

DEVELOPING A MISSIONAL CHURCH “THE JESUS WAY”

A Biblical Model of Church Development

GUSTAVO CROCKER

Eurasia Region

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Dr. Crocker has outlined for us the Jesus way as a model for us to develop the church. Jesus had a plan that will help us today. Recognizing the problems that we face all over the world will help us with solutions for a natural and wholistic development of the church.

These are principles that are universal and will function in the whole world. Dr. Crocker has taken the life of Jesus and given us a parallel plan for the church to develop based on the Divine law of God.

Natural growth is like breathing naturally. Developing a healthy church is wrapped up with the concept of Jesus in the two great commandments. The Love for God and His love embedded in us turns our lives in the direction that God intended. It is that kind of relation with God that makes an impact for the church and Kingdom.

As you read this and put the principles into the life of the church and individuals you will see new results in your outreach that will make a difference. The practical examples will aid your efforts to mobilize you and your circle of influence.

I recommend this work to you and every church to capture a practical plan to do the work and plan of God. Go change your world!

Dr. Louie Bustle

Global Mission Director, Church of the Nazarene

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INTRODUCTION

A lot has been written about church development. Successful pastors and church planters have written many good books with the intention of describing their successes as practical models that could be used by pastors around the world to replicate such success. Most of them are good, practical materials that meticulously describe the steps that these pastors and leaders have followed in growing and developing their congregations. However, as local pastors try to use these methods in their own context, they may become frustrated because not all of the principles and practices transfer to their ministry realities.

In trying to respond to these frustrations, several of these methods were studied and it was determined that most of them started with a “pragmatic interpretation of Scripture” that supported their models. However, very few (if any of them) modeled the development of the church, the local church, in the actual person of Jesus who is the true model of growth and development for the body of Christ. So, the purpose of (and prayer behind) this document is to help pastors and leaders deepen their understanding of the development of “the Church” (ecclesiology), by studying Christ as the model for growth and development (Christology).

Before introducing “the Jesus Way,” the basic problems affecting the church in our modern and post-modern contexts need to be understood. This will help us modify our mental models and prepare us to see the church as “the body of Christ, developing like the body of Christ.” I pray that you and your congregation will embark on a journey that will include self-assessment, reflection, and action... in Jesus’ name.

CHAPTER I

SOME DISEASES AFFECTING THE CHURCH (AT EPIDEMIC LEVELS)

The church in old ministry areas is experiencing severe decline. More churches close in Europe and North America than the number of churches that are started and organized. This is also true in places where churches have gone through their first generational cycle (between 40 and 50 years). Churches that used to be exciting and vibrant places of ministry are now facing stagnation, decline, and even death. An anecdotal survey of churches in Europe, North America, and old mission fields tells us that the church, in its old model, is facing serious, epidemic diseases related primarily to obsolete mental models and erratic Christology. These diseases impede the natural and holistic development of the church through:

- Templeitis
- Clergyitis
- Believeritis
- Structuritis
- And the worst: Spiritual Anemia

“Templeitis”: When the Church IS the Building

Most of us grew up saying “I am going to Church;” I still do that often. And yet, we forget that “we are the Church.” We inherited the idea of going to church from those who firmly believed that “the Church” and the “temple” were synonymous. We were taught that “church” only happens in the context of the four walls of the building. As a result, we find it difficult to perceive a church without walls.

Sadly, most Christians think this way. We celebrate church inside a building. We spend time, energy and money building buildings so that people can come and be with us. We mainly focus on the notion that Jesus faithfully attended the Synagogue as part of the fulfillment of the tradition, but we forget the fact that the ministry of Jesus was fulfilled as he traveled throughout the towns and villages, preaching, teaching, and healing.

When we make the Church equal to the building, we confine the power of Christ to the boundaries of a building. A traditional popular song in Latin America during my youth used to ask “Whom is Jesus serving?”

We have chained Jesus into palaces made of concrete.” Jesus intended for His body to be more than a dead structure of brick and mortar (or bamboo, or mud).

Another symptom of “templeitis” is the notion that everything has to happen in the building. We do not act as a church unless there is a building in which to act as such. We have been taught that prayer, fellowship, worship, discipleship, and ministry can only happen when we have a formal building with solid walls, a beautiful steeple, and a cross in the front (a parking lot and a yard do not hurt, either).

Don’t get me wrong; we do need gathering places for the sake of fellowship, corporate worship, and instruction. But the Church is not the building. The early Church was already known as “the Church” and they gathered in all kinds of places: Catacombs, public plazas, temple courts, homes, and even the marketplace. We need to allow creative ways in which the church can gather, grow, and minister.

“Clergyitis”: When the Church IS the Pastor

“I belong to Apollos, I belong to Paul...” What an old dilemma! Ever since its early days the church has faced the tendency to “humanize” the leadership of the church. We love to follow the pastor. We go to “his church” because we love “his preaching, his style, and his charisma.” And when the pastor moves on, we do the same. As a result, churches experience ups-and-downs depending on who the pastor is.

This seems very natural. People have the tendency to follow leaders based on their personalities, charisma, and style. But this should not be the central tenet of the church. If Christ is the head of the church, pastors should only be instruments to help people know Christ and let Him be known to others. The cult of human personality is affecting the development of the church today to the point that pastors are idolized until they become the “symbol of the church.” Through my travels around the world, I have been amazed at the numbers of pious believers who proudly say: “I go to (name a person)’s church.”

This problem is reflected in two equally negative ways: On the one hand, the pastor who believes that “the church is the pastor” tends to become

the “orchestra man or woman.” He or she does everything. Nothing happens without the pastor’s consent and involvement. The pastor is always at the center of the life of the church. On the other hand, congregations that believe that “the church is the pastor” tend to unload everything on him or her. Church members believe that since they pay the pastor, he or she is supposed to do everything related to the life of church: visitation, evangelization, preaching, teaching, and so on.

“Clergyitis” results in congregational apathy and returns the church to the pre-Christ paradigm of priests as intermediaries. Sadly, many churches suffer from this disease even when they do not realize it. They have abdicated their responsibility in the Great Commission and the Great Commandment and expect the pastor to be the one doing it for them.

“Beliveritis:” When the Believer IS a Customer

“I don’t like the music anymore, so I am going to a different church.” “The pastor is too evangelistic and he doesn’t feed me anymore. I will go to a church where I get fed.” Believers who see themselves as the “reason for the church’s existence,” often voice these and many other complaints. Expressions like these, albeit common, are typical in churches that suffer from “believeritis.”

This problem is common in consumer societies. People are used to being served; and getting the most for less. They expect to get maximum attention from the service outlets or they go to the shop next door. They do that with grocery stores, department stores, and even service stations. In their mind, “the customer is boss.”

Unfortunately, this mindset has been transferred to the church. Many believers think that the reason for which the church exists is to feed them, to care for them, to serve them. While it is true that it is in the church that believers are nurtured, served, and encouraged, some believers take it to extremes. If their personal requirements are not met, they move from congregation to congregation until they find complete “customer satisfaction.” In these cases, the efforts of the pastor and the ministry teams are fully devoted to cater to the needs of the believers. Programs, preaching, worship, and even the facilities are designed

to keep the believers happy. At this rate, churches become clubs where members are there for their own satisfaction and the pastor is considered (without saying so) as the local spiritual cheerleader, and not the agent of transformation.

The natural result of “believeritis” is a church that “sells for less.” Where theological reductionism replaces prophetic preaching and where “consumer-oriented” programming replaces missional outreach. Churches that suffer from this problem end up recycling believers and reinventing themselves to attract an ever-demanding market of religious customers.

“Structuritis:” where the church IS the structure

It is unfortunate that in many places the church is better known by its structure and organization than by its beliefs, values, and doctrines. While structure is important in facilitating the mission of the church, there are instances where the structure becomes an end unto itself. Rules, regulations, and organizational traditions seem to have taken a central role in the life of churches and some well-intended believers even consider the structure of the church to be as sacred as the church itself.

I learned in Architecture school that “form follows function.” In ecclesiology, structure must follow mission. In other words, church structures must be designed to facilitate the redeeming function (or mission) of the church. Failure to do so results in churches where the structure becomes their heart and purpose.

One of the symptoms of “structuritis” is the pervasive way in which structures, that were designed in the past to facilitate church mission, have become obsolete but leaders and members refuse to change them “because that is the way they were designed as part of the heart of the church.” Unfortunately, these schemes and organizational tools have become “sacred cows” that believers worship at the expense of the mission of the church.

In conversation with a leader of the church in Europe, he said that “one of the reasons we don’t move forward is because of all the structural restrictions imposed upon the church.” When he was asked “who im-

poses those restrictions on you?” he paused and, surprised by his self-revelation — with sadness in his face-- responded “I guess we do that to ourselves...”

One of the outcomes of pervasive “structuralism” is generational battles, where those who grew up with a given structural ecclesiology try to impose the structural responses from their generation onto new generations, who face different realities inside and outside of the church. Conversely, new generations do not take the time to understand the value of those corporate (as in the body of Christ) requirements as defined in Scripture and try to change them through violent processes of redesign and even anarchy.

At the end of the day, we have learned that some structural entanglements, that seem to keep the church from moving forward, used to be answers to other structural problems several generations back. The important thing when facing “structuritis” is to be reminded that structures are a means to an end, which is to accomplish the mission of the church.

Spiritual Anemia: When Jesus is outside the church

The Christian film “Welcome to Paradise ” portrays the scene of a homeless man who, because of his condition, is not welcomed by the local congregation in the town of Paradise. The new pastor, a woman with unorthodox ministry methods, approaches him while he is sitting on the front porch of the church. With a sad but understanding voice, she relates to the homeless man the story that her minister father used to tell her:

There was a time when a black man from the plantations was walking exhausted after a long day of work. He was lonely and frustrated and, suddenly, he heard the voices of a choir singing ‘Amazing Grace.’ The music was inviting and he decided to join the congregation but he was kept from doing so. Sad and in despair, he sat in the porch of the church trying to be blessed by the harmony he heard inside. Suddenly, a hand touched his shoulder. It was Jesus himself who, in a soft and loving voice, told him ‘Do not worry

son if they don't let you in. I have been trying for decades to enter the church but they don't let me in either...'¹

As sad as the story in this film sounds, unfortunately, the problem of many of our churches in old "Christianized" places is very similar. Churches are busy organizing programs, preparing musicals, celebrating birthdays and anniversaries, joining the national parades and yet, they don't have time for Jesus.

Unfortunately, spiritual anemia is an affliction that affects many churches. They have failed to recognize that they do not exist for themselves or for the purpose of providing "cultural identity" to the communities where they are located. These churches may have been started decades ago in the midst of sweeping revival and missional commitment, but over time they became comfortable. They have shifted from being centers of spiritual renewal and outreach to local chapters of a nationwide club of people for whom Christianity is a symbol of cultural (and even national) identity.

When describing the state of Christianity in Northern Ireland, a minister friend of mine said to me: "Almost sixty percent of the people here are Protestants and forty percent are Catholics; but only fifteen percent are born-again believers." Do the math. Nearly one hundred percent of the population in this post-Christian nation claim to be "Christian" and yet less than a fourth of them actively and openly claim Jesus Christ as their Lord and Savior. While the numbers may not be statistically accurate, the reality is that many Western countries that label themselves as aligned with Christianity use the faith as a national, political, or cultural identifier and not as a witness of personal and social transformation in the name of Jesus Christ.

The good news is that even though these diseases have reached epidemic proportions in many parts of the planet, they are not irreversible. Churches can inoculate themselves from any and all of these pervasive illnesses and move forward like the healthy body that they were designed to be: The body of Christ.

¹ Welcome to Paradise, directed by Brent Huff (2007; Culver City, CA: Out of Pocket Films).

CHAPTER II

“THE JESUS WAY”

The paradox of the Church today is that we all want to grow and develop but we are looking at models other than Jesus himself. If the Church is the Body of Christ, as the Apostle Paul repeatedly refers to (Ephesians 4:11-13), one may think that it is supposed to grow and develop like Christ. If it were the body of Elijah, it had to grow like Elijah. If it were the body of “Pastor So-and-so,” then, it would be acceptable for it to grow like “Pastor So-and-so.” But it is the body of Christ! Therefore, the only acceptable model for its growth and development is Christ Jesus himself.

The majority of the content of the gospels narrate part of Jesus’ ministry on earth. A portion of the Gospels takes into account Jesus’ birth in fulfillment of prophecy. Even though very little is mentioned about His childhood, Luke 2:52 summarizes Jesus’ early years and preparation for ministry: “...and the child Jesus grew in **wisdom**, and in **stature**, and in **grace before God**, and in **grace before men**.” As short as this account is, this verse says it all. The “Jesus Way” to prepare for public ministry was holistic, integrated, and comprehensive. It means internal, external, devotional, and transformational growth.

“**Growing in wisdom**” represents the internal growth of an individual and a congregation. As He was growing, the child Jesus internalized the Scripture, learned the culture, and observed the pious traditions of the earthly people with whom He lived. His internal growth was both cognitive and experiential. He interacted with the people of Nazareth. He visited Jerusalem and was presented in the temple as would be done for any good Jewish boy. He knew of the divine laws and the rules of the land. He had a deep fellowship with the people around Him.

The early church experienced dynamic, deepening growth. Acts 2:47 gives the account of a church that persevered in the doctrine of the apostles, the fellowship of the believers, and the breaking of the bread. This should also be true of the church today. A church that grows in wisdom is a church that is committed to developing deep roots. It is a church that is committed to helping each of the believers deepen their experience with God through knowledge of the Word, the doctrine of the Apostles, and the practice of fellowship.

“Growing in stature” represents the physical, external growth of individuals and congregations. While Jesus’ depth of wisdom and knowledge amazed the religious leaders of His time, He was not limited to deep wisdom only. He grew like any other normal child of His village in stature. He experienced the same physical growth that was expected of any boy in Nazareth. I imagine that He played with His peers and learned to be a strong carpenter by spending time on the physical disciplines required of a man who did woodwork.

This was also true of the early church. Deep roots and deep testimony were reflected in the exponential numeric growth of the church. “. . . And the Lord added to their number daily those who were being saved ” (Acts 2:47) A small group of empowered followers left the Upper Room and engaged in practical and behavioral witnessing that resulted in thousands of believers being added all the time.

Growing in stature is not an option for the church today. The most visible evidences of a tree’s deep roots are the strength of its trunk, the breadth of its branches, and its fruit. A healthy church that claims to have deep roots (roots of wisdom), naturally shows that depth by growing numerically, by evangelizing others, and by giving birth to other churches as centers of hope and transformation.

“Growing in grace before God” refers to the level of devotional and spiritual development of an individual and a congregation. Growth in grace is the process in which individuals and churches increase in their intimacy and relationship with God through the person of Jesus Christ as guided by His Holy Spirit. The closer a person’s walk with God, the deeper the relationship and the greater the experience of grace before God.

Jesus grew in grace before God. Although He was the incarnate God, He let people know that He and the Father had an intimate, intrinsic relationship. He sought the Father’s heart in prayer. He ministered from the Word of God that had become flesh. He called His disciples to be true worshipers. His teachings reflected the life of someone who was fully connected to the Father.

When Jesus prayed for His disciples in John 17, He prayed for the church to grow in grace before God in the same way in which He had demonstrated it while on this earth. He prayed for us to be one “just like He and the Father are one.” He prayed for us to be sent “just as the Father had sent Him.” And He prayed for us to be sanctified “just as He had sanctified himself.” He prayed for the church to evidence the presence of His Spirit by growing in grace before the Father.

“Growing in grace before men” reveals the transformational power that individuals and congregations have in society. Jesus’ testimony of love was seen in the way he came to preach to the poor and outcast. He healed the sick and released the oppressed. He preached of the true Jubilee not only for the people of Israel but for His entire creation. He lived a life of simplicity and love. He heard the cry of those in need and, at the right time, He proclaimed His mission of whole transformation.

It was the same for the early church. The lifestyle of the believers was such that there was no physical need among them. They were even willing to give up their possessions so that those less fortunate could have food, clothing, and shelter. They were reflecting the transformational model of Jesus who “. . . did not come to be served, but to serve, **AND** to give his life as a ransom for many” Mark 10:45 (emphasis added).

A vibrant, healthy church also exhibits the depth of its spiritual commitment by growing in grace before men. Jesus expects for His church to become actively engaged in transforming individuals and communities. He expects us to “. . . act justly and to love mercy and to walk humbly . . .” before Him (Micah 6:8).

This model of organic, holistic growth is part of God’s design for His creation. He designed it for individuals. He even designed it for plants. Living creatures are to grow holistically. Humans are to grow holistically and mindful of their relationship with God and their communities. It is no wonder that Jesus, our model of development, summarized the two greatest commandments as loving God “with all your heart and with all your soul and with all your mind and with all your strength” (Mark 12:30) and loving “your neighbor as yourself” (Mark 12:31).

CHAPTER III

...GREW IN WISDOM: INTERNAL GROWTH

Deep roots are essential in the life of a tree. Identity development, cognitive development, and personality development are essential in the formative years of an individual. Internal growth is also essential in the life of a church that develops organically. Just like a tree needs deep roots that will sustain wide and tall trunks, expanded branches, and healthy fruit, and like a person's initial years determine the depth of his or her personality, a church needs deep, internal strength to sustain it during the important years of its development.

Since the early years of a child define most of his or her personality for the rest of his or her life, it is important for parents, and the child's environment to provide for such "depth of identity" as he or she grows. The writer commands to "train a child in the way he should go, and when he is old he will not turn from it..." (Proverbs 22:6). The instruction here highlights the importance of establishing deep roots in the life of a child because these roots are the ones that will sustain him or her for most of his or her life and development.

Similarly, a church with a deep and solid foundation is able to survive all winds of doctrine (Ephesians 4:14). A church with deep roots will be able to withstand the challenges and threats that it will face both as an institution and as the aggregate of its members. Just as Jesus Christ grew internally in wisdom, the church must make provision for all of its members to deepen their roots in their faith. The purpose of the church is "to prepare God's people for works of service ... until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ." (Ephesians 4:12-13).

While there are many ways in which a local church develops deep roots, the most critical evidences of such intentional internal growth are discipleship, fellowship, and stewardship.

Discipleship: Growing believers to the stature of Christ

One of the legacies of the modern missionary movement was an over-emphasis on numeric, exponential growth. As you will read in the next chapter, numeric growth is an essential indicator of the health and life of a church. However, numeric growth without intentional discipleship

is as irresponsible as fathering children and expecting them to educate and raise themselves. One of the most effective ways to close the famous “back door” through which many new believers exit our congregations is discipleship.

The reality is that the essential mission of the church is to make disciples. Making disciples means helping believers learn and put into practice the things that Jesus taught and commanded so that they, too, can be like Him. As simple as it sounds, however, effective discipleship requires intentionality.

There are several schools of thought about the right approach to discipleship. Some believe that discipleship is essentially cognitive and therefore, the focus is on the provision of teaching and learning resources for Christian living. Others believe that discipleship is a process of life-long modeling and consequently, their focus is on mentorship and support systems. By looking at the model and the mandate of Jesus to the disciples in Matthew 28, we must conclude that discipleship is both teaching and modeling.

In practical terms, a church that grows internally is intentionally committed to helping each and every believer grow from an infant in the faith to a disciple of Christ who, in increasing measure, pursues and reflects the person of Jesus Christ himself. “Making Christlike disciples,” is therefore, the purpose of every congregation. For the early church, making disciples included perseverance in the doctrine of the apostles and learning the teachings and instructions of Jesus.

While methods and models of intentional discipleship vary according to the culture, context, and availability, each church must ask itself at least the following questions:

- Does the church have ongoing programs for people of all ages and at all stages of their Christian walk that help them continue maturing as believers in the faith?
- Does discipleship include helping believers understand not only the main tenets of the Christian faith but also the doctrine, values, and beliefs of the church?
- Does discipleship help believers move from disciples into people that help other disciples grow?

Fellowship: Practicing the concept of the body

Dr. Oliver Philips was conducting a seminar in Paris, France, and asked the members of the congregation: “If someone walks into this building today, will he or she feel welcome? What do you have in this community of believers that will invite this person to come again?” These questions are key for churches that intend to grow internally. The book of Acts describes fellowship as one of the key ingredients that kept the church together. The early believers gathered together, ate together, prayed together. Together.

Fellowship is more than just gathering. Fellowship means that everyone who has joined the body of believers feels welcome as part of the body. Fellowship does not mean selective “wheels within wheels” but joint members of the body, who embrace one another, celebrate and suffer together, and grow together.

I thoroughly enjoy the times of fellowship with my brothers and sisters in the Middle East. They have taught me that when Jesus said in Revelation 3:20 “Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.” The emphasis is not only on the coming in but on the mutual dining. This means that fellowship is inclusive and it requires time. Fellowship means the acceptance of others to let them come into our private cultural and social circles and be part of them, just as we feel welcome in theirs. Fellowship means taking the time to dine together, to participate in the daily breaking of the bread.

Of course, fellowship is cultural. For some cultures, fellowship includes food (in fact, for almost all cultures, food seems to be part of the fellowship). While for others, fellowship revolves around events, celebrations, or cultural exchanges. Regardless, all churches that seek to develop deep roots must ask themselves these questions with regards to fellowship:

- Does the church emphasize frequent gatherings where all (old-timers, new believers, and guests) feel equally included?
- Is there a sense of a welcoming family in our congregation or are we more like a closed family that results in smaller, tight,

- family circles within the congregation?
- Is our fellowship conducive to strengthening the congregational ties through prayer, mutual support, and communion?

Stewardship: Showing concern for God’s kingdom and His creation

I was visiting the church of the Nazarene in Mesquita, Brazil and the pastor told me the story of a young lady who had just become a believer and who was part of the new believers’ discipleship class. This lady was very poor and, thanks to the help of the church, she got her first job after finishing high school. To the pastor’s surprise, the lady brought her first paycheck endorsed to the name of the church. The pastor, knowing that she was poor and that she needed the money, refused to take the check. “You need it to buy food for the week,” he told her. Her response shocked even the pastor. “We are learning from the Bible that grateful people are to bring the first fruits to the Lord. This is my first paycheck, so this is my first fruit. I will find food, because so far, the church has lovingly helped me. You cannot deny me the privilege of giving the first fruit.”

This young lady had radically embraced the stewardship lessons that the church had been teaching her from the very early days of her life as a believer. She knew that the best “thanksgiving” is when we give thanks by giving. For her, like for the widow who gave all she had, stewardship is based on giving everything to God—and the blessing is that He gives us back exactly what we need to live an abundant life.

Stewardship teaching is the third leg of the internal growth stool. Sometimes churches focus primarily on discipleship and fellowship and, when it is a tad late, they discover that they have been raising well-fed, well-socialized, selfish believers. Teaching believers about the importance of managing God’s resources for the glory of His name and for the extension of His kingdom must be part of the normal practice of every congregation. This teaching develops in every believer a selfless concern for God’s creation, a responsible sense of ownership of the local church, and a passionate concern for the lost across the street and around the world.

Some of the questions that every church needs to ask about their own focus on stewardship are:

- Does the church teach all believers about “full life stewardship”—stewardship of time, talents, and treasure?
- Are the members of the congregation responsible for supporting the church’s budget including a fair remuneration for the pastor and any other staff?
- Does the church find it a privilege and a joy to participate in the global missionary enterprise by supporting those who are engaged in going and sending on their behalf?

When I traveled through the Desert Road in Jordan, I saw dozens of trees that were steeply inclined in the direction of the wind. Apparently, winds and sandstorms are a common occurrence in that part of the country. However, as strong as the winds tend to be, those trees have stood firm for decades and will most likely do so for decades to come. The secret: deep and solid roots. It does not take a forest specialist to know that the reason those trees have stood the worst winds and storms is because they have roots that sustain them. The same is true for the church. Deep roots will allow the church to survive winds and storms, and also very importantly, to provide healthy nutrients for wide and expansive growth.

CHAPTER IV

...GREW IN STATURE: EXTERNAL GROWTH

Size is the most common external evidence of a child's growth. When we see a child, we don't normally know if he or she is doing well in school, if he or she is behaving, if he or she is socializing well, etc. The first thing we notice is that the child is growing in stature. Physical growth is an obvious indication of health and it must be constantly fostered and monitored for the sake of the person's wellbeing.

Similarly, an evidence of health for an organic body such as the church is the way in which it has experienced numeric growth. Just like we can tell the depth, breadth, and health of a tree by looking at the robustness of its trunk, the breadth of its branches, and the richness of its fruits, we can see the health of a church by the way in which it grows in size and outreach.

One of the fallacies of Western Christianity is that we focus on quality and not on quantity. This fallacy has led many church leaders to feel comfortable with being "few but good" or, as an evangelical leader from India calls them, "the frozen chosen." If growing masses of believers without discipleship is irresponsible parenting, developing deep roots (internal growth) without fruits and numerical growth is an indication of either diseased roots or self-conceit. Jesus said it clearly to the disciples in John 15 when He says that every branch that does not bear fruit will be cut off.

If you want to determine the breadth, depth, and health of a tree's roots, it suffices to look at the breadth of its branches and the vitality of its fruit. Interestingly, two of the most common indicators of the development of individuals are healthy physical growth and the ability to bear children. These organic principles are also true of churches. The two most notable evidences of healthy external growth for a congregation are: evangelism that results in new believers and members, and church planting that results in new daughter churches.

Evangelism: Sharing the Good News

The good news is that "it is finished!" This is the best news ever. With His sacrifice at the cross, Jesus completed the work of redemption of all mankind. No more sacrifices, no more intermediaries. It is finished. The problem is that not everyone knows that. We know that; we have

found the fountain of eternal life. We have received the gift of grace that was secured at the cross. Now it is imperative that we go and tell others that they, too, can find abundant life with the certainty that they can have full communion with God through the sacrifice of Jesus Christ. Not doing so is selfish. There are billions of people who still do not know that the work of redemption is finished. Some of them are in our household, among our family members. Some of them are in our schools, in our workplace, at the restaurant where we dine, or across the street. Others are thousands of miles away. Regardless, all of them need to know. Telling them is evangelism. Nothing more complicated than that; just telling them.

Perhaps the definition of evangelism that I like the most is widely attributed to the evangelist, ecumenical leader and hymn writer, D.T. Niles: “Evangelism is just one beggar telling another beggar where to find bread.” That’s it. The difference is that we have already found the bread of life and the source is endless. We just need to tell others where to find it.

If we all had such a sense of responsibility and urgency, the world would be a better place. All it takes is for all believers who, in gratitude for the eternal bread we have, to go and share the Good News. Churches that emphasize this urgency are churches that reach out and, naturally, grow.

A healthy church is a church that evangelizes. With the hundreds of methods developed and improved over the years, the purpose of this book is not to teach churches to evangelize. Each church, and even each individual, must seek the methods that are appropriate to the context, the personality, the soil, etc. The most important thing is that each member must share the Good News with others.

While there are literally hundreds of methods of evangelism, there are some basic questions that the church needs to ask when evaluating its health:

- Does the church add new adherents every year through profession of faith or mainly through “recycling of saints”?
- Does the average member of our congregation participate in sharing the Good News to at least one person every year?

- Does the church, as a corporate body, have an intentional evangelism plan that is owned by the congregation?

Church Planting: Reproducing Points of Life and Light

I spent most of my youth attending the Landivar Church of the Nazarene in Guatemala City, Guatemala. After I was elected to the church board as a young leader, I became familiarized with the church's long history of successful church planting. During its lifespan of more than fifty years, the Landivar church of the Nazarene has planted, funded, and resourced at least six daughter churches. Today, all of these daughter churches are vibrant congregations that continue giving life to new congregations with the same missional DNA of the mother church.

My family in El Milagro, a working-class suburb of Guatemala City, was at the center of one such church plant. When my mother, a long-time Nazarene, suffered a stroke that kept her from traveling across town by bus to join her church in Landivar, she and my dad, along with their children, decided to plant a church at home in partnership with the mother church.

Familiarized with the church-planting DNA of the Landivar church, our family invited the pastor and the mother church to sponsor a daughter church in our home. From the living room, the church moved nearby to a rented garage. Today, the El Milagro Church of the Nazarene in Guatemala has more than 200 members, with their own pastor and leadership team, and a beautiful building started by the members themselves. All of this happened because of a vibrant church that believed in multiplying itself so that more communities could be reached with the transforming Good News.

Church planting requires a mindset and a passion for the lost. When we met with the leadership of the church of the Nazarene in Bangladesh to discuss their church planting strategy, our field strategist asked them "how many more churches are you going to plant before you divide the district?" After some time of discussion, they decided that 1,000 churches was a good number for a district to handle (at that time they had 560 organized churches and nearly 1,000 preaching points). They were ready to close the meeting when one of the church planters start-

ed to cry. Thinking that he had probably put too much pressure on the local leadership by setting such a large goal, the field strategist apologized to the church planter. “I don’t cry because of the goal,” he said. “The problem is that there are 69,000 villages in this country. If we limit our goal to 1,000, what are we going to do with the other 68,000 that need to hear about the love of Christ?”

With passion and a renewed mindset, churches can find the most effective method that works for them as they multiply themselves by sponsoring new centers of hope and faith. In this regard, a church needs to ask itself the following questions:

- Is church planting part of the DNA of our congregation?
- How many successful church plants have been started during the life of the congregation?
- Does the church have a plan to start a new preaching point or mission church?

One of my personal joys in life has been to see churches grow numerically all over the world. I have had the privilege of seeing believers and congregations multiply themselves as part of the movement of God in their land. It is part of His promise. Jesus promised that He would build His church. Our job is to expand the tent and not hold back, to lengthen the cords, to prepare room for the harvest...and to deepen the stakes so that our growth is both qualitative (internal) and quantitative (external)—Isaiah 54:1-3.

CHAPTER V

...GREW IN GRACE BEFORE GOD: DEVOTIONAL GROWTH

It was not enough for Jesus to grow in wisdom and stature. The most significant evidence of such personal development had to be shaped by the cross. The cross is more than the symbol of sacrifice; it is the symbol of the interaction of the two greatest commandments: “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength” (the vertical relationship dimension) and “Love your neighbor as yourself” (the horizontal relationship dimension). The qualitative and quantitative development of individuals is defined by the way in which they relate to God the Father, and to the people around them.

When I was a young church leader, a friend from another faith came to me asking a very common question: “How do you know that you have found the truth?” My answer was short and instant: “Evidence.” I told him that I had in my heart the evidence of a relationship with the Father, a direct relationship that gave me assurance of being listened to, loved, and redeemed. The second evidence that I pointed out was the fact that, in Christ, and by the power of the Holy Spirit, we were transformed to live in harmony and reconciliation with the people around us. The depth of our conviction must become evident.

“Growing in grace (favor) before God” is natural matter of life for a Christian whose roots have been deepened and strengthened. A believer and a congregation grow in God’s favor through prayer, spiritual and truthful worship, and the knowledge of God’s Word.

Prayer: Seeking God's presence and will

Every movement of the Spirit starts with prayer. In the book of Acts, the early church waited prayerfully for the coming of the Holy Spirit before they were sent as witnesses in Jerusalem, Judea, Samaria, and the ends of the earth. In the same way, the Asbury Revival in 1970 in Kentucky, USA, happened when students were interested in prayer and prayed for 30 days, 30 minutes a day. As a result, just like in the Upper Room, the Spirit of God descended and “filled the place.” This started a movement among students in the North American Midwest. In fact, what was scheduled to be just a fifty-minute “normal service,” lasted 158 continuous hours. It then continued intermittently for weeks until it spread across the nation and even across the world... and it all started with a prayer movement.

The history of revivals in the Christian Church, while diverse in locations and events, has one common thread: they all started when people prayed. Intentional prayer has been the engine that has united God's people, prepared their hearts, and moved the heart of God to bless those who seek Him with passion and humility. So, before a church decides to move to reach out to others, it is imperative for believers to prayerfully expect and receive the mobilizing power of the Holy Spirit, and go.

There are no specific formulas for prayer. In fact, I learned growing up that prayer is all about relationship and not rules. Some people pray on their knees, others pray while walking, while others pray conversationally. The important thing, however, is intentional consistency. Prayer has to be part of the life of a church, unfailingly and deliberately.

On the other hand, I have visited churches where the prayer service is one of the least attended services during the week or the month. When I asked the pastors or leaders of the prayer service about this, I noticed that the main problem is that the prayer service or program has turned into a routine where people just go through the motions of prayer—the evangelical version of the pre-written repetitive prayers that I used to hear when I attended a Catholic school during my youth.

So, for a church that is growing in grace before God, prayer must be active, dynamic, and heart-felt. Churches must make prayer essential to the life of the congregation. Congregations must allow for the Spirit of God to move freely when we seek Him—and be ready for His moving among us. We must allow God to dictate the course of action and not the other way around.

Many churches have limited prayer to a bullet-point in the program. I have even seen the minute-by-minute service plan of churches where prayer is limited to “a three-minute pastoral prayer.” Imagine what would happen if God decides to move in the midst of the service and the prayer extends for hours? For many pastors, unfortunately, this would change the program for the day. For most Christians, however, this should be the turning point in the life of the congregation.

Regardless of the methodology that churches use to corporately engage in prayer, churches must ask themselves the following questions:

- Is prayer an essential part of the life of the church measured by the way in which individuals, church groups, and the church as a whole devotes serious time to seeking God's presence through prayer?
- Does the church have an intentional prayer and devotional plan that helps believers, new and long-standing, experience prayer as a spiritual discipline?
- Is the program of the church flexible enough to allow prayer to set the stage for God's message to the church?

Worship and Praise: Telling God and others about His majesty

I come from a culture that loves worship. My father and grandfather were musicians who, once converted, devoted all their musical talents to serve and worship God. My grandfather, an illiterate man who received Christ at age 65, even played and recorded the worship songs that he wanted to be used during his funeral. I think he was one of the few believers who played at his own funeral...

As much as we love worship, however, our churches have restricted worship and praise to their own cultural and sociological preferences and we have done so at the expense of its true meaning. When we worship, we tell God what He already knows but what needs to be said from our lips: that He is great, that He is the only one who deserves all the glory and honor and majesty, that He alone is God. Through worship we thank God for allowing us come to His presence through the person of Jesus and by the power of His Spirit. Worship is directed to the Triune God. He is the reason and purpose of our worship. But worship is not limited to music. Worship takes any form that helps us revere the only one worthy of our living sacrifice.

Our songs of praise are a vehicle to tell others about God's greatness. Praise is an invitation to the community to join us as we celebrate the majesty of our Creator, Savior, and Sanctifier. Praise is the act of worship in song, in any form, with any instrument, with any style...but in Spirit and in truth.

Effective praise and worship take us corporately to the presence of God, regardless of the format. It is directed to God and designed around the person of the Triune God. It is a response to God's love and greatness but it also kindles God's pleasing response—that is, is not designed to get the pleasing response of the crowd but the pleasing response of God. Finally, effective response integrates individuals, community, and culture.

One of the reasons the topic of worship has been controversial in the last couple of decades, has been the fact that believers focus on themselves and their preferences (the third element of worship effectiveness) at the expense of the focus on God's reverence and His pleasing response. Both camps in the globally infamous “worship wars” are at fault. The point is that worship is not about us. Worship is about God. When a church understands this important dimension, tensions disappear and believers understand that worship style is nothing but a generational expression of the same desire to celebrate God in the greatness of His majesty. This balance is essential in helping congregations grow beyond the dichotomy of performance versus tradition.

Independent of the style and worship tradition that a congregation holds, every church, when evaluating their holistic missional health, must at least ponder the following questions:

- Is worship and praise in our church conducive to honoring God and not those who lead it?
- Does worship and praise in our church help individuals get closer to God by inspiring them to become worshipers in spirit and in truth?
- In our church, is the purpose of worship and praise more important than the format, or is the format more important than the purpose?

Scriptural Preaching:

Traveling across places and cultures has given me the great privilege to witness the church as it expresses itself in a variety of ways. It has also allowed to me to see things that others do not see in the daily occurrence of church life. For example, I was visiting a rather large church when I heard one of the most outstanding topical sermons on steward-

ship and giving. I took notes in the “pew handouts” that helped me follow the pastor’s sermon outline while filling in the blanks. I felt that it was a great sermon, which used great resources, and a great method to follow along. There was a small problem: I had heard the same sermon, using the same outline, and the same method, just four weeks before in the other coastal end of that country. Rather than a carefully prepared sermon that was inspired for the specific congregation, one of the pastors (or maybe, both) had just downloaded the materials from a site that I later found on the Internet, which provides “helpful preaching aid for pastors.”

While this is not a problem in many Christian traditions—the Catholic church in many places issues the same homily to all priests in a given jurisdiction to be read in all churches on a given Sunday—the reality is that vibrant congregations need to be fed by anointed preaching that results from a preacher’s deep study of the Word of God. A tragedy in many churches today is that pastors “import” sermons from either written resources or the Internet. This may be acceptable for a given monthly emphasis or a church celebration, but to do this routinely results in dry preaching that negatively impacts the life of the church.

The apostle Paul encouraged the believers, leaders, and overseers of the early church to search the will of God by studying and preaching His Word. The Word of God is the most powerful tangible resource that God has left for His church to find guidance, correction, inspiration, prophecy, and vision for the future. In fact, one of the most direct admonitions that Paul left to young minister Timothy was very clear: “Preach the Word. . .” (2 Tim. 4:2).

It has been my observation that churches where pastors spend a lot of time sharing on topical themes that are primarily addressed from a sociological or behavioral perspective and just salted with scriptural reference, end up with members who are motivationally inspired but biblically shallow or even scripturally illiterate.

Since biblical preaching is essential in the life of a congregation, when evaluating their health, churches must review the following questions:

- Is the pastor's preaching clearly inspired by a deep study of God's Word?
- Is the preaching in the church conducive to the believers' ongoing personal growth, commitment, and renewal?
- Does preaching in the church maintain its prophetic edge even when, at times, it may not be popular to the members?

CHAPTER VI

...GREW IN GRACE BEFORE MEN: TRANSFORMATIONAL GROWTH

It is said that the leader of India's independent movement, Mohandas (Mahatma) Gandhi, once said to his friend, missionary E. Stanley Jones, "I like your Christ, I do not like your Christians. Your Christians are so unlike your Christ." Unfortunately, this well-known statement is not an exaggeration. Many believers, consumed by their own present and eternal desires, fail to exhibit the person of Christ to those people who surround them.

Christ grew in grace before men. The depth of His relationship with the Father was expressed in the transforming relationship that He had with those around Him. He walked the talk. He dwelled with the people and He ministered to their needs through preaching, teaching, and healing (Matthew 9:32).

If the church is the body of Christ, then, we are His hands, His feet, and His living witnesses. A church that claims to be the embodiment of Jesus Christ reaches the communities not only through proclaiming the gospel but also by demonstrating its loving and transforming power. To do so, a church must mobilize all believers as a living example of incarnation, love, and embrace.

Ministry in Motion: The priesthood of all believers

Some of the most exciting years I have lived in the church have been while participating as an involved layperson. The secret was the ownership and passion that I was inspired to live as a member of my local congregation. I still remember how involved many of us there were as we worked together with the pastor and leadership team in being the church inside and outside of the walls of our church building.

Rev. Leonel de Leon was our pastor. He was very young but he understood the importance of mobilizing all believers in transforming the church and our communities. He helped all of us believe that we were part of the priesthood of all believers and he did so by helping us discover our talents, put them to work, and help others in the process. Of the original group that he helped mobilize, most of us are still involved in ministry. Some of us responded to the call of full-time ministry, others are still committed laypeople in their respective congregations, but all of us are still active as transforming leaders in church, community, and country.

Perhaps the process our church used was not completely systematic. However, in looking back, we can identify several principles that our church, like many other vibrant congregations, used to mobilize as many believers as possible:

- **Identification.** Help the believers identify their gifts, talents, strengths, and calling. By doing this, leaders and believers discover the variety of gifts and skills available for the church. This process also awakens the sense of value and gifting in the believers because many of them don't think that there is anything they can do. Suddenly, every believer knows that he or she has a role to play in the life of the church as it ministers to the body and the community.
- **Involvement.** Help the believers get involved in ministry areas according to their gifts and strength. Since, at first, ministry involvement may be intimidating for believers who were otherwise used to being on the "receiving end," it is important that during this phase, believers get involved in ministries that are under the responsibility and oversight of mentoring ministers (by ministers we understand either lay or clergy already involved in ministry).
- **Implementation.** Allow believers to become responsible for specific areas of ministry by implementing ministry initiatives on their own. Once they have been part of a ministry team, believers can take on a ministry responsibility and implement ministries as needed in the church and community. Ministry involvement is the most effective way to address pervasive "believeritis" because it allows believers to think beyond their own needs and interests and focus on the needs of others.
- **Integration.** One of the risks of engaged believers is that they get overly excited about their specific area of ministry and they may do so at the expense of other important ministries in the Body of Christ. Ministry integration helps avoid the problem, while teaching believers the concept of the body. Once believers have been actively involved in implementing ministries on their own, it is important to help them become part of holistic ministry teams so that they understand that serving ministries are as important as those visible ministries such as worship and preaching.

Churches whose members focus on the needs of others find it natural to grow in “grace before men.” Consequently, community outreach, evangelism, and social transformation become spontaneous features in the life of the church.

- Does the church intentionally help believers discover their gifts and strengths and find platforms for such gifts to be exercised?
- Are ministries in the church delegated to the majority of the believers or are they concentrated in the hands of the pastor, paid staff, and church leaders?
- Is community outreach a normal occurrence in the life of the church?

Social Transformation:

“An empty sack cannot stand” is a common saying that I learned from believers in Haiti while visiting their desolated communities affected by drought and famine. This saying basically means that people are willing to listen to the preaching of the Word but our words need to come with tangible demonstrations of God’s love by responding to the physical, emotional, and social needs they face.

John Wesley, the founder of the Methodist movement, believed and preached that “there is no particular holiness without a social holiness.” In other words, people who have experienced the saving and sanctifying grace of God exhibit such gift by actively transforming the communities and societies where they are planted. A living, vibrant church has an active witness in the community by addressing their needs, problems, and sufferings.

In social transformation, ministries to the poor and the outcast are not a means to an end. Believers do not engage in social ministries as an excuse to bring people to church, but as a practical demonstration of the love of God in their lives. The verses in John 3:16-17 summarize God’s plan of salvation for all mankind: “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him.” Similarly, the verses in I John 3:16-17 complete the equation of salvation and social

transformation: “This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers. If anyone has material possessions and see his brother in need but has no pity on him, how can the love of God be in him?” Therefore, practical social ministries do not necessarily precede the proclamation of the gospel. They happen as a visible expression of the person of Christ dwelling in us.

Churches often struggle to find a balance between proclamation and demonstration ministries. Some of them believe that social ministries are a distraction to the evangelistic ministries of the church. This perspective, however, is both non-biblical and narrow. Scripture is full of exhortations for God’s people to help and advocate for the poor, widows, orphans, strangers, and those in distress.

“Favor before men” is amply described in the Old Testament: “Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and to break every yoke? It is not to share your food with the hungry and to provide the poor wanderer with shelter—when you see the naked, to clothe him, and not to turn away from your flesh and blood? **Then your light will break forth like the dawn, and your healing will quickly appear...**” (Isaiah 58:6-8 – emphasis added)

A missional church is known by a visible integration of the ministries of the church in the community. Vibrant churches focus on both the proclamation and the demonstration of the gospel so that people believe in Christ by the testimony and love of those who follow Him.

- Is the church known in the community by the way in which they actively respond to the needs of their own people and the community as a whole?
- Do believers in the church believe and behave according to God’s call to “act justly, love mercy, and walk humbly before the Lord” (Micah 6:8)?
- Is the church present in the life of the community as an agent of positive change and transformation?

CONCLUSION

MOBILIZATION: THE KEY FOR A MISSIONAL CHURCH

The church is about people: people growing in Christ, to be like Christ, and to serve for Christ. I firmly believe that a church that grows like Christ is healthy, vibrant, and transformational like Christ. I have seen churches all over the world apply these basic, yet profound, principles to develop holistically. The results have been amazing. These churches have been a contemporary evidence of the work of the Holy Spirit in the same way that that it was evident in the life of the early church. They were not looking for sophisticated ecclesiological constructs. They were simply engaged in reflecting Jesus and being modeled by Jesus.

In Bangladesh, for example, the church is growing at exponential rates. A church that started in 1992 with only two small congregations now has more than 1,000 organized churches, in an equal number of villages, spread across the entire nation. The model they employed was not sophisticated. They chose to apply the “Jesus Way” in a systematic and Spirit-led manner. The average church in Bangladesh has, from its very inception, been set to grow in wisdom, stature, and grace before God and men.

Regardless of the method they have employed, believers in Bangladesh have been committed to deepening the identity and doctrinal understanding of new believers. They have evangelized through a myriad of contextual methods: encouraged each new congregation to start thinking about planning new congregations; emphasized the importance of a deeper walk with God and the quest for His Spirit; and become evident witness of social transformation in every village by caring for the poor, the outcast, and the marginalized. As a result, the Lord continues to add to the church in Bangladesh those who are to be saved...

The “Jesus Way” is simple. All it takes is for churches to become part of it. Some practical steps to get there are also simple:

- **Self-evaluation:** A local church needs to honestly evaluate if it is developing in all areas. Several basic self-evaluation questions are included in this book. However, this is just a tool to help churches get started. There are dozens of tools and ways to help churches evaluate their current state of “all-area development.” The important thing is for the church to take an honest look at its own life and ministry and determine the

- areas of development in which they need to act.
- **Immediate action:** It is not enough for a church to conduct a self-evaluation. A church that is willing to develop “like Jesus” must act in those areas where development is not happening. Again, there are dozens of tools that, when contextualized, can help a church start the journey towards vibrancy. Do not neglect any area of development.
 - **Mobilization:** Do not limit the remedial action to the leadership of the church. One of the common mistakes of the church today is that leaders tend to monopolize the life of the church (whether healthy or unhealthy). The secret of a missional church is mobilization. Church mobilization means that every believer, men, women, children, youth, adults, the educated and the illiterate, everyone who has been transformed, engages in reflecting the transforming power of Jesus Christ by experiencing it, sharing it, and releasing it.
 - **Constant vision casting:** Having a vision and a passion for a missional church is not enough. I believe that vision-casting is an ongoing process in which all believers must capture the vision. Habakkuk 2:2-3 highlights the importance of clear and compelling vision casting: “Write down the vision and make it plain on tablets so that a herald may run with it. For the revelation awaits an appointed time...” ...Churches and leaders should not limit themselves to recording and sharing the vision once, though. Capturing the vision by most of the members of the congregation requires persistence, communication, and follow-up. While some people may capture the vision the first time they hear about it, the truth is that the majority of humans develop vision in stages:
 - The first time they see it, it is a snapshot
 - The second time, the vision becomes an idea
 - The third time, it becomes a picture
 - The fourth time, the vision becomes a design
 - The fifth time, the vision becomes a blueprint
 - The sixth time, the vision becomes a project
 - The seventh time, the vision becomes a reality

A missional church is a church in motion. A missional church is a church that goes and sends. A missional church grows in “wisdom, stature, and grace before God and before men...”

APENDIX

CHURCH DEVELOPMENT SELF-EVALUATION

Instructions:

- Meet with the leadership team and/or ministry teams in the church and answer each of the questions.
- Circle each of the responses that most accurately reflect the life of your church (circle “1” if the statement applies in small measure or not at all; circle “2” if the statement applies only sometimes; and circle “3” if the statement is a common occurrence in the life of the church).
- Find the total “church development score” by adding the circled results.
- The score may be interpreted as follows:
 - **30 to 75 points:** The church is in need of missional renewal. Most development areas are weak.
 - **76-100 points:** The church shows some strengths but it has some obvious weak areas that need to be addressed to ensure missional vibrancy.
 - **101-150 points:** The church is healthy and mobilized for missional impact. Identify those weak areas and work in them as a congregation.

	In small measure	Some-times (50%)	Always or most times
Is the program of the church flexible enough to allow prayer to set the stage for God’s message to the church?	1	3	5
Is worship and praise in our church conducive to honoring God and not those who lead it?	1	3	5
Does worship and praise in our church help individuals get closer to God by inspiring them to become worshipers in spirit and in truth?	1	3	5

	In small measure	Some- times (50%)	Always or most times
In our church, is the purpose of worship and praise more important than the format, or is the format more important than the purpose?	1	3	5
Is the pastor's preaching clearly inspired by a deep study of God's Word?	1	3	5
Is the preaching in the church conducive to the believers' ongoing personal growth, commitment, and renewal?	1	3	5
Does preaching in the church maintain its prophetic edge even when, at times, it may not be popular to the members?	1	3	5
Does the church intentionally help believers discover their gifts and strengths and find platforms for such gifts to be exercised?	1	3	5
Are ministries in the church delegated to the majority of the believers or are they concentrated in the hands of the pastor, paid staff, and church leaders?	1	3	5
Is community outreach a normal occurrence in the life of the church?	1	3	5

	In small measure	Some-times (50%)	Always or most times
Is the church known in the community by the way in which they actively respond to the needs of their own people and the community as a whole?	1	3	5
Do believers in the church believe and behave according to God's call to "act justly, love mercy, and walk humbly before the Lord"?	1	3	5
Is the church present in the life of the community as an agent of positive change and transformation?	1	3	5

Total: _____

