the development of spiritual disciplines. Merging the strengths of the other two models to demonstrate the strengths derived for this model will create a culture that refuses to comprise with sin. It will also demonstrate a culture of relationships that are Christ-centered and filled with the presence of the

---

<sup>155</sup>Benjamin Forrest, and Chet Roden, *Biblical Theology of the Church: Biblical Leadership* (Grand Rapids, MI: Kregel Academic, 2017), 345.

Holy Spirit. The environmental discipleship model will demonstrate the positive effects of each model working together to fulfill the Great Commission. If the environmental discipleship model can perform this task, then it will be able to make disciples of all nations successfully.

Within this research, the environmental discipleship model will be used as a foundation for making disciples. However, it will be merged with the strengths of the other two discipleship models and some forms of liturgical dance. This form of discipleship does not have a clear name or model, therefore, this research will attempt to see the outcome of creating a discipleship method that employs the use of all three strengths, with the addition of relational building through small groups. This will create a culture that only those within the small group understands so that once the group has ended, they can use what they have learned to go and start their small group utilizing the same principles to fulfill the Great Commission. This discipleship model will encourage disciples to disciple others, grow, and multiply the Kingdom of God, while utilizing accountability, submission, relational living, and application.

### Small Groups

The use of small groups has regained its momentum over the past two decades. Many ministries have turned to small groups as a method to disciple, grow, and multiply. However, they do not focus on the intimate details of small groups such as the strengths from the other models, which include being accountable to Christ, totally submitted to Christ, in a relationship with Christ, and willing to build the Kingdom of God with others. Liturgical dance provides an outlet for small groups that can infuse each method of discipleship within each practice or group meeting. The leader or ministartist of a praise dance group just as a disciple-maker spends time getting to know the members on their team, prays for them, teaches the Word of God to them, demonstrates spiritual disciplines before them, encourages them to walk in faith, and reminds

them of the cost of dancing before the Lord. The ministartist also encourages them to be healthy within the body and their spirit by developing weekly exercise meetings and sharing healthy recipes. In addition to all of this, the leader always provides an opportunity for a member on the team to take the lead in a dance or a training session, so that they can begin to learn how to one day lead their dance ministry that values making disciples who make disciples of all nations, through their discipleship model for dance ministry. Jesus Christ mentored, taught spiritual formation, and sent the disciples out into their environment as a force of change based on what they had seen Him do and heard Him say. Jesus Christ left a life-changing impression on everyone He encountered, and this is what this research inspires to fulfill with the infusion of dance and discipleship.

Isaiah 52:7 says, “How beautiful upon the mountains are the feet of him who brings good news, who proclaims peace, who brings good tidings of good things, who proclaims salvation, who says to Zion, ‘Your God reigns!’” The format for this research explores the infusion of both liturgical dance and discipleship and merging all three discipleship models, which will be very rigorous and structured to produce quality results. This will be further discussed in the next chapter.

Overall, Jesus Christ provided the church with a solid method, and this research hopes to follow it and perhaps gain some new insight based on the participants who will choose to participate. Becoming Christlike is not an easy task; it takes a strong believer who desires to become, but it also takes the Holy Spirit to complete the process.

### **Conclusion**

The themes, concepts, and expressions that have arisen from the literature have proved a deeper relationship between liturgical dance and discipleship. However, there is still resistance in

some churches from previous misconceptions about the power of liturgical dance. Within liturgical dance, there is a profound relationship with discipleship and how dancing before the Lord can provide a deeper understanding of becoming a disciple of Jesus Christ because it involves the entire human body submitting to God in worship. Believers learn more about God as they worship Him and study his truths.<sup>156</sup>

### Liturgical Dance

From Exodus 15:20, which describes Miriam the prophetess and all the women going out with timbrels and dances to Exodus 32:19, which describes the children of Israel dancing around the golden calf, dance has been hard to accept in the church. One of the main reasons for the rejection was due to the connection that dance had with pagan worship.<sup>157</sup> Another important reason for its rejection is that churches have become more institutionalized, which prevents the release of the Spirit.<sup>158</sup> Arts in religion has been God's creative vehicle for centuries. Ancient Israel has always been a religion of dancing.<sup>159</sup> The Bible records the children of Israel meeting with God three times a year to bring sacrifices and to feast unto the Lord. Therefore, it should be entirely natural that believers see the connection between the arts and the divine life.<sup>160</sup> God created His children to worship Him, and they that worship Him must worship Him in Spirit and

---

<sup>156</sup> Wheeler and Whaley, *The Great Commission to Worship*, 73.

<sup>157</sup> Davies, *Liturgical Dance*, 23.

<sup>158</sup> Ogden, *Unfinished Business*, 92.

<sup>159</sup> Davies, *Liturgical Dance*, 5.

<sup>160</sup> Jeremy S. Begbie, "The Holy Spirit at Work in the Arts: Learning from George Herbert," *Interpretation* 66.1 (2012): 41+. General Reference Center GOLD. Accessed 01 September 2019.  
<http://go.galegroup.com.ezproxy.liberty.edu>:

Truth (John 4:23). King David was considered a man after God's own heart. He used dance as an entry point to approach God in Spirit and truth, which represented intense joy and worship towards God.<sup>161</sup> Taina writes, "The core of David's tabernacle was worship. I believe that's the reason why God's heart longs to rebuild this 'fallen tent.' As [a] fulfillment of this prophetic verse (Acts 15:16-18), the Lord is raising worshipers. We have yet to see this Holy Spirit-inspired worship in all its creative expressions!"<sup>162</sup>

## Discipleship

Discipleship, in many instances, means giving up everything to follow Jesus.<sup>163</sup> Understanding the history of discipleship and how each process represents the model that Jesus left for His followers will help to establish a connection between liturgical dance and discipleship development when presenting the research to the members of TCI. Theoretically, discipleship can be simplified into two components, and that is learning to become people who have both character and competence.<sup>164</sup> Theologically, discipleship is seeing the church go from an institution to an organism in which every relationship is symbiotic and of service to God.<sup>165</sup> Practically, discipleship can demonstrate how a competent dancer can inspire others and be a witness for Jesus beyond the words of any song from the choir or message from the pastor.<sup>166</sup>

In recent years, discipleship has become the formal name and process for spiritual formation. The spiritual formation gives believers a new life in which they can begin to do things

---

<sup>161</sup> Kathleen S. Turner, "And We Shall Learn Through the Dance, 175.

<sup>162</sup> Taina, *Encountering God Through Dance*, 50.

<sup>163</sup> Hull, *The Complete Book of Discipleship*, 217.

<sup>164</sup> Breen, *Multiplying Missional Leaders*, 2012.

<sup>165</sup> Ogden, *Unfinished Business*, 94.

<sup>166</sup> Wellford, *Moving Liturgy*, 34.

like Jesus.<sup>167</sup> Spiritual formation creates a culture in which a ministry will either grow or flourish. The “all about me” mentality that most believers have before they know Christ intimately will be broken as they progress further into being spiritually formed by God.<sup>168</sup> Discipleship or Spiritual formation must return to the center of every ministry’s mission and purpose for existing. Discipleship is the key to fulfilling the Great Commission and building faithful disciples of Jesus Christ. The desire to fulfill the Great Commission is burning within each believer as God created believers to fulfill His will for their lives. The activation of the Great Commission must first take place in worship.<sup>169</sup> If acknowledgment of the importance of discipleship is watered down versions of the Gospel that only provide an emotional lift to the believer without making a costly demand of lifestyles that distinguish Christians from natural existence, then the Kingdom of God cannot be furthered, nor the Great Commission fulfilled.<sup>170</sup> Understanding the meaning of both liturgical dance and discipleship has provided a gap within the literature as there has not yet been any research conducted on how the elements of liturgical dance can influence the understanding of scripture and discipleship development through the pastor’s message. However, it is with the evidence that has been provided within the literature that a clear connection between liturgical dance and discipleship can be seen and is therefore worth pursuing in research.

---

<sup>167</sup> Gilbert, *What is the Gospel?*, 82.

<sup>168</sup> Curry, *Dancing in the Spirit*, 57.

<sup>169</sup> Wheeler and Whaley, *The Great Commission to Worship*, 54.

<sup>170</sup> Bonhoeffer, *The Cost of Discipleship*, 88.

## **Chapter 3**

### **Methodology**

The Methodology for this research is inspired by a deep passion and yearning to see the lost children of God return back to Him as disciples of Christ who are trained and sent to become disciple-makers and fulfill the Great Commission. This research addresses the following question: “Can liturgical dance when combined with discipleship development help Christians accomplish salvation, totally surrender to Christ, regularly practice spiritual disciplines, obtain a mentor and prayer partner, and influence commitment to fulfilling the Great Commission by providing reenactment of the pastor’s weekly messages, using various forms of liturgical dance?” A strategy was created to find answers and the researcher first had to choose to conduct this research exclusively for TCI, enabling that community to see first-hand how much liturgical dance matters to the life and longevity in Christ as a believer. By utilizing volunteers from the members of TCI who are 13 years of age or older, the author predicts a better success rate of personalizing a class that could potentially change the lives of the members and new members of TCI. If the proposed format proves to be successful, the researcher has the results necessary to create a universal class that any dance ministry can use as a discipleship training method, therapeutic movement, and as a relationship strengthening class to connect members with the scriptures used in the pastor’s message, using dance movements and other areas of liturgical dance. Once the dance ministry facilitates the class a few times, then members who have taken the class more than once will have the opportunity to get the training required to teach it to others. This outcome demonstrates how disciples can be made through liturgical dance. The author will be using a workshop, interviews, open discussions, dramatization, and partner and/or

group liturgical dancing to qualitatively analyze the effects the liturgical dance and discipleship has on disciples.

In choosing to work with members 13 years of age or older, the researcher would like to capture what it may be like for a new believer, who may be observed in both the teenager and the adult stage of life. The researcher will also be utilizing surveys, questionnaires, and a T-test to quantitatively analyze the effects that liturgical dance and discipleship have on disciples. This research intends to observe the art or the emotional side of a disciple, the science, or the physical side of a disciple, and the spiritual or the mental side of a disciple. The importance of analyzing each of these areas of the disciple, besides the more specific areas such as salvation, spiritual disciplines, total surrender, their mentor, prayer partner, and their commitment to fulfilling the Great Commission, is being able to have a complete look both inside and outside of the disciple's well-being and their readiness to make other disciples.

Following are foundational scriptures for the construction of this methodology. Matthew 18:3 teaches us that "... Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven." Dancing before the Lord is the most primitive form in which one can quickly be converted into a little child. The next scripture is 2<sup>nd</sup> Samuel 6:14 (NIV), which teaches us this, "Wearing a linen ephod, David danced before the Lord with all of his might..." Any form of worship and praise that is done before the Lord should be done with all of the believer's might. A believer must learn and understand the importance of their presentation before the Lord. The researcher will observe how the disciple changes when utilizing their entire body to worship God. The last scripture that this methodology is based on is Matthew 28:20 (ESV), which teaches this, "... teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." The researcher

hopes to demonstrate that Jesus Christ is always with the believer no matter what valley or mountain top they may be dancing before Him on, He is always right there with them.

Behind each of these scriptures lies the key to truly seeing the impact that liturgical dance, when infused with discipleship, has on the disciple's life as a disciple and a disciple-maker. The key is this, a disciple's life is tied to a relationship with God that includes dancing before the Lord and with the Lord forever as His child.

King David taught us that unless we become unaware of our surroundings in praising God, we cannot expect to receive the complete fullness of God as our inheritance and enjoy the same relationship he had with Him, as a man after God's own heart. While David had a relationship with God before he danced before Him with all his might, the covenant that God made with Him was not established until afterward. Before King David received the Davidic covenant, he was anointed as King in 1 Samuel 16:1, 12-13. It was not until after he was truly converted into a child through dancing that God was willing to establish the Davidic Covenant.

Within this methodology, the author has made preparations to test whether an observable transformation can be seen in the believer's life today as they choose to surrender their entire being unto the Father as David did, using dance with the participants. The qualitative method designed for this research provides the participants with an atmosphere for these observations to take place.

Dance is art and science, and spiritual. With the mixed-method approach, the researcher is hopeful that the results will express signs of a relationship with all three. While the intent behind this research was not to use the infusion of liturgical dance with discipleship as therapy, many studies conducted by the American Dance Therapy Association makes the therapeutic side of dance worth exploring in a spiritually based environment. Koch et al., put it this way,

“Research suggests that DMT [dance movement therapy] and dance are effective for increasing quality of life, and decreasing clinical symptoms such as depression and anxiety. Positive effects were also found on the increase of subjective well-being, positive mood, affect, and body image.”<sup>171</sup>

## Dance Movement Therapy

Dance Movement as a therapeutic alternative has been a part of the psychological sciences since the 1940s, and most of the studies that have been conducted since its inclusion to psychotherapy have provided positive results. Currently, there are few registered dance movement therapists across the United States. There is only one registered in Oklahoma City, which is the place that this research is taking place. However, dance movement in the form of praise and worship has been an integral part of humanity since the beginning of human creation in Genesis. There are a large number of trained praise dance ministers who can provide a liturgical dance and discipleship class, helping the disciples who come and deal publicly through dance with the issues that they face privately at home. While there are not many theological studies that have been conducted on how liturgical dance and discipleship affects the spiritual growth of the believer, positive implications can be seen through dance as a ministry.

To present the qualitative analysis of the infusion of liturgical dance and discipleship, the author will use dance in the form of ministry by facilitating a 6-week workshop for TCI members. This will minister to them through dance as if they were new members and disciples of Christ Jesus. The purpose of only TCI members was to provide them with an example of what new converts could experience once they have joined TCI. It also allows the researcher to see

---

<sup>171</sup> Sabine Koch et al., “Effects of Dance Movement Therapy and Dance on Health-Related Psychological Outcomes: A Meta-Analysis,” *The Arts in Psychotherapy*: 2014: Volume 41, Issue 1, 46-64 ([www.sciencedirect.com](http://www.sciencedirect.com), accessed June 12, 2020).

how the believer's ability to interact with God through touch, hear, sight, smell, and taste affects their relationship with others and their confidence in fulfilling the Great Commission. There have been studies conducted on qualitatively examining dance to demonstrate its efficacy in the believer's life. These research exploits only highlight the scientific impact that dance movement therapy has on a disciple and not the theological impact. This form of therapy can only be prescribed, which is why people who need it the most may not be prescribed this type of therapy versus medication. However, the believer who attends church regularly should have a little understanding of how beneficial dancing can be to the spirit of the believer. A believer can receive the dance movement therapy every single time the doors opened if they understood how important liturgical dance is to the body of Christ. This research intends to develop a class that can be used at TCI for new believers in Christ to understand better the scriptures used in the pastor's message by movement scripture memorization and discussing how the Word reaches the disciple as a whole. The small group of people together will be used to demonstrate the art, science, spiritual, and in some exercises, therapeutic results of the infusion of liturgical dance and discipleship.

### Qualitative Analysis

#### The 6-Week Workshop

One of the many lessons Jesus Christ taught the disciples was the importance of small groups. The basic layout of this workshop is the liturgical dance version of Earley's acronym of GROUP: Guided by a leader, regular meeting time, open-up God's word, unite in serving, and pray for one another.<sup>172</sup> This structure should be observed through each week of the workshop.

---

<sup>172</sup> Dave Earley, "What is a Group?", Liberty University Lecture, Lynchburg, VA, 2013.

Liturgical dance, when paired with discipleship, can assist the new disciple in understanding how they establish a relationship with the people in their new church family and others. By being able to observe how the participants interact with others throughout the workshop and how they build relationships with others outside of the church and family, the researcher is hopeful that a sign of change will be demonstrated. As this research intends to follow a specific format, the author still allowed the Holy Spirit to flow as needed, which could add another depth to the research. The workshop is designed to produce the art of dance, the science of dance, and the spiritual connection of dance amongst God's children.

Many churches are declining in membership because new believers are bored. The programs that are offered to members may be limited to certain people groups and members of the church or certain traditions, which are not relevant to the lives of believer's today. While their outreach programs may be attractive, the church must still develop programs geared towards reaching the lives of those who are already members. These classes or programs, or gatherings should be something fresh that can be used to inspire members of the church to keep spreading the Good News of Jesus Christ.

While there are some churches that specialize in building small discipleship groups, many churches are struggling with this. The reason for the struggle is because the burden is heavy, and the workers are few. So many Christians are broken down and discouraged that many of them who are supposed to be leading innovative programs are still being healed from past hurts, or they haven't matured in their area of ministry. This is where a workshop designed to be fun as well as educational, can help bring the body of Christ back into their rightful position. By providing the dance minister leader with a replicable plan that unifies both dance and

discipleship, the author hopes that this research will reveal how effective dance infused with discipleship can be utilized as another way to connect the lost with God and other disciples.

Lastly, this method will utilize the quantitative approach by collecting the answers provided from the surveys.

## Quantitative Analysis

### The T-Test

The numeric results of this research will be derived from the surveys taken during the beginning and the end of the workshop and will be placed in a T-test. The survey that the participants complete during the first workshop will be the same one given during the last workshop. This researcher hopes that there will be some form of change in the disciple's life that can be demonstrated numerically. These numbers can show the amount of change that takes place in a believer's life when they have a better understanding of the scriptures used in the pastor's message using liturgical dance infused with discipleship, small groups, stronger relationships with people, and with God.

The way that quantitative research will be conducted is to utilize the praise dance ministry at TCI as the control group and the other members as the experimental group. The reason for this is because the members of the dance ministry have already experienced a lot of what might take place in the lives of each participant and the researcher did not want there to be any biases involved. The researcher wants to expose the ministerial and educational side to liturgical dance by infusing it with discipleship, which many liturgical dancers or praise dance ministers should have already learned. Liturgical dance or praise dance ministries must no longer be utilized for church entertainment but as another instrument for making disciples that should be instituted as a regular part of membership curriculum and discipleship.

By the conclusion of this research, the researcher hopes that liturgical dance, when infused with discipleship, could be the key to unlocking the hard hearts of the young people of this generation towards God. With this thought in mind, there is a change that should take place that could have a positive effect on bodybuilding classes for disciples. Father God wants to dance with His children, but many of them are afraid because they do not know His Word.

#### Overall View of Design

The experimental workshop is designed to talk about God, His Word, and how it can be applied to the disciple's life immediately, both qualitatively and quantitatively. When a new believer begins to feel the Spirit of God through dancing out His Word, there is a different relationship that begins to develop between the Creator and His creation. An example of this is David dancing before the Lord with all his might; or the three festivals in which the children of Israel were able to appear before the Lord; or during offering and sacrifices.

This research intends to provide an open door for dance to be discussed as a class that can help disciples make disciples by utilizing the message from the pastor. By intimately discussing the message in pieces described with movements should open the heart of the believer to experience God in a very different way. The strong impact liturgical dance has on the hearts of God's children and God Himself will be demonstrated throughout the several weeks of this workshop. This research is designed to present TCI and possibly other churches with a structure that can be utilized by other praise dancers and leaders in how to assist their church in discipleship and evangelism, utilizing a tool that has been in the church since the very beginning of time.

It is hopeful that the outcome of this method of research will demonstrate the intricate details of praise dance ministry. Experiencing God through the Word with movements can provide the older members of the church with a safe, fun, and relational method to build relationships, while demonstrating how dance brings the body of Christ together in unity to destroy the works of the enemy. Something amazing happens in the heavenly realm when God's people are worshipping through dance, in one accord before Him. This observation has been seen through the life of King David and is worth being examined for the purpose of this research.

The researcher believes that there is a deeper exchange that takes place between God and His child when they dance before Him. In taking a closer look at the life of King David, there was a difference between the way God treated him before he danced before the Ark of Covenant and after. The intimacy of the relationship that was established between King David and God happened right after he danced. The researcher believes this is because David became like a child in the presence of the Lord and danced before him with all of his might. The Word of God tells us that unless we are converted and become like a child, we cannot inherit the Kingdom of God. King David inherited the kingdom of God that day, and his life was never the same. This type of intensity in dance invites even the youngest Christian to a more intimate relationship with their Father God, His Son, and Holy Spirit.

As liturgical dance is utilized as another modern evangelistic instrument, new converts are encouraged to attend this workshop to build relationships with others and to learn how to live out their new Christian life in the fullness of God. As mentioned earlier, dance is art, science, and spiritual, this research intends to see all three in action within the lives of the participants. The most candid way Christ told the disciples about the Kingdom of Heaven was provided in the example of little children.

This research is designed to be influential in its simplicity of applying a small group that uses a childlike experience such as dance to communicate with God and with others so that it can resonate with the universal church. While this research may not find a solution to the gap between discipleship as a call to follow Jesus and discipleship as another spiritual discipline, it is certainly meant to expose the realities of how people interact with the elements of discipleship through liturgical dance. In using the results derived from the artistic realm, scientific realm, and spiritual realm, in determining whether adding movement to the scriptures used in the pastor's message brings more understanding to discipleship seems like a complicated process; however, most believers demonstrate this every day.

As the researcher is a member of Beautiful Feet, the proposed research is expected to keep all biases out and focus on what the participants report. The researcher is expected to facilitate most of the workshops but also include other members of Beautiful Feet to teach and train the participants when requested by the researcher, if they choose. By recording the workshops, the researcher will be able to document all data from each workshop properly. To maintain the research's integrity and for reporting the results to the members and pastors at TCI, the videos will only be used for research purposes and will not be distributed on social media. The researcher wants the study conducted to uphold the glory and excellence of God and will make every effort to report accurately what is observed by following the intervention design.

The intervention design is expected to teach the participants another way to communicate with Jesus Christ that uses their entire being to receive a deeper understanding of the message that was delivered from the pastor and experience a more intimate relationship with the Savior. With this understanding, the researcher hopes that each participant will be willing to pursue their

call to follow Jesus more intensely and intimately. This approach to connecting with God is both holistic and therapeutic, which can be appreciated by all believers of Christ.

### **Intervention Design**

The purpose of the study is to explore the infusion of liturgical dance and discipleship as another method that can be used to help disciples better understand the scriptures used in the pastor's message on fulfilling the Great Commission. This research addresses the question, "Can liturgical dance when combined with discipleship development help Christians accomplish Salvation, Total Surrender to Christ, Regular practice of Spiritual Disciplines, Obtaining a mentor and prayer partner, and a commitment to fulfilling the Great Commission by providing reenactment of the pastor's weekly messages using various forms of liturgical dance?"

The process by which this will be done is by facilitating a workshop over six weeks using the active praise dancers of TCI and members of TCI who are not members of the dance ministry to produce results to the thesis question. This workshop was created to address the three central areas of a disciple's life. These areas include the mind, body, and spirit. Each week touches all of these areas based on the various activities and discussions that the participants are asked to complete. This can be seen through the main theme, which addresses the mind of a disciple. The subtheme, which addresses the body of the disciple or the actions of a disciple. Last, the subjective theme addresses the spirit of the disciple. The very first step to putting this template on paper was to create an outline that expressed all three areas of the disciple's life.

## Outline

The outline created for this design includes the main theme, a sub-theme, and a subjective theme. These themes are to be used when the disciple selects a scripture to form movements to express the overall message from the scriptures used in the pastor's message as it best relates to the disciple's life. The format for the outline of only the main themes are written below:

- Workshop Week 1: Salvation
- Workshop Week 2: Total Surrender
- Workshop Week 3: Regular practice of Spiritual disciplines
- Workshop Week 4: Obtaining a Prayer partner/Mentor
- Workshop Week 5: Commitment to fulfilling the Great Commission
- Workshop Week 6: Wrap-Up

After the main theme for the current week's workshop is addressed, the participants will also be asked to demonstrate the main them by applying the sub-theme to their dramatization using the DISCIPLE method. This method was created by Beautiful Feet to assist dancing disciples in becoming a dance disciple-maker of Beautiful Feet. The acronym for DISCIPLE stands for Disciple, Invest, Supply, Create, Impact-Impart, Prevail, Love, and Empower. The format for this outline as it pertains to the outline above is as follows:

- Workshop Week 1: Salvation
- Workshop Week 2: Total Surrender: Disciple and Invest
- Workshop Week 3: Regular practice of Spiritual disciplines: Supply and Create
- Workshop Week 4: Obtaining a Prayer partner/Mentor: Impact-Impart and Prevail
- Workshop Week 5: Commitment to fulfilling the Great Commission: Love and Empower
- Workshop Week 6: Wrap-Up

Lastly, the participants will be asked how the main theme and the sub-theme can be added to the spiritual life of the disciple by addressing the elements that liturgical dance and discipleship share. This is the outline format that will be provided to the participants as it visually demonstrates the art, science, and spirit of dance along with the mind, body, and spirit of a disciple. The outline is as follows:

- Workshop Week 1: Salvation
- Workshop Week 2: Total Surrender: Disciple and Invest: Call to Follow Jesus
- Workshop Week 3: Regular practice of Spiritual disciplines: Supply and Create: Life Cycle of Liturgical dancer and Disciple
- Workshop Week 4: Obtaining a Prayer partner/Mentor: Impact-Impart and Prevail: Studying the Word of God
- Workshop Week 5: Commitment to fulfilling the Great Commission: Love and Empower: Culture
- Workshop Week 6: Wrap-Up: Putting it all together: Spiritual Formation

### The Foundation of the Workshop

Before the research begins, the participant must sign a consent form, complete a questionnaire, and attend a face-to-face interview with the researcher. These documents are found in Appendix C. Two sets of numbers will be provided for this study. One for the members of Beautiful Feet Dance Prophetic Dance ministry and the other for general members of TCI. If the participant is a member of TCI, they will receive a number that represents their participation in the experimental group. An example of this would be E1, which represents participant one of the experimental group. If they are a member of the Beautiful Feet Prophetic Dance Ministry, the participant will receive a number that represents their participation in the control group. An example of this would be C2, which represents participant two of the control group. Once the participant has their number, this is how they will be recognized in all results presented. The following paragraphs include a detailed schedule that each workshop hopes to follow.

Workshop Week 1, the Participant will be asked to complete a survey during the first fifteen minutes of the group. Participants will also be provided with a journal that must be brought with them to every focus group. Within this journal, participants will be asked to record their progress within these five areas, which include salvation, total surrender to Christ, regular practice of spiritual disciplines, obtaining a mentor and prayer partner, and a commitment to fulfilling the Great Commission. The participant will then spend fifteen minutes getting to know

the other participants within the focus group through a series of ice breakers. Following introductions, the researcher will take fifteen minutes to discuss the layout of the focus group and introduce The Beautiful Feet DISCIPLE Method. The participant will then spend the next fifteen minutes partnering with another participant to select a memorable scripture or thought from the pastor's previous week's message and create a short but powerful dance or movement to represent what was understood. Then the participants will have fifteen minutes to share their reenactment with the group. During this time, the participant may be photographed or recorded to document the results. Lastly, participants will be able to take ten minutes to grab a bottle of water and describe their actions towards discipleship and understanding of the message after the reenactment. The last five minutes are always reserved for prayer.

Workshop 2, the Participant will spend the first five minutes in individual prayer. Next, participants will spend twenty minutes sharing their victories and their struggles within salvation. Then, the participant will spend twenty minutes discussing the first two letters in the DISCIPLE method, which include Disciple and Invest. Then participants will spend fifteen minutes partnering with another participant (not the same from week one) to select a memorable scripture or thought from the pastor's previous week's message and create a short but powerful dance or movement to represent what was understood. Then the participants will have fifteen minutes to share their reenactment with the group. During this time, the participant may be photographed or recorded to document results. Lastly, participants will be able to take ten minutes to grab a bottle of water and describe their actions towards discipleship and understanding of the message after the reenactment. The last five minutes are always reserved for prayer.

Workshop 3, the Participant will spend the first five minutes in individual prayer. Next, participants will spend twenty minutes sharing their victories and their struggles with total

surrender to God. Then, the participant will spend twenty minutes discussing the next two letters in the DISCIPLE method, which include Supply and Create. Then participants will spend fifteen minutes partnering with another participant (not the same from week two) to select a memorable scripture or thought from the pastor's previous week's message and create a short but powerful dance or movement to represent what was understood. Then the participants will have fifteen minutes to share their reenactment with the group. During this time, the participant may be photographed or recorded to document results. Lastly, participants will be able to take ten minutes to grab a bottle of water and describe their actions towards discipleship and understanding of the message after the reenactment. The last five minutes are always reserved for prayer.

Workshop 4, the Participant will spend the first five minutes in individual prayer. Next, participants will spend twenty minutes sharing their victories and their struggles with the regular practice of spiritual disciplines. Then, the participant will spend twenty minutes discussing the next two letters in the DISCIPLE method, which include Impact/Impart and Prevail. Then participants will spend fifteen minutes partnering with another participant (not the same from week three) to select a memorable scripture or thought from the pastor's previous week's message and create a short but powerful dance or movement to represent what was understood. Then the participants will have fifteen minutes to share their reenactment with the group. During this time, the participant may be photographed or recorded to document results. Lastly, participants will be able to take ten minutes to grab a bottle of water and describe their actions towards discipleship and understanding of the message after the reenactment. The last five minutes are always reserved for prayer.

Workshop 5, the Participant will spend the first five minutes in individual prayer. Next, participants will spend twenty minutes sharing their victories and their struggles with obtaining a mentor and prayer partner. Then, the participant will spend twenty minutes discussing the next two letters in the DISCIPLE method, which include Love and Empower. Then participants will spend fifteen minutes partnering with another participant (not the same from week four) to select a memorable scripture or thought that stuck out to them from the pastor's previous week's message and create a short but powerful dance or movement to represent what was understood. Then the participants will have fifteen minutes to share their reenactment with the group. During this time, the participant may be photographed or recorded to document results. Lastly, participants will be able to take ten minutes to grab a bottle of water and describe their actions towards discipleship and understanding of the message after the reenactment. The last five minutes are always reserved for prayer.

Workshop 6, the Participant will be asked to complete an exit survey during the first fifteen minutes of the group. Next, participants will spend twenty minutes sharing their victories and struggles with a commitment to fulfilling the Great Commission. Then the participant will spend fifteen minutes partnering with another participant (not the same one from week five) to select a memorable scripture or thought from the pastor's previous week's message and create a short but powerful dance or movement to represent what was understood. Then participants will have fifteen minutes to share their reenactment with the group. During this time, the participant may be photographed or recorded to document results. Next, the participant will be able to take ten minutes to grab a bottle of water and describe their actions towards discipleship and understanding of the message after the reenactment. In the last ten minutes, the researcher will express their gratitude for the participant's participation, conduct the raffle for the \$ 25.00 gift

card, and provide an estimated time frame for the results to be produced. The last five minutes will be reserved for our final prayer.

As the design above is put in practice, each workshop is expected to demonstrate Earley's explanation of the critical elements to a successful small group. He uses the acronym GROUP to do this. The acronym stands for guided by a leader, regular meeting times, open-up God's Word, united in serving and praying for one another. In addition to this, the researcher also included five steps or a to-do list of her own, in hopes that the workshop would be carried out as described above. These steps include obtain willing participants from TCI, conduct personal interviews with each participant, facilitate the workshop once a week for six weeks with Beautiful Feet, perform a T-test from the data that is obtained during weeks one and six, analyze report data, and measure the results against the proposed thesis statement. This design is not intended to be complicated but replicated, so that others can unlock the portal one enters when infusing liturgical dance with discipleship.

Each element within this design is intended to provide the researcher with clear results on how dance and discipleship interact with one another through the lives of people. It is also intended for each participant to experience a culture of liberty in Jesus Christ through the infusion of dance and discipleship. This culture of liberty provides spiritual therapy, movement therapy, a renewal of commitment to following Jesus Christ, and a deeper relationship with other members in the body of Christ. By the conclusion of this intervention, the researcher hopes that each participant is able to recognize the efficacy that liturgical dance adds to the understanding of the scriptures used in the pastor's message through demonstration publicly and privately within a disciple's life. This recognition alone will reignite the passion that discipleship adds to each participant's life.

## Implementation of the Workshop

The implementation of the workshop is one of the most important elements of this research. If the implementation cannot be executed properly, then the results could be skewed. The GROUP method was selected as the structure for the implementation of each workshop. This method was created by Dave Earley and is used as a general outline or tool for making sure that the small group leader can effectively lead productive small groups that grow and multiply. Having a clear definition of what a group is can help alleviate the confusion that comes with developing and maintaining a small group. Webster states a group is “a number of individuals assembled or having some unifying relationship.”<sup>173</sup> This is a good definition; however, it is not the definition that will help to build a life-changing small group. Earley’s acronym for the word *Group*, is the best definition in helping any small group leader to develop and lead an effective small group not just in ministry, but anywhere. Each letter of Group and its meaning is listed as follows: G-Guided by a leader and overseen by a coach, R-Regular meeting times, O-Opens God’s Word, U-United in Serving, P-Prayer for one another.<sup>174</sup> The definition of each letter is why this method was selected when defining a structure for the implementation of the workshop.

### Guided by a Leader and Overseen by a Coach

Even if a leader is not involved in a church, it is still important to find someone who has been successful in leading a small group to help when building a new small group. This most likely will be a person who knows a bit more about small groups than the new leader. If the group leader is a part of a church, then the member’s pastor should always be the coach of the leader’s new group. Pastors have a heavy load already, and so making them the overseer of the

---

<sup>173</sup> Website, <https://www.merriam-webster.com/dictionary/group>, accessed November 8, 2019.

<sup>174</sup> Dave Earley, “What is a Group?”, Liberty University Lecture, Lynchburg, VA, 2013.

group may add more pressure to their full plate. Still, if they are utilized as a coach, which is someone who can provide great input, share the successes, failures, questions, and help the leader maneuver through the rough patches of the new small group and fix mistakes, then it may be easier for them to take part without being there.

### Regular Meeting Times

No individual likes to attend a group that does not start or end on time, but everyone likes to attend a group that respects everyone's time. Consistency is what makes or breaks the member participation in a group because most people must either carve out time to attend the small group, or have other things to do before and after the group ends. A leader will need to make sure that the group starts at the same time on the same day regularly. This was a key element in creating the workshop for this research. Timing is so valuable today, and therefore the researcher wanted to make sure that the value of time was expressed to each participant by setting a regular meeting time as well as a schedule of events for each workshop. The goal is to develop members in the workshop who can model the pattern, branch out, and start their discipleship group. If the participants notice that the leader can adhere to a scheduled time, then they are more likely to take the study seriously.

### Open God's Word

The researcher must include the Word of God to address the elements of the thesis statement. It is in the Word of God that every believer and disciple learns about who they are in God and who God is within them. This is also where they can see for themselves the importance of being filled with the Holy Spirit repeatedly. Without the Word of God, small groups and this experimental workshop within the church would be pointless, because the sole purpose of a small group is to help other believers and disciples to know God for themselves as they are going

through their training here on Earth. “Studying and applying the Word of God has the power to change us from what we are into what God has in mind for us.”<sup>175</sup>

### United in Serving

Similar to small groups, this workshop can serve as a great conduit for teaching every member and disciple how to serve one another by using their spiritual gifts. Spiritual gifts will be addressed and used to care for every participant within this study as needed. The experimental workshop should demonstrate the act of service through the participant’s role-playing with one another and being able to apply what is taught to the community. Whatever knowledge is obtained from this workshop should be able to be shared during a small event with the entire church and body of Christ. The researcher will demonstrate serving the participants by answering all questions and providing all the essentials that the participants need to ensure successful participation within the workshop. The facilitator will also demonstrate their service to others by using their spiritual gift to minister to the participants. “Spiritual gifts are the visible extension of the hands and feet of Jesus to the world. When we use His gifts to serve and minister to people, they will sense His presence.”<sup>176</sup>

### Prayer for One Another

Prayer will play a major role in bridging the gap between liturgical dance and discipleship. Without prayer, the small group of workshop participants cannot form a relationship with God or the other members of the group. Prayer is a priority, and each ministry development group within this study will start and end with prayer. The leader must devote at least one hour a day in prayer, praying for the direction of the group, the members of the group,

---

<sup>175</sup>Rod Dempsey, and Dave Earley, *Leading Healthy, Growing, Multiplying Small Groups* (Lynchburg, VA: Liberty University Press, 2004), 10.

<sup>176</sup> *Ibid.*, 10.

and how to multiply the group. Small groups are the best place to teach people how to pray. Prayer is a secret language which can be and should be taught within all small groups. Dempsey states, “What separates the church from secular groups is the spiritual content (Word of God) and spiritual encouragement (prayer). People get together in civic settings all across the country every day.”<sup>177</sup>

Currently, there are not any formal research projects being done in the area of liturgical dance and discipleship together, however, what remains true and can be seen in the presence of a liturgical dancer is the shift in the atmosphere and in the hearts of those in attendance when a dancer is moving to the sound of the music or messenger. It takes true worship in spirit and truth to obey the call to discipleship because even a dancer understands when you are called to follow Jesus in the area of dance, you are called to a life of obedience, radical faith, holiness, and a commitment to being a disciple of Christ. Earley’s GROUP elements, along with the steps that the researcher put in place to ensure a successful implementation of the workshop, should produce quality unbiased results with regards to the thesis statement. This research may not solve the entire problem of the lack of research in this area, but it will certainly open a door for more research to be conducted with both liturgical dance and discipleship.

### **Implementation of the Intervention Design**

This design can be used whether the workshop takes place at the physical location of the church or a virtual platform used for fellowship. The implementation of the intervention design is meant to be replicated with similar outcomes. The implementation process occurs in 4 phases. Phase one of the intervention design recruits volunteers for the study from TCI. Phase two of the intervention design prepares the participants from TCI for the study. Phase three of the

---

<sup>177</sup> Dempsey and Earley, *Leading Healthy, Growing, Multiplying Small Groups*, 10.

intervention design observes the participants from TCI during the study. Lastly, phase four, the facilitator will report the results observed from the participants from TCI from the study.

#### Phase 1: Recruitment

The recruitment process for this design consisted of verbal communication and electronic communication. The announcement that the facilitator used for this study is listed in Appendix A. The recruitment process for this study begins two weeks before the study begins. Once the facilitator makes the initial announcement, within 24-hours, the facilitator must email a detailed announcement of the research with a consent form to the members of TCI. After the first week of announcements, the facilitator will send a follow-up email to the members of TCI that includes a consent form. For the purpose of this study, the participants will be notified initially at the end of May 2020 and given until June 24, 2020 to respond. The recruitment process also included a flyer that was left in the foyer of the church. The goal of this study is to obtain at least five participants. However, this study can easily have up to twelve participants, which is a nice sized small group. After the recruitment phase, the next phase is to prepare the participants for the study.

#### Phase 2: Preparation for the Study

After the members of TCI sign their consent form to participate in the study, they will be sent an email questionnaire and be asked to schedule a face-to face interview with the facilitator to review their questionnaire, address any concerns about the study, and be provided with a participant number. The recruitment process does not end until the day before the study. Some of the participants may have to schedule their interview after attending the first workshop. During the face-to-face interview, the participant will be provided with their participant number as well as be made aware of what they will receive upon completion of the entire study. If interviews

must be conducted after the study begins, the facilitator must provide paper copies of the questionnaire to be completed during the first study meeting. Then after the study is completed for that evening, their interview times will be recorded and the participants will be contacted concerning their interviews for the next day.

A live interview with each of the participants will be provided by the researcher so that every participant can individually discuss their concerns and questions about the research and to go over their questionnaire and their T-test. Each participant will be provided with an interview window. If the interview is conducted before the workshop begins, the participant is provided with a time window on any Tuesday before the research begins between 4-8 pm. If the interview is scheduled after the workshop begins, the participants will be given a time window on the first Saturday, following the beginning of the workshop between 12-2 pm, or Monday 6-9 am, or 6-9 pm. Each participant interview will be completed before the second workshop. The interview with each participant is expected to last approximately 30-45 minutes. It addresses the answers to their questionnaire, the goals of the ministry development group, and the purpose of the research. Once the interviews for each participant are concluded, they will be asked to complete the questionnaire for the T-test.

The preparation for the study demonstrates how liturgical dance and discipleship, work together as the participants will create dance movements to help with memorizing scriptures and building relationships with other members of TCI. As each of the participants are prepared to participate in the study, they will be provided with a folder, a journal, an outline of the study implantation, a list of definitions, and an ink pen.

Upon collecting the results from their initial questionnaire and their T-test questionnaire taken the first time during the first week and the last time during week six, a detailed qualitative

analysis can be taken to see if the researcher's thesis was proven. The next phase puts this study in motion and should provide results for the facilitator and the participants.

### Phase 3: Observation of the Participants: Facilitate the Workshop

This facilitation of the workshop is the design chosen to address the thesis statement. A workshop is best described as a group of people actively working to achieve a learning goal. The intervention design for this study was formulated for six weeks; however, the facilitator who may want to try this small group method can easily extend it to eight or twelve weeks if needed. But for this study, the researcher condensed the lessons into six weeks. The model for the workshops that will be utilized each week will include a time for individual prayer, group discussion, scripted individual movement, unity in motion with group movement, education in liturgical dance, discipleship, the Word of God, and group prayer. The layout in which these elements will be presented is based on the GROUP method designed by Dave Earley. This structure for a small group includes: G-Guided by a leader and overseen by a coach, R-Regular meeting times, O-Opens God's Word, U-United in Serving, P-Prayer for one another.<sup>178</sup>

The leader for each workshop will be the facilitator. These workshops are designed to be disciple builders, relationship builders, and bring awareness to how praise dance can help memorize the Word of God, understand the scriptures used in the pastor's message, and encouragement others. The facilitator will use two members from the dance ministry at TCI to express their knowledge of how praise dance interacts with the theme the participants are studying for that week. This is when the facilitator will assume the role of the coach for this study. If a church desires to utilize this study and there is not a praise dance ministry, then the

---

<sup>178</sup> Earley, "What is a Group?", 2013.

facilitator can conduct them alone or use the participants that are in the group to assist with facilitating.

The meeting time for this workshop should be approximately one and a half hours long. This is the amount of time that the researcher suggested would be enough time to complete each of the elements necessary for that week's workshop. This study will commence on Thursdays, 6:15-7:45 pm at TCI for six weeks. The first workshop will begin on June 25, 2020, at TCI. During this time, the participants will adhere to a strict flow of events. These events were listed previously in the intervention design section of this chapter. A detailed outline of each weekly workshop and their events is also included in Appendix F.

Here is an example of what a workshop should look like when implementing the design. Each workshop will begin with the participant spending the first five minutes in individual prayer. Next, participants will spend twenty minutes sharing their victories and their struggles within the weekly topic. Then participants will spend fifteen minutes partnering with another participant (not the same from week one) to select a memorable scripture or thought from the pastor's previous week's message and create a short but powerful dance or movement. Then, the participant will spend twenty minutes discussing the letters in the DISCIPLE method that they are focusing on for that week. During this time, the participants will learn specific dance movements to music, words, and sounds. Then the participants will have fifteen minutes to share with the group their movement expression. During this time, the participant may be photographed or recorded to document results. Lastly, participants will be able to take ten minutes to grab a bottle of water and describe their action towards discipleship and understanding of the message after the reenactment. The last five minutes are always reserved for prayer.

This is the expectation for the workshops that occur during weeks 2-5. During the first and last workshop, participants will be provided with other tasks to complete, such as journal writing, completing a survey, and questionnaire. During the very first workshop, the participants will be provided with an outline that identifies the five goals, which are also the weekly themes that are expected to be achieved from attending the ministry development group. The goals include salvation, total surrender to Christ, regular practice of spiritual disciplines, a mentor and prayer partner, and a commitment to fulfilling the Great Commission as a part of their life.

Each participant will be expected to share with the group any goals that they have reached as well as address those that they still need prayer and encouragement to conquer. The first workshop will run until 8:00 pm to get all of the preliminary procedures out of the way. This is the only session that will stay the extra minutes unless the Spirit of God takes over, which will be documented on camera.

The next four sessions will incorporate Beautiful Feet's DISCIPLE method. Each participant will be asked to write a short reflection during weeks 2, 4, and 6 on how they can develop themselves in the area that was discussed during the workshop; also identify areas of improvement and what it would take to either maintain or change in that area. The participant may discuss how Beautiful Feet has supplied them with the Word of God, opportunities for fellowship, and to be filled with the Holy Spirit. Lastly, the participant may discuss how the ministry development group is creating a way for them to build the body of Christ by utilizing their time, talents, and treasure and what impact attending the ministry development group is having in their home, community, and ministry. How has being a part of this ministry development group helped them to prevail creatively and prosperously physically and spiritually? What difference in attending the ministry development group can be seen in their

love towards Christ, themselves, and other people? Discuss the empowerment to fulfill the Great Commission now that there is a better understanding of the scriptures used in the pastor's message, from attending the six-week ministry development group workshop.

During each week following week 2, the participants will be asked to discuss these elements in their journals. The purpose of this type of data collection is to make an attempt at gathering data on how each participant was progressing within the ministry development group, individually and collectively.

Every session will be recorded, and some workshops will be recorded from start to finish while others may have the movement portion of the workshop recorded. The researcher wants to make sure that each comment that is made by the participants can be documented and properly used within the results section of this research. There will be pictures taken throughout each session and voice recordings to capture the discussions on how liturgical dance is changing their relationship with God and others. This phase of the implementation of the research provides the qualitative data as the researcher is expecting to visually see how infusing liturgical dance and discipleship can provide each participant with a better understanding of the scriptures used within the pastor's message. The workshop design for week six is very similar to week one, except for the scheduling for the interviews and discussion on the details of this research. Once the six-week workshop is completed, each participant will receive a copy of the data so they can see how their participation made a difference in both liturgical dance and discipleship.

#### Phase 4: Report Results

The final phase in the implementation of this intervention design is to report the results. This study is designed to show both qualitative and quantitative results. In developing a system to observe qualitative results, the researcher will observe the participant's workshop attendance,

journal entries, initial questionnaire, group discussion comments, and compare their knowledge of liturgical dance, discipleship, and scriptural knowledge from workshop one to workshop six. The data collection and production of results may take up to two weeks or more for adequate reporting. This research intends to provide accurate results that can be reproduced by other ministries or at least used as a reference when needing to reignite their congregation in the area of discipleship and fulfilling the Great Commission. Whether that can be proven or not quantitatively or qualitatively, the results of the research will be valuable within the implementation of this intervention workshop design.

The researcher will utilize a T-test to see if there was a numerical significant difference in understanding the scriptures used in the pastor's message, based on participation in the workshops. The total number of questions each participant will answer is 10. The test will be scored based on a 0 for no, and a 10 for yes and any short answer provided. By being able to provide a numerical analysis to this research can possibly prove that infusing liturgical dance with discipleship affects people both qualitatively and quantitatively. This observation can help churches with designing various programs that can increase attendance, discipleship, relationships, or reach a specific population within their ministry and community. The results of this T-test can also prove that the DISCIPLE method administered by Beautiful Feet could have a positive effect on the body of Christ. The administration of the T-test can also illuminate how small groups can impact the development of liturgical dance, bible knowledge, and discipleship. Once the results are gathered from the T-test, the researcher will be able to provide a solid answer to the thesis question that this research addresses. The thesis question is, "If liturgical dance, partners with discipleship development, then an understanding of the scriptures used in the pastor's message in fulfilling the Great Commission should take place."

## Conclusion

The proposed implementation design is meant to address the problem presented, the thesis statement, the themes found within the literature review, and to include the usage of the DISCIPLE method of Beautiful Feet. Together, each of these elements will be used to derive results that provide both qualitative and quantitative results. While it is uncertain of the outcome of these results, the researcher is certain that there will be some sort of change, whether it is positive or negative, in the understanding of the scriptures used in the pastor's message as liturgical dance and discipleship are utilized together. The qualitative and quantitative relevancy could provide some hope for the liturgical dance as being a tool used to make disciples who make disciples instead of just a ministry that is utilized during certain times of the year, or during praise and worship services. Curry puts it this way, "Liturgical dance is the decent and proper expression to God or from God (prophetic dance) through dance using music and choreography that attributes honor and glory to God. Its main focus is to direct the congregation to God and to encourage them to enter into worship. The focus is not the dancer, not the choreographer, nor the costumer, but God."<sup>179</sup> The overall focus of this design is to help the participants and the members of TCI get closer to God through discipleship. While liturgical dance is the main instrument being used within this research, other instruments can be of use as well that help ministries reignite their commitment to make disciples who make disciples of all nations; such as subject targeted small groups that meet regularly or workshops that may occur once a month, a quarter, or a year.

---

<sup>179</sup> Curry, *Dancing in the Spirit*, 11.

## **Chapter 4**

### **Results**

“All scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It corrects us when we are wrong and teaches us to do what is right. God uses it to prepare and equip His people to do every good work” (2 Tim 3:16-17 NLT). The infusion of liturgical dance and discipleship research appeared very different than what the researcher had planned. Despite the crisis facing the world around the researcher, the desire to see and experience some clear answers to the thesis question provided motivation to continue the research. By still conducting the implemented plan exposed a truth that had not yet been explored through the plan, and that was if the members could learn in a virtual environment. The dynamics of the results will look at each phase individually, discussing its addition to the overall response to the thesis question. Each document used within this research can be found within the appendix section, which will be noted as its use is discussed. The overall quantitative and qualitative analysis will be discussed last.

The tools utilized to conduct this research included participants, digital communication, questionnaires, surveys, workshops, video conferencing, music, movement, and the Word of God. The participant will be referenced using their assigned number and their name will not be needed. Another tool that was utilized unintentionally was therapy and the location of TCI. This research demonstrates how building relationships through a small group can make a difference in the lives of everyone. Each phase of the implemented intervention appeared to have various effects as it relates to the thesis. While the participants enjoyed the workshop, they were also able to learn a lot of information about themselves, the importance of liturgical dance and discipleship, and most importantly, how to utilize this method when studying the scriptures

utilized in the pastor's weekly message. The six weeks spent utilizing dance and group discussion to discuss the Word of God as it relates to the pastor's message had a direct impact on the lives of each participant. Next, is the agenda that was followed to the best of the researcher's ability during the six weeks.

Workshop Week 1, the Participant was asked to complete a survey during the first fifteen minutes of the group. Participants were also provided with a journal that must be brought with them to every focus group. Within this journal, participants were asked to record their progress within these five areas, which include salvation, total surrender to Christ, regular practice of spiritual disciplines, obtaining a mentor and prayer partner, and a commitment to fulfilling the Great Commission. The participants spent fifteen minutes getting to know the other participants within the focus group through a series of ice breakers. Following introductions, the researcher took fifteen minutes to discuss the layout of the focus group and introduce The Beautiful Feet DISCIPLE Method. Then, the participants spent the next fifteen minutes partnering with another participant to select a memorable scripture or thought from the pastor's previous week's message and create a short but powerful dance or movement to represent what was understood. Then the participants had fifteen minutes to share their reenactment with the group. During this time, the participants were photographed or recorded to document the results. Lastly, participants took ten minutes to grab a bottle of water and describe their actions towards discipleship and understanding of the message after the reenactment. The last five minutes were always reserved for prayer.

Workshop 2, the Participant will spend the first five minutes in individual prayer. Next, participants will spend twenty minutes sharing their victories and their struggles within salvation. Then, the participants spent twenty minutes discussing the first two letters in the DISCIPLE

method, which include Disciple and Invest. Then participants spent fifteen minutes partnering with another participant (not the same from week one) to select a memorable scripture or thought from the pastor's previous week's message and create a short but powerful dance or movement to represent what was understood. Then the participants will have fifteen minutes to share their reenactment with the group. During this time, the participant may be photographed or recorded to document results. Lastly, participants will be able to take ten minutes to grab a bottle of water and describe their actions towards discipleship and understanding of the message after the reenactment. The last five minutes are always reserved for prayer.

Workshop 3, the Participant will spend the first five minutes in individual prayer. Next, participants will spend twenty minutes sharing their victories and their struggles with total surrender to God. Then, the participant will spend twenty minutes discussing the next two letters in the DISCIPLE method, which include Supply and Create. Then participants will spend fifteen minutes partnering with another participant (not the same from week two) to select a memorable scripture or thought from the pastor's previous week's message and create a short but powerful dance or movement to represent what was understood. Then the participants will have fifteen minutes to share their reenactment with the group. During this time, the participant may be photographed or recorded to document results. Lastly, participants will be able to take ten minutes to grab a bottle of water and describe their actions towards discipleship and understanding of the message after the reenactment. The last five minutes are always reserved for prayer.

Workshop 4, the Participant will spend the first five minutes in individual prayer. Next, participants will spend twenty minutes sharing their victories and their struggles with the regular practice of spiritual disciplines. Then, the participant will spend twenty minutes discussing the

next two letters in the DISCIPLE method, which include Impact/Impart and Prevail. Then participants will spend fifteen minutes partnering with another participant (not the same from week three) to select a memorable scripture or thought from the pastor's previous week's message and create a short but powerful dance or movement to represent what was understood. Then the participants will have fifteen minutes to share their reenactment with the group. During this time, the participant may be photographed or recorded to document results. Lastly, participants will be able to take ten minutes to grab a bottle of water and describe their actions towards discipleship and understanding of the message after the reenactment. The last five minutes are always reserved for prayer.

Workshop 5, the Participant will spend the first five minutes in individual prayer. Next, participants will spend twenty minutes sharing their victories and their struggles with obtaining a mentor and prayer partner. Then, the participant will spend twenty minutes discussing the next two letters in the DISCIPLE method, which include Love and Empower. Then participants will spend fifteen minutes partnering with another participant (not the same from week four) to select a memorable scripture or thought from the pastor's previous week's message and create a short but powerful dance or movement to represent what was understood. Then the participants will have fifteen minutes to share their reenactment with the group. During this time, the participant may be photographed or recorded to document results. Lastly, participants will be able to take ten minutes to grab a bottle of water and describe their actions towards discipleship and understanding of the message after the reenactment. The last five minutes are always reserved for prayer.

Workshop 6, the Participant will be asked to complete an exit survey during the first fifteen minutes of the group. Next, participants will spend twenty minutes sharing their victories

and struggles with a commitment to fulfilling the Great Commission. Then the participant will spend fifteen minutes partnering with another participant (not the same one from week five) to select a memorable scripture or thought from the pastor's previous week's message and create a short but powerful dance or movement to represent what was understood. Then, participants will have fifteen minutes to share their reenactment with the group. During this time, the participant may be photographed or recorded to document results. Next, the participant will be able to take ten minutes to grab a bottle of water and describe their actions towards discipleship and understanding of the message after the reenactment. In the last ten minutes, the researcher will express their gratitude for the participant's participation, conduct the raffle for the \$ 25.00 gift card, and provide an estimated time frame for the results to be produced. The last five minutes will be reserved for the final prayer.

While this schedule seemed like it was going to work with the timing and what was going to take place, it was discovered that the agenda had too much to complete in the allotted time. As the agenda above was attempted with the participants, the researcher was able to see many creative tasks as well as discuss the issues for that week with confidence, scripture, and thought. As the participants did their very best to keep the momentum going, after four weeks of virtual meetings, they were ready to interact with each another at TCI. The following paragraphs will discuss the results based on the various elements implemented to create this workshop. It will also address the struggles experienced during the project. Jesus demonstrated how disciples should worship God, speak to God, and study God.

#### Results from Phase 1: Recruitment

The recruitment process of this research was a bit difficult as the researcher was only able to obtain four participants out of the list of over eighty members with email addresses that the

researcher had access to with permission from the pastor. The researcher is unclear if whether the lack of participation was due to COVID-19 or just no interest. The announcement that was shared with the members of TCI can be found in Appendix A. The researcher made this announcement during Sunday service and had it placed on the church's social media platform. The researcher could not make the research announcement during Wednesday evening service because it was postponed due to Covid-19. The announcement took place for three weeks instead of two due to a lack of participation from the members of TCI. The follow-up email that was sent out to each of the members during weeks two and three are located in Appendix B.

As the researcher noticed the lack of participation from the members, she realized that a few things were missing from the members of TCI, which included the lack of motivation to want to learn about another tool that can be used to build relationships with new disciples and other members of the church. Another missing component was participation from young people. There are not very many young people at TCI; there was not a person under the age of 30 years old who participated in the study. As this was a disappointment to the researcher, she continued to pursue the study with the four willing participants who responded to the announcement. The last missing element was the desire to see the membership of TCI grow. While TCI is filled with many ministers, many of them do not participate in activities that push them out of their comfort zone, which can prevent new converts from becoming active members and disciplined Christians.

Out of the four participants who agreed to participate within this study, two participants were placed in the control group as they were a part of the dance ministry at TCI, and two were placed in the experimental group as they were not a part of the dance ministry at TCI. This provided the researcher with a small sample size; however, there was still a difference made in the lives of each participant throughout the six-week workshop.

This phase of the research was perhaps the most challenging because of the way that people were being told and encouraged to act when in the presence of another person. The idea of this workshop was to meet in a small group face-to-face at TCI, but that could not take place due to the social guidelines that were mandated in Oklahoma. Nevertheless, the research still had to be completed.

One of the most important aspects of this research was the observation of relationships being created or made stronger by studying the Word of God together in a creative way. Finding a way to conduct the workshop and maintain the social guidelines would have been very difficult without the use of a virtual conference host. Once the researcher had a strategy to facilitate the workshop without the participants being in close contact, the next phase of the intervention plan was ready to begin.

#### Results from Phase 2: Preparation for the Study

In preparing for the workshop to take place, the four participants that agreed to participate received a consent form, which can be found in Appendix C. Once the participant returned the consent form, they were then sent a questionnaire and a time request for an interview with the researcher. While the original design required the participants to interview with the researcher before the start of the workshop, the participants did not interview with the researcher until after the first workshop. By having the interview with each of the participants after the first workshop, many of their questions were answered, and they had a clear understanding of what their role consisted of in the study.

Another important aspect of preparing the participants for the study was going over their questionnaire and providing them with a participant number. In going over the questionnaire with each participant, it was very clear that they were all members of TCI and that they were

ready to learn how liturgical dance and discipleship can work together to understand better the scriptures used in the pastor's message. The participants were also eager to learn about how a person with no dance experience and for some, no discipleship experience could become more knowledgeable about these two areas with the time allotted for the study.

What was very interesting about this questionnaire was the responses provided for question number two and question number three. Each of these questions addresses the participant's level of understanding of liturgical dance and discipleship. While each definition provided was different, the overall message was that some education needed to take place to provide a clear definition of how each component adds to the life of the believer and needs to be taught within the body of Christ. Although this questionnaire was not answered twice like the T-test questions, perhaps the next time this workshop is conducted, it will be implemented. The researcher could then show whether or not their definition of liturgical dance and discipleship changed. Participant E1 stated, "not clear of understanding at this time."<sup>180</sup> This was a good reason to participate and one that was honest; however, that was during week number one. The researcher believes it would have changed when asked again during week six. In this study it is interesting to note what participant C1 stated, which was, "Form of prayer & worship with your body."<sup>181</sup> Even with this depth of knowledge of liturgical dance and discipleship, there was still learning that took place on this participant's level. The researcher believes that even this definition would have changed. The reason for this is because just as Participant E1 desired to know more, so did Participant C1, in a way that was understandable and relatable to them. Each

---

<sup>180</sup> E1 Questionnaire, June 25, 2020.

<sup>181</sup> C1 Questionnaire, June 24, 2020.

participant wanted to experience the infusion of liturgical dance and discipleship through the Scriptures to grow stronger as a disciple and closer to God as a worshipper.

The preparation before the study took place and provided the researcher with a clear result that the power of God would be seen during the workshops. When the physical body lines up with the Word of God, power goes forth. 1 Corinthians 6:19-20 puts it this way, “Don’t you realize that your body is the temple of the Holy Spirit, who lives in you and was given to you by God? You do not belong to yourself, for God bought you with a high price. So, you must honor God with your body.” While none of the answers given on the questionnaire consisted of the presence of the Holy Spirit, without being born again, the believer cannot enter the Kingdom of God or even be considered one of God’s children. The indwelling of the Holy Spirit was discussed during Workshop number one in great detail and referred to during the Workshops that followed, as a source of inspiration for movement. Psalm 149:3 (NLT) says, “Praise His name with dancing, accompanied by tambourine and harp.”<sup>182</sup> The overall results for phase two were the accomplishment of recruiting willing participants for the study in the midst of a worldwide pandemic. The other accomplishment was being able to understand exactly what the participants wanted to learn. Seeing how each of the members who participated opened-up to another way to become a disciple who makes disciples of all nations, is what added to the success of the next phase.

### Results from Phase 3: Observation of the Participants-Facilitate the Workshop

Over a period of six weeks, the participants learned about how liturgical dance and discipleship can make a great team when disciplining new converts and building relationships with members at TCI. Utilizing liturgical dance to memorize scripture became a principle

---

<sup>182</sup> NLT, Psalm 149:3.

practice within this study. There were two sets of participants, which included two participants with experience in liturgical dance and discipleship and two participants with no experience in liturgical dance and some experience in discipleship. They were able to learn various movements and practical ways to disciple from one another. Each participant received a journal, an outline or syllabus of what would take place during the six-weeks, a list of the English, Greek, and Hebrew definitions provided in Chapter 2, and a copy of the T-test survey located in Appendix D. Once the participants completed the T-test, they were ready to begin the workshop.

The main focus of this workshop was to allow the participants to pair up with someone, locate a scripture together, and provide movements to it without assistance from the facilitator. This exercise was used to help the participants build relationships with one another and experience how liturgical dance can assist with scripture memorization, which improves the life of a disciple. The scriptures that were chosen included Psalm 91:4 and Psalm 91:14. The movements that were created for these scriptures were not planned but created that day. They were also chosen as a response to the pastor's weekly delivered message, which was based on Psalm 91. This portion of the workshop pulled on each participant to identify a strength and a weakness.

For this particular week, the researcher desired for the other members of Beautiful Feet to facilitate a portion of the workshop. Still, the researcher thought that it would be better if they participated as the control group or the independent variable instead. After this decision, what was observed by the researcher was amazing. What the researcher observed was that when placed together, dance and scripture can help the believer remember God's Word.

Memorization of scripture is a weakness for many disciples. Memorization of Scripture is also a strength in the lifestyle of many disciples. So, this research utilized the spontaneity of the

participants to see if a balance for the strength of scripture memory could be visualized, along with a plausible solution for the weakness of scripture memory. The ability to build up spiritual fortitude lies within knowing God's Word, and that is what each of the participants demonstrated as they progressed through each week's workshop. Being able to hear the voice of Jesus provides the disciple with access to the Father, which is what every disciple desires most of all.

One of the most important discoveries made during this entire study is that small groups must become essential within the Church if they expect to continue to fulfill the Great Commission during times of crisis, such as the one that was occurring during the research period. "There are very good reasons for promoting small groups as a vehicle for discipleship formation. They give a space for the construction of faith thinking, they provide support and care, they can empower all-member ministry, and they encourage engagement with the Scriptures."<sup>183</sup> While the researcher cannot attest to the fix-all for this lack of knowledge at TCI will be a liturgical dance and discipleship workshop, still, the results suggest that utilizing small groups outside of Bible Study and Sunday services can be a productive measure in building a stronger membership community both inside and outside of the church.

Workshop one was considered the seed that was planted for the need for small groups outside of church services. Week one followed a rigorous format because it was imperative for the participants to get a feel of what to expect in weeks two-six. The format for each workshop was discussed, and the timing of each workshop was discussed for six weeks. This provided the structure that was needed in order for the workshop to run smoothly and for the participants to know what to expect. Although it was learned that there was not enough time allotted to thoroughly explain the theme, topic, and the participant's experience. The allotted time of each

---

<sup>183</sup> Roger Walton, "Disciples Together: The Small Group as a Vehicle for Discipleship Formation," *Journal of Adult Theological Education* 8, no. 2 (2011): 14.

workshop was the same, even if learning the theme of the week and lesson was unfinished. The researcher realized that if this workshop was going to be effective for the new convert, it must be at least two hours long and run for eight weeks instead of six.

Workshop week one went well. There are still improvements that can be made should this workshop be replicated within another ministry. Providing the right amount of time and being able to invite the participants to a higher level of worship, can draw out those who are serious about building up the body of Christ, which in turn can increase the number of properly trained disciples who make disciples of all nations. It can also increase the use and awareness of small groups, which the researcher believes is the main strategy that can be used to build up the body of Christ within any ministry. While there were not any strong feelings of change during week one, the participants were still able to find an area of the Bible that they did not know but wanted to know more about.

Remembering God's Word was the center of our discussion for Workshop week one. This spiritual discipline appeared in at least five other workshops because, for the disciple to become successful at following after Christ, they must know His truth, His way, and His life. During Workshop one, the participants were asked about their relationship with Christ and what was the most important information that they would share with a new convert. The salvation of any believer is maintained by their consistency in studying the Scriptures. As workshop week one ended, the participants expressed their gratitude and adoration to Father God and Lord Jesus Christ for what He had begun to show them as they infused liturgical dance and discipleship.

In preparation for workshop week two, the researcher was notified that one of the participants had Covid-19, and everyone would need to be quarantined for at least fourteen days. It was during workshop two that the research had to transfer to a video conferencing platform.

This method of conducting the workshop went on until week six, which is when the participants were brought back together for the conclusion of the research. With this platform, the research was able to still continue and the participants still participated. What made workshop two unique was that although the workshop was conducted virtually, the participants were even more engaged than they were during week one. Even the participant who had Covid-19 was able to continue with their commitment to learning more about how to overcome their weakness in scripture memory and the remainder of the study.

Although this was not familiar territory for the researcher, the possibility of the structure of the workshop broadened. The instruction and the small group did not just have to occur at TCI, but it could occur at home. Having a little bit of fun while you are home with God is the best thing that a believer can do, especially if friends or members of their small group are among them. The understanding of the virtual workshops was that once a week, the participants must engage in a conversation with the group.

Week two and week three appeared to be very similar because of the location that the virtual workshop was taking place. It was during this time that the participants not only developed movements to the pastor's message which was Psalm 91, they also created a liturgical dance to "Because of Who You Are" by Vicki Yohe. The lyrics for this song can be found in Appendix F. This was a very important milestone for the participants because every participant assisted with the creation of the movements, which were used for this song. The participants who had never danced before were excited that they had created a liturgical dance and ministered it without being uncomfortable about dancing before the Lord. As this dance was created virtually, it demonstrated how God had provided His children with everything needed to be disciplined in a liturgical way.

The implemented plan required that two songs would be learned, but because of lack of time and location, this did not take place. There were many other things that did not take place because of the time constraint, nevertheless, what was most important about week two and week three was the ability to see the art, science, and spirit of liturgical dance and discipleship. As the participants followed along with the creation of their dance, the artistry could be seen and the science of communication amongst the participants, as well as the Holy Spirit working through each participant to add to the dance. In addition to the dance that the participants created, they were also required to discuss the theme and the topic for the week. With every week that passed, the participants grew in the Word of God, the movement of God, and the flow of God through liturgical dance and discipleship. Their small group was demonstrating a lot of connectivity and creativity. One of the comments made by participant E2 was, “Every time I hear a song, I am thinking of dance moves in my mind.”

The results for workshop two included observing the participants coming out of their comfort zone and totally surrendering it all to God. While there is nothing in the implementation plan for a recital at the end of the workshop, the researcher will make sure to include one when conducting this workshop again. The participants were ready to dance before the Lord and their family, but they could not because the researcher did not include it in the original design.

The results for workshop three included discussing spiritual disciplines and whether or not they were using them consistently or growing into using them consistently. Although there was not an in-depth discussion due to timing and connection issues on our virtual meeting platform, the participants still understood the importance of developing a spiritual disciplined, and disciplined life. Without the consistency and pursuit to obtain perfection through spiritual discipline, the believer may be led to backsliding which, no ministry wants. It is within this

workshop that the participants started becoming more open with one another, and that was a great thing to observe.

In the early church, small groups took place within the homes of various members. “Small house fellowships were the building blocks of the church in each city or region”<sup>184</sup> The clergy within the church such as the apostles, teachers, and elders, made it a point to go from house to house visiting every small group. They were more relational and cared about every follower of Jesus Christ. There were no cliques. This example is what could be observed from weeks 4-6.

The results that occurred in workshop four included observing their conversation, as the discussion about finding a mentor or prayer partner took place. Participants demonstrated how to obtain a mentor/prayer partner from the members of TCI by utilizing the memory of scripture and liturgical dance along with positive conversation, which ends up preventing cliques and instead creates strong small groups. The researcher was overjoyed to hear about some of the participant's prayer partners and mentors. The participants were also thrilled because they were provided with new wisdom in the area of building spiritual relationships. Week four did not have a lot of observable new evidence besides what had already been seen in the prior weeks; however, participants were asked to share a journal entry. Since the participants had not been able to write a solid journal entry, the schedule was shifted around for workshop four so that the participants would be able to discuss their journal writing process and share a small portion of their entry with the rest of the group. For some participants, this was a very challenging thing to do, but after the reassurance of confidentiality and love, the entry was released.

---

<sup>184</sup> Jeffrey Arnold, *The Big Books on Small Groups* (Downers Grove, IL: InterVarsity Press, 2004), 21.

The journal entry from E2 stood out greatly because it provided an insight that the researcher had not yet tapped into that could be useful for building the membership of TCI. The researcher will not share the complete journal entry, but only a small portion of what was shared. Here is what the researcher thought was the most inspiring and important point made in this journal entry: “I like to dance. I always have. It is like a release of sorts for me. An extra dimension of expression. I can be ‘me’ when I dance.”<sup>185</sup> All of the participants had this inner thought at some point in the workshops, but this participant chose to write it down. As the researcher discussed the importance of journaling, the participants begin to write down their thoughts as participant E2 had expressed.

As the study moved closer to being completed, some participants started to grow weary, while others held true to their commitment. During the times that a participant was not present, the group made sure to pray for that individual so that they would finish the study with the same strength and zeal as when they started. This brings the researcher to the focus for workshop five and workshop 6. While the DISCIPLE method was not discussed in prior workshop discussions, it will be now. The focus of workshop five was to explore the last two letters of the DISCIPLE method, which stands for Love and Empower.

Each workshop was designed to love and empower each participant, as this is the way to disciple another believer in excellence. The results from workshop five and workshop six include the true understanding of the definitions of liturgical dance and discipleship. In workshop five, instead of the participants following the routine agenda, they decided to have a discussion on fulfilling the Great Commission and its relevance to what was taking place around the world, at TCI, and in their very homes. What was understood by the participants is that without the love of

---

<sup>185</sup> Journal Entry from participant E2, July 25, 2020.

God, the infusion of liturgical dance and discipleship cannot take place. If a disciplined believer does not empower another brother or sister in Christ to live a disciplined life, how can true worshippers be made? How can a disciple who does not have love in their heart or a kind word to share when needed, be a disciple of Jesus Christ who loves everyone unconditionally? The answer is they can't. Fulfilling the Great Commission should be the goal for every believer, but in discussions with the participants, it was noted that it takes some members longer than others to step out of the boat and walk with Christ Jesus.

The results for workshop six should have demonstrated their level of knowledge in both liturgical dance and discipleship. Unfortunately, the participants could only express what they learned through answering the T-test questions again as well as just fellowshiping with one another. The reason for this is that during the last workshop, a man of God came to talk with the participants about what the Lord wanted them to know, and it lasted for the duration of the workshop. It was a great experience for the participants; however, they did not get a chance to put it all together in a liturgy.

The workshop itself produced a discipleship model that could potentially increase the number of disciples who make disciples of all nations. It provided the participant with a small group consisting of members of the same church who studied liturgical dance, spiritual disciplines, scripture study, and the spiritual side to dance movement therapy. Liturgical dance can become a method used to get in spiritual shape and physical shape. Discipleship can become a method used to get in spiritual shape and physical shape. However, for it to work, the disciple must be consistent. The results for this research demonstrated the effectiveness of small groups in a small membership setting. It also demonstrated the effectiveness of studying the Scriptures with movement as a dynamic tool. Boas asserted that, "Dance has an innate power, a dynamic

force that, if allowed, moves through the body and reveals the thoughts, feelings, and spirit of the dancer.”<sup>186</sup> Boas goes on to say, “This connection of dance to the spiritual aspects of people lifts certain aspects of dance therapy out of the realm of the sciences and reunites it, in part, with the arts.”<sup>187</sup>

#### The Results from Phase 4

The purpose of this research was to determine if liturgical dance, when infused with discipleship, can help disciples with understanding the scriptures used in the pastor’s message to fulfill the Great Commission. This question was explored using a mixed-method approach. The workshop was utilized to measure the qualitative analysis. A T-test was used to measure quantitative analysis.

#### Qualitative Results

Based on the results that were seen week by week, the workshop proved that there was a relationship with liturgical dance and discipleship that could help the disciple understand the scriptures used in the pastor’s message, as it pertains to the Great Commission. The participants started the workshop without much knowledge of the scriptures that would be used in the pastor’s message and a solid definition of liturgical dance and discipleship. However, they ended with more knowledge in the scriptures that were used by the pastor as well as how to memorize them. The participants also demonstrated a deeper understanding of worshipping God with their entire body. Although this workshop was facilitated with a small group of people, it can easily be used with groups of 12-15 people if a small group is the goal. The variables that were used to produce the qualitative results included a dependent variable, which were the participants who

---

<sup>186</sup> Fran Levy, *Dance Movement Therapy: A Healing Art* (National Dance Association: Reston, VA, 2005), 88.

<sup>187</sup>Ibid.

were not a part of the TCI dance ministry and the independent variables, which were the participants that are a part of TCI dance ministry. The control or constant variable was the Word of God because that is the only thing that stayed the same; because every person changed. During the qualitative analysis, the researcher was able to see a participant healed from Covid-19, a leg with swelling issues healed, and many other infirmities that the participants experienced during the six-week workshop. It was truly amazing to see the power of God move through each participant's life without affecting the other participant. Every person who participated in this study, including the researcher, received a touch from the Lord within their bodies as they placed movement with the Word of God.

#### Quantitative Analysis Results

By utilizing a T-test, the researcher wanted to see if there was a significant difference in the participant's attitude towards liturgical dance, discipleship, and TCI. The results for this test demonstrated a significant difference from when the participants started until the completion of the workshop. This researcher received results by adding up the numbers from each question number instead of using the participants themselves. There were ten samples from the first t-test and ten samples from the last t-test. Below you will see the numbers that were used in the T-test to determine the outcome. The t-test was configured by Excel.

**Table 1**

t-Test: Paired Two Sample for Means

	<i>Variable 1</i>	<i>Variable 2</i>
Mean	29	37
Variance	98.88888889	23.33333333
Observations	10	10
Pearson Correlation	0.624538353	
Hypothesized Mean Difference	0	
Df	9	
t Stat	3.207134903	
P(T<=t) one-tail	0.00535401	
t Critical one-tail	1.833112933	
P(T<=t) two-tail	0.01070802	
t Critical two-tail	2.262157163	

Table 1: T-test Values

From these results, the researcher can fail to reject the null hypothesis because the p-value is lower than .05. These results prove that liturgical dance and discipleship can make a significant difference in the lives of the members of TCI and for other ministries too. While there is still more research needed in this area of study, these results prove that this research is off to a great start in learning how to make disciples who make disciples of all nations. After observing the results from each of these values, the researcher now understands what kind of method that TCI needs to pursue if they desire to grow, which is the utilization of small groups. It is also very clear that liturgical dance and discipleship together can help the members at TCI experience another dimension of worship and intimacy with Christ.

### Conclusion

If liturgical dance, partners with discipleship development, then an understanding of the scriptures used in the pastor’s message in fulfilling the Great Commission should take place. This did take place both qualitatively and quantitatively. The researcher understands that

although this study proved a positive result, there is still much research to do concerning the infusion of liturgical dance and discipleship. One of the participants enjoyed the DISCIPLE method from Beautiful Feet. It gave them time to reflect on how they were truly following Christ and what areas within their life needed to change immediately. One of the remarkable things that existed during the workshop was the constant encouragement shared among the participants to each other and to the researcher. The participants were able to address the lifecycle of a disciple in dance and disciple makers, spiritual formation, the study of the Word of God, and the culture to complete the five goals which. In this case they did, because they were already believers. Most of the participants did not know each other except for when they spoke during services. Again, this was not included in the research, but it does demonstrate how small groups can bring people closer together and help them follow Christ more intimately and intensely.

Overall, a relationship between discipleship and liturgical dance was proven based on the level of understanding that some of the participants now have of the scriptures used in the pastor's message, their call to follow Jesus, spiritual formation, culture, word study and the life cycle of a disciple maker or a liturgical dancer. While the researcher knows that the data proves a resounding yes to the thesis provided, it still showed some evidence that more research needed to be done in this area. Perhaps the next workshop facilitated for research purposes could involve people from other ministries to see if the same results occur or if other findings are produced. There is a connection between liturgical dance and discipleship. Although it was only slightly proven during this research project, with a few changes, it can be another vehicle for making disciples who make disciples of all nations according to Acts 1:8.

## Chapter 5

### Conclusion

Curry writes, “Truth shows us who we are and of what we are worthy. Many times the only way we reach a place of truth is through trials and errors and falling short over and over again. Once we realize that we are hopeless and destitute without Him, worship is no longer installments.”<sup>188</sup> The concluding results that can be taken away from both the written research and the action research shows that there is still a need to discuss the relationship between discipleship and liturgical dance. The written research provides the reader with five general themes that can be seen when reading about discipleship and liturgical dance; each of the themes when discussed by the participants proved to be very instrumental in discussing the relationship between discipleship and liturgical dance. Being able to discuss why discipleship is important and why liturgical dance is significant to the Body of Christ provided a different perspective in regards to ministry and faith within each of the participants. Acknowledging the life cycle of a disciple and how it related to each one of them, helped them see their areas of strength and weakness when it comes to fulfilling the Great Commission for Jesus Christ. Being able to go deeper into the Word of God through dance was perhaps the most exhilarating piece to the entire implementation of the design. Many of them did not know that they could move in a way that resembled scripture or move in rhythm at all. The culture that was created within the ministry development group will continue as each member sees one another at church, because now they have something in common that only a few others share with them. They have a bond that can

---

<sup>188</sup> Curry, *Dancing in the Spirit*, 44.

perhaps be seen as an accountability partner in accomplishing their commitment to follow Christ from believer to disciple to disciple maker.

Most importantly, every participant, including the researcher, was provided with an opportunity to grow spiritually. This is, by far, the most rewarding experience achieved from conducting this research. Spiritual formation is an inward transformation that produces outward results. Before the research concluded, the researcher could see the production of spiritual formation through each participant's dedication to the ministry development group, their willingness to engage in doing something that they have never done or have not done in a while, their ability to pursue God through spiritual disciplines, and their united spirit in serving one another through prayer or whatever was needed.

If liturgical dance, partners with discipleship development, then an understanding of the scriptures used in the pastor's message in fulfilling the Great Commission should take place. This indeed took place with each of the participants. It can be seen within their interviews and their written reflections and responses to both the questionnaire, the T-test questions, and the post-survey. As stated, not everyone demonstrated these results. Still, for the most part, they did experience some level of change within their spiritual walk with Christ. They also reported that they enjoyed the messages from the pastor since they were able to enact or discuss some part of them in each workshop week.

#### Researcher Reflection

This reflection was a thought that will perhaps keep this research going. It is far from over. The researcher would like to obtain a larger sample size with questions that represent the body of Christ, not just one ministry. Today is the only day that the researcher has written physically about the research that was conducted in order to avoid bias. The researcher enjoyed

discussing praise dance and discipleship with each participant. The researcher observed the participants growth, someone healed from Covid-19, someone's leg no longer bothering them, a participant afraid to dance was set free; a participant whose heart is in the right place, but is still grieving and needs more love. God made changes in the hearts of all those involved, the participants and the researcher, who was also the facilitator, the observer, and the student. The researcher has never seen the Holy Spirit move so quickly in miracles, signs, and wonders. My God, praise dance, and discipleship together can break yokes and chains on all satanic situations. Today, the researcher perceived power and virtue to go out from them, from their obedience to continue no matter what the conditions were.

The Word of God became alive to the participants as they moved, using their total temple before God. The researcher has not yet read the answers to the T-test, but the researcher is sure they are different from week one's answers. Holy Spirit, the researcher, thinks you are on to something with the way the researcher handled this but, the researcher realized a mistake that was made yesterday, and that was using technology so that everyone can participate, giving them no excuse. The researcher did not utilize telecommuting via the same method the group had been using for the last four weeks, which would provide the participant with no excuse not to attend or miss any ministry development group. The researcher learned that the facilitator must be very clear in all verbal, written, and physical instruction. The facilitator must follow-up with each person in order to keep them engaged in the group. As the facilitator this time, the researcher did not follow-up very timely, and only followed-up if they were late or sending out next week's assignments.

Providing the participants with a journal was a great asset because it gave them a place to take notes and write down thoughts and ideas. The researcher also learned that this class will test your ability to be consistent and tuned into what the Lord is saying and doing.

There is a prophetic voice in dance that summons God to send His prophets to declare “well done!” He will visit each participant on the day that they finish and answer many of the prayers that had been prayed since the beginning of this research. The desire for more God was real, and it allowed the researcher and the participants to see clearly see the need to repent and return back to Him in both Spirit and in truth. The researcher also experienced the therapeutic side of dance movement therapy, by being able to explore each participant’s spiritual mind and heart through the discussions and explanations of each theme and topic

The ministry development group has already demonstrated its power and manifested the glory of God, but should be eight weeks long, to see the full manifestation of God, so that no class will be rushed. As a student at Liberty University for the past five years, the researcher has learned that eight weeks is the perfect amount of time to present the information, develop the information, and then put the information into action. Although this workshop was only six weeks, it demonstrated the beginning of what these phases will look like.

This style of development group will pull on the total person to examine themselves, their relationship with God, and their role in the church locally and the Body of Christ universally. It provides a format and a doorway for other ministry development groups to begin. So many ideas and areas of change will be revealed as one participates in a ministry development group that focuses on dance and discipleship. This workshop can easily be expanded to a level two and a level three, where level three is designed for the participants to lead their own. This level is where the participants will teach the concepts in level one using their gift; their style so that this

ministry development group can run on a different day. The same themes and topics just different scriptures, different songs; the focus will now be both dance and discipleship and how to be more effective in building the Kingdom by fulfilling the Great Commission.

Level one is more about the individual and their relationship with Christ. Their love-walk. Their spiritual issues that only God can solve.

Level two will build on level one by demonstrating how to channel what was received from level one into others. This ministry development group will encourage more engagement and more movement. The idea is to observe them walk into boldness based on what they received from level one.

The researcher expects to continue on with level two and level three and with the same participants if they were willing. A survey will be sent along with a request to have another class, ministry development group.

The researcher is still processing all of the information received, and anticipates there will be more.

## Conclusion

To sum it up, anyone can be taught how to dance, when to do the dance, where to dance, and the understanding of why they are learning to dance, but who to dance with is up to the dancer. Participant C2 states, “Sometimes if people see they understand more.”<sup>189</sup>

The thesis of this research paper is, “If liturgical dance partners with discipleship development, then an understanding of the scriptures used in the pastor’s message in fulfilling the Great Commission should take place. Based on the research that was conducted, dance and discipleship can help with understanding the scriptures used in the pastor’s message in fulfilling the Great Commission.

When a group is afraid to think outside of the box with their methods of becoming a missional group, it becomes dry and stale, and even the most faithful members will seek to leave the group or start their own. Small group leaders must continue to create fresh ideas and ways to keep the members of the group engaged and excited about doing life together, so that they will invite others and eventually model the pattern that makes the group successful when they are ready to start their own. Also, having a regular prayer time makes all the difference. Staying before the Lord on a regular basis determines whether or not your group will last or be cut short. Every group must take the time to pray for the members as well as their family members and more to come in order to see it flourish and duplicate. Prayer is a game-changer, and without it, the game of doing life together will not excel.

Every small group or small community group must be focused on fulfilling the Great Commandment, The Great Commission, and the New Commandment. If a group is able to fulfill

---

<sup>189</sup> Participant C2 Questionnaire, June 25, 2020.

each of these which were given to us by Jesus Christ, then they will have no problem in leading healthy, growing, multiplying small groups.

“At the end of the day, our purpose in community is to receive the grace of God and respond by imaging him and lifting up the name of Jesus.”<sup>190</sup> Every small group must utilize Jesus, and His examples on how to do life together, which is what building a community is all about. Jesus Christ worshipped God, encouraged doing life together, interacted with His disciples, and He was on a mission to do His Father’s work. Every community-based group must have a vision to either becoming a church or a small group that develops a variety of community-based churches. Once this is established, then the community-based group can begin constructing a plan that will build the community.

Dance and discipleship provide the disciple with the chance to build the community at TCI. It provides an opportunity to move with the Word and see the healing Word come alive. As long as they have a leader who is committed to the process, to help their student. The foundational approach to discipleship is the disciple-maker who walks with their disciple as they go from being called, to being committed, and seeing them commissioned to teach others the same. The only difference is that discipleship is a call from the Lord that changes everyone’s life forever. Dance has the ability to change someone’s life forever; it is a tool that is designed to experience God’s love and joy in a comprehensive way. Not everyone is called to dance, but every believer is called to follow Christ and can learn to dance with Christ as the leader.

---

<sup>190</sup> Brad House, “Community: Taking Your Small Group Off Life Support,” (Wheaton, IL: Crossway, 2001), 90.

## Bibliography

- Arnold, Jeffrey. *The Big Books on Small Groups*. Downers Grove, IL: InterVarsity Press, 2004.
- Bainton, Roland H. *Here I Stand A Life of Martin Luther*. New York, NY: Penguin Group, 1977.
- Barnes, Albert, James G Murphy, F. C. Cook, E. B. Pusey, H. C. Leupold. *Barnes' Notes*. Grand Rapids, MI: Baker, 1996. <https://biblehub.com/commentaries/matthew/28-19.htm>. Accessed February 27, 2020.
- Begbie, Jeremy S. *The Holy Spirit at Work in the Arts: Learning from George Herbert*. Interpretation 66.1 (2012): 41+. General Reference Center GOLD. Accessed 01 September 2019. <http://go.galegroup.com.ezproxy.liberty.edu>:
- Bonhoeffer, Dietrich. *Discipleship*, vol. 4. Minneapolis, MN: Augsburg Fortress, 2013.
- Bonhoeffer, Dietrich. *The Cost of Discipleship*. New York, NY: Touchstone, 1959.
- Breen, Mike. *Multipling Missional Leaders: From half-hearted volunteers to a mobilized Kingdom force*. Pawleys Island, SC: 3 Dimension Ministries, 2012.
- Brown, Francis. *The Brown-Driver-Briggs Hebrew and Lexicon: Coded with Strong's Concordance Numbers*. Peabody, MA: Hendrickson Publishers Marketing, LLC, 2015.
- Bruce, F.F. *Paul Apostle of the Heart Set Free*. Grand Rapids, MI: The Paternoster Press, 1977.
- Carson, D.A. *Praying with Paul: A Call to Spiritual Reformation*. 2<sup>nd</sup> edition. Grand Rapids, MI: Baker Publishing Group, 2014
- Coffman, James Burton. "Commentary on Matthew 28:18." *Coffman Commentaries on the Old and the New Testament*. Abilene, TX: Abilene Christian University Press, 1983-1999. <https://www.studydrive.org/commentaries/bcc/matthew-28.html>. Accessed February 26, 2020.
- Comiskey, Joel. *Biblical Foundations for the Cell-Based Church: New Testament Insights for the 21<sup>st</sup> Century*. Moreno Valley, CA: CCS Publishing, 2016.
- Curry, Karen M. *Dancing in the Spirit: A Scriptural Study of Liturgical Dance*. Bloomington, IN: Authorhouse. 2004.
- Davies, J.G. *Liturgical Dance: A Historical, Theological, and Practical Handbook*. Tottenham Road, London: SCM Press Ltd., 1984.
- Duguid, Iain M. *Jesus in the Old Testament: Basics of Faith Series*. Phillipsburg, New Jersey:

P&R Publishing, 2013.

- Earley, Dave, Dempsey, Rod. *Disciple-Making Is: How to Live the Great Commission with Passion and Confidence*. Nashville, TN: B&H Academic, 2013.
- Ellicott, C. J. *A New Testament Commentary for English Readers*. London: Cassell and Co, 1897. <https://biblehub.com/commentaries/matthew/28-19.htm>. Accessed February 27, 2020.
- Elwell, Walter A. "Entry for 'Follow, Follower.'" *Evangelical Dictionary of Theology*. Grand Rapids, MI: Baker Academic, 1997.
- Falwell, Jerry. *Building Dynamic Faith*. Nashville, TN: Thomas Nelson, 2005.
- Forrest, Benjamin, Roden, Chet. *Biblical Theology of the Church: Biblical Leadership*. Grand Rapids, MI: Kregel Academic, 2017.
- Franklin, Mariah Sky. "Praise Him with the Dance: Incarnation, Creation, and the Sacred Art of Movement." Honors thesis, Baylor University, Waco, 2016.
- Gilbert, Greg. *What is the Gospel?* Wheaton, IL: Crossway, 2010.
- Hall, Christopher A. *Worshiping with the Church Fathers*. Downers Grove, IL: InterVarsity Press, 2009.
- Hawkins, Greg L. Parkinson, Cally. *Move: What 1,000 Churches Reveal About Spiritual Growth*. Grand Rapids, MI: Zondervan, 2011.
- Hayden, Lynn. *Dance, Dance, Dance!* Eustis, FL: SPS Publications, 2006.
- Hayden, Lynn. *Dancing for Him: During Praise & Worship, Ministry, and Presentations*. Eustis, FL: SPS Publications, 2009.
- Henderson, Michael D. *John Wesley's Class Meeting: A Model for Making Disciples*. Wilmore, KY: Rafiki Books, 2016.
- Henry, Matthew. "Commentary on Luke 9:57-62", *Matthew Henry's Concise Commentary on the Whole Bible*, <https://www.biblegateway.com/resources/matthew-henry/Luke.9.57-Luke.9.62>, 1706, accessed February 25, 2020.
- House, Brad. *Community: Taking Your Small Group Off Life Support*. Wheaton, IL: Crossway, 2011.
- Hull, Bill. *The Complete Book of Discipleship: On Being and Making Followers of Christ*. Colorado Springs, CO: NavPress, 2006.

- Kapic, Kelly M. *A Little Book for New Theologians*. Downers Grove, IL: Intervarsity Press, 2012.
- Keller, Timothy, *Center Church: Doing Balanced Gospel-Centered Ministry in Your City*. Grand Rapids, MI: Zondervan, 2012.
- Koch, Sabine, Teresa Kunz, Sissy Lykou, and Robyn Cruz. "Effects of Dance Movement Therapy and Dance on Health-related Psychological Outcomes: A Meta-Analysis." *The Arts in Psychotherapy*: 2014: Volume 41, Issue 1, 46-64 ([www.sciencedirect.com](http://www.sciencedirect.com), accessed June 12, 2020).
- Koessler, John. *True Discipleship: The Art of Following Jesus*. Chicago, IL: Moody Publishers, 2003.
- Levy, Fran J. *Dance Movement Therapy: A Healing Art*. Reston, VA: National Dance Association, 2005
- Lewis, C. S. *Letters to Malcolm: Chiefly on Prayer: Reflections on the Intimate Dialogue Between Man and God*. San Diego, CA: Harcourt, Inc., 1992.
- McIntosh, Gary L. *Biblical Church Growth: How You Can Work with God to Build a Faithful Church*. Grand Rapids, MI: Baker Books, 2003.
- McRaney Jr., William. *The Art of Personal Evangelism: Sharing Jesus in a Changing Culture*. Nashville, TN: B&H Academics, 2003.
- Meyer, Heinrich August Wilhelm. *Meyer's Commentary on the New Testament*. New York, NY: Funk & Wagnalls, 1884-1887. <https://biblehub.com/commentaries/matthew/28-19.htm>. Accessed February 27, 2020.
- Murray, Andrew. *Humility & Absolute Surrender*. Peabody, MA: Hendrickson Publishers, 2005.
- Ogden, Greg. *Unfinished Business: Returning the Ministry to the People of God*. Grand Rapids, MI: Zondervan, 2003.
- Pettit, Paul, editor. *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ*. Grand Rapids, MI: Kregel Publishing, 2008.
- Putman, Jim. Bobby Harrington. Robert E. Coleman. *DiscipleShift: Five Steps That Help Your Church to Make Disciples Who Make Disciples*. Grand Rapids, MI: Zondervan, 2013.
- Scazzero, Peter. *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives*. Grand Rapids, MI: Zondervan, 2010.

- Schaff, Philip. "Commentary on Matthew 4:19". *Schaff's Popular Commentary on the New Testament*. <https://www.studydrive.net/commentaries/scn/matthew-4.html>. Accessed February 27, 2020.
- Smither, Edward L. *Augustine as Mentor: A Model for Preparing Spiritual Leaders*. Nashville, TN: B&H Publishing Group, 2008.
- Spurgeon, Charles. *Lectures to my Students: Complete and Unabridged*. Grand Rapids, MI: Zondervan, 1954.
- St. Denis, Ruth. "Religious Manifestations in the Dance." In *The Dance Has Many Faces*, edited by Walter Sorell, 12–18. 2nd ed. New York, NY, 1966.
- Strong, James. *Strong's Expanded Exhaustive Concordance of the Bible*. Nashville, TN: Thomas Nelson, 2009.
- Taina, Saara. *Encountering God Through Dance: The Dancing Bride*. Shippensburg, PA: Destiny Image, 2012.
- Tozer, A. W. *The Crucified Life: How to Live Out a Deeper Christian Experience*. Bloomington, MN: Bethany House Publishers, 2011.
- Tozer, A.W. *The Knowledge of the Holy*. New York, NY: Harper One, 1961.
- Turner, Kathleen S. "And We Shall Learn Through the Dance: Liturgical Dance as Religious Education." Ph. D. diss., Fordham University, New York, 2012. ProQuest Dissertations & Thesis Global.
- Walton, Roger. "Disciples Together: The Small Group as a Vehicle for Discipleship Formation." *Journal Of Adult Theological Education* 8, no. 2 (December 2011): 99-114. Academic Search Alumni Edition, EBSCOhost (accessed August 21, 2020).
- Website. [www.biblehub.com](http://www.biblehub.com). Accessed November 28, 2019.
- Website. <https://www.biblestudytools.com/commentaries/matthew-henry-complete/mark/10.html>. Accessed February 25, 2020.
- Website. [www.dancingforhim.com](http://www.dancingforhim.com). Accessed December 4, 2019.
- Website. [www. https://www.merriam-webster.com/](https://www.merriam-webster.com/). Accessed December 4, 2019.
- Wellford, Jane C. *Moving Liturgy: Dance in Christian Worship, A Step-by-Step Guide*. Eugene, OR. Resource Publications, 2015.
- Wheeler, David. Whaley, Vernon M. *The Great Commission to Worship: Biblical Principles for*

- Worship-Based Evangelism*. Nashville, TN: B&H Publishing, 2011.
- Wheeler, David. Whaley, Vernon M. *Worship, and Witness: Becoming A Great Commission Worshiper*. Nashville, TN: LifeWay Press, 2012.
- Whitney, Donald S. *Spiritual Disciplines for the Christian Life*. Colorado Springs, CO: NavPress, 2014
- Wilhoit, James C. *Spiritual Formation as if the Church Mattered: Growing in Christ through Community*. Grand Rapids, MI: Baker Academic, 2008.
- Williams, Cheryl. *Arise! A Biblical Study of Dance*. Lexington, KY: Cheryl Williams, 2014.
- Wilson, Todd. *Real Christian: Bearing The Marks of Authentic Faith*. Grand Rapids, MI: Zondervan, 2014.
- Yoder, Barbara J. *The Breaker Anointing: Discover How our Gate-Crashing, Wall- Breaking God Brings Victory to Every Area of Life*. Ventura, CA: Regal Books, 2004.
- Zerr, E. M. "Commentary on Matthew 4:19". *E.M. Zerr's Commentary on Selected Books of the New Testament*. <https://www.studylight.org/commentaries/znt/matthew-4.html>. 1952. Accessed February 25, 2020.

## APPENDIX A

### **Research Volunteer Announcement:**

Minister Ariesha Murray will be conducting research and is looking for willing participants 13 years of age and up, both male and female, who can commit to a 6-week small workshop. The workshop will meet on Thursday's from 6:15-7:45 pm at TCI and will begin in two weeks. Participants will be asked to complete a six-week workshop, interview, questionnaire, survey, write in a journal, open discussion, Bible study, dramatization, and light-moderate liturgical dancing.

The purpose of this research is to explore the infusion of liturgical dance and discipleship as another method that can be used to help disciples better understand the scriptures used in the pastor's message on fulfilling the Great Commission. Participants will be asked to determine if liturgical dance, when combined with discipleship development, helps Christians accomplish salvation, total surrender to Christ, regular practice of spiritual disciplines, obtaining a mentor and prayer partner, and a commitment to fulfilling the Great Commission over a six-week period.

**Participants will have the opportunity** to win a \$25 dollar Visa gift card, receive a free journal, and bottled water will be provided during the workshops.

The study is being conducted at Transformation Church International

3000 NW Grand Blvd.

Oklahoma City, OK 73116

If you would like to participate, please see Minister Ariesha for more details. Thank you.

## APPENDIX B

### **Recruitment E-mail/Letter and Follow-Up**

Dear Participant:

As a graduate student in the Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a doctoral ministry degree. The purpose of this research is to explore the infusion of liturgical dance and discipleship as another method that can be used to help disciples better understand the scriptures used in the pastor's message on fulfilling the Great Commission. Participants will be asked to determine if liturgical dance, when combined with discipleship development, helps Christians accomplish salvation, total surrender to Christ, regular practice of spiritual disciplines, obtaining a mentor and prayer partner, and a commitment to fulfilling the Great Commission.

If you choose to participate, you will be asked to commit to a six-week workshop that meets once a week (on Thursdays) for one and a half hours (6:15-7:45 pm). Upon consent, participants will be asked to respond to a questionnaire via email (24 hours after consent is given) and schedule a face-to-face interview with the researcher about their responses to the e-mailed questionnaire (15 minutes). Participants will take a short survey during the first and last week of the study (15 minutes), and keep a journal, which will be provided by the researcher to chart their completion of each goal, which includes salvation, total surrender to Christ, regular practice of spiritual disciplines, obtaining a mentor and prayer partner, and a commitment to fulfilling the

Great Commission. Participants may also use their journals to take notes and jot down various thoughts and ideas that occur before and after each workshop. Each participant will be asked to discuss their victories and struggles of each goal (20 minutes). Participants will also be asked to participate in the DISCIPLE Method, which requires working with other members of the group to develop short but powerful dances or movements that relate to the pastor's weekly message (30 minutes). Lastly, participants will be provided with various knowledge of liturgical dance and discipleship as they pertain to the call to follow Jesus, the life cycle of a disciple and liturgical dancer, word study, culture, and spiritual formation (30 minutes except during week one and week six which will last for 20 minutes). The last five minutes will always be reserved for group prayer. Names and other identifying information will be requested as part of this study, but the information will remain confidential. Each participant will be identified by a participant number in my dissertation.

To participate, please sign the attached consent form (for participants who are 18 or older) or the combined parental consent/child assent form (for participants who are under 18) and return your consent form to me.

If you choose to participate, you will be entered into a raffle to receive a \$25.00 Visa gift card.

Sincerely,

Ariesha Murray  
Doctoral Candidate  
405-588-2507/alittleton1@liberty.edu

## **Recruitment Follow-Up E-mail**

Dear Participant:

As a graduate student in the Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry degree. One week ago, an email was sent inviting you to participate in the research study. This follow-up email is being sent to remind you to respond if you would like to participate. If you would like to participate and have not already done so, the deadline for participation is June 25, 2020.

If you choose to participate, you will be asked to commit to a six-week workshop that meets once a week (on Thursdays) for one and a half hours (6:15-7:45 pm). Upon consent, participants will be asked to respond to a questionnaire via email (24 hours after consent is given) and schedule a face-to-face interview with the researcher about their responses to the e-mailed questionnaire (15 minutes). Participants will take a short survey during the first and last week of the study (15 minutes) and keep a journal, which will be provided by the researcher to chart their completion of each goal, which includes salvation, total surrender to Christ, regular practice of spiritual disciplines, obtaining a mentor and prayer partner, and a commitment to fulfilling the Great Commission. Participants may also use their journals to take notes and jot down various thoughts and ideas that occur before and after each workshop. Each participant will be asked to discuss the victories and struggles of each goal (20 minutes). Participants will

also be asked to participate in the DISCIPLE Method, which requires working with other members of the group to develop short but powerful dances or movements that relate to the pastor's weekly message (30 minutes). Lastly, participants will be provided with various knowledge of liturgical dance and discipleship as they pertain to the call to follow Jesus, the life cycle of a disciple and liturgical dancer, word study, culture, and spiritual formation (30 minutes except during week one and week six, which will last for 20 minutes). The last five minutes will always be reserved for group prayer. Names and other identifying information will be requested as part of this study, but the information will remain confidential. Each participant will be identified by a participant number in my dissertation.

To participate, please sign the attached consent form (for participants who are 18 or older) or the combined parental consent/child assent form (for participants who are under 18) and return your consent form to me.

If you choose to participate, you will be entered in a raffle to receive a \$25.00 Visa gift card.

Sincerely,

Ariesha Murray  
Principal Researcher/ Doctoral Candidate

## APPENDIX C

### Consent Forms

#### Consent

**Title of the Project:** Beautiful Feet: Infusing Liturgical Dance and Discipleship

**Principal Investigator:** Ariesha Murray, Doctoral Candidate, Liberty University

#### Invitation to be Part of a Research Study

You are invited to participate in a research study. In order to participate, you must be 18 years of age or older, a member of Transformation Church International, and able to engage in low-moderate physical activity. Taking part in this research project is voluntary.

#### What is the study about, and why is it being done?

The purpose of the study is to explore the infusion of liturgical dance and discipleship as another method that can be used to help disciples better understand the scriptures used in the pastor's message on fulfilling the Great Commission. This research addresses the question, "Can liturgical dance when combined with discipleship development help Christians accomplish salvation, total Surrender to Christ, regular practice of spiritual disciplines, obtaining a mentor

and prayer partner, and a commitment to fulfilling the Great Commission by providing reenactment of the pastor’s weekly messages using various forms of liturgical dance?”

### **What will happen if you take part in this study?**

If you agree to participate in the study, I will ask you complete the following tasks:

1. Participate in an interview with the researcher to discuss the questionnaire and to answer any other questions about the study that will take approximately fifteen to twenty minutes. This will be recorded to document the results.
2. Complete a survey during the first session and the session that will take approximately fifteen minutes.
3. Participate in six workshop sessions that will each last one and one-half hours. Each workshop session will include the following tasks:
  - a. Write in a journal
  - b. Discuss the Bible
  - c. Openly talk with other participants
  - d. Dramatization
  - e. Pray
  - f. Lite-moderate liturgical dance

### **How could you or others benefit from this study?**

The direct benefits participants should expect to receive from taking part in this study are education in liturgical dance, discipleship, the Bible, and how to experience a closer walk with God. They may learn how to journal on a regular basis and how to speak publicly about their victories and struggles with other believers. The participants may also develop a closer relationship with other members of Transformation Church International. Lastly, the participants

should learn another way to understand the scriptures used in the pastor's message pertaining to the Great Commission and become bold in sharing the Gospel with others.

Benefits to society include learning another form of discipleship that may help minister to someone who may or may not be saved. Another way to become physically active and healthier as a church or a small group. It provides society with another chance to turn back to God, utilizing some of the techniques that were discussed in the DISCIPLE method. This research provides society with more people who are willing to imitate the love, kindness, and boldness of Christ.

#### **What risks might you experience from being in this study?**

The risks involved in this study include injury from physical exercise through various styles of liturgical dance.

#### **How will personal information be protected?**

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be kept confidential using codes. Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.
- Interviews and workshops will be recorded with a video recording device and or a voice recording device. Recordings will be stored on a password locked computer for three years and then erased. Only the researcher will have access to these recordings

### **How will you be compensated for being part of the study?**

Participants may be compensated for participating in this study. Each participant who completes the entire six-week study, will be entered into a drawing to receive one of three \$25.00 Visa gift cards. Each participant will be given a journal and a bottled water during each session.

### **Is study participation voluntary?**

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University, Transformation Church International, or Beautiful Feet Prophetic Dance Ministry. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

### **What should you do if you decide to withdraw from the study?**

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you, will be destroyed immediately and will not be included in this study.

### **Whom do you contact if you have questions or concerns about the study?**

The researcher conducting this study is Ariesha Murray. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at (405) 588-2507/ or email [alittleton1@liberty.edu](mailto:alittleton1@liberty.edu). You may also contact the researcher's faculty sponsor, Donald Hicks, at [dghicks@liberty.edu](mailto:dghicks@liberty.edu).

**Whom do you contact if you have questions about your rights as a research participant?**

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at [irb@liberty.edu](mailto:irb@liberty.edu)

**Your Consent**

Before agreeing to be part of the research, please be sure that you understand what the study is about. You will be given a copy of this document for your records or you can print a copy of the document for your records. If you have any questions about the study later, you can contact the researcher using the information provided above. The researcher will keep a copy of the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

*I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.*

The researcher has my permission to video record and photograph me as part of my participation in this study.

Printed Subject Name

Signature

Date

## **Parental Consent**

**Title of the Project:** Beautiful Feet: Infusing Liturgical Dance and Discipleship

**Principal Investigator:** Ariesha Murray, Doctoral Candidate, Liberty University

### **Invitation to be part of a Research Study**

Your child is invited to participate in a research study. Participants must be 13 years of age or older, a member of Transformation Church International, and able to engage in low-moderate physical activity. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to allow your child to take part in this research project.

### **What is the study about, and why are we doing it?**

The purpose of the study is to explore the infusion of liturgical dance and discipleship as another method that can be used to help disciples better understand the scriptures used in the pastor's message on fulfilling the Great Commission. This research addresses the question, "Can liturgical dance when combined with discipleship development help Christians accomplish salvation, total Surrender to Christ, regular practice of spiritual disciplines, obtaining a mentor and prayer partner, and a commitment to fulfilling the Great Commission by providing reenactment of the pastor's weekly messages using various forms of liturgical dance?"

### **What will participants be asked to do in this study?**

If you agree to allow your child to participate in this study, I will ask him or her to do the following things:

4. Complete a questionnaire that will take approximately fifteen minutes.
5. Participate in an interview with the researcher to discuss the questionnaire and to answer any other questions about the study that will take approximately fifteen to twenty minutes. This will be recorded to document the results.
6. Complete a survey during the first session and the session that will take approximately fifteen minutes.
7. Participate in six workshop sessions that will each last one and one-half hours. Each workshop session will include the following tasks:
  - a. Write in a journal
  - b. Discuss the Bible
  - c. Openly talk with other participants
  - d. Dramatization
  - e. Pray
  - f. Lite-moderate liturgical dance

### **How could participants or others benefit from this study?**

The direct benefits participants should expect to receive from taking part in this study are education in liturgical dance, discipleship, the Bible, and how to experience a closer walk with God. They may also learn how to journal on a regular basis and how to speak publicly about their victories and struggles with other believers. The participants may also develop a closer relationship with other members of Transformation Church International. Lastly, the participants should learn another way to understand the scriptures used in the pastor's message pertaining to the Great Commission and become bold in sharing the Gospel with others.

Benefits to society include learning another form of discipleship that may help minister to someone who may or may not be saved. Another way to become physically active and healthier as a church or a small group. It provides society with another chance to turn back to God, utilizing some of the techniques that were discussed in the DISCIPLE method. This research provides society with more people who are willing to imitate the love, kindness, and boldness of Christ.

#### **What risks might participants experience from being in this study?**

The risks involved in this study include injury from physical exercise through various styles of liturgical dance.

#### **How will personal information be protected?**

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be kept confidential using codes. Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.
- Interviews and workshops will be recorded with a video recording device and or a voice recording device. Recordings will be stored on a password-locked computer for three years and then erased. Only the researcher will have access to these recordings

#### **How will participants be compensated for being part of the study?**

Participants may be compensated for participating in this study. Each participant who completes the entire six-week study, will be entered into a drawing to receive one of three \$25.00 Visa gift cards. Each participant will be given a journal and a bottled water during each session.

#### **Is study participation voluntary?**

Participation in this study is voluntary. Your decision whether or not to allow your child to participate will not affect your or his or her current or future relations with Liberty University, Transformation Church International, or Beautiful Feet Prophetic Dance Ministry. If you decide to allow your child to participate, he or she is free to not answer any question or withdraw at any time without affecting those relationships.

#### **What should be done if a participant wishes to withdraw from the study?**

If you choose to withdraw your child from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw him or her or should your child choose to withdraw, data collected from your child, will be destroyed immediately and will not be included in this study.

#### **Whom do you contact if you have questions or concerns about the study?**

The researcher conducting this study is Ariesha Murray. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at (405) 588-2507/ or email [alittleton1@liberty.edu](mailto:alittleton1@liberty.edu). You may also contact the researcher's faculty sponsor, Donald Hicks, at [dghicks@liberty.edu](mailto:dghicks@liberty.edu).

**Whom do you contact if you have questions about rights as a research participant?**

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at [irb@liberty.edu](mailto:irb@liberty.edu)

**Your Consent**

Before agreeing to be part of the research, please be sure that you understand what the study is about. You will be given a copy of this document for your records, or you can print a copy of the document for your records. If you have any questions about the study later, you can contact the researcher using the information provided above. The researcher will keep a copy of the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

*I have read and understood the above information. I have asked questions and have received answers. I consent to allow my child to participate in the study.*

The researcher has my permission to video record and photographs my child as part of his/her participation in this study.

Printed Child's/Student's Name  
Parent's Signature      Date  
Minor's Signature      Date

## APPENDIX D

### Questionnaire and Survey Questions

#### Questionnaire

1. How would you describe the relationship between liturgical dance and discipleship?
2. What is your definition of liturgical dance? Of discipleship?
3. How would you describe your level of experience in liturgical dance? Discipleship?
4. How would you rate your level of understanding of the scriptures used in the Pastor's messages?
5. Are you a member of Transformation Church International?
6. Do you understand that your real name will not be used, and a participant number will be assigned to you to maintain safety and confidentiality?
7. Do you commit to being a participant in a six-week workshop facilitated by Beautiful Feet for research conducted by Ariesha Murray?

#### T-Test Questions

1. Do you understand the meaning of discipleship? If so, what is it?
2. Are you receiving discipleship training while attending TCI?
3. Are you experienced in liturgical dance?
4. Do you think that there is a relationship between liturgical dance and discipleship?
5. What do you think will help TCI make disciples who make disciples?
6. Do you understand the meaning of liturgical dance? If so, what is it?
7. When the dance ministry ministers, do you have a better understanding of the message that goes forth?

8. Do you think that liturgical dance could help bring more understanding to discipleship?  
How?
9. How important is becoming a disciple who makes disciples to you?
10. If liturgical dance partners with discipleship development, do you think an understanding of the scriptures used in the pastor's message in fulfilling the Great Commission should take place?

The questions will be scored with either a 0 or a 10. For the questions that are answered yes, they will receive a 10, for the answers that receive a no, they will receive a 0. For the questions that provide more insight, they will automatically receive a 10 if an answer is given and a 0 for every question not answered. This questionnaire will be given during the first two weeks of the focus group and again during the last week of the focus group.

#### Post Survey

1. What did you enjoy about the ministry development group?
2. What didn't you enjoy about the ministry development group?
3. What suggestions would you make to better the group?
4. Did you enjoy the facilitators?
5. Please provide any other information that you think would be helpful in making this ministry development group better.

# Research Participants Needed

## Liturgical Dance and Discipleship Study

---

- Are you 13 years of age or older?
- Do you want to know more about liturgical dance and discipleship?

If you answered **yes** to both questions, you may be eligible to participate in an innovative research study combining both liturgical dance and discipleship.

The purpose of this research is to explore the infusion of liturgical dance and discipleship as another method that can be used to help disciples better understand the scriptures used in the pastor's message on fulfilling the Great Commission. Participants will be asked to determine if liturgical dance, when combined with discipleship development, helps Christians accomplish salvation, total Surrender to Christ, regular

practice of spiritual disciplines, obtaining a mentor/prayer partner, and a commitment to fulfilling the Great Commission over a six-week period.

## **Participants will be asked to**

complete a six-week workshop, interview, questionnaire, survey, write in a journal, open discussion, Bible study, dramatization, and light-moderate liturgical dancing.

**Participants will have a chance** to win a \$25 dollar Visa gift card and be given a journal.

The study is being conducted at Transformation Church International

3000 NW Grand Blvd.

Oklahoma City, OK 73116

Ariesha Murray, a doctoral candidate in the Rawlings School of Divinity at Liberty University, is conducting this study.

**If you would like to participate, please contact Ariesha Murray by phone or text at (405) 588-2507 or by e-mail at [alittleton1@liberty.edu](mailto:alittleton1@liberty.edu).**

## **Appendix F**

### **Because of who You Are**

**Vickie Yohe**

I worship you, Lord

Lord, I love you, Lord

Because of who you are, I give you glory

Because of who you are, I give you praise

Because of who you are, I will lift my voice and say

Lord, I worship you because of who you are

Lord, I worship you because of who you are

Because of who you are, I give you glory

Because of who you are, I give you praise

Because of who you are, I will lift my voice and say

Lord, I worship you because of who you are

Lord, I worship you because of who you are

Jehovah Jireh, my provider

Jehovah Nissi, Lord, you reign in victory

Jehovah Shalom, my Prince of Peace

And I worship you because of who you are

Because of who you are, I give you glory

Because of who you are, I give you praise

Because of who you are, I will lift my voice and say

Lord, I worship you because of who you are

Lord, I worship you because of who you are

Jehovah Jireh, my provider  
Jehovah Nissi, Lord, You reign in victory  
Jehovah Shalom, my Prince of Peace  
And I worship because of who you are

Jehovah Jireh, my provider  
Jehovah Nissi, Lord you reign in victory  
Jehovah Shalom, My Prince of Peace  
And I worship you  
And I worship you because of who you are  
And I worship you because of who you are

# LIBERTY UNIVERSITY

## INSTITUTIONAL REVIEW BOARD

March 26, 2020

Ariesha Murray

Donald Hicks

Re: IRB Approval - IRB-FY19-20-72 Beautiful Feet: Infusing Liturgical Dance and Discipleship

Dear Ariesha Murray, Donald Hicks:

We are pleased to inform you that your study has been approved by the Liberty University Institutional Review Board (IRB). This approval is extended to you for one year from the date of the IRB meeting at which the protocol was approved: March 26, 2020. If data collection proceeds past one year, or if you make modifications in the methodology as it pertains to human subjects, you must submit an appropriate update submission to the IRB.

These submissions can be completed through your Cayuse IRB account.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to

specific, minimal risk studies and minor changes to approved studies for the following reason(s):

Your study involves surveying or interviewing minors, or it involves observing the public behavior of minors, and you will participate in the activities being observed.

Your stamped consent form can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

**G. Michele Baker, MA, CIP**

*Administrative Chair of Institutional Research*

**Research Ethics Office**