

ALLIANCE THEOLOGICAL SEMINARY

AN EVALUATION OF A PROGRAM OF THE INTENTIONAL PRACTICE OF THE
SPIRITUAL DISCIPLINES WITHIN THE LEADERSHIP OF CALVARY CHAPEL
CHELMSFORD

A DISSERTATION SUBMITTED TO THE FACULTY
IN PARTIAL FULFILLMENT FOR THE DEGREE OF
DOCTOR OF MINISTRY

BY
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APPROVAL SHEET

This ministry focus paper entitled
SPIRITUAL GROWTH THROUGH THE INTENTIONAL PRACTICE OF THE SPIRITUAL
DISCIPLINES WITHIN THE LEADERSHIP OF CALVARY CHAPEL CHELMSFORD


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DOCTOR OF MINISTRY

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ABSTRACT

Title: An Evaluation of a Program of the Intentional Practice of the Spiritual Disciplines within the Leadership of Calvary Chapel Chelmsford
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The doctoral project was developed to implement a 14-week program of the intentional practice of the spiritual disciplines within the leadership of Calvary Chapel Chelmsford. A curriculum was designed to encourage the use of the spiritual disciplines, thereby increasing spiritual growth in the lives of the leaders.

Chapter 1 details a ministry problem faced by Calvary Chapel Chelmsford that prompted the development of the program to intentionally practice the spiritual disciplines. It develops the research author's context of ministry, hypothesis, scope of the problem, and theological foundations.

Chapter 2 provides a literature review of works that are related to the field of inquiry. It examines the types of spiritual disciplines, the practice of the spiritual disciplines, and the types of Christian spirituality. It reviews other scholarly studies in the field of the practicing spiritual disciplines.

Chapter 3 sets forth the research methodology utilized in approaching the project, including the development of the spiritual disciplines program material, the purpose and goals of the assessment instrument, the method of their administration, and the procedures for data collection.

Chapter 4 presents the results of the accumulated data and the analysis of the data. Details confirming the project hypothesis are presented. The experience of five participants is delineated, and common experiences are isolated and detailed. The chapter concludes with a summary and interpretation of the results of the study.

Chapter 5 presents the research author's observations and examines the root cause of the problem. The research author provides recommendations for those who desire to conduct a similar project. The research author concludes by citing the benefits of the program for other churches in a New England context.

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CHAPTER ONE
INTRODUCTION

Title

“An Evaluation of a Program of the Intentional Practice of the Spiritual Disciplines within the Leadership of Calvary Chapel Chelmsford”

Purpose

The purpose of the project is to bring about a spiritual intervention in the leadership of Calvary Chapel Chelmsford (CCC). The present research author is the senior pastor of CCC. The lack of spiritual growth in the leadership threatens the viability of the church to carry out its Gospel mission. The project will demonstrate the effectiveness of an intervention based upon the intentional practice of the spiritual disciplines to produce spiritual growth in the leadership group.

Project Context - Community

Calvary Chapel Chelmsford (CCC) is located in the Town of Chelmsford, Massachusetts. The population is 33,802 (a 2% decline since 2000). There is an even split between men and women with a median age of 43 years old. Educationally, 60% have a bachelor's degree or higher. The median household income is \$94,000 per year, and a median house and condo value is \$332,000. Caucasians make up almost 90% of the

population. The religious makeup of the town is Roman Catholic (74%), Jewish (11%), and other (16%).¹

Project Context - Church

CCC began in June of 1986 as a small bible study group with ten people in attendance. Sunday morning worship services began in March of 1987 with forty in attendance. At the start, the church was affiliated with The Association of Vineyard Churches (AVC). In September of 1996, the church disassociated with AVC. The conflict focused on AVC's emphasis of spiritual gifts (e.g. prophecy) during national conferences. In 1996, CCC affiliated with the Calvary Chapel Association (CCA).

The church facility is located in a light industrial building, which straddles the Lowell/Chelmsford line. The average Sunday worship attendance is 300. Theologically, CCC could be described as Conservative Evangelical with contemporary worship and verse-by-verse Bible teaching. The church body is predominately Caucasian, which reflects the demographics of the community.

The church structure is focused on small groups and small worship services. There are twenty small groups led by lay leaders and three weekend worship services led by the pastor. The church pastor is employed full-time, and there are six part-time staff members. The part-time staff members provide program oversight and direction (i.e. worship, Sunday school, youth, administration, media, and facility).

The governance of the church is two-fold. The board of directors provides oversight of finances and the facility under the leadership of the pastor. The small group

¹ City-Data, "Chelmsford, Massachusetts Demographic Information," City-data.com, <http://www.city-data.com/city/Chelmsford-Massachusetts.html> (accessed August 25, 2014).

leaders and church staff function in a collegiate manner to direct the spiritual and operational aspects of the church. The small group leaders and church staff comprise the leadership of the church and number about 38 men and women. There is no formal membership. A church directory is updated annually to reflect those who consider Calvary Chapel Chelmsford their church home.

The current pastor of CCC is the founding pastor and the present research author. The pastor is a 58-year-old Caucasian male. He has been married for 35 years. He and his wife have two adult children, who are married. They also have three grandchildren. The pastor describes himself and CCC as just one of many ordinary New England pastors and churches that desire to be faithful to the Gospel of Jesus Christ.

Statement of the Ministry Problem

The problem at CCC was a failure of pastoral leadership. The present research author, as the pastor of the church, had not intentionally provided a structure, path, and instruction for the spiritual growth of CCC leaders. The evidence of the leadership failure can be observed in that no formal discipleship or mentoring program existed in the church. There had been no specific teaching series on spiritual growth from the pulpit in the history of the church. The evidence for a failure in spiritual growth was observed in the following conditions at CCC from 2009 to 2012:

1. There was no consistent practice of prayer for the needs of people during the weekend worship services.
2. The congregational prayer segment of the worship service was dominated by the same few people. It had become perfunctory and predictable.
3. The intercessory prayer team was sporadic in meeting and lacked leadership.

4. The singing portion of the worship service lacked enthusiasm and participation.
5. Leadership meetings were sporadic, and the focus was mostly on the business affairs of the church.
6. There had been no congregation wide focus on reaching out to our neighbors with the Gospel.
7. The pastor was allowing fear to guide ministry decisions, which resulted in worship services that had a heavy sense of being directed and controlled.

Inspiration for the Project: Personal Spiritual Renewal

The pastor experienced a spiritual renewal in August 2012 through the intentional practice of the classic Christian disciplines (i.e. prayer, fasting, meditation on the Word, silence and solitude, journaling, and worship). The result was a renewed passion for Christ, a new desire for the active presence of the Holy Spirit, and for active ministry to people.

One significant Holy Spirit encounter occurred in California during a ministry conference at Risen King Church (CMA) in February of 2013. At the end of a session, Dr. Ron Walborn invited people to come forward for a ministry time. The present research author and senior pastor of CCC responded to the invitation. It was the first personal response to a ministry time in over ten years. He received prayer from a young man. The young man shared, “I sense that you are full of fear; the Lord would want to release you from that fear, and free you to do what you are called to do—preach the Word.” The main point of encouragement was to let go of the fear, trust God, and move forward in the gifts God had deposited in the pastor’s life.

The pastor resumed the intentional practice of the spiritual disciplines. The practice resulted in a new desire for the active presence of the Holy Spirit in the life of the pastor. There was a new resolve and courage to do ministry. The pastor began to formulate a plan to intentionally grow leaders through the intentional practice of the spiritual disciplines.

Project Intervention

The intervention was the Calvary Chapel Spiritual Disciplines program (CCSD). The CCSD was a 14-week program adapted from *Spiritual Disciplines for the Christian Life* by Donald S. Whitney² and the companion study guide *Spiritual Disciplines for the Christian Life: A Study Guide Based on the Book*.³ To quantify the effect of the CCSD on the lives of the CCC leaders, the Calvary Chapel Spiritual Growth Assessment Survey (SGAS) was developed. The leaders took the SGAS before starting the CCSD and again at its conclusion.

The CCSD provided a formal structure for the pastor to instruct, model, and coach the intentional practice of spiritual disciplines. The CCSD was a teaching and coaching program directed at CCC leaders on the spiritual disciplines with the desired outcome of spiritual growth. The CCSD program provided a tool with intentional focus to address the spiritual stagnation within the leadership of CCC. Spiritual stagnation could be observed in the perfunctory and predictable manner in which CCC leaders prayed, sang, celebrated the Lord's Table, and conducted ministry during weekend worship services.

² Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs: NavPress, 1991).

³ Donald S. Whitney, *Spiritual Disciplines for the Christian Life A Study Guide Based on the Book* (Colorado Springs: NavPress, 1994).

The CCSD is a low cost, high return, easily reproducible, and conservative model, which can serve as a remedy to the spiritual stagnation of leaders within other small New England churches. The CCSD is specifically applicable to CCA member churches within the Merrimack Valley area of Southern New Hampshire and Northern Massachusetts (CCMV).

Scope of the Ministry Problem

In addition to CCC, there are five other CCMV churches that could benefit from the CCSD. The research author has hosted a monthly lunch for CCMV pastors for the past fifteen years, conducted joint meetings, visited churches, and interacted with CCMV lay leaders. All five CCMV churches have a common set of traits, which when taken together, indicate that spiritual stagnation is a common problem. CCMV churches have seven common traits:

1. CCMV pastors are bi-vocational, middle-age, and Caucasian. Four have no formal biblical training, and one is a graduate of a non-accredited bible college.
2. CCMV churches have a weekend worship attendance of less than 75 people. Three are stable in attendance, and two are in danger of disbanding.
3. CCMV churches, with the exception of one, rent commercial office space.
4. CCMV churches struggle to provide basic church programming in worship, youth, Sunday school, and pastoral care.
5. CCMV churches receive no specific training in leadership skills and no training in the spiritual disciplines from the Calvary Chapel Association (CCA). There is no formal coaching or mentoring program for leaders who are affiliated with CCA.

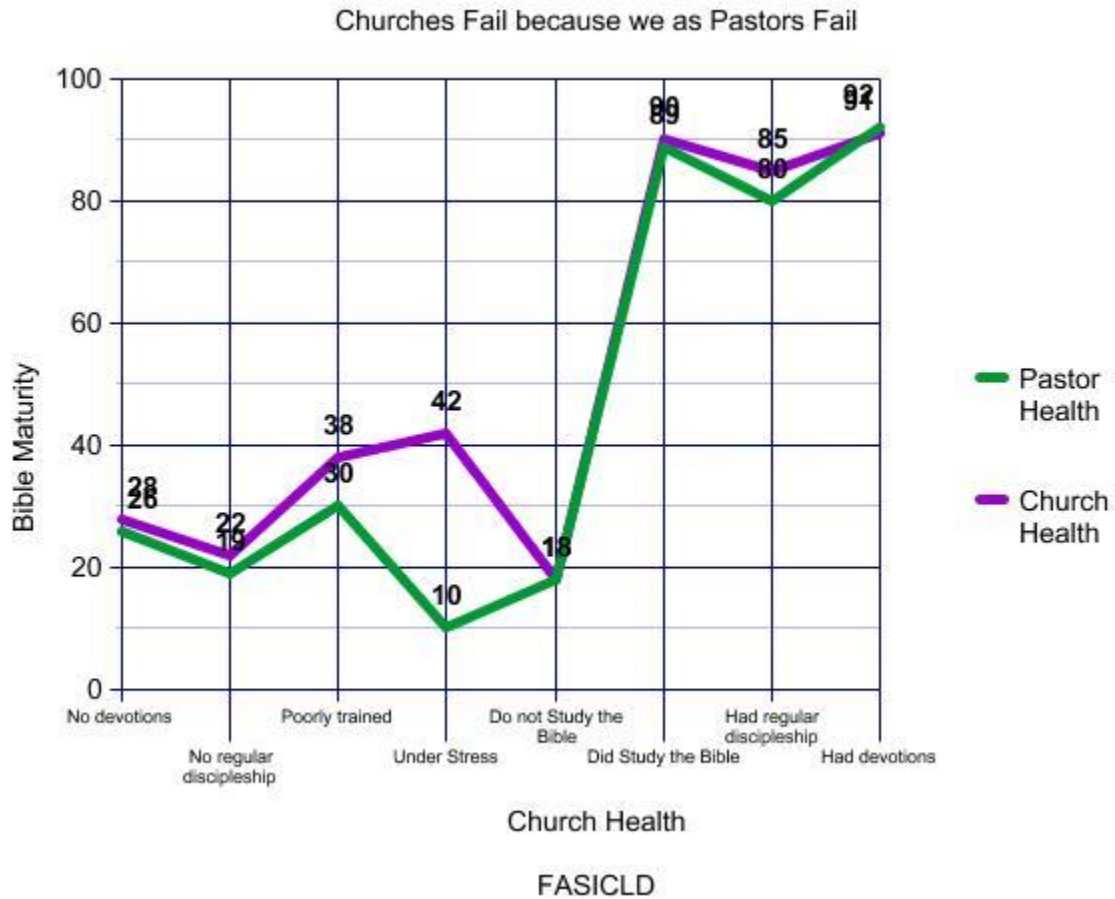
6. CCMV lay leaders have described the worship services as highly controlled by the pastor.
7. CCMV lay leaders have described the lack of intentional prayer and ministry during the worship services.

The seven common traits of CCMV leaders are not unique to Calvary Chapels. The research author has pastored in the same church for almost thirty years and attends the local clergy group meetings. In Chelmsford, there are six small Christian churches, and the CCMV traits are common to all six with one exception. The exception is that the churches own their own buildings and are less subject to financial pressures. It is the opinion of the research author that these six churches would benefit from the CCSD.

In 2006, R.J. Krejcir, PhD. of the Francis A. Schaeffer Institute of Church Leadership Development published the findings of a fifteen-year study of 1,103 churches. The study demonstrates that a failure of pastoral leadership to practice basic spiritual disciplines (devotions, discipleship, and bible study) is correlated to the failure rate of the church.⁴

⁴ Into Thy Word, "Church Growth Research Graphs and Statistics," <http://www.intothyword.org/apps/articles/?articleid=36571> (accessed September 11, 2014).

Chart 1.1: Pastors' Failure and Church Health



Thom S. Rainer, president and CEO of LifeWay Christian Resources, has published extensive research findings, which indicate: “as many as 100,000 churches in America are showing signs of decline toward death.”⁵ A summary of Rainer’s indicators are: “The decline is in the vibrant ministries that once existed...the decline in the prayer lives of those who remain...the decline in the outward focus of the church.”⁶ The research author was sobered to see the same indicators of decline in CCC. The magnitude

⁵ Thom S. Rainer, *Autopsy of a Diseased Church: 12 Ways to Keep Yours Alive* (Nashville: B&H Publishing Group, 2014), 8.

⁶ *Ibid.*, 9.

of the problem requires an intervention, and in the local context, the CCSD is an accessible option for many small churches.

Hypothesis

It is hypothesized that Calvary Chapel Chelmsford (CCC) leaders participating in the Calvary Chapel Spiritual Disciplines Program (CCSD) would experience spiritual growth.

Theological Foundations

Authority of God's Word

Calvary Chapel Chelmsford (CCC) embraces God's Word (the Bible) as the only authority for Christian faith, Christian life, and worship. God's Word (the Bible) is the source of guidance and instruction for all doctrine and practices. CCC's conviction is that if a practice is not expressed in God's Word, it is to be avoided.

In applying this conviction to the intentional practice of spiritual disciplines, it is both freeing and protective. CCC leaders are free to practice any spiritual discipline, which finds its foundation in the Word of God. It is protective in that practices which may find expression in contemporary culture, non-Christian religions, and/or Christian denominations that embrace unbiblical practices are prohibited. D.A. Carson speaks of the dangers of embracing religious pluralism. Carson states: "Suddenly, spirituality becomes something of a Trojan horse that introduces the most radical religious pluralism into what is nominally a Christian enterprise."⁷

⁷ D.A. Carson, "When Is Spirituality Spiritual? Reflections on Some Problems of Definition," *JETS* 37 (September 1994): 388.

Reformation Spirituality

The Protestant Reformation was built on three truths: Our salvation is entirely a gift of grace from God and not our own doing, we receive that grace through faith and not by any works we might do, and the sole norm and rule of all doctrine is the Scriptures. Richard Lovelace writes of the heritage ordinary Christians receive through the truths (i.e. grace, faith, Scriptures) expressed in the Protestant Reformation. He states:

And this is the genius of Reformation spirituality. It assumes that the simplest believer leaps to the top of the spiritual ladder simply by realistic faith in Jesus Christ. Consistent Protestants start every day at the top of the ladder, receiving by faith what only God can give and what cannot be achieved by human efforts: assurance of salvation, and the guiding presence of the Holy Spirit.⁸

The implications for the intentional practice of the spiritual disciplines are significant. The benefits are available to every believer in Christ; no special church position or office is needed. The spiritual disciplines are not a means of achieving a special status before God. They are not the route to being justified before God as that would degenerate into “another gospel” (cf. Galatians 1:6). To maintain a Reformation spirituality, the intentional practice of the spiritual disciplines must find their warrant in the Word of God. D.A. Carson enters the contemporary discussion calling for the Bible to regulate spiritual disciplines and to see them as a means of grace. Carson states:

It seems the part of wisdom to restrict the label ‘spiritual disciplines’ to those Bible-prescribed activities that are explicitly said to increase our sanctification, our conformity to Christ Jesus, our spiritual maturation. When Jesus in John 17 prays that his Father will sanctify his followers through the truth, he adds, ‘Your word is truth.’ Small wonder that believers have long labeled things like the study of the truth of the gospel ‘means of grace’ – a lovely expression less susceptible to misinterpretation than spiritual disciplines.⁹

⁸ Richard F. Lovelace, “Evangelical Spirituality: A Church Historian’s Perspective,” *JETS* 31 (March 1988): 27.

⁹ Carson, “When Is Spirituality Spiritual? Reflections on Some Problems of Definition,” 390.

Jonathan Edwards' (1703-1758) life, ministry and writings serve as a model of Reformation spirituality. Edwards was a family man, pastor, theologian, and seminary president of pre-Revolutionary Colonial America. Kyle Strobel's *Formed for the Glory of God: Learning from the Spiritual Practices of Jonathan Edwards* brings together Edwards' theology and his spirituality.¹⁰ Strobel writes a handbook for spiritual growth that uses Edwards as the central figure. Strobel argues that, "Christian spirituality is ultimately about the work of the Spirit to bind us to the Son in love."¹¹ Strobel demonstrates that the focus of spiritual disciplines is not self-centered but God centered. Strobel says, "...if Edwards did have an obsession, it was the beauty and glory of God. Ultimately, Edwards' grasp of spiritual formation centers on the idea that God is beautiful and glorious, and he calls us to share that beauty and glory."¹² Edwards' view of spiritual disciplines is that they are a means of Grace. The Word of God and prayer direct our hearts toward God, His Gospel, and a holy life. Honest self-awareness and self-examinations lead to true humility. Meditation on our situation is to be done in view of the Scriptures. Contemplation is when our thoughts are directed at an attribute of God without regard to ourselves. Conferencing is spiritual direction or accountability from small group relationships. Soliloquy is a combination of prayer and self-examination to have our hearts shaped or impacted by God's presence. The more easily understood: Sabbath keeping, fasting, silence/solitude, prayer, and bible reading were practiced on a regular basis by Edwards. Strobel's work affirms the impact of a Reformed spirituality

¹⁰ Kyle Strobel, *Formed for the Glory of God: Learning from the Spiritual Practices of Jonathan Edwards* (Downers Grove: InterVarsity Press, 2013).

¹¹ Ibid., 13.

¹² Ibid., 15-6.

as practiced within the life of Jonathan Edwards. Strobel's work provides a theological and practical model for conservative Evangelicals to promote and practice the Spiritual disciplines for God's glory and the joy of the participant.

Spiritual Growth

The scriptural mandate is for continued spiritual growth. The destiny of all Christians is to be "conformed to the image of his Son" (Romans 8:29, ESV) Jesus Christ, and this requires ongoing spiritual growth (Philippians 3:12-21, ESV). There is a biblical expectation that Christians will grow and mature. A simple comparison is made between natural human growth and spiritual growth towards maturity. The apostle Peter writes, "Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation" (1 Peter 2:2, ESV). Peter's mandate is, "But grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18, ESV). The example for growth is found in the person of Jesus Christ; we are to "follow in his steps" (1 Peter 2:21, ESV). To follow the example of Christ requires practice (Hebrews 5:14, ESV), exercise (1 Timothy 4:7, ESV), discipline (1 Corinthians 9:27, ESV), and patience (James 1:4, ESV). Growth takes place in the context of ongoing family, friendship, and church relationships (Acts 17:11; Hebrews 10:19-39; 12:3-17).

Role of Church Leaders

The responsibility for spiritual growth in church life rests upon the church leaders. This charge is expressed by the Apostle Paul:

And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning by craftiness in deceitful schemes.

Rather speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it build itself up in love” (Ephesians 4:11-16, ESV).

Church leaders have a specific mandate to govern and nurture the church. Peter provides vital instructions to “Shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly... but being examples to the flock” (1 Peter 5:1-3, ESV).

The Apostle Paul expresses his motivation in encouraging growth as “a divine jealousy for you, since I betrothed you to one husband to present you as a pure virgin to Christ” (2 Corinthians 11:2, ESV). It is this type of “divine jealousy” that allows the leader to endure suffering, hardships, weakness, and the human anxiety which comes from caring for people (2 Corinthians 11:16-33, ESV). A perception of leadership as a calling first to God, then to people, provides the courage to ask challenging questions that require reflection and growth (cf. 2 Corinthians 12:5-6; Galatians 1:10, ESV) from individuals and congregations.

The Apostle Paul established the benchmarks in church leadership as those who will faithfully reproduce the life and ministry of Jesus Christ, as well as his own life and ministry, and who would reproduce those qualities in others (2 Timothy 2:2). The Apostle Paul provides strong and direct warnings to those who provide pastoral care to exercise their office with diligence. Paul says, “Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood” (Acts 20:28, ESV).

Means of Grace

The Apostle Peter points to the means of grace when he says, “For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps” (1 Peter 2:21, ESV). Jesus modeled for us at least nine practices which can serve to guide our steps and as our examples: prayer (John 17; Luke 6:12), discernment (John 2:24-25), humility (Matthew 3:15), solitude (Luke 5:16), truth telling (John 14:6), fasting (Matthew 4:2), compassion (Matthew 8:7; 9:36), rest (Matthew 8:24), and study (Luke 2:46). Jesus communicated that it was His will that all His followers be able to walk in His steps. So that Jesus’ followers could walk in His steps, Jesus sent the Holy Spirit to empower each follower to walk in the ways of Christ (John 3:1-8, 16:4-15; Acts 2:1-3, 4:31, 7:54-60, 9:31; Romans 8:13, 26; 1 Corinthians 12:4; 2 Corinthians 3:4-6, 14-18; Galatians 3:1-3, 4:6, 5:16-25; 1 John 3:24, 4:13). The primary objective of the Holy Spirit is to conform us “to the image of his son” (Romans 8:29, ESV). The primary means is through the Word of God. Jesus prayed, “Sanctify them in the truth; your word is truth” (John 17:17, ESV). It is God’s Word that brings forth transformation into Christ’s likeness (Romans 12:1-3). It is God’s Word handled rightly that brings God’s approval (2 Timothy 1:15). It is God’s Word that equips for any task (2 Timothy 3:17).

The biblical mandate toward leadership is to nurture and grow the church. The basis for growing the church is found in the leader’s personal experience of regeneration and transformation in Christ. Leadership is the discipleship of others toward Christ-likeness. The Apostle Paul says, “Be imitators of me, as I am of Christ” (1 Corinthians 11:1, ESV). Martin Sanders grasps the biblical example of the necessity of the

transformation of a leader and connects it, helping others grow spiritually. He states, “Discipling others is the process by which a Christian with a life worth emulating commits himself for an extended period of time to a few individuals who have been won to Christ, the purpose being to aid and guide their growth to maturity and equip them to reproduce themselves in a third spiritual generation.”¹³

The spiritual power for equipping others to mature in Christ comes from the inside to the outside by the sanctifying work of the Holy Spirit. The spiritual disciplines provide a set of external tools that facilitate and provide structure for spiritual growth in the inner man. The modeling of the life of Christ in and through the leader allows for biblical values to be transferred to church leaders. The spiritual disciplines are much like the towel and basin, which Jesus used to wash the disciples’ feet in the Gospel of John, chapter thirteen. The towel and basin are externals that allow the heart to see truth and respond to the invitation to growth. Pastoral leadership is about this type of modeling, and it is the method Jesus used to train His apostles. A.B. Bruce points out the primary method in Jesus training of the Twelve was by His loving example. Bruce states: “His (Jesus’) love burned out towards them with extraordinary ardor, and His whole care was by precept and example, by words of comfort, warning, and instruction, to prepare them for future duty, and trial.”¹⁴ The spiritual disciplines provide the pastor the tools with which to model the transformed life. The spiritual disciplines are tools that are easily transferable and understandable to those who wish to follow in the steps of Jesus Christ.

¹³ Martin Sanders, *The Power of Mentoring: Shaping People Who Will Shape the World* (Camp Hill: Wing Spread Publishers, 2009), 71.

¹⁴ A. B. Bruce, *The Training of The Twelve Timeless Principles for Leadership Development* (Rapids: Kregel Publications, 1988), 342.

Analysis

The community and ministry context of CCC demand that the intentional practice of spiritual disciplines be regulated by Scripture and sound doctrine. There is a disposition within the religious community toward works based righteousness and a pluralistic view toward religion. The majority of the religious community maintains that there are multiple paths to God, and an Evangelical Christian view is often viewed as being intolerant. The leadership examples of the Protestant Reformation of strong bible preaching and steadfastness for the doctrine of justification by faith broke open a new chapter of the advancement of the Kingdom of God. John Knox (1514-1572) and the Scottish Reformation provide an excellent model in the power of preaching and holiness in the face of a works based religious establishment. John Knox viewed his vocation as one called to preach; Knox impacted all of his 16th century society.¹⁵ The Queen of Scotland feared his prayers and viewed him as the most dangerous man in Scotland.¹⁶ It is imperative that CCC leaders practice biblical preaching, seek the anointing of the Holy Spirit in the proclamation of the Gospel, and have courage to preach the Gospel in its community and ministry context.

It is critical that, in the practice of the spiritual disciplines, attention be given to remaining centered in the Word of God. The inherent danger is that church members who have marginal biblical knowledge or who are recent converts may use the spiritual disciplines as a means to justification or a works based approach to spirituality. The

¹⁵ Rosalind Marshall, *John Knox* (Edinburgh: Birlinn Limited, 2013), 213.

¹⁶ *Ibid.*, 161.

ministry context of CCC as a member church of CCA and the fellowship of CCMV churches present a second reason for approaching the intentional practice of spiritual disciplines from a sound biblical and doctrinal position. CCA and CCMV have rejected the practice of spiritual disciplines due to their association with non-evangelical churches or faiths. In order to maintain fellowship and to model the benefits of a Reformed spirituality, CCC must have a high standard of allowing the Scriptures to regulate the practice of the spiritual disciplines. The CCSD program is an approach to spiritual disciplines based on a robust use of Scriptures within the boundaries of a Reformed spirituality. The CCSD program offers the best hope of a positive influence on CCA/CCMV churches in the practice of the spiritual disciplines and offers others an example of Christian spiritual vitality that brings glory to God and joy to the participant.

Definition of Terms, Delimitation, and Limitations

For this study, the term “spiritual maturity” is defined as the composite of the six qualities outlined by LifeWay ministries and diagnosed by its Spiritual Growth Assessment, which is mirrored by this project’s SGAS. A spiritually mature person: (1) abides in Christ,¹⁷ (2) lives in the Word,¹⁸ (3) prays in faith,¹⁹ (4) has fellowship with believers, (5) witnesses to the world, and (6) ministers to others. Operationally, for this project, spiritual maturity might be conceived as scoring a “5” (always) on all ten or so diagnostic questions on the SGAS for each of these areas. Spiritual growth for the pool of participants is defined as measurable increase in the average scores on the SGAS

¹⁷ Questions 9b-9k (exclude question 9a)

¹⁸ Questions 10a -10j (excluded question 10k)

¹⁹ Questions 11a-11j and 11k (exclude question 11j)

questions about these six areas of discipleship, not counting the scores on the questions that inquire about compliance in performing the disciplines themselves (questions 9a,²⁰ question 10k,²¹ question 11j,²² question 15,²³). In other words, for the purposes of this study, we must exclude the practice of spiritual disciplines (our independent variable) from the definition of spiritual growth (our dependent variable). Although it is normal to speak about a spiritually maturing person taking on more and more of the practice of spiritual disciplines (with the two mingling), the interests of this study requires that we not intermingle them.

The use of the SGAS has some built-in limitations. First, the evidence of spiritual growth we are observing is dependent upon self-reports. While the subjective self-perceptions of participants provide a useful gauge of their satisfaction level with the program, they do not by themselves provide evidence of spiritual growth in an objective way. Logistical constraints did not allow for any triangulation or the survey/interview of those close to the participants (e.g. spouses, mentors) who could have evaluated their spiritual growth more objectively. Second, in the interest of preserving anonymity, the pre-treatment SGAS scores and post-treatment SGAS scores, which were administered online through surveymonkey.com, were not paired. Therefore, the researcher was limited to observing the difference in average scores over the aggregate only. As the T-Tests show later, the differences in unpaired scores were still significant.

²⁰ “I practice a regular quiet time.”

²¹ “I memorize Scripture.”

²² “I engage in a daily prayer time.”

²³ “I write down or keep a journal of the works and interventions of God in my life.”

The term “spiritual disciplines” describes the collection of practices that are clearly defined processes (with a distinct beginning and end) executed on a regular basis that contribute to spiritual growth. Some examples are: scripture reading, charitable giving, prayer, worship, fasting, silence and solitude, scripture meditation, evangelism, journaling, serving, and learning. Spiritual formation is defined as the broad and intentional work of the church using the spiritual disciplines to promote the imitation of Christ.

The project is limited to the leaders of CCC. The total number of participants is 38 men and women, which represents about 10% of the adult population of CCC.

There are several outside factors, which could possibly impact the validity of the project. (1) The friendship relationships and desire to please the pastor could unduly impact survey scores. (2) A performance attitude could turn a spiritually transformational process into the accomplishment of a task. (3) CCA’s negative view of the practice of spiritual disciplines could impact participation. Little could be done to control these factors, and the reader must simply understand the suggestive and tentative nature of our findings.

Variables

The independent variable in this study is participation in the 14-week program of intentionally practicing the spiritual disciplines, which we have called the CCSD program. Chapter 3 gives details of the 14-week program and the defined minimum level of compliance required of a participant (i.e., attendance requirements, task requirements). The dependent variable in this study is the spiritual growth that occurred in the participants, as measured by the SGAS.

CHAPTER TWO

LITERATURE REVIEW

THE SPIRITUAL DISCIPLINES IN THE EVANGELICAL TRADITION

Introduction

In preparation for this ministry project, the research author investigated books, which specifically address the intentional practice of the spiritual disciplines. The scope of the research was limited to authors who have found some level of acceptance within Evangelical Christianity. The following authors on spiritual disciplines were excluded from this review, for reasons discussed in the “theological foundations” section 1: Thomas Ashbrook, Adele Calhoun, J.P. Moreland, and Issler Klaus.²⁴ The investigation was extensive but not exhaustive. Ten authors were reviewed: Bob and Michael Benson, Kenneth Boa, Richard Foster, Kent Hughes, James E. Massey, Henri Nouwen, John Ortberg, Tan and Gregg, Donald Whitney, and Dallas Willard. These authors have their own unique way of selecting specific spiritual disciplines for inclusion in their texts (Chart 2.1). The authors’ Christian spirituality emphasis is diverse and rich. The research

²⁴ The spiritual practices promoted by these authors are not permitted in CCA,, and thus, were not considered for inclusion within the literature review: Ashbrook, Thomas, R. *Mansions of the Heart: Exploring the Seven Stages of Spiritual Growth*. San Francisco: Jossey-Boss, 2009. Calhoun, Adele, Ahlberg. *Spiritual Disciplines: Handbook Practices That Transform Us*. Downers Grove: InterVarsity Press, 2005. Moreland, J.P. and Klaus, Issler. *The Lost Virtue of Happiness: Discovering the Disciplines of the Good Life*. Colorado Springs: Navpress, 2006.

author adapted Boa's "Types of Christian Spirituality" taxonomy to illustrate the diversity in each author's approach to the practice of spiritual disciplines.²⁵ The researcher evaluated each text and assigned it a place on Boa's chart. The numerical assignment, and brief rationale for chart placement, is as follows:

1. *Conformed to His Image*, by Boa, is very balanced, giving it a place near the center of the chart, with a slight leaning towards the societal: a combination of Apophatic and Mind.
2. *Disciplines for the Inner Life*, by Benson, integrates the heart a little more than Boa does, but still focuses on the mystery of God and discovering Him through life.
3. *A Celebration of Discipline*, by Foster, is a well-balanced book in that it shows the progression of one discipline into another, ultimately leading to knowing God.
4. *The Life You've Always Wanted*, by Ortberg, falls between the Apophatic and the Heart, as it is an inspirational text that focuses more on the inner life than the outward life.
5. *Disciplines of the Holy Spirit*, by Tan and Gregg, has an emphasis on experiencing the present day ministry of the Holy Spirit. Their desire is to go beyond a mere intellectual understanding of God. The book fits into the "Heart-Kataphatic" section.
6. *The Spirit of the Disciplines*, by Willard, is a text that focuses on relevance.

²⁵ Kenneth Boa, *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation* (Grand Rapids: Zondervan, 2001), 469. (See Appendix L)

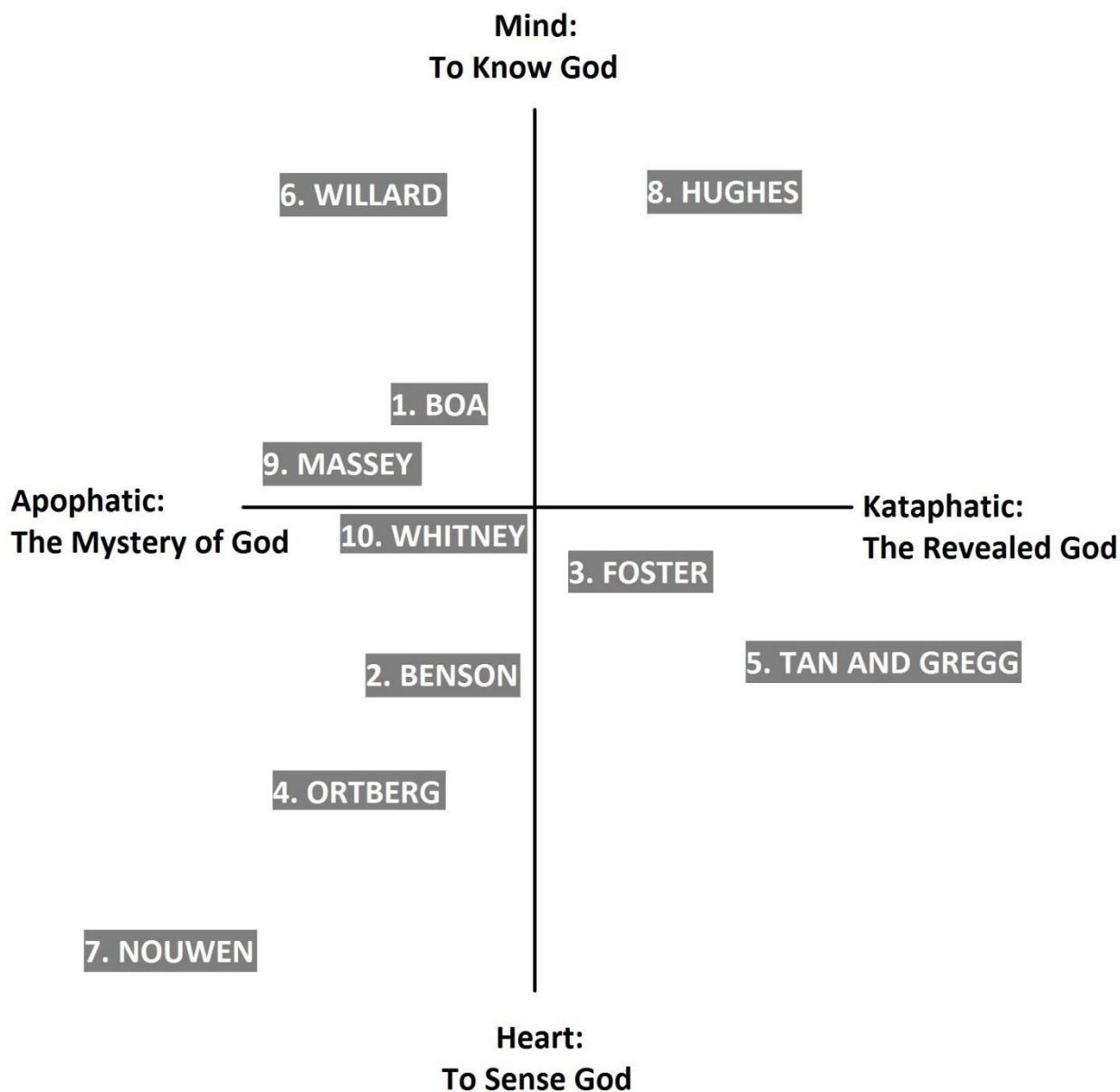
7. *The Way of the Heart*, by Nouwen, focuses on the inner life almost to the detriment of the rest, not focusing on as much Scripture or corporate identity as the other texts.
8. *Disciplines of a Godly Man*, by Hughes, is a Theological Renewal text, as it focuses on knowing God and thinking rightly about Him and the world around us as a means of change.
9. *Spiritual Disciplines*, by Massey, is very close to a balanced view, with a slight bias towards the societal and knowing God via intellect and mystery.
10. *Spiritual Disciplines For the Christian Life*, by Whitney, is very close to the center. A balanced take on all of the disciplines leaves us with the recognition of all of their importance, but reminds us that none of them mean anything without their purpose being pursuing God, being more like God, and stepping into the grace of God.

Chart 2.1: Spiritual Disciplines by Author

Disciplines:

Inward:										
Solitude	X	X	X	X	X	X	X			
Prayer	X	X	X	X	X	X	X	X		X
Bible Study	X	X	X	X	X	X				X
Meditation	X	X	X	X	X	X	X	X		X
Fasting		X	X	X				X		X
Outward:										
Simplicity										X
Submission			X						X	X
Sabbath									X	
Corporate										
Worship	X	X	X	X		X		X	X	X
Ministry	X		X		X					X
Evangelism	X	X		X						
Confession			X		X					X
Fellowship			X	X				X		
	Benson	Boa	Tan/Gregg	Whitney	Ortberg	Willard	Nouwen	Massey	Hughes	Foster

Chart 2.2: Types of Christian Spirituality by Author



Disciplines for Relationship

Kenneth Boa, in his book *Conformed to His Image*, breaks up his study of the spiritual disciplines in a unique way. Instead of focusing on a particular set of spiritual disciplines as in Nouwen's *Way of the Heart* or providing us with a roadmap for how they might look when integrated into normal life as in Benson's *Disciplines for the Inner*

Life, Boa explores a few different categories of spirituality and demonstrates how different forms of disciplines can bolster each of those areas. Additionally, he discusses how different people's attitudes toward the disciplines can complement each other to create a more balanced view. He describes spirituality as "an all-encompassing, lifelong response to God's gracious initiatives." Boa grounds the spiritual disciplines in the Scriptures, and his writing is filled with grace.²⁶ Both Boa (in his book) and Whitney in *Spiritual Disciplines for the Christian Life* are great examples of this balance that keeps the Spiritual Disciplines from being both self-serving and self-effacing.

Boa begins with an introduction to relational spirituality. Boa sets every discipline in the context of relationships. For Boa, spirituality is about engaging in relation with something, whether it is ourselves, God (devotional), or others (corporate). As Boa says, "Our faith in the work of Christ accomplished for us in the past, and our hope of the future completion of this work when we see him, are demonstrated in the present through the choices and works of love."²⁷ The CCSD program aligned with Boa's conviction; it was a small group of like-minded leaders who function as an extended family. The CCC leaders extended love, concern, and encouragement to the research author and pastor during the CCSD program. The community dynamic facilitated transparency in communication during our small group experiences.

Another category of spirituality, according to Boa, is found in how we view the world, whether it is from a temporal or an eternal perspective. Boa ties this into the

²⁶ Boa, *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation*, 19.

²⁷ *Ibid.*, 43.

discipline of meditation; pondering the eternal nature of God and life causes us to “treasure the passing opportunities of this life and become more alive to the present moment.”²⁸ Boa’s explanation of both corporate and personal spirituality never descends to simple self-absorption. There is always a purpose rooted in God, whether it is meditating on His creation or taking a time of solitude to read Scripture.

As Boa weaves his way through other categories of life, whether it is disciplined spirituality, holistic spirituality, or warfare spirituality, in the end, Boa leans in to what the research author believes to be his primary focus in this book. That primary focus is that of corporate spirituality rooted in Christ as the head of the body. Boa summarizes the thrust of his entire book in the following short sentence: “We come to faith as individuals, but we grow in community.”²⁹ The CCSD, in the opinion of the research author and pastor found effectiveness due to the community structure of CCC. Boa concludes all of the varied categories of spirituality and spiritual disciplines with this section on the corporate because it demonstrates the fruit realized by praying, fasting, and spending time with God. That fruit is found in lavishing his grace upon others and learning together what it means to practice discipline. In Boa’s own words, “When prayer becomes pervasive, when passion becomes contagious, and when the power of God becomes evident, the community of faith grows both in quality (discipleship) and in quantity (evangelism).”³⁰

²⁸ Ibid., 63.

²⁹ Ibid., 413,

³⁰ Ibid., 448.

In the concluding chapter of his book, Boa reminds us of how important each type of spirituality is to the whole and how much they are all tied together. He says, “Relational spirituality affects all the others, because loving God and others is the central expression of our faith.”³¹

In summary, Boa’s book is a great starting point for the subject of the spiritual disciplines because it takes the unique approach of categorizing our lives and pinpointing exactly where each spiritual discipline can affect us in different ways, while also reminding us of the inter-connectedness of them all, and our reliance on God’s grace. Whether it is prayer affecting our devotional life, which then affects how we discipline ourselves to worship with each other, or our fasting, which can guide us into a better sense of self-control which can help our relationships with others to grow, it all affects the community of Christ, which affects the world. Boa’s key point is, “The spiritual life was never meant to be lived alone but in the context of community with like-minded believers. Without...the body of Christ, we would be unable to grow in the faith.”³² Boa’s chart, “Types of Christian Spirituality” (see Appendix L) helps categorize the different perspectives, their biases, and how in the end, they all strengthen each other.

Disciplines for Daily Life

The Bensons’ book, *Disciplines for the Inner Life* provides a comprehensive look at almost every spiritual discipline. The Bensons assist the reader in finding a place for each discipline as we go through life’s journey. The Bensons summarize their goal by saying the book “will provide insight and guidance for the formation and nourishment of

³¹ Ibid., 465.

³² Ibid., 426.

the inner life. Our hope is that the daily services will provide a foundation upon which you can begin to build strong disciplines into your life.”³³ That is precisely what the book is about: walking us through the living-out of each discipline.

The first section of the book outlines and explains many of the spiritual disciplines as a “foundation for our continuing spiritual formation.”³⁴ They begin this section with a small devotional, complete with a hymn, Scripture references, and a prayer. This seems to be the general structure of the book, and it seems like the Bensons apply the spiritual disciplines within the book itself, encouraging us to practice them as we read it: meditating on Scripture, taking time to pray through the work, and to praise God for the work He is doing in our lives. Almost the entire book is comprised of quotes from other texts. This demonstrates Bensons’ humility in using many sources while writing his book.

The second section of the book deals with the obstacles that we all face in our lives as we attempt to integrate these spiritual disciplines into the very core of our existence. As they remind us in their introduction to this section, “Be diligent in your private times in spite of obstacles...it is your duty to pray and His to reward. Do not let a period of distractions deter you from the practice of prayer the next day.”³⁵ Whether it is our anxieties, our inability to sit still, or a deep conviction of God’s absence in a particular period of our life, the Bensons remind us that all of these are normal, and they are not reasons to stop practicing the disciplines, but why we should be practicing them.

³³ Bob Benson and Michael W. Benson, *Disciplines for the Inner Life* (Nashville: Generoux/Nelson, 1989), xi.

³⁴ *Ibid.*, 21.

³⁵ *Ibid.*, 160.

After listing some of the biggest obstacles to our inner life with God, the book goes on to show us not only some patterns for living through our darkness, but for learning to see the grace evident within that very darkness. Using examples from Scripture and quotes from various texts, the Bensons show us some different postures for approaching the disciplines, whether it is crying out to God for help with our daily needs (The Lord’s Prayer, 239), a staggering gratitude for God’s love for us (The Lord’s Supper, 246), or a simple prayer for forgiveness in our failings and mistakes (The Jesus Prayer, 267). As well as illuminating some patterns or postures, the Bensons also give us eyes to see the graces inherent in the disciplines, and how they are not just things to strive for but ways to be that will enrich our life. They remind us that “even though the process may be imperceptible to us at a given moment we will begin to note...that he is changing us and endowing us with the fruits of His spirit.”³⁶ Then, outlining eight attributes of Christ after which we can strive, the Bensons bring the book full circle to the one who gives us the very ability to strive—Christ.

Concluding the book, the Bensons then walk us through how each of these attributes impacts our outward life, whether it be service, growth, gratitude, how we organize our priorities, or our outward expression of compassion. The Bensons attest, “The life that is begun on the inside in private worship of God will soon burst forth into outwardness – toward others, toward their needs, toward their hearts.”³⁷

³⁶ Ibid., 275.

³⁷ Ibid., 335.

In conclusion, this book summarizes and encapsulates everything that the other books do, in the sense that it walks us through what it really looks like for a person to attempt to live out the spiritual disciplines, and how through all the struggles and pain and difficulty of it, you can still lean into the grace that God expresses through the disciplines themselves. Bensons cite, “Living from the center will gradually reorder and rearrange everything which lies on the circumference of your life.”³⁸ One thing unique about this book in particular is the fact that ninety percent of it was comprised of quotes from other sources, some of which are even touched on in this chapter.

Disciplines for Celebration

Richard Foster’s *Celebration of Discipline* has become a staple for those seeking to reacquaint themselves with the spiritual disciplines. Foster begins his book with a clear and unique vision for what he hopes to accomplish in walking us through the spiritual disciplines. “Superficiality is the curse of our age” he writes. “The doctrine of instant satisfaction is a primary spiritual problem. The desperate need today is not for a greater number of intelligent people, or gifted people, but deep people.”³⁹ In his eyes, the spiritual disciplines are not just for any one type of person, or for one type of spirituality, but for everybody to walk in through their daily life, as the Bensons suggested.

As with Benson, Boa, and most of the other books mentioned here, Foster breaks up the disciplines into different categories based on where they fit best in our lives. He begins with a section called “The Inward Disciplines” in which he talks about the

³⁸ Ibid., 336.

³⁹ Richard Foster, *Celebration of Discipline: The Path to Spiritual Growth* (San Francisco: Harper-Collins Publishers, 1988), 1.

meditative practices by which we can grow closer to God in our devotional time and with ourselves. Foster reminds us of the importance of meditation, prayer, fasting, and Scriptural study in preparing our minds and hearts to face reality, and for being ready and available for when God would speak to us. He writes, “If we are constantly swept off our feet with frantic activity, we will be unable to be attentive at the moment of inward silence.”⁴⁰ In other words, these disciplines are a way for us to be available and attentive to God’s voice. This attitude is very similar to one of the most profound ideas in Whitney’s book that the spiritual disciplines are a way for us to step into the path of God’s grace and allow ourselves to experience it, rather than being a means to unlock some secret supernatural power. The practice of silence and solitude had a significant impact on the leaders of CCC. The practice of silence and solitude provided a foundation to move forward in our meetings as we waited (corporately and individually) to seek God’s will for CCC.

Foster does not stop there, however. He reminds us that though it is important to maintain a practice of devotional time with God, it should not stop there, and it cannot if it is done right. It should overflow into our outward-facing lives and how we treat others in simplicity, submission, and service. Foster describes these as “outward disciplines”, or disciplines that flow from our time alone with God into the way we live our lives when we are not alone. His views on simplicity are fascinating and convicting. Simplicity as a financial discipline is something that is not taught extensively in most churches and is not even mentioned in the other books, but as Foster points out, “The Biblical injunctions against the exploitation of the poor and the accumulation of wealth are clear and

⁴⁰ Ibid., 27.

straightforward. The Bible challenges nearly every economic value of contemporary society.”⁴¹ This ties in with submission and service as well, as we cannot fully serve others unless we value their lives over our own comfort and wealth.

This also connects with the third and final category of disciplines that Foster presents us with, and that is the “corporate disciplines” of confession, worship, guidance, and celebration. We are built for community, and the culmination of the disciplines is found in how we practice them together, as the body of Christ, and while Foster’s take on confession looks slightly different than some of the other authors’, the heart is still the same. “We are sinners together,” he reminds us, “in acts of mutual confession, we release the power that heals.”⁴² Foster makes a critical observation that the disciplines are not simply ways to feel better about ourselves, but also ways to grow and mature, whether it be through the corporate experience of worship or through the ministry of mentoring and guidance, prayer, and encouragement. The CCSD program aligns with Foster’s value of the corporate nature of the practice of spiritual disciplines. During week three of the CCSD (February 28- March 5, 2014), it was agreed by the pastor and leaders to launch a Sunday morning teaching series called the “Basics,” which would use the material that the leadership was learning. The consensus among CCC leaders was that a corporate emphasis was a necessary expression of the spiritual disciplines.

In concluding, this book is very similar to the Bensons’ *Disciplines for the Inner Life* in that it takes us through the natural progression of the disciplines in someone’s life. In Foster’s conclusion, however, his progression is very striking and clear, and he uses it

⁴¹ Ibid., 82.

⁴² Ibid., 145-6.

to summarize, “Meditation...leads us into prayer...prayer involves fasting as an accompanying means...informed by these three disciplines, we can effectively move into study, which gives us discernment...through simplicity we live with others in integrity. Confession frees us from ourselves and releases us to worship. Worship opens the door to guidance” which at last brings forth “the doxology of celebration.”⁴³ According to Foster, the spiritual disciplines slowly lead us from ourselves, into others, into God, then back again. It is a progression from self to Christ, who should be the center of all that we do.

Disciplines for Ordinary People

John Ortberg’s book *The Life You’ve Always Wanted* is similar to Foster and Benson. The subtitle to the book, *Spiritual Disciplines for Ordinary People*, is a perfect summary. While walking us through the majority of the common core of spiritual disciplines, he brings them down to earth in a unique and easy to read way, as it is more of an inspirational book than a theological text. In his own words, “Following Jesus simply means learning from Him how to arrange my life around activities that enable me to live in the fruit of the Spirit.”⁴⁴ Ortberg’s affirmation of ordinary people growing in the spiritual disciplines reflects the make-up of the CCC leaders participating in the CCSD program.

Ortberg leads us through an inspirational journey much like Benson and Foster, while illuminating what some have come to see as “dry old ritual” and understanding each discipline in a different, more positive context. He liberates them, so to speak. One

⁴³ Ibid., 201.

⁴⁴ John Ortberg, *The Life You’ve Always Wanted: Spiritual Disciplines for Ordinary People* (Grand Rapids: Zondervan, 2002), 70.

of the first disciplines he looks at is one he calls “slowing,” which seems to be very close to the common discipline of meditation, which Ortberg describes as a battle against learning to “skim our lives instead of actually living them.”⁴⁵ While some of the other books resort to older terminology, Ortberg is determined to modernize the language and make it more relevant, tying it into the business of our modern day living much like *The Spirit of the Disciplines* by Dallas Willard. Ortberg’s solution to the daily grind is not only what he calls “slowing” or “meditation” but also prayer, secrecy, and a dedicated reflection on Scripture.

Another important piece of the puzzle for Ortberg is the practice of servanthood, or ministry. To Ortberg, this is a matter of not only helping others, but cultivating a right attitude about ourselves. It is not just about serving others, but also keeping yourself accountable, which he goes into more detail in his section about confession. He asserts, “To maintain the illusion that you are the messiah, you must shut out any evidence to the contrary.”⁴⁶ This also ties perfectly into the next discipline he talks about, which is the discipline of confession, or accountability. Ortberg, however, takes an interesting perspective on confession that differs from Foster’s. In some traditions, confession is a stale old tradition, but in Ortberg’s mind, it is a way for God to move in us, showing us His forgiveness through the grace of others. In his own words, God has us do it not “because we need it” but rather because “we need to confess in order to heal and be changed.”⁴⁷

⁴⁵ Ibid., 128.

⁴⁶ Ibid., 183.

⁴⁷ Ibid., 220.

In the concluding remarks of his book, Ortberg takes a twist on his own inspirational style of writing to remind us of how much work it is to be truly disciplined. He reminds us how even Christ understood what it meant to live a hard life, and that we do not accomplish righteousness “from sheer strength of will” but rather that “the reason we can trust God is that He understands what it is to walk in darkness.”⁴⁸ A common thread that the research author notes in many of these books is that the authors tend to bring it back to Christ in the end, how much we need His help to accomplish even the smallest discipline, and how that necessary humility built into the system can be a discipline in and of itself. Ortberg also reminds us of how “one message of the Cross is that God chooses not to stand apart from our suffering.”⁴⁹ God is working in us through the ministry of the Holy Spirit to bring about conformity to Christ (cf. Romans 8:29). The spiritual disciplines are an act of our will to engage the Holy Spirit in the process of conformity to Christ. The believers’ efforts to engage God through the intentional practice of the spiritual disciplines results in a freedom from sin and a passion for Christ. Whitney says that this freedom is a “reward or result of the blessing of God upon our engagement in the spiritual disciplines”⁵⁰

Disciplines as Gifts

While the previous few books focused more on how the disciplines can lead you towards Christ and grow in His grace in your everyday life, *Disciplines of the Holy Spirit* by Tan and Gregg is more focused on the disciplines almost as gifts of the Spirit or things

⁴⁸ Ibid., 377.

⁴⁹ Ibid., 377.

⁵⁰ Whitney, *Spiritual Disciplines for the Christian Life*, 24.

that are enabled by the Holy Spirit, almost as secondary fruits. As they write in their preface, “It is not our control and practice of the disciplines that makes a difference, but our yielding to the power and influence of the Holy Spirit through the practice of the disciplines that gives Him space to speak to us.”⁵¹ Whitney’s conviction is that the spiritual disciplines embody a step into God’s grace. For Tan and Gregg, it seems to be more of a process of being led deeper into something rather than walking into it ourselves, but the thought is similar.

The book is divided into three sections, and much like some of the other books, this one tends to compartmentalize the disciplines into different aspects of our lives, but this book’s focus is more on the Holy Spirit’s role in all of the different categories and ways that God draws us near to Himself. As Christ says to His disciples before He ascends, “I will ask the Father, and He will give you another helper, that he may be with you forever; that is the Spirit of Truth” (John 14:16-17).

Tang and Gregg write how “The Holy Spirit draws us to God through three groups of disciplines.”⁵² The first of these ways is that of solitude. God meets us where we are most vulnerable and alone, and “when we choose to engage in planned solitude, we have full assurance that God will draw near to us.”⁵³ They also quote the Scripture where Christ tells his disciples to “Come with me...to a quiet place...to get some rest” (Mark 6:31). Just as Christ implored his disciples to take some time away from their busy lives, the Holy Spirit that now lives within us implores us to do the same, not as a simple

⁵¹ Siang-Yang Tan and Douglas H. Gregg, *Disciplines of the Holy Spirit: How to Connect to the Spirit's Power and Presence* (Grand Rapids: Zondervan, 1997), 8.

⁵² *Ibid.*, 31.

⁵³ *Ibid.*, 47.

means of self-exploration, but as a means to draw closer to the one who is in every moment trying to draw us closer to Himself. The disciplines are ways in which He does that.

As we move past silence and into surrender, it is helpful to note that these two are not mutually exclusive. In 1 Peter 3:15, Peter reminds us that we are to “set apart Christ as Lord.” As Tan and Gregg so humbly remind us, though, it is “impossible to surrender in this way without the work of the Holy Spirit.”⁵⁴ The great purpose of the disciplines of submission, whether it be confession, fasting, or worship, is to bring about a change in attitude and perspective concerning ourselves and God so that we might draw closer to Him. It is a means to humble ourselves and praise Him for who He is and recognize who we are, and that is impossible without God’s Spirit in us.

In the final section of the book, Tan and Gregg tie it all together with a discussion of the disciplines of service (fellowship, simplicity, service, and witnessing). They remind us how so often in this modern individualistic society, it is so easy to separate the previously outlined disciplines of the self and forget that out of those disciplines, our love for others and our care for them should flow like water from an overflowing cup. “We are so inclined in the West”, they write “to think in terms of individualism and self-sufficiency that it is difficult to adjust our thinking – and therefore our actions.”⁵⁵ It is so easy for us to forget that not only are we led “as a result of the indwelling presence of the Holy Spirit” but also “when we enter into fellowship with

⁵⁴ Ibid., 114.

⁵⁵ Ibid., 161.

Jesus Christ, we enter into a new relationship with each other.”⁵⁶ As the Spirit guides us, it is easier for us to strive to “be at peace with all men” (Romans 12:18).

Tan and Gregg’s book is an excellent source of Spirit-centered study on the spiritual disciplines, spanning the breadth of the disciplines. It is the Holy Spirit that both allows us to participate in these activities, but also leads us deeper into relationship with God through them, until ultimately we are compelled to share it with those who are not familiar with it. As a result, we begin leading others into the disciplines that have brought us closer to God. Through this, “we will see lives being touched and transformed by the Spirit in His work of convicting and converting the lost to Christ.”⁵⁷

Disciplines for Modern Times

Dallas Willard’s work entitled *The Spirit of the Disciplines* is not as structured as previous works reviewed. It lends itself to the very subject that it proposes to illuminate, though, as one of Willard’s main thrusts throughout the book is to dust off the old disciplines and bring them to “a new generation of readers.” Willard succeeds in not making it so over-relevant that he loses the center, which is Christ, Scripture, and grace.⁵⁸ While managing to quote T.S. Eliot and Soren Kierkegaard, along with integrating modern psychology, he still keeps the focus on Christ. As he states in his preface, “the spirit of the disciplines is nothing but the love of Jesus.”⁵⁹

⁵⁶ Ibid.

⁵⁷ Ibid., 220.

⁵⁸ Dallas Willard. *Hearing God: Developing a Conversational Relationship with God, Updated and Expanded* (Downers Grove: Intervarsity Press, 2012), Foreword.

⁵⁹ Ibid., xii.

Avoiding a formulaic pattern of going through each discipline, Willard takes the disciplines as a whole and turns them over, rethinking them, and attempting to help us understand them in our modern context. He guides us through some possible criticisms of the disciplines, or perhaps reasons why some would feel they should not practice them. He seeks in this book more to convince people of a proper way to think about the disciplines, and though he does take one chapter to go through a list of common disciplines, it is more a book about making “a foundation, a practical, workable theology of them.”⁶⁰ “We must understand why the disciplines are integral to meaningful life in Christ.”⁶¹

One of the ways in which Willard seeks to change the way we view the disciplines is to ground them in our bodies and our minds, not just in our spirits. In studying some of Paul’s letters, Willard came to realize that “when we lose the psychological realism of Paul’s language, large and obviously important parts of his writings become unintelligible to practice as well as theory.”⁶² God gave us bodies and minds, and to separate all of our spiritual activities from our brains and bodies is to invite a sort of Gnosticism into the midst of our attempts to be more spiritually-minded.

Willard argues that we might have a negative view of the disciplines due to the current drive in our culture and its belief that “everyone has a right to do what they want when they want, to pursue happiness in all ways possible.”⁶³ This stands against the idea

⁶⁰ Ibid., 25.

⁶¹ Ibid.

⁶² Ibid., 124.

⁶³ Ibid., 130.

of the disciplines, which, historically speaking, were ways to counter the cultural trends towards sloth, decadence, and those very things which that “have it when you want it” attitude tended to lead societies. This makes it obvious why the disciplines seem dull, tired, and old, as this attitude has seeped into many people’s faiths and now rests there in its own historical justification.

Willard makes the attempt to modernize the spiritual disciplines. In his final chapter, he talks about “the disciplines and power structures” and how the disciplines should eventually lead us to speak up against empire as Christ did in his day. It is all too easy for us to idolize political causes and leaders. This “willing self-delusion,” as Willard calls it, can keep us from seeing what an outpouring of the disciplines in our lives can do for an entire society.⁶⁴

This vision expands on what Willard and the other authors are talking about when they categorize certain disciplines as “outward” or “corporate.” The root of it is that when we change ourselves, we cannot help but express that outwardly, and when we express it outwardly, we begin to practice it with others, and the contagious difference can grow into a movement that can change the world. Willard’s final vision in his last chapter is of the prophet speaking not of useless details for his or her own glory, but of “the reorganization of society” and “the personal presence of Christ on earth.”⁶⁵ It is a beautiful extrapolation of individual spiritual growth for the sake of Christ and not for its own sake.

⁶⁴ Ibid., 248.

⁶⁵ Ibid., 248.

Disciplines as Light

Henri Nouwen deals with a single issue in his book, *The Way of the Heart*, but in such a way as to mingle the early traditions of the desert fathers (Anthony), Scripture (Christ), and his own application of truth to our busy, modern world.

Nouwen begins the book with a question: “What is required of men and women who want to bring light into the darkness?”⁶⁶ Much like the thrust of Hughes’ book, *Disciplines of a Godly Man*, it is this question that prefaces the entire book, which takes us through an exploration of three different ways in which Nouwen believes that we as Christians can influence the world, as opposed to conforming to it. Encapsulated in these three practices is found the spiritual discipline of meditation. This is the only discipline that Nouwen expounds upon in this book.

“Solitude is the furnace of transformation.”⁶⁷ Nouwen, apart from the desert fathers, uses Christ as the ultimate example of solitude, talking about His stint in the desert where he attempted to conquer the triune temptations of being “relevant...spectacular, and powerful.”⁶⁸ Nouwen roots his thesis on solitude in the traditions of the desert fathers, but also in Christ, who is the great example of how to remain in communion with God. This can be defined another way as the first part of the spiritual discipline of meditation. In his conclusion on solitude, Nouwen reminds us “The goal of our life is not people. It is God.”⁶⁹

⁶⁶ Henri J. M. Nouwen, *The Way of the Heart* (New York: Ballantine Books, 1991), 2.

⁶⁷ Ibid., 15.

⁶⁸ Ibid., 16.

⁶⁹ Ibid., 32.

Silence is the second part of Nouwen's thesis on meditation. He quotes one of the desert fathers, having said that, "I have often repented of having spoken...but never of having remained silent."⁷⁰ In silence, it is harder for us to fall prey to the tongue that has "a whole wicked world in itself" (James 3:6). Nouwen reminds us of how often we are compelled to fill space with words and to let our words rule us, but in silence we find the practice of self-control and self-contemplation. Nouwen ends his words on silence with the thought that it is "not whether we say much or little, but whether our words call forth the caring silence of God Himself."⁷¹ In other words, the silence itself is not the point, but what we find in that silence and what we carry around with us after we leave it.

Nouwen ties it all together with prayer. "Solitude and silence are for prayer."⁷² Nouwen goes on to explain how silence and solitude by themselves can become a self-centered and merely ascetic practice. The practice of prayer ties it back to our pursuit of Christ, making prayer, or communication with God, the very reason for the previous two practices. Nouwen also makes the point that once we have begun to practice prayer, solitude, and silence, it will be impossible to go through life without these practices. As he puts it, "when we have found our rest in God, we can do nothing other than minister."⁷³ As previously mentioned, the practice of silence and solitude had a significant impact on the leaders of CCC. It caused us to wait on God while seeking His

⁷⁰ Ibid., 36.

⁷¹ Ibid., 60.

⁷² Ibid., 63.

⁷³ Ibid., 90.

will for CCC. The natural flow from silence to prayer, as Nouwen explains, was observed during the CCSD program.

In summary, Nouwen believes that through these three practices: solitude, silence, and prayer, we can find a way to bring light into the darkness of a world that is crowded, loud, and not in tune with God. In his own words, “Solitude shows us the way to let our behavior be shaped not by the compulsions of the world, but by our new mind, the mind of Christ. Silence prevents us from being suffocated by our wordy world and teaches us to speak the word of God. Finally, unceasing prayer gives solitude and silence their real meaning.”⁷⁴

What is unique about Nouwen’s take on the old tradition of Asceticism and the spiritual discipline of meditation is that he almost grounds it so hard in communion with God that you forget he is talking about being completely alone, silent, and attentive. Instead of becoming self-absorbed in our own practice of meditation, Nouwen encourages us that in silence and prayer, we “enter through our heart into the heart of God, who embraces all of history with His eternally creative and recreative love.”⁷⁵ It is never really about being alone, even though Nouwen’s book does not even mention the corporate disciplines. It is always about being in the presence of the one who gives us the very grace to be there.

In conclusion, Nouwen’s book scratches the surface of meditation as a practice for Christians who want to be bearers of light in a world focused so much on filling the air with chatter that means nothing. “What is required of a man or a woman who is called

⁷⁴ Ibid., 91-2.

⁷⁵ Ibid., 92.

to enter fully into the turmoil and agony of the times and speak a word of hope?”⁷⁶ This is the question with which he leaves the reader.

Disciplines for Men

Hughes, in *Disciplines of a Godly Man*, seems to attempt to answer the same question that Nouwen asks and contributes to a study of the spiritual disciplines by integrating them into our everyday lives and reminding us of the disciplines necessary to do even simple things with Godly excellence. His answer focuses less on the inner life as a means of being separate from the world, and more as a means to change the world. In other words, while Nouwen’s book shows us the “not of the world” aspect, Hughes’ book adds a little “in the world” to the mixture.

Hughes begins his book with a benediction to men, and as this book is entitled *Disciplines of a Godly Man*, it seems fitting that his primary focus is on men throughout the book. “No manliness no maturity! No discipline no discipleship! No sweat no sainthood!”⁷⁷ Hughes’ premise in his introduction is that “disciplined Christian lives are the exception, not the rule,”⁷⁸ and that through a renewal of the spiritual disciplines, which he lovingly titles “God’s gym,”⁷⁹ we can return to the habitual practice of godliness in our everyday lives.

Throughout the chapters, Hughes divides the spiritual disciplines into different areas of a man’s life and explains their importance in each. First, he talks about discipline

⁷⁶ Ibid., 2.

⁷⁷ Kent R. Hughes, *Disciplines of a Godly Man* (Wheaton: Crossway, 2006), 15.

⁷⁸ Ibid.

⁷⁹ Ibid., 17.

in our relationships. Hughes stresses that if we do not understand the discipline necessary to have Godly relationships, whether with our wives, each other, our sons, or other women, we lose an integral part of the spiritual disciplines. As Hughes says, “Most of all, we must overcome our privatized hearts – for Christianity is a relationship with God and his people. God’s truth is most effectively learned and lived in relationships.”⁸⁰

The next section, in which Hughes talks about the spiritual discipline of the soul, is where we see the more common spiritual disciplines, like those of prayer, meditation, confession, and the study of Scripture. About prayer, Hughes says that “the list, the quiet, the place, the time, the posture, preparation, and length – all suggest one thing – Discipline.”⁸¹ Hughes always goes back to discipline and seems to focus most on the part where it is a duty, almost to the detriment of desire and grace.

Moving on to the discipline of character, Hughes reminds us of the state of the world and its people, and that the need for men of integrity is greater than ever before. In his own words, “our situation is exacerbated by the subtle seas of deception which surge back and forth over our culture through its media, so much so that we scarcely know what reality is.”⁸² His solution to this problem is a return to discipline. Some of the ways he encourages us as men to accomplish this is through the bridling of our tongue, excellence in our work, and above all, perseverance. Hughes takes this moment, however, to remind us that as much as we can work towards all of these things, it is Christ in us that will help us to accomplish it. “He has a race for us to run. And we can do it as we

⁸⁰ Ibid., 66.

⁸¹ Ibid., 104.

⁸² Ibid., 126.

lean on him.”⁸³ It seems like he focuses slightly more on the work and less on the grace God gives us to do it, but both are necessary.

In the final section, Hughes talks about the importance of discipline in ministry. Whether it is attending church in a committed manner, leading, giving, or worshipping, Hughes reminds that “if the grand and great doctrine of the Church tells us anything, it tells us that whoever you are and however busy you may be...the church must be at the very center of your life.”⁸⁴ The CCSD, in the opinion of the research author, was directly impacted for the positive by the overwhelming participation of the leadership group. Hughes conviction of the importance of discipline in ministry can be observed by the high participation rate of CCC leadership (See Chart 3.8). Hughes’ conviction that a failure to lead in a committed manner results in ministry failure is a sound warning. (Chart 1.1)

In summary, Hughes’ book can be wrapped up by a single verse from Scripture, which he quotes heavily throughout the book, which is 1Timothy 4:7 (ESV), “Have nothing to do with irreverent, silly myths; rather train yourself for Godliness.” Hughes again reminds us that the two extreme responses of “paralysis of analysis” (being overwhelmed by all you have to do) and “self-sufficient legalism” (holding oneself to a standard and judging others who don’t live up to it) are both wrong. Instead, we should embrace the grace present within the disciplines which helps us grow towards God because we love him, not because we must.⁸⁵ He concludes with a verse from Paul,

⁸³ Ibid., 164.

⁸⁴ Ibid., 176.

⁸⁵ Ibid., 224.

“No, I worked harder than all of them – yet not I, but the grace of God that was with me”
(1 Corinthians 15:10, ESV).

What is unique about Hughes’ approach to spirituality is his analogy of the Greek Olympian, explaining how the athlete would strip down and focus on the task at hand without any clothing weighing him down. “Even so, the successful Christian life is always, without exception, a stripped-down, disciplined, sweaty affair.”⁸⁶

In conclusion, Hughes’ primary focus is on the nitty-gritty, the down-and-dirty, and the everyday grunt-work of spirituality, with little time given to solitude, quiet, and the personal, one-on-one relationship with God. It seems his focus is more on the fact that “the church in America needs real men, and we are the men!”⁸⁷ Hughes’ encouragement is to stand up against the darkness of the world and show forth the light of God in all the contexts, to be a shining example to others.⁸⁸

Disciplines for Grace

Hughes’ book leaves us with the question of grace. Where does it fit in with work and sweat? This is the question that I believe drives Massey’s book, *Spiritual Disciplines (A Believer’s Openings to the Grace of God)*. Massey asks us, “What are the rationale and the role of discipline in a life where the accent is usually placed on divine grace? In what way do divine accomplishment and human action interact in the shaping and

⁸⁶ Ibid., 223.

⁸⁷ Ibid., 16.

⁸⁸ Ibid., 71-120.

fulfillment of Christian experience?”⁸⁹ Throughout the book, Massey leads us through a few of the major disciplines and strives to express to us this balance in which we “match his acceptance of us with the trait of diligence.”⁹⁰

The first discipline (or two linked disciplines) that Massey deals with is that of meditation and prayer. Massey writes that prayer and meditation are “more than thinking about God. It is thinking in the presence of God. It is thinking with God.”⁹¹ One thing that Massey stresses as he tries to unravel the works/grace paradox is that whether or not we are doing it or God is doing it in us, the ultimate goal should always be Christ. When we meditate or pray, it should not be some form of emptying, but rather a filling-up of ourselves with gratitude as we think about all that Christ has done for us. When we fast, it is not an emptying, but a recognition that we are making space for God to be present in our lives to work with us as we strive towards holiness. Emmanuel, God is with us, and He is with us still.

From there, Massey moves on to a more social discipline, that of “dialogue,” which many would term “fellowship.” It is the intentional commitment to engage with other brothers and sisters in Christ and help each other to grow. Massey again brings us back to Christ as he reminds us that “Jesus of Nazareth lived and worked with an openness toward the people whose lives he touched.”⁹² This would seem to suggest that another solution to the paradox of works and grace is that sometimes the very moments in

⁸⁹ James Earl Massey, *Spiritual Disciplines: A Believer's Openings to the Grace of God* (Anderson: Warner Press, 2009), 2.

⁹⁰ Ibid., 27.

⁹¹ Ibid., 36.

⁹² Ibid., 77.

which we are doing works are the moments in which we become grace to others if we are seeking out intentional community. As we learn what it means to be a body, we understand more and more that the spiritual discipline of fellowship is about extending that grace we receive in the devotional disciplines and pointing it outwards.

The final discipline that Massey touches on in this little book is that of worship. This is a very important discipline for Massey. He reminds us “we must seek to express our supreme regard for God in the quality of consideration we give to our acts of praise.”⁹³ After all, shouldn’t we leave room in our disciplines for the very one who enables us to even do them?

Massey’s conclusion is very profound. In the final words of his book, he states: “we need only open ourselves to the demand of these disciplines in order to experience the good which that demand makes possible.”⁹⁴ In this sentence, Massey expresses a unique and beautiful truth. Perhaps the paradox is not a paradox at all, but that instead the disciplines and the work we put into them are sometimes the very means by which God showers his love upon us. Perhaps, then, instead of asking ourselves whether it is works or grace, we can be reminded that God’s love is so creative and wonderful that sometimes, the work that He has us do is a grace in itself.

Disciplines for Godliness

This is a perfect segue into one of the best books written on the spiritual disciplines to date. While some of the books we have looked at help us understand how

⁹³ Ibid., 91.

⁹⁴ Ibid., 120.

the spiritual disciplines can help us to draw near to God (*Disciplines of the Holy Spirit*) or grow and be a light in the darkness of the world (*Disciplines of a Godly Man*), *Spiritual Disciplines For the Christian Life*, by Donald S. Whitney, grounds us and roots us in an understanding of the spiritual disciplines “for the purpose of Godliness.”⁹⁵

Whitney walks us through a plethora of the spiritual disciplines available to us. Within this list, we find categories similar to those found in the other books, those of self, God, and society. One of the most important sections in the “self” category is Bible-intake, which Whitney focuses on for two whole chapters. It is very important for us to know the words of Christ so that when something comes along in our life, we can find it readily and speak against the untruths that bombard us every day. As Whitney puts it, “when Scripture is stored in our mind, it is available for the Holy Spirit to take and bring to your attention when you need it most.”⁹⁶ This is not separate, however, from the disciplines of prayer, fasting, and meditation, through which we can find clarity of mind to integrate those words into our life and become more like Christ.

While devoting a chapter or two to each discipline, Whitney does not focus so much on the differences and types of disciplines, but focuses more on the purpose behind each one. In his section on worship, we find the second, and most profound, purpose of the spiritual disciplines in our lives, which ties perfectly into where Hughes left us. Whitney writes, “The spiritual discipline of publicly and privately worshipping God is one of the means He has given us to receive the grace to grow in Christlikeness.”⁹⁷

⁹⁵ Whitney, *Spiritual Disciplines for the Christian Life*, 15.

⁹⁶ Ibid., 42.

⁹⁷ Ibid., 97.

This brings us to the second point, which is that the spiritual disciplines are not a way for us to unlock some secret, hidden knowledge about God's grace so that we can have it to ourselves. The spiritual disciplines are a way for us to step into the grace that is available to us every day if we watch and listen; learning to be more attuned to what is around us will help us to see things that were already there, so the spiritual disciplines will help us to step into God's already existing grace, whether it be fasting (159), solitude (181), or something corporate like worship, evangelism, or serving (85-130), His grace is there to be found.

Whitney's approach is balanced, realistic, and yet so full of grace and excitement that one almost forgets that he is talking about what some would deem stale, old traditions or dead religion. It is in Whitney's book that we find a balance between all of the different attitudes and perspectives on the spiritual disciplines expressed in these texts. Whitney finds a way to remind us that the purpose of the disciplines is God, the grace within the disciplines is God, and the reward through all the heartache and sweat is God. Through it all, however, Whitney keeps us focused on grace, Scripture, and the Gospel.

Summary

Throughout all of these books and the various disciplines about which they speak, a thread emerges which is best expressed in the work of Boa and Whitney. Using the chart (see Chart 2.1) given in Boa's *Conformed to His Image*, one can gain a good sense of the diversity with which the spiritual disciplines have been treated and the balance necessary for a right view.

The Bensons, Foster, and Ortberg take us on a journey through the life of an ordinary person who has adopted the spiritual disciplines. Tan and Gregg express the importance of the Holy Spirit, and Willard brings us down to earth, trying to express the disciplines for a modern age. Nouwen takes us deep into ourselves and Hughes brings us out while bringing us to the stumbling block of works and grace, which Massey leads us further into with a melding of works as a means of grace. This finally leads us into Whitney, along with Boa, sitting somewhere in the middle, speaking of the disciplines as a means to step into God's grace and a means to pursue Godliness. Of course, there is only one book that I believe would fall in the very center of Boa's chart (Appendix E), perfectly balancing the known and unknown aspects of God, and blending perfectly the importance of the heart and the mind, and that is the Scriptures themselves.

Whitney stands apart from the other books in his call for compassionate giving to the poor and needy. Whitney recounts three narratives from the early church to demonstrate the necessity to care for the real needs of people (i.e. Acts 2:43-45; 4:32-35; 11:27-30). Whitney, says, "Here is the biblical basis for our taking special offerings in church, such as for foreign and home missions, and world hunger".⁹⁸

Whitney, like Boa, reminds us that in all of our attempts to be Godly and to live a good life, there are four things that we must remember to keep in mind: grace, faith, the Word of God, and in all things, Christ. Boa's text provides a rich resource for a college or seminary-level study. Whitney's text provides depth yet was in reach for the leadership of CCC. It is Whitney's Reformed spirituality (see Chapter One) and simple format, which

⁹⁸

Ibid, 150

made it the text of choice for the research author's intervention project at Calvary Chapel Chelmsford.

Praxis

Introduction

The research author's literature review produced a treasure of quality literature on the practice of spiritual disciplines. There is no lack for experts in the theory of spiritual disciplines, but praxis in ministry is a crucial requirement for effective pastoral ministry (cf. John 15:1-11). The dissertation and ministry projects provide a review of interventions based on the spiritual disciplines.

Dissertation and Ministry Projects

Debra Burton's study (2004) measured the impact of the "40 Days of Purpose Campaign" on spiritual growth. Burton used a multidimensional assessment approach to assess the spiritual growth of 163 participants divided among three churches or groups of people. Burton used six surveys with a pretest and post-test with the operational definition of spiritual growth being an increase in survey scores. Our CCSD program is similar in structure to Burton's in that a pretest and post-test scores are utilized to measure for growth. One group served as a control group. The outcome of the study was that "there was no significant difference between the pretest/post-test scores of the experimental group and the pretest scores of the control group."⁹⁹ Burton's dissertation

⁹⁹ Debra K. Burton, "A Multidimensional Assessment of the Impact of a Spiritual Growth Campaign (40 Days of Purpose) on Individual Spiritual Development" (Dissertation, Liberty University, 2004), 128

makes extensive use of surveys based upon a Likert scale, and her study serves as a fine example of the scope and depth required for a successful PhD-level dissertation.

Michael Smith's study (2009), "Assessing the Spiritual Formation of Christian Leadership through the Intentional Practice of Spiritual Disciplines" used an online, Likert Scale, pre and post survey, and involved fifty ordained Christian leaders. Smith provided each participant with a copy of *Spiritual Disciplines Handbook* by Adele Calhoun. Participants were asked to choose between one to three spiritual disciplines to practice during the months of June through August. Our CCSD program was significantly different from Smith's in that CCC leaders did not select a spiritual discipline to work on but were involved in the exploration of many spiritual disciplines (Chart 2.1). Smith's selection of Calhoun's text provides a contrast with the CCSD selection of Whitney, according to Boa's taxonomy. Calhoun's work falls in the Inner Life emphasis of spirituality, in contrast with Whitney's, which occupies a central and balanced position between mind and heart (Chart 2.2) and would fall outside of acceptable spiritual practices of the CCC and its affiliation with CCA.

The outcome of the study reports "Responses show that leaders were impacted by intentionally practicing spiritual disciplines."¹⁰⁰ Smith's project effectively lays out the methodology required for a successful qualitative study. The CCSD program used the same method as Smith's in utilizing a pretest and post-test to measure growth. Smith's focus on leadership models, roles, and responsibilities is Gospel centered. Smith states,

¹⁰⁰ Michael R. Smith, Jr., "Assessing the Spiritual Formation of Christian Leadership through the Intentional Practice of Spiritual Disciplines" (Dissertation, Southeastern Baptist Seminary, 2009), 134.

“Christian leaders should be characterized by a gospel centered message. Leaders must ensure that the message of the Gospel is the central theme in their teaching.”¹⁰¹

The First Baptist Church in Brain Wonn’s study (2009), “Increasing the Spiritual Maturity of the Diaconate: Spiritual Formation of the Deacons through the Practice of Personal and Corporate Spiritual Disciplines at First Baptist Church, Urbana, Ohio” is similar to CCC in doctrine, worship style, and demographics. The most significant difference between Wonn’s study and ours is in the participants; Wonn studied elected church officers and ours focused primarily on leaders who have leadership positions based upon the proven ability to gather and provide spiritual care to their small group. However, in the opinion of the researcher, there are sufficient similarities that make Wonn’s study informative for the CCSD program and this ministry project. Wonn’s project was a 15- week qualitative study with eleven participants. The purpose was “to increase attention to personal and spiritual formation...increasing spiritual maturity.”¹⁰² Wonn developed a Likert scale assessment survey and used a pretest/post-test format. This is the same format used by the present study. Wonn’s conclusion was: “The composite results of the Diaconate Spiritual Formation Survey (Appendix D) administered at the beginning and end of the project did not indicate a positive shift in the goal area.”¹⁰³ Wonn reported, “Some members of the Diaconate were not significantly

¹⁰¹ Ibid., 23.

¹⁰² Brian Wonn, “Increasing the Spiritual Maturity of the Diaconate: Spiritual Formation of the Deacons through the Practice of Personal and Corporate Spiritual Disciplines at First Baptist Church, Urbana, Ohio.” (Dissertation, Northern Baptist Theological Seminary, 2007), 9

¹⁰³ Ibid., 126.

engaging the spiritual disciplines.”¹⁰⁴ Wonn’s project models how to use reflective journals, retreats for spiritual formation, and incorporates The Lord’s Supper within the project.

Gershwin F.E. Grant’s project (2014), “16 Days of Transformation: Creating a Paradigm Shift through Spiritually Formed Prayer” was a 16-day immersion experience with ten participants. Grant states, “This study will only be utilizing the disciplines of prayer, meditation, worship, and Bible study.”¹⁰⁵ Grant’s study used two quantitative measurement tools with an increase in scores immediately after which remained higher than pre-program scores two months after the program as the hypothesized outcome. The pastoral goal was to see the participants move from a conservative/cessationist theological position to a charismatic/experiential position. The outcome of the study was that “the program was successful in introducing participants to new spiritual practices resulting in an increased sense of satisfaction in their prayer and meditative experiences.”¹⁰⁶ Grant’s project demonstrates the impact of an intense spiritual focus can have on a participant. Grant’s project provides a model for churches that desire to grow in the experiential aspects of the Christian faith.

Summary

The research author found a limited number of dissertations and projects that had a focus on spiritual disciplines. Debra Burton’s PhD dissertation on “40 Days of Purpose”

¹⁰⁴ Ibid., 104.

¹⁰⁵ Gershwin F.E., Grant, “16 Days of Transformation: Creating a Paradigm Shift Through Spiritually Formed Prayer.” (Dissertation, Alliance Theological Seminary, 2014), 8.

¹⁰⁶ Ibid., 111.

involved a large sample, three churches, and spiritual growth was not validated. This can be contrasted with Grant's intensive work with 10 participants, which measured extraordinary growth in the participants' scores and personal testimonies. The Smith study was conducted with 50 ordained ministers and reported growth. Wonn's study was conducted with 11 elected deacons. Wonn reported a lack of engagement by the leaders, and the study did not validate spiritual growth. The Smith study highlights the necessity of leaders to be actively engaged if the result is to be spiritual growth.

These four studies' assumptions and observations were consistent with the assumptions and observations of this project.

1. The Gospel must be at the center of any intervention project. In chapter one, the researcher explores the need for a "Reformed spirituality."
2. The leader must actively engage the participants to encourage and model growth. In chapter one, in "The Statement of the Ministry Problem," the critical need was for pastoral engagement in the process of growing leaders. The pastoral leader must engage the leadership group or spiritual growth will not be produced.
3. Participants who volunteer for a growth group produce better outcomes. It is the opinion of the research author that a general congregational program or a program of the unwilling will not produce observable spiritual growth.
4. The size of the group can have an impact; the smaller, the more effective. This finding is corroborated in the CCSD program. The group size was over 30 men and women. The CCSD interviews documented participants' desire for a smaller group in which to practice the spiritual disciplines. (91)

CHAPTER THREE
PROCEDURE AND RESEARCH METHODOLOGY

Statement of Problem

The problem that occasioned this research originated in Calvary Chapel Chelmsford (CCC), where inadequate attention (See chapter one: “Statement of Problem”) had been given to the spiritual growth of the church leadership. The research author experienced personal spiritual renewal through the intentional practice of spiritual disciplines (See chapter one: “The Inspiration for the Project”). The effect upon the researcher was spiritual growth. The researcher began a study of Christian spiritual disciplines, along with a personal and intentional practice of the disciplines.

After this research study was completed and the disciplines were practiced by the research author, a 14-week Calvary Chapel Spiritual Disciplines Program (CCSD) was developed by the researcher. The program was developed to affect change in the participants’ (participants are the 34 leaders of CCC) Spiritual Growth Assessment Score (SGAS) (Appendix B). The SGAS measures six major areas: abiding in Christ, living in the Word, praying in faith, fellowship with believers, witness to the world, and ministry to others. Each participant completed a pretest and post-test to see if there was any change. Five participants were interviewed two months later to see if there was any lasting effect (See chapter four). The CCSD was evaluated as to whether it had validated the hypothesis of the dissertation. This chapter discusses the research method and how these measurements were taken.

Hypothesis and Research

As stated earlier, this study's hypothesis is: Calvary Chapel Chelmsford (CCC) leaders participating in the Calvary Chapel Spiritual Disciplines Program (CCSD) experienced spiritual growth. Supporting data for the hypothesis will be sought in the answers to the following research questions.

- *Research Question #1: Did the participants perceive spiritual growth in abiding in Christ as a result of the program when measured by an increase in the SGAS questions 9b-9k?*
- *Research Question #2: Did participants perceive spiritual growth in living in the Word as a result of the program when measured by an increase in the SGAS, questions 10a – 10j?*
- *Research Question #3: Did participants perceive spiritual growth in praying in faith as a result of the program when measured by an increase in the SGAS, questions 11a-11i and 11k?*
- *Research Question #4: Did participants perceive spiritual growth in fellowship with believers as a result of the program when measured by an increase in the SGAS, questions 12a-12j?*
- *Research Question #5: Did participants perceive spiritual growth in witness to the world would increase as a result of the program when measured by an increase in the SGAS, questions 13a-13j?*
- *Research Question #6: Did participants perceive spiritual growth in ministry to others as a result of the program when measured by an increase in the SGAS, questions 14a-14l?*

- *Research Question #7: Did participants comply with the CCSD requirement of journaling, as measured by the SGAS, question 15? By how much did journaling activity increase as a result of the CCSD program?*
- *Research Question #8: Did participants comply with the CCSD requirement of regular quiet time, daily prayer, and Scripture memorization? By how much did these activities increase as a result of the CSD program, as measured by the SGAS questions 9a, 10k, and 11j?*

Overview of the Project

The research author formed a Calvary Chapel Spiritual Growth Committee (CCSGC), which was comprised of four members (the research author, the church administrator, a lay leader employed in corporate education, and a lay leader employed in corporate marketing). The CCSGC and participants were advised by the research author that this program was part of a D.Min. Project at Alliance Theological Seminary. The CCSGC served as a spiritual support team and provided expert advice in program design and implementation.

To maintain doctrinal and philosophy of ministry consistency between CCC and its affiliation with the Calvary Chapel Association (CCA), a textbook and workbook on spiritual disciplines was selected by the CCSGC from the approved booklist at Calvary Chapel Distribution (CCD). The 14-week study was adapted from the book and workbook, *Spiritual Disciplines for the Christian Life* by Donald S. Whitney (DSW). The reason for limiting the text to CCD is due to CCA's position on not using material that contains contemplative spirituality, or practices that may be associated with Eastern religions.

The CCSGC chose to adapt LifeWay's 2006, "A Spiritual Growth Assessment Survey" (LWSGA) to CCC (Appendix A). The adapted survey is called SGAS. The only drawback with the LWSGA is that it is paper-based with no online data collection feature. This issue was solved by using "Survey Monkey" for design and data collection for the SGAS (Appendix B). To quantify the effect of the CCSD on the lives of the CCC leaders, the SGSA was taken by the leaders before starting the CCSD and again at its conclusion. There were a number of reasons the CCSGC chose to adapt the LWSGA to create the SGAS:

1. To avoid conflict with CCA over authors who support contemplative prayer.
2. To control costs both for the present survey and future survey use.
3. To avoid copyright restrictions.
4. To use a tool that had a long history and acceptance with the Christian Evangelical community.

The research author contacted Kevin Walker, researcher for LifeWay, and asked about the methodology behind the LWSGA. Mr. Walker stated, "Unfortunately, that assessment pre-dates LifeWay Research. We were not involved with the research that went into the assessment and do not have a summary of the methodology."¹⁰⁷

In exploring LifeWay's website for any reference to the 2006 tool, the researcher discovered an indirect reference to a 2006 survey. "Five years ago (2006), an initial study of 2,500 Protestant regular church attendees laid the foundational work for this more

¹⁰⁷ Kelvin Walker, interviewed by author, New York, NY. August 23, 2014.

recent study...From that study, the Spiritual Formation Inventory (SFI) online instrument was developed...This led to the 2011 research and the development of this newest tool, the TDA (Transformational Discipleship Assessment).”¹⁰⁸

Two months after the CCSD was completed, the church administrator (member of CCSGC) selected five participants for interviews to obtain a qualitative understanding of the long-term impact of the CCSD. The selection of the participants was based upon their voluntary response to an email questionnaire. Participants were assured that their identity would be kept confidential and known only to the church administrator.

The entire project was voluntary on the participants’ part, and they remained anonymous. The research author does not know the source of test answers or interview comments. This was done to promote honest and thoughtful responses without pressure to perform. The concern was due to the relational closeness of the research author (CCC senior pastor) and participants’ leadership roles within CCC.

Research Method

This ministry intervention consisted of a 14-week program of the intentional practice of spiritual disciplines called the Calvary Chapel Spiritual Disciplines program (CCSD). The assignments included a weekly chapter reading and completion of a workbook chapter associated with the assigned text. It included encouragement to practice certain spiritual disciplines, to attend a weekend worship service, to attend a monthly leadership meeting, and to journal/write about the process.

¹⁰⁸ Transformational Discipleship Assessment, “Our Methodology,” <http://tda.lifeway.com/what-is-it/our-methodology> (accessed August 23, 2014).

Sample and Population

Candidate Qualifications and Requirements

Selection of Participants

CCC has 38 leaders, and all are included in the leadership Google group used for official correspondence. All 38 leaders were invited to participate in the program. The leaders include elders, church staff, small group leaders, and Sunday school teachers. The leaders are about equally divided between men and women. A leadership meeting was conducted, the CCSD was explained, and questions were answered. It was emphasized that participation in the CCSD was voluntary and anonymous to include the research author (senior pastor) not having access to individual responses.

CCC leaders were provided a copy of the textbook and workbook. An SGAS pretest was emailed to the leadership on January 17, 2014, and the survey was closed on January 27, 2014. An SGAS post-test was emailed to the leadership on June 13, 2014, and the survey was closed on June 23, 2014.

Demographic data was gathered from the pretest, which resulted in 34 responses for an 89% response rate. Gender, marital status, children in the home, worship and small group participation, and participation in the political process by voting were included. The CCSGC elected not to gather age data in effort to protect the anonymity of the participants. However, the research author (senior pastor) reports the age distribution of the CCC leadership group of 38 men and women as: 20-35 (10 or 26%); 36-50 (12 or 32%); 51+ (16 or 42%).

Chart 3.1: Gender

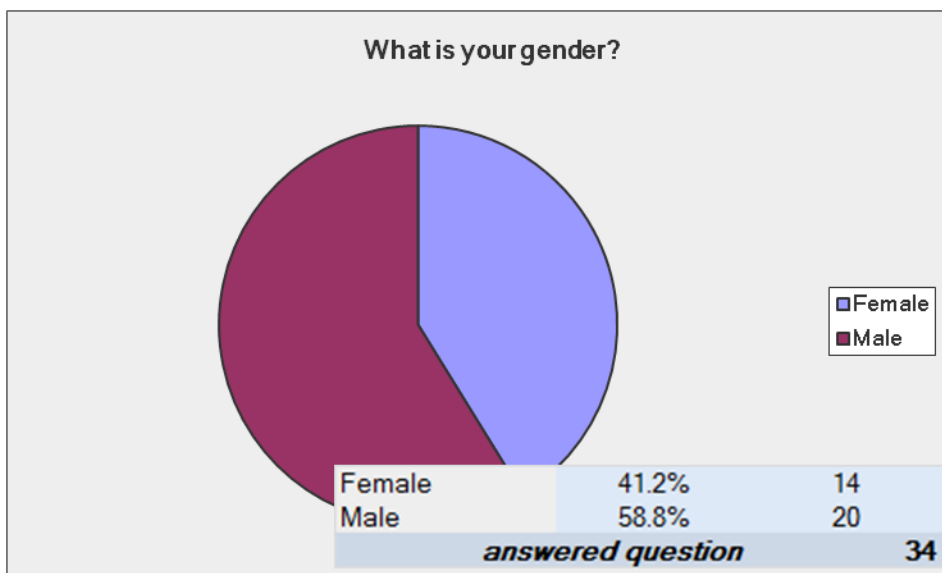


Chart 3.2: Marital Status

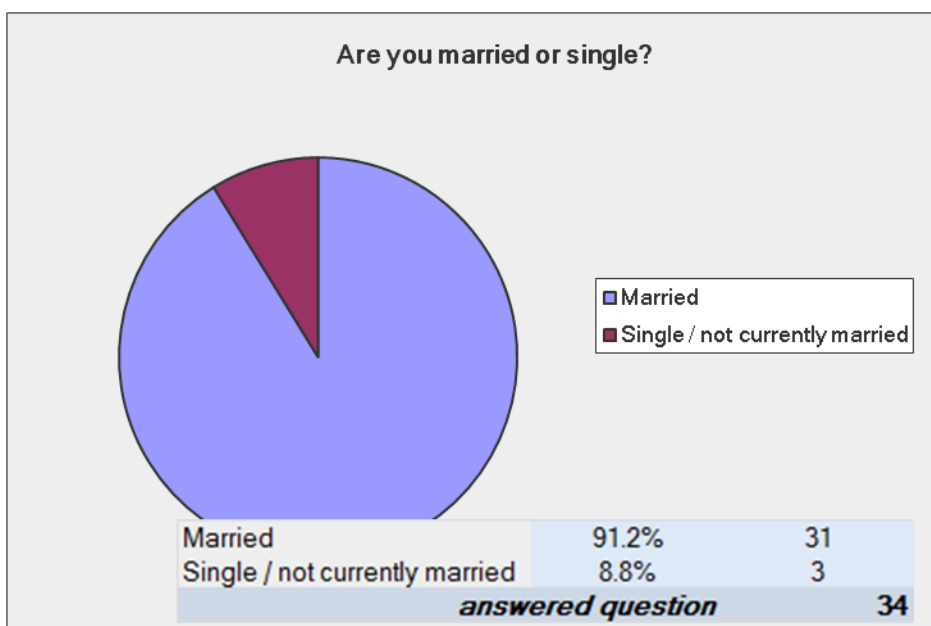


Chart 3.3: Children under 18

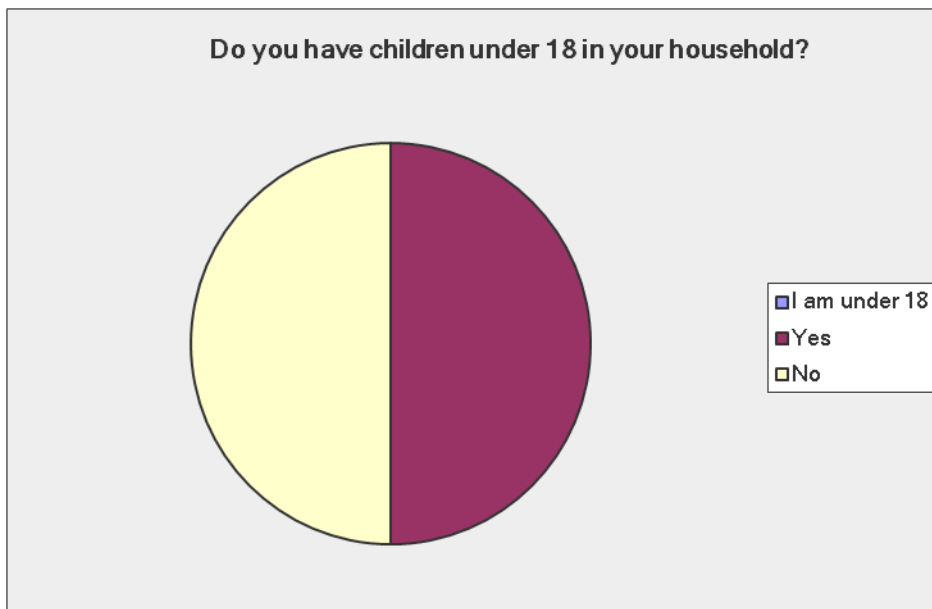


Chart 3.4: Attendance

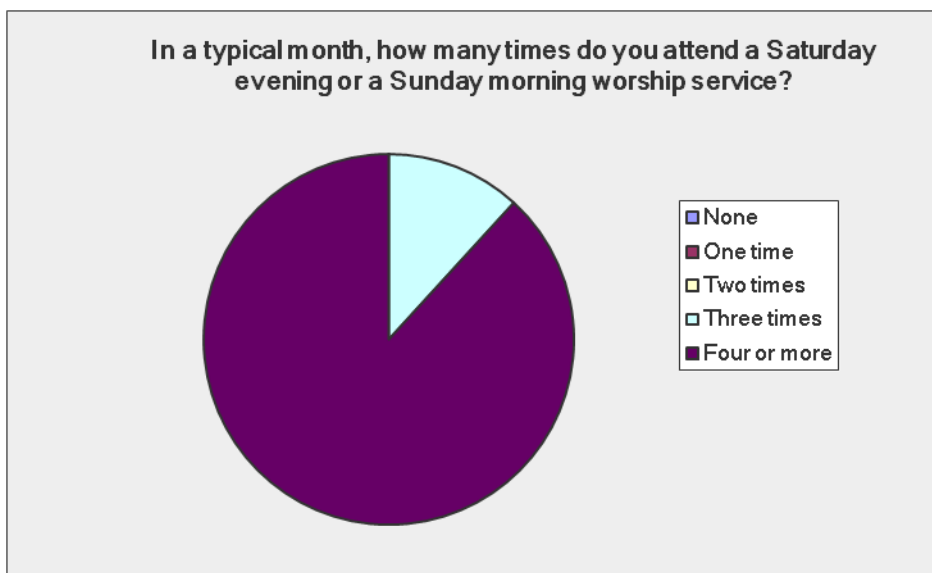


Chart 3.5: Small Group Participation

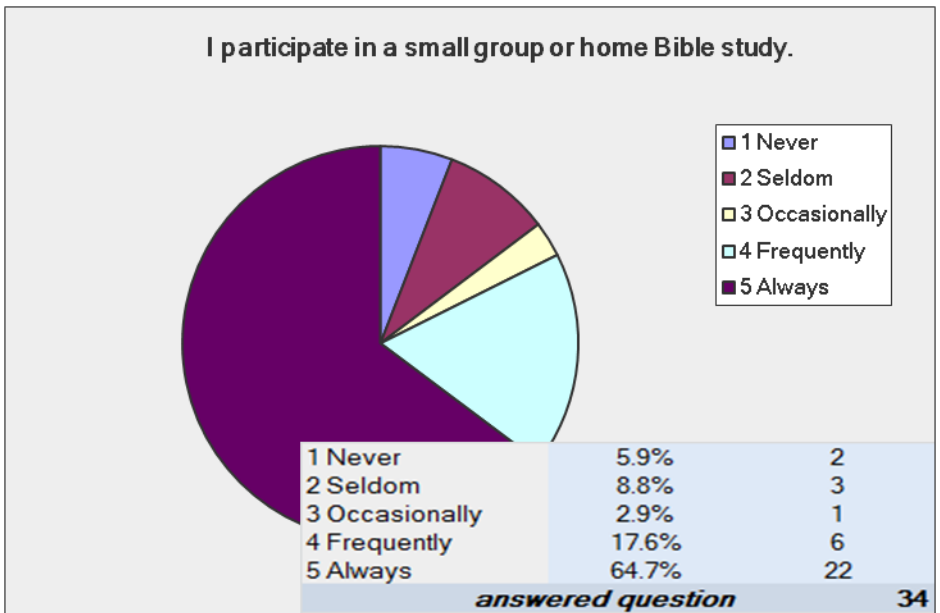


Chart 3.6: Worship Service Time

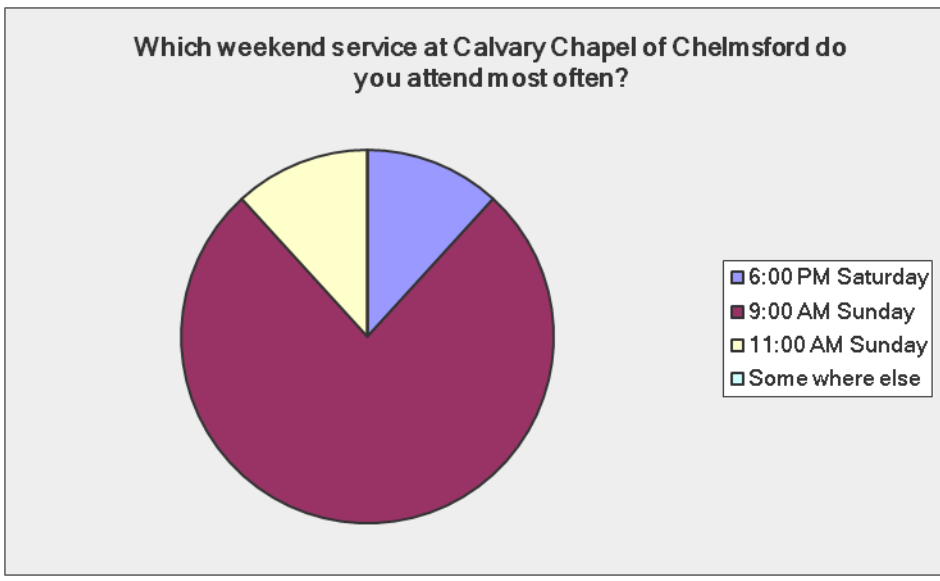
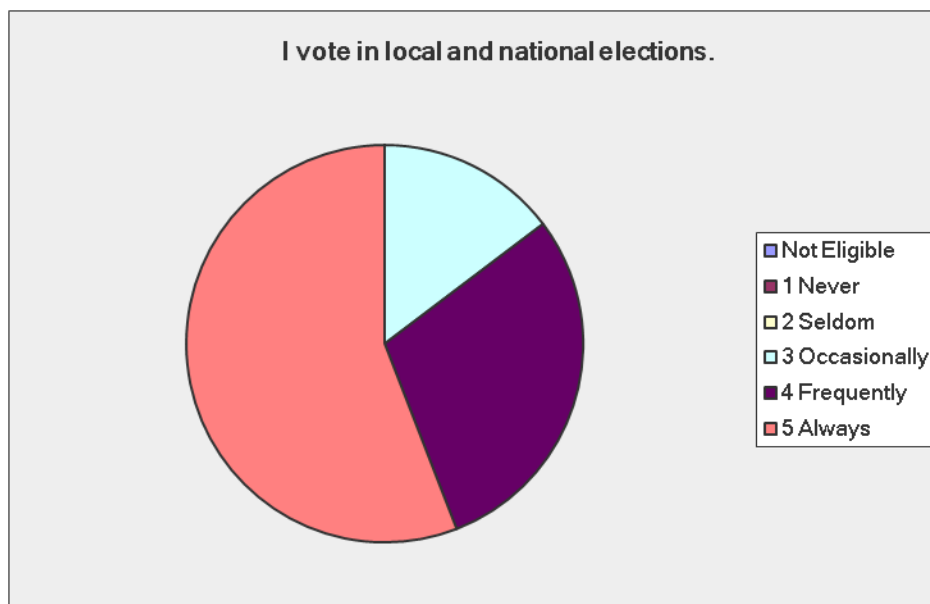


Chart 3.7: Voting Record



Summary of Demographic Data

As the data reveals, the participants as a whole were generally married people who are active in the church. About half of the married couples have children living at home. There is a positive involvement in community issues as evident by the majority actively voting.

Instrumentation

Spiritual Growth Assessment Score (SGAS) Test

The CCSGC conducted a search for a measurement tool that could be used as the pretest and post-test for the CCSD. The criteria for the instrument were: it had to be a tool which measured spiritual growth, was produced by a national ministry, had a long history of use, had no copyright restrictions, had low cost, and whose data could be collected through an online tool.

The CCSGC adopted the LWSGA to create the SGAS with few major changes to its questions and design. Like the LWSGA, the SGAS uses a Likert Scale: (1) Never, (2) Seldom, (3) Occasionally, (4) Frequently, and (5) Always. The scoring of (1) for never, and (5) for always is used throughout the SGAS. A higher frequency of practice generates a higher score on the SGAS. The CCSGC added a number of questions not on the LWSGA to the SGAS to improve the collection of data related to CCC as a church and to measure the level of participation in the requirements of the CCSD. An eight-question demographics section was added to gather data on participation in the life of the church (Questions 2-8). Five questions were added to the SGAS in order to gain a more comprehensive and quantitative understanding of the practice of journaling (Question 15), the practice of Scripture memorization (Question 10k), the practice of private worship (Question 11k), on the practice of sharing faith with a non-believer (Question 14a), and a question of understanding spiritual gifts in connection with service (Question 14b). Four questions were added to gain a qualitative understanding of the participant's greatest strength, personal growth area, one thing liked most about CCC, and one thing liked least about CCC (Questions 16-19). The CCSGC reviewed the adapted tool, the SGAS, and adjusted a few words to bring forth clarity. The SGAS was well received by the CCC leadership with no negative comments (Appendix B).

The connection between each spiritual discipline in the CCSD and the SGAS is easy to observe. For example, the impact of the discipline of Scripture memorization in the CCSD can be measured by questions in the SGAS in the "Live in the Word" section that inquire about belief that the Bible provides instruction for life (question 9b), about whether the participant evaluates cultural ideas and lifestyle by biblical standards

(question 9c), and whether the participant uses the Bible as a guide for the way he or she thinks or acts (question 9i).

Interview Script

Five participants were interviewed two months after the CCSD was completed. The interviewer asked the following three questions: (1) What was the impact/effect of a focus on spiritual disciplines on you during the 14 weeks? (2) What was the impact/effect of a focus on spiritual disciplines at the end of the 14 weeks? (3) What was the impact/effect of a focus on spiritual disciplines two months out?

The Process of the 14-Week Spiritual Disciplines Program

Summary of Meetings and Events¹⁰⁹

Chart 3.8: Summary of Meetings and Events

Date	Week	Event	Location	Attendees	Minimum level of compliance required	Highlights
Dec 12, 2013	N/A	Leadership Meeting	Church	CC Growth Committee,	Attendance mandatory	General Orientation
Jan 17-27, 2014	N/A	SGAS Pretest	Online	34 Respondents	Took the pretest	
Feb 13, 2014	N/A	Leadership Meeting	Church	Pastor, 38 Leaders	Attendance mandatory	Discussion of SGAS Data

¹⁰⁹ The presence of the present researcher in the intervention (leading the group meetings) illustrates an inherent limitation in many ministry-oriented research projects. Our project is NOT an evaluation of spiritual disciplines practiced by church leaders in general, but an evaluation of the effects of a PARTICULAR spiritual discipline program on church leaders led by their past. As such, this project is unavoidably subject to the so-called “Hawthorne effect” (where participant responses are possibly skewed because of pre-existing relationship with the researcher) because spiritual change in a participant best takes place when a trusted spiritual leader is guiding the participant. For pure research purposes, it would have been valuable to have a pool of participants who had no pre-existing relationship with the researcher (e.g. newcomers to the church).

Feb 20-27, 2014	1	Teaching/ Coaching on Journaling	Church	Pastor, 38 Leaders	Wrote at least two journal entries	Motivated leaders to try journaling
Feb 20-27, 2014	2	Teaching/ Coaching on Perseverance	Church	Pastor, 38 Leaders	Wrote brief entry in workbook chapters	Updated group reading assignments
Feb 23, 2014	2	Leadership Meeting	Church	Pastor, 60 People	Attendance optional	Prayer, feedback
Feb 27 - March 5, 2014	3	Teaching/ Coaching on Silence/ Solitude	Church	Pastor, 34 Leaders	Spent at least three 10-minute block of time s/s	Motivated leaders to try silence/solitude
Mar 9 – 15, 2014	4	Teaching/ Coaching on Learning	Church	Pastor, 34 Leaders	Learned new Lord's Table and ministry format	Formed Ministry Teams for services
Mar 16- 22, 2014	5	Teaching/ Coaching on Godliness	Church	Pastor, 34 Leaders	At least three 10 minutes blocks of prayer	Unity expressed Prayer
Mar 23- 29, 2014	N/A	Teaching/ Coaching on Godliness/ Holy Spirit	Church	Pastor, 34 Leaders	Attend at least one prayer group meeting	Intercessory Prayer groups formed
Mar 30- Apr 6, 2014	6	Teaching/ Coaching on Bible In-take	Church	Pastor, 34 Leaders	Read 1 Peter 3:8 and journal entry on personal growth	Encouragement to pursue transformation
Apr 6-12, 2014	7	Teaching/ Coaching on Bible In-take	Church	Pastor, 34 Leaders	Memorize three verses: 1 Tim 4:7; 2 Pet 3:8; Rom 6:23	Encouragement to memorize Scripture
Apr 10, 2014	7	Leadership Meeting	Church	Pastor, 34 Leaders	Attendance optional	Prayer/ministry among leaders
Apr 13- 19, 2014	8	Teaching/ Coaching on Discipleship	Church	Pastor, 34 Leaders	Selected one person in small group, Sunday school class, or ministry team to assist leader	Motivated leaders toward reproduction
Apr 27 - May 3, 2014	9	Teaching/ Coaching on Prayer	Church	Pastor, 34 Leaders	Participated in at least one prayer group or ministry prayer team	Encouragement to Pray
May 4 - 10, 2014	10	Teaching/ Coaching on Worship	Church	Pastor, 34 Leaders	At least two private worship times	Encouragement to Worship

May 11-17, 2014	11	Teaching/ Coaching on Evangelism	Church	Pastor, 34 Leaders	Witness to at least one non- Christian, Distribute block party flyers to neighbors, or greet visitors to block party	Block Party Planning
May 18 – 24, 2014	12	Teaching/ Coaching on Serving	Church	Pastor, 34 Leaders	Assist with one block party task: Set-up, cleanup, games, or food	Block Party Planning
May 25- 31, 2014	13	Teaching/ Coaching on Stewardship	Church	Pastor, 34 Leaders	Regular giving to church	Pray/ministry among leaders
Jun 1-7, 2014	14	Teaching/ Coaching on Fasting	Church	Pastor, 32 Leaders	Fast at least one meal	Pray/fasting for block party
Jun 12, 2014	14	Leadership Meeting	Church	Pastor, 32 Leaders	Attendance optional	Encouragement for spiritual growth
Jun 13- 23, 2014	N/A	Post-test	Online	32 respondents	Took the post- test	

Notes of Significant Meetings and Events

On December 12, 2013, the pastor presented to the leadership the plan to intentionally practice the spiritual disciplines through the first part of June. The Calvary Chapel Growth Committee (CCSGC) was introduced. The committee consisted of the pastor, church administrator, and two leaders, one who had experience in corporate education and the other in corporate marketing. The CCSGC explained the data collection method and answered a few procedural questions. There was some dissent with the proposed program: (a) CCC had never done a topical focus in teaching in the life of the church and there was some concern that it would shift our identity away from our core values, (b) several people voiced their concern that they had come out of churches

where these type of programs were the first step toward a legalistic approach toward ministry, (c) there was concern over the confidentiality of the information provided, and (d) there was resistance toward the idea of journaling. The pastor affirmed the core values of the church, shared his personal testimony of how the spiritual disciplines impacted his personal life, and stressed the need for the leadership group to grow spiritually.

The CCSGC affirmed that there would be no connecting the data submitted with an individual, and the demographic data would be reduced (i.e. no age requested).

The pastor affirmed that participation was voluntary and anonymous, and that he would personally have no information of who participated or not in the survey. The church administrator advised the leadership that a book and workbook would be available starting in early January.

The initial survey results were presented to the leadership group by the CCGC on Thursday February 13, 2014. The report was received with humility by the leaders, and it brought forth a desire to grow. The pastor encouraged the people in sharing how, over a year ago he had to face the reality that growth was needed, and how the intentional practice of the spiritual disciplines made a huge difference. There was total agreement that growth was needed, but there was a concern for how the congregation would react to the whole process. A few of the elders shared that they sensed that God wanted us to grow, and we as a group should pray for those who disagree.

The pastor shared that based upon the survey results the plan was to start with the last few chapters of the book. There was a great concern for the lack of the discipline to journal. The pastor shared that he had been practicing journaling, and if God would do a work in our midst, it would be best to write it down. The pastor encouraged the group to

start journaling, and map out the next few weeks to cover the last four chapters of the book.

A Sunday afternoon leadership meeting was scheduled on February 23, 2014 to pray and have an open time for church members to ask questions as to what was going on with the direction of the leadership group. The leadership gathered first, prayed, and shared. The sharing was light hearted and a few even shared that they had given journaling a try. There were about sixty people in attendance at the meeting. The survey results were shared by a power point presentation to the people. Concern was expressed over the idea of focusing on “the heretic Foster’s teachings,” and if the pastor knew that it was prohibited in Calvary Chapel. The pastor and other leaders shared how the book that was selected came directly from Calvary Distribution, and it contained no material based on contemplative prayer and Eastern religions. The pastor shared how God was bringing renewal into his life; several affirmed this truth. The meeting ended in prayer, and the resolve was to stay the course.

During week three (February 27- March 5, 2014), it was agreed by the pastor and leaders to launch a Sunday morning teaching series called the “Basics,” which would use the material that the leadership was learning. The consensus was that a Sunday teaching series would reinforce what the leaders were learning and assist them in communicating to the congregation about the practice of the spiritual disciplines.

A key development in week three was the fact that two of the home fellowship group leaders volunteered to shift their teaching to the book and workbook and help people embrace the spiritual disciplines. The most noteworthy and far-reaching development was when the leaders of the intercessory prayer group decided to expand

intercessory prayer to all three of our weekend worship services. The intercessory prayer meetings were attended by at least half of the leaders. This development flowed into the weekend worship prayer times. The leaders were now modeling for the congregation how to pray to the Lord and for one another.

At the Thursday, March 13th leadership meeting, the pastor shared an account of attending a church in Nyack, New York, where he learned a new way of doing ministry during the Lord's Table. During the Lord's Table, ministry team people were available off to the side to pray for people. Discussion ensued with the idea of moving, at least for a period of time, the Lord's Table to a weekly celebration and have a ministry team available for prayer. The leadership agreed, and the practice started the following Sunday. This new practice has continued since March, and it is a great point of ministry during the worship service. We have had a good time of prayer.

During week seven (April 6-12), a few leaders voiced a concern that the practice of the spiritual disciplines was becoming more an academic exercise, and we may not see the spiritual transformation so desired. The agreed remedy was to shift the focus of leadership meetings on actually doing the activities of prayer, worship, and seeking the heart of God. This new approach began at the Thursday, April 10 meeting. The leaders responded well and entered in. Ministry time involved leaders expressing spiritual and physical needs; the laying on of hands was practiced. The practice recently continued as we began our September leadership meeting with a focus on worship, prayer, and ministry to each other.

During week ten (May 4-10), scripture memory and evangelism was discussed. It was agreed to encourage a church wide Bible memorization of Romans 6:23 and use the

Navigators one verse evangelism material. The church administrator led a 20-minute training session in friendship evangelism. Planning began for a block party to reach out to our neighbors at the end of June. The Sunday school director volunteered to lead the effort. Note: The block party took place at the end of June with about 50 volunteers who went door-to-door in our area. The result was that 40 of our neighbors came and enjoyed themselves. We continue to build on some of these relationships. The block party was a first for CCC (Appendix F).

Conclusion

In chapter one, it was hypothesized that Calvary Chapel Chelmsford (CCC) leaders participating in the Calvary Chapel Spiritual Disciplines Program (CCSD) will experience spiritual growth as measured by an improvement in their scores on the Calvary Chapel Spiritual Growth Assessment Survey (SGAS). Spiritual growth was measured by an improvement in scores on the SGAS, and the hypothesis was validated.

The CCSD program has impacted CCC in many ways that cannot be measured. The CCC leadership group has grown in friendship and genuine affection for each other. There is a warmth of heart toward each other that can be observed during fellowship events and in the many non-scheduled social outings. The joy-filled singing and prayer during our weekend worship services is infectious. The leadership has grown in spirit. The September 11, 2014 leadership meeting began with worship, prayer, and good-natured sharing. The psalmist captures the emotions, “Behold, how good and pleasant it is when brothers dwell in unity!” (Psalm 133:1, ESV)

CHAPTER FOUR
DATA RESULTS AND INTREPRETATIVE ANALYSIS

Introduction

This chapter will review and analyze the data collected before and after the CCSD. This data will validate the researcher's hypothesis that the CCSD would result in increased spiritual growth.

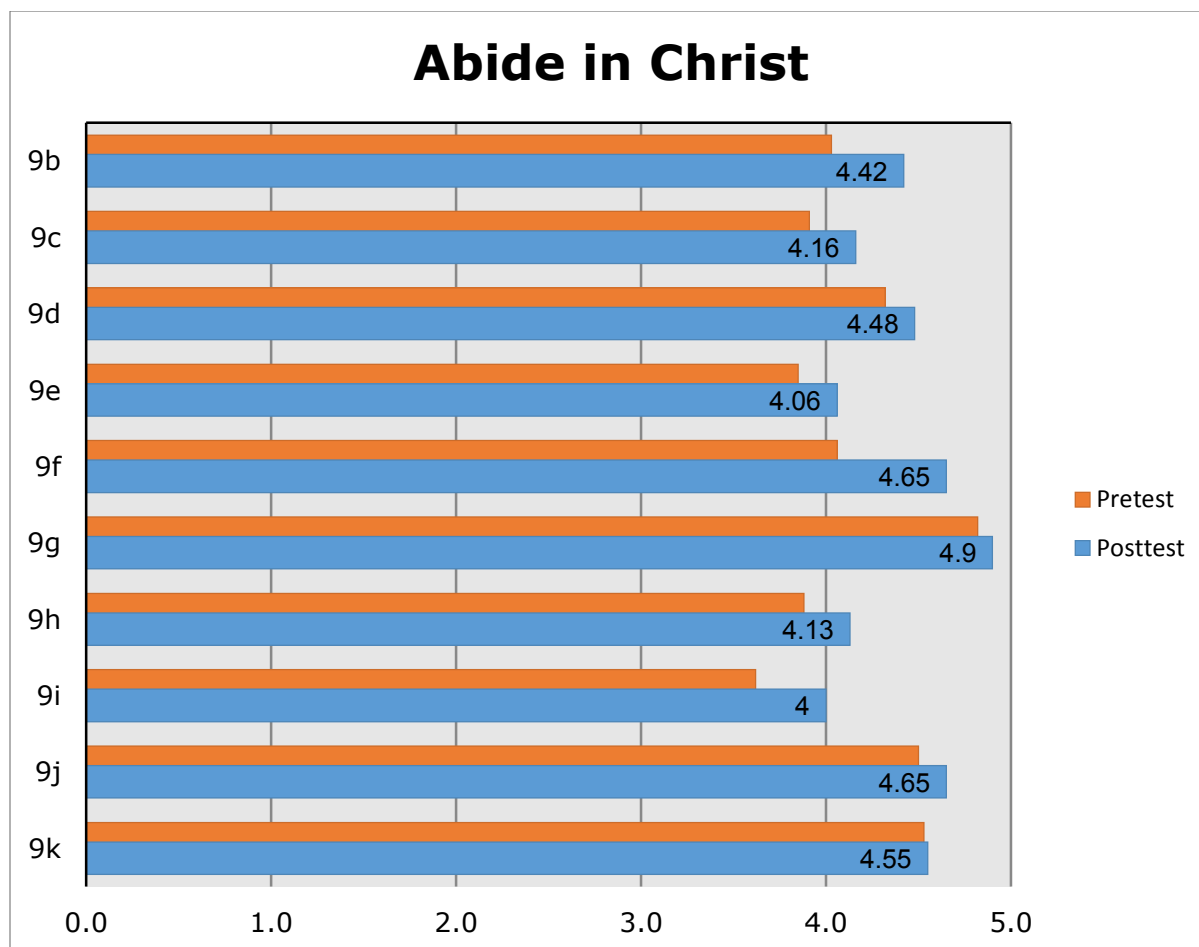
The first section details the overall group CCSD results collected through Assessment Tool A. The second section reports T-Test results of the statistical significance of scores. The third section details a qualitative approach in determining the effectiveness of the CCSD during the program, at the end of the program, and two months after program completion through interviews.

Assessment Tool A

Research Question #1: Abiding in Christ

The researcher inquired whether the 14-week CCSD program would result in the increase of the participants' scores on Abiding in Christ (AIC) as measured by the SGAS, questions 9b-9k. The participants were asked to complete the SGAS before and after the 14-week CCSD program. The AIC post-test resulted in an increase in the overall average score from 4.15 (pretest) to 4.40 (post-test) on a 5-point Likert Scale. The increase in the average score was 5.95%. Analysis of the accumulated data suggests that the answer to RQ #1 is in the affirmative.

Chart 4.1: Abide in Christ Summary

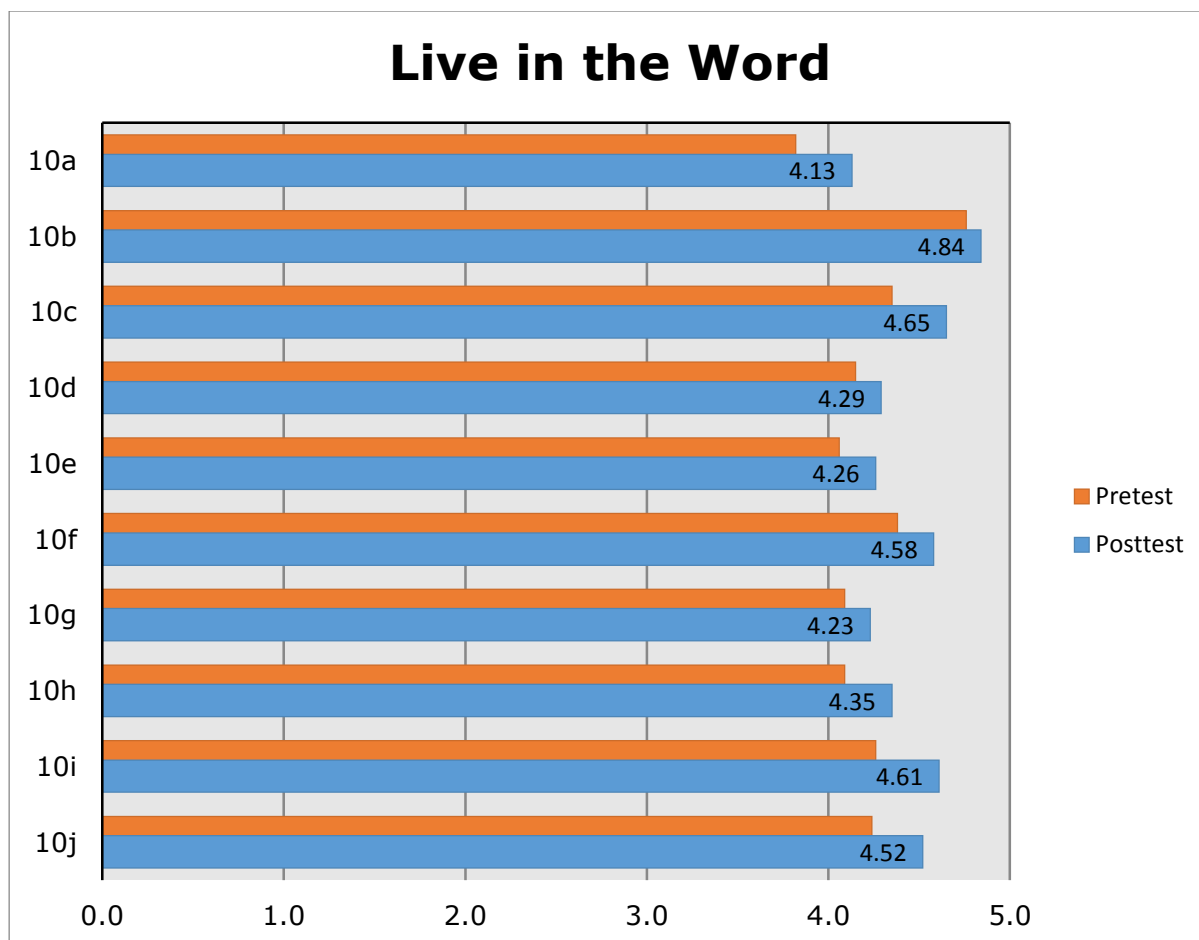


Research Question #2: Live in the Word

The researcher inquired whether the 14-week CCSD program would increase the participants' score on Live in the Word (LIW) when measured by the SGAS, questions 10a-10j. The participants were asked to complete the SGAS before and after the 14-week CCSD program.

The LIW consisted of 11 questions with an overall pretest score of 4.22 on a 5-point Likert Scale. The overall post-test score increased to 4.45. The difference in average scores was 5.32%. Analysis of the accumulated data suggests that the answer to RQ #2 is in the affirmative.

Chart 4.2: Live in the Word Summary

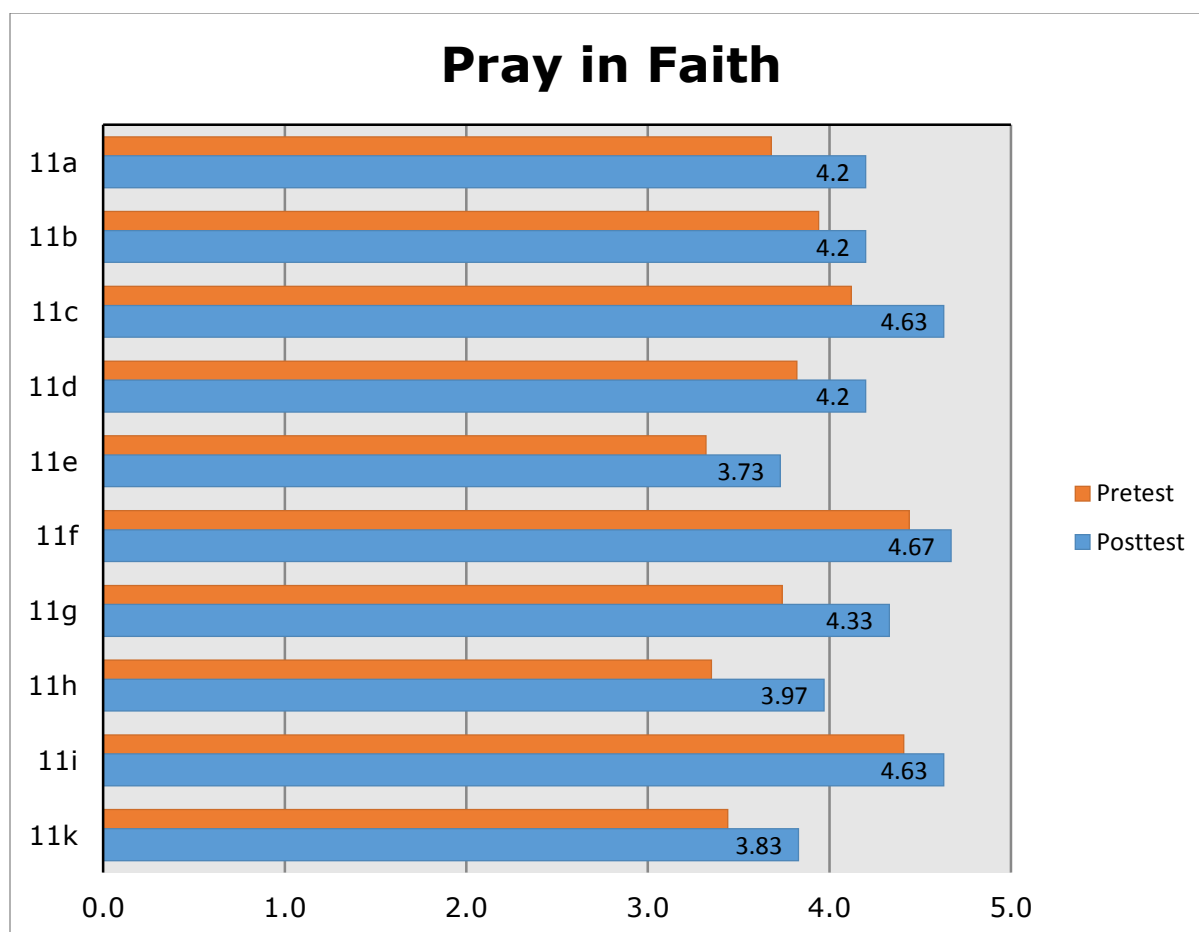


Research Question #3: Pray in Faith

The researcher inquired whether the 14-week CCSD program would result in the participants' score on Pray in Faith (PIF) increasing when measured by the SGAS, Questions 11a-11i and 11k. The participants were asked to complete the SGAS before and after the 14-week CCSD program.

The PIF consisted of 11 questions with an overall pretest average score of 3.83 on a 5-point Likert scale. The post-test overall score increased to 4.24. The difference in average score was 10.81%. Analysis of the accumulated data suggests the answer to RQ #3 is in the affirmative.

Chart 4.3: Pray in Faith Summary

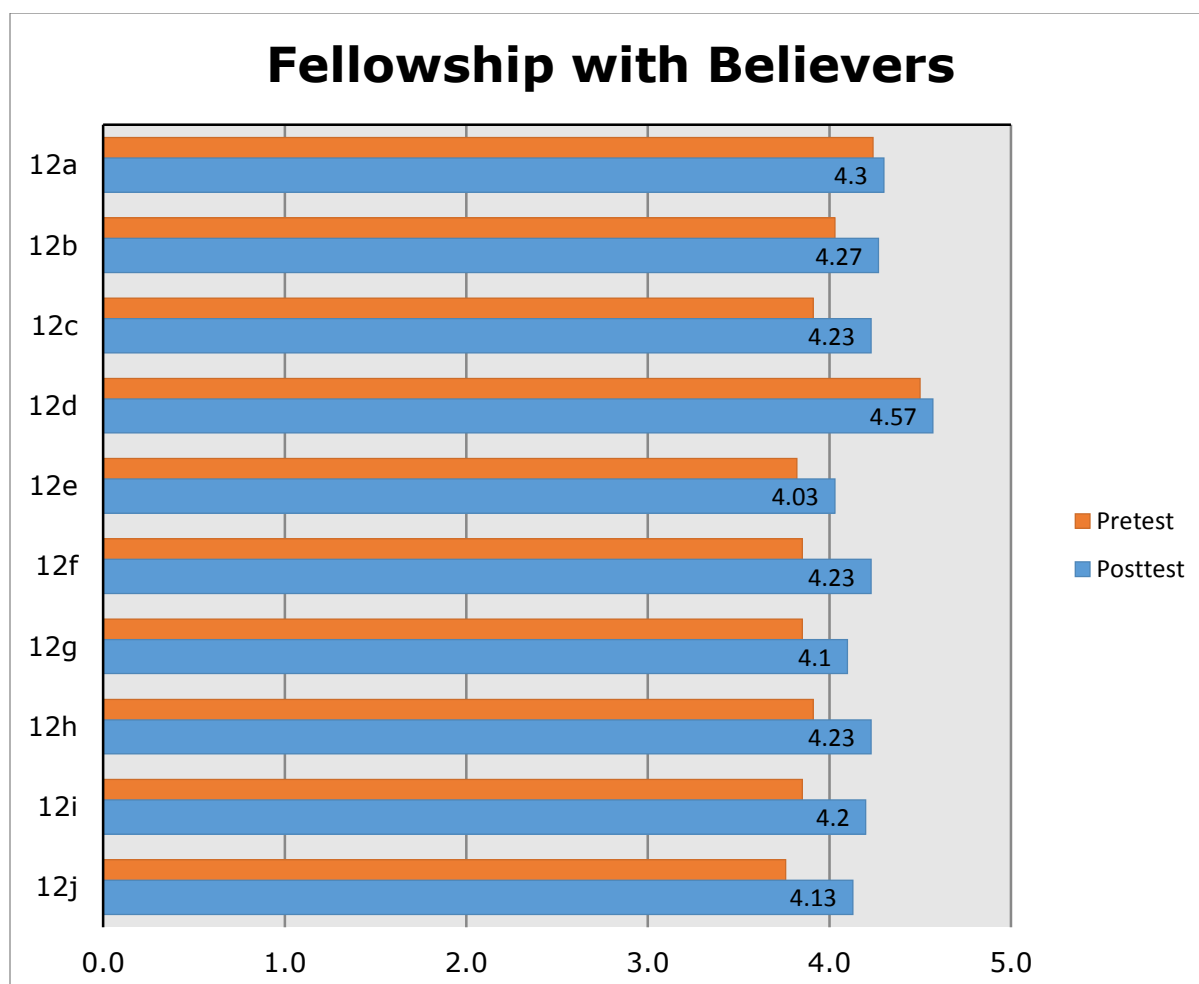


Research Question #4: Fellowship with Believers

The researcher inquired whether the 14-week CCSD program would result in the increase of participants' score on Fellowship with Believers (FWB) when measured by the SGAS, Questions 12a-12j. The participants were asked to complete the SGAS before and after the 14-week CCSD program.

The FWB consisted of 10 questions with an overall pretest average score of 3.97 on a 5-point Likert scale. The post-test overall score increased to 4.23. The increase in average scores was .026 or 6.45%. Analysis of the accumulated data suggests that RQ #4 is in the affirmative.

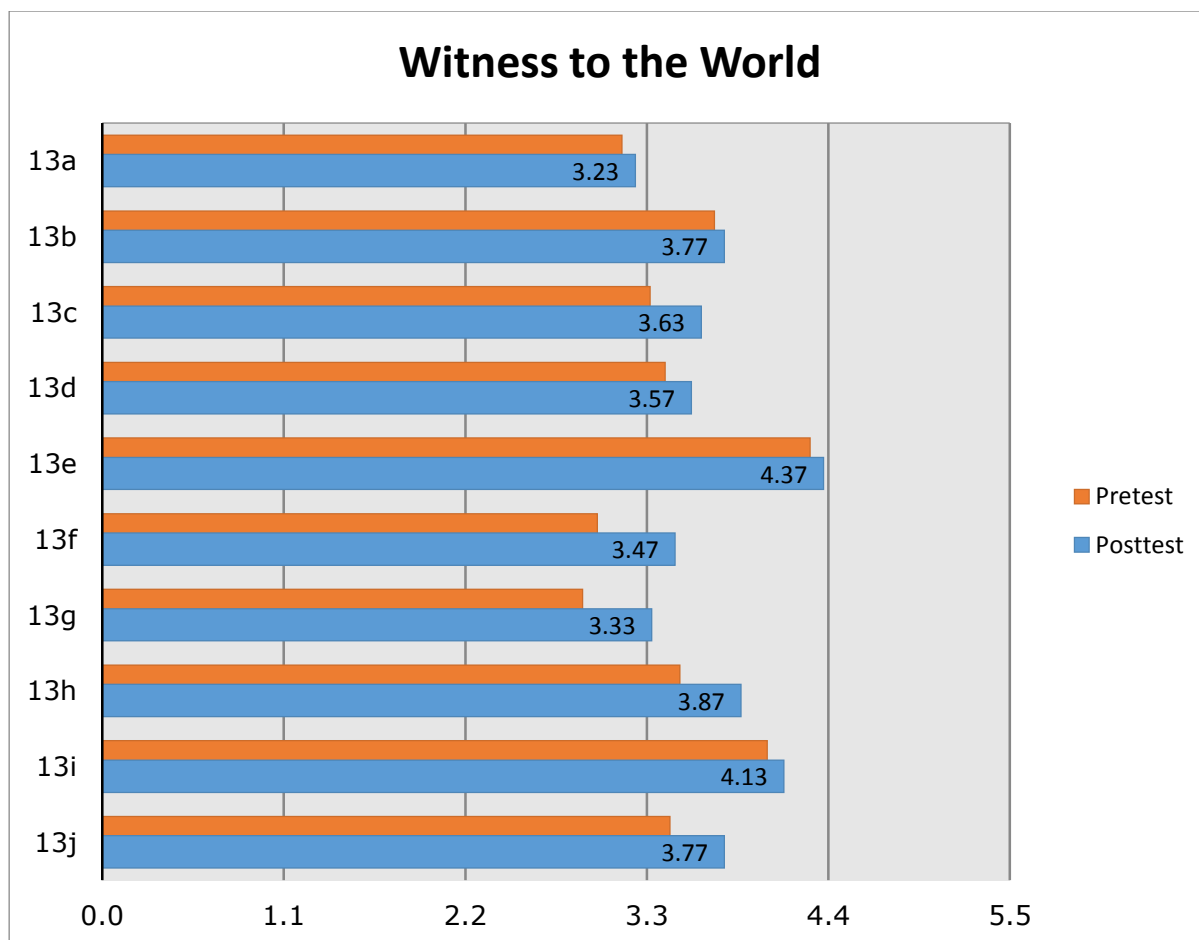
Chart 4.4: Fellowship with Believers Summary



Research Question #5: Witness to the World

The researcher inquired whether the 14-week CCSD program would result in the participants' score on Witness to the World (WTW) increasing when measured by the SGAS, Questions 14a-14l. The participants were asked to complete the SGAS before and after the 14-week CCSD program. The WTW consisted of 10 questions with an overall pretest average score of 3.48 on a 5-point Likert scale. The overall post-test average for WTW increased to 3.71. The increase in average scores was 0.24 or 6.81%. Analysis of the accumulated data suggests that the answer to RQ #5 is in the affirmative.

Chart 4.5: Witness to the World Summary

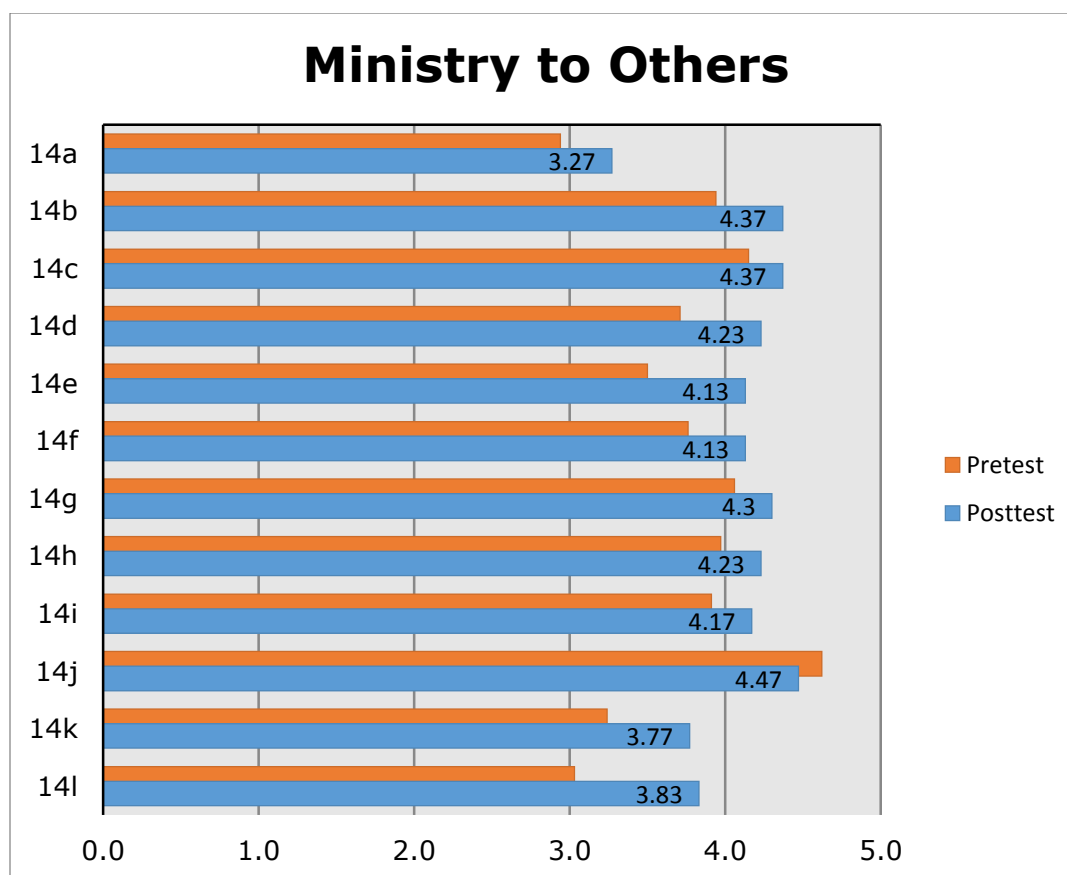


Research Question #6: Ministry to Others

The researcher inquired whether the 14-week CCSD program would result in the participants' score on Ministry to Others (MTO) increasing when measured by the SGAS, Questions 14a-14l. The participants were asked to complete the SGAS before and after the 14-week CCSD program.

The MTO consisted of 12 questions with an overall pretest average score of 3.74 on a 5-point Likert scale. The overall post-test score average for MTO improved to 4.11. The increase in average scores was 0.37 or 9.9 %. Analysis of the accumulated data suggests that the answer to RQ #6 is in the affirmative.

Chart 4.6: Ministry to Others Summary



Research Question #7: Compliance to the Spiritual Discipline of Keeping a Journal

The researcher inquired whether the participants' practice of one of the disciplines in the 14-week CCSD program increased as a result of the program, as measured by the SGAS, Question 15. The participants were asked to complete the SGAS before and after the 14-week CCSD program.

The KAJ consisted of one question: "Do I write down or keep a journal of the works and intervention of God in my life?" The average pre-test score was 2.26. The average post-test score was 3.24. The increase in the average scores was 0.98 or 49.13%. Analysis of the accumulated data suggests that the answer to RQ #7 is in the affirmative. The depth of participation in journal keeping increased significantly.

Research Question #8

The researcher inquired whether the depth of participation in three other spiritual disciplines of the 14-week CCSD increased as a result of the program: the practice of daily quiet time (question 9a), the practice of Scripture memory (question 10k), and the practice of daily prayer (question 11j).

Quiet Time (Question 9a)

The average score for the depth of participation in quiet time prior to the CCSD was 3.60. The average score for the depth of participation in quiet time after the CCSD was 4.10. This represents a 0.50 increase of 13.9%. Clearly, the participants as a whole were having quiet time more regularly or more frequently.

Scripture Memory (Question 10k)

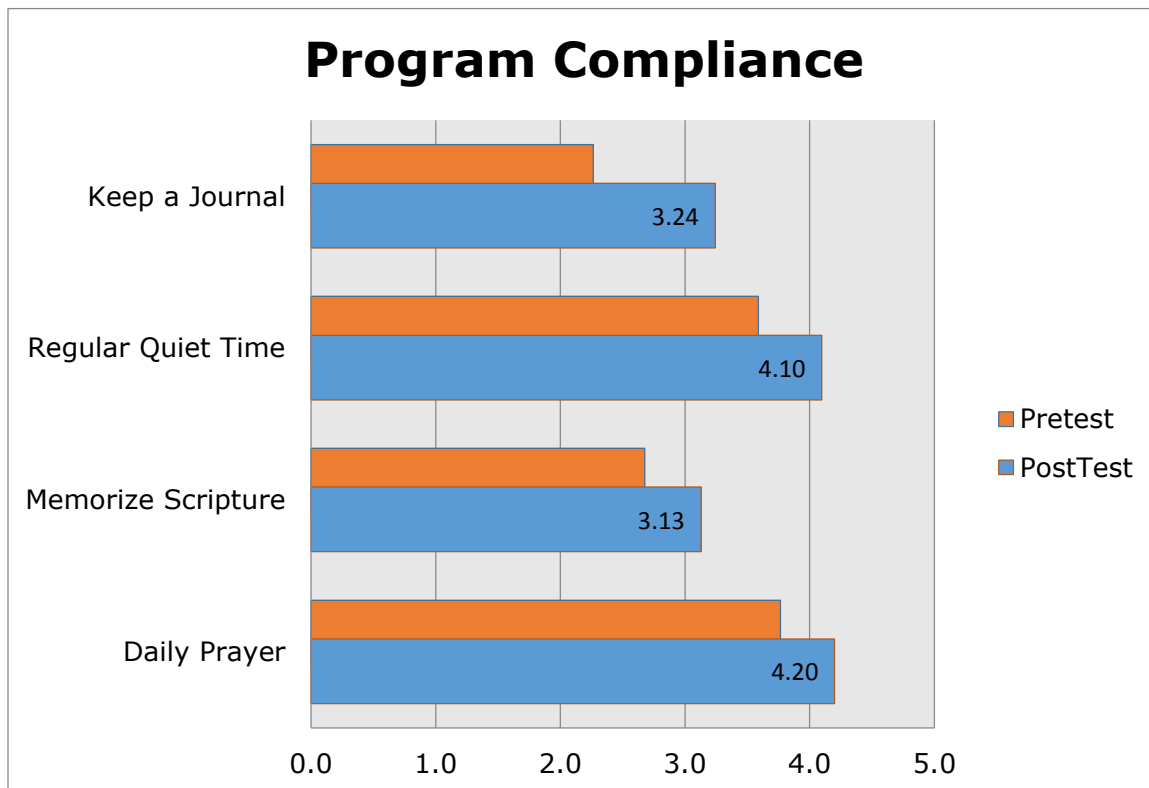
The average score for the depth of participation in Scripture memory prior to the CCSD was 2.60. The average score after the CCSD was 3.13. The increase was 0.63 or 24.2%. Clearly, the participants were memorizing Scripture more regularly or more frequently.

Daily Prayer (Question 11j)

The average pretest score for the practice of daily prayer was 3.80. The average post-test score was 4.20. The increase of 0.4 or 10.5% was not as dramatic as the other two disciplines, but was sizable nonetheless.

The accumulated data suggests that the answer to RQ #8 is in the affirmative.

Chart 4.7: Program Compliance



Summary of Instrument A

The participants in the CCSD learned about certain practices like quiet time, Scripture memorization, daily prayer (RQ #8) and keeping a journal (RQ #7) and applied them at higher levels than before the study. These practices resulted in an increase in their abiding in Christ (RQ #1), their living in the Word (RQ #2), their praying in faith (RQ #3), their fellowship with believers (RQ #4), their witness to the world (RQ #5), and their ministry to others (RQ #6). Our hypothesis that the CCSD would result in spiritual growth is supported by the Instrument A data.

T-Test Results

The significance of the difference between the pretest and post-test scores in six categories (AIC, LIW, PIF, FWB, WTW, and MTO) as measured on the SGSA was analyzed using a T-Test calculator for two independent means/unmatched pairs. The T-Test calculator for two independent means was used to calculate the probability of null hypothesis (no statistically significant change between pretest and post-test program results.) The t value = 2.181217 and the p value = 0.054134 disproves the null set hypothesis and show a 90% or greater probability that the results are statistically significant. (Appendix D)

Interviews

Five participants responded to the CCC church administrator's email request to provide feedback on the CCSD program. The questionnaire was developed to generate qualitative data related to each participant's perceived growth in six areas: (1) Abide in Christ, (2) Live in the Word, (3) Pray in Faith, (4) Fellowship with Believers, (5) Witness to the World, and (6) Minister to Others. (See chapter 3, "Interview Script").

The participants' identity is confidential and known only by the CCC church administrator. The participants are identified in broad demographic categories. The researcher reviewed the transcript and where a participant indicated growth; the phrase was recorded on the chart under the appropriate heading.

Interview Summaries - Charts

Question #1: What was the impact/effect of the focus on spiritual disciplines on you during the 14 weeks?

Chart 4:8: Interview question one response summary

	Abide in Christ	Living in the Word	Prayer in Faith	Fellowship with Believers	Witnesses to the World	Ministry to Others
P-1 Caucasian Male, 45-60	Close to the Lord	Sought to develop	Set aside time for solitude	Inspired to practice the disciplines in small group		Change in attitude, called to minister
P-2 Caucasian Male, 25-44		Dive back in with youthful passion, journaling	It was a focus with fasting	Did a Bible study, inspired to practice		
P-3 Caucasian Female, 25-44				Want to know others and be known		Did some good deeds
P-4 Caucasian Female, 45-60	Soaking in His presence	There is more desire for the Word	New habit in listening			
P-5 Caucasian Male, 25-44	Refreshed	Encouraged to explore		Grew relationally in a small group		Helped others grow

Question #2: What was the impact/effect of the focus on spiritual disciplines at the end of the 14 weeks?

Chart 4.9: Interview question two response summary

	Abide in Christ	Living in the Word	Prayer in Faith	Fellowship with Believers	Witness to the World	Ministry to Others
P-1 Caucasian Male, 45-60	Best times in a long time		Put myself in His hands, strong trust			
P-2 Caucasian Male, 25-44	Hunger for more of God	Found purpose in bible study		More real relationships		
P-3 Caucasian Female, 25-44				Growth in accountability in a small group		
P-4 Caucasian Female, 45-60			More prayer and quiet time		Making changes	Invited people over my house
P-5 Caucasian Male, 25-44					Increase in urge to reach out	Helping others with spiritual questions

Question #3: What was the impact/effect of the focus on spiritual disciplines two months out?

Chart 4:10: Interview question three response summary

	Abide in Christ	Living in the Word	Prayer in Faith	Fellowship with Believers	Witness to the World	Ministry to Others
P-1 Caucasian Male, 45-60		Intentional about the focus	More time for prayer		Greeted people at church block party	
P-2 Caucasian Male, 25-44	Closer to the Lord	Building a foundation intentionally			Prayed for a patient at the hospital I work at	
P-3 Caucasian Female, 25-44	Heart convicted to grow	To be more intentional		Modeling life after more mature believers	Visited a women's prison to share my testimony	
P-4 Caucasian Female, 45-60		More intentional commitment to an ongoing consistency	More confident in prayer, more willing to fast		Talked to my neighbor about Jesus	Helping people grow in their gifting
P-5 Caucasian Male, 25-44		More intentional	More reflection		Handed out flyers for church block party	

Interview Summaries – Commentary

The five participants are unknown to the research author, yet attitudes that facilitate growth can be inferred from their participation in the CCSD program.

Secondly, their attitudes toward growth can be observed through their participation in the interview process. There are five growth values that can be observed through the interview process: (1) The participants volunteered for the task. This reflects the value of

being pro-active in participating in a growth process. The value of being pro-active or showing initiative is required to move beyond one's current state of equilibrium.

(2) The participants demonstrated a willingness to sacrifice time and energy without the possibility of external reward. The desire to achieve a greater good without reward is essential to growth and Christian ministry. At the start of any growth process, there is limited or no external affirmation for making choices, which require the sacrifice of time, energy, money, and resources. The same is true in Christian ministry where reaching out to people is often not accompanied by external rewards or acknowledgements.

(3) The participants valued honesty. This value is observed in transparency, vulnerability, and a willingness to disagree or take a risk with established authority. P-3 demonstrates these values in saying, "I didn't really feel that there was a huge impact on my life."

P-3's response embraces these (honesty, transparency, vulnerability, and risk taking) in her evaluation of the CCSD program. (4) The participants valued teamwork. This is reflected in their commitment to be involved in a group process that spanned several months for the sake of the overall good of the congregation. (5) The participants valued perseverance. This can be observed in how they continued in the growth process in the face of conflict. P-2 says, "It was a good emphasis even in the middle of my very chaotic work and life schedule."

The CCSD program began with desire. The participants had a desire to "develop" (P-1, P-4), "benefit" (P-2), and "grow" (P-3, P-5) in the spiritual disciplines. The participants struggled with common issues: "chaotic work and life schedule" (P-2), and not being much of a "reader" (P-3). There were issues of self-doubt: "I was terrified that I would not be strong or good enough" (P-3) or a reluctance to admit there was a

battle between “the enemy” (P-1) and spiritual growth. The benefit of struggling toward growth created a crucible where the value of discipline and perseverance were learned. The Apostle Paul’s encouragement to Timothy rings true, “train (or discipline) yourself for godliness” (1 Timothy 4:7, ESV).

The CCSD interviews report growth during the program in five out of the six categories. No growth is reported in WTW. In AIC, participants report, “being closer to the Lord” (P-1), having a time of just “soaking in His presence” (P-4), and feeling “refreshed” (P-5). During the program, four participants expressed a desire to grow in LIW. P-2 says, “The reading and studying of the Word of God was highlighted and really challenged me to dive back in with a youthful passion for the Word”. PIW demonstrates growth with the mention of prayer and fasting (P-1, P-2, P-3). Growth is observed in a commitment to small group relationships in FWB (P-1, P-2, P-3, P-4) with two reporting they were “inspired” (P-1, P-2). Growth in MTO is described as “called to minister” (P-1), “good deeds” (P-3), and “helping others grow” (P-5).

The CCSD interview reports growth in all areas after the completion of the program. AIC is reported as “best time in a long time” (P-1) and “hunger for more of God” (P-2). P-2 found purpose in Bible (LIW) study. PIW shows growth in “trust” (P-1) and “quiet time” (P-4). Growth is observed in “relationships” (P-2) and “accountability” (P-3) under FWB. WTW and MTO comments give insight to the work of the Holy Spirit beginning to break new ground for two leaders. P-4 says she has started to “make changes,” and “invited people over my house.” P-5 describes an “increase in urge to reach out”, and “helping others with spiritual questions.”

The CCSD interviews two months after the completion of the program demonstrate significant growth in LIW and WTW. LIW reports all participants having a more “intentional” approach to God’s Word. WTW reports all participants as having grown to the point that they reached out to at least one person with the Gospel.

The CCSD program involved over thirty leaders. The interviews uncovered a great need to divide and/or decrease the size of the group. There was a longing for more accountability and relationships to help facilitate growth. The desire was for a “smaller group” (P-4). P-2 says, “I find the actual practice of the spiritual discipline to be more helpful and real when in the context of relationships in a small group that has a purpose to grow spiritually”. P-3 gives testimony of the small group she is a part of and how they have grown spiritually. P-3 says, “relational discipleship” leads to effective discipleship.

Conclusion

In chapter one, it was hypothesized that Calvary Chapel Chelmsford (CCC) leaders participating in the Calvary Chapel Spiritual Disciplines Program (CCSD) would experience spiritual growth. The interview results report spiritual growth in all participants, which suggests confirmation of the hypothesis.

CHAPTER FIVE
OBSERVATIONS, RECOMMENDATIONS, AND CONCLUSIONS

Observations

Prior to the implementation of the CCSD program, the ministry of CCC was focused on one spiritual discipline, the teaching of the Bible. The emphasis of the weekend worship services and the small group ministry was the communication of biblical truth. The CGAS revealed the belief that the Bible is God's word and provides instructions for life, validating it as a high value for CCC. However, the CGAS revealed that the practice of Scripture memorization was one of the least practiced spiritual disciplines. The disparity between having a high value for God's word, and yet not practicing Scripture memorization provided a key insight into the causation of spiritual stagnation and the resulting lack of spiritual growth in CCC.

The root cause of spiritual stagnation can be attributed toward the practice of expecting the intellectual dissemination of biblical truth to produce all that is necessary for spiritual growth in the life of the CCC leadership. It is not too strong a point in saying that the research author and pastor had become content in just being a dispenser of biblical truth rather than engage in the challenging work of a holistic approach to spiritual growth which is facilitated by the intentional practice of the spiritual disciplines. It is sobering for the research author and pastor to consider that an intellectual pursuit of Scripture can lead to a loss of intimacy and personal relationship with the author of the word, and the giver of life (cf. John 5:30ff.).

Michael Smith's ministry project focused on the impact of the spiritual disciplines on 50 Christian leaders. Smith's findings indicate spiritual growth of the participants, and affirm the essential role motivated leaders play in spiritual formation of others.¹¹⁰ Smith's post project interviews are similar to the CCSD project interview results. Smith reports:

1. The participants "believe their modeling and promotion of spiritual disciplines would help those they lead live more effectively for the Kingdom of God."¹¹¹
The CCSD interviews reported participants (P-1, P-2) being inspired to practice the disciplines in their ministry context (86-91).
2. "The majority of leaders also acknowledged it was difficult to be intentional regarding spiritual disciplines...leaders are easily distracted and the ability to concentrate is challenged by an information-laden society."¹¹² The CCSD interviews report the same challenge to practice the disciplines. CCSD interviewee P-2 says a "chaotic work and life schedule" made it difficult to be intentional (86-91).
3. "The majority of leaders in this project also indicated they would make the intentional practice of spiritual disciplines part of their ongoing formation,"¹¹³
The CCSD interviews report the same findings. CCDC interviewees report: "There was a commitment to an on-going consistency (P-4), continuing long practiced disciplines (P-5), and a desire to continue the disciplines (P-2)" (86-91).

¹¹⁰ Smith, "Assessing the Spiritual Formation of Christian Leadership through the Intentional Practice of Spiritual Disciplines", 134.

¹¹¹ Ibid., 34.

¹¹² Ibid., 135.

¹¹³ Ibid.

The CCSD Research Question (RQ) #6: Ministry to Others measured the impact of the intentional practice of the spiritual disciplines on leadership engagement with non-believers and church members. The CCSD interviews also showed growth in MTO. Smith's ministry project corroborates CCSD RQ #6; spiritual growth occurs in ministry to others through the intentional practice of the spiritual disciplines.

The CCSD program provided an effective intervention for spiritual growth in that it was holistic in nature. The intentional practice of the spiritual disciplines went beyond the mere cognitive and impacted the whole person (i.e. heart, mind, soul). The whole man approach resulted in spiritual growth as measured by an improvement in the scores on the SGAS.

The impact of the CCSD program can be observed in the spiritual discipline of silence and solitude. At the leadership meeting on April 10, 2014, the leaders began "seeking the heart of God" (74) by waiting in silence. It can be noted that there was over a one-month delay between the teaching/coaching on silence/solitude and the practice of it in the leadership meeting (see Chart 3.8). The spiritual discipline of silence and solitude was foundational in the growth as we began to intentionally seek God's will for our lives and CCC.

The discipline impacted the research author and the leadership in four critical areas:

1. It allowed for a time and season of physical and spiritual rest (Mark 6:31).
2. It allowed for placing ministry events and the seasons of life in perspective (Luke 1:20).
3. It allowed for time and space to seek God and His will (Luke 6:12-13).
4. It allowed for faith to dream again, to worship, and to write/journal (Isaiah 30:15; Ps 62:1-2, 5-6).

The impact of the practice of silence and solitude was ongoing after the April 10, 2014 leadership meeting. Time was set aside to simply wait on the Lord and allow Him to speak to our hearts. Leaders were encouraged to practice this discipline on a personal level and come prepared to the leadership meeting to share what God had shown them. Listening for the will of God through His Word and prayer became the new norm. CCC's weekend worship services and small groups experienced the same dynamic as leaders modeled it and encouraged its practice. There is a new desire and sensitivity to the leading of the Holy Spirit and a more intimate time of prayer and worship during the services. Isaiah 30:15 (ESV) captures the heart, "In returning, and rest you shall be saved; in quietness and in trust shall be your strength."

The practice of silence and solitude provided a fresh start in the area of personal and corporate prayer. At the start of the CCSD program, prayer was on life support rather than being the source of spiritual vitality. There was no consistent practice of praying for the needs of people during the weekend worship services. The congregational prayer segment of the worship service was dominated by the same few people. It had become perfunctory and predictable. The intercessory prayer team was sporadic in meeting and lacked leadership. During the CCSD program and continuing thereafter, prayer has undergone a revival. There is strong intercessory prayer leadership with three intercessory prayer meetings taking place, one before each worship service. There are prayer teams that pray for people during the Lord's Table at each service. There are new, varied, and spirit-led prayer times during the congregational prayer segment of the service. The new movement of prayer is a direct outcome of the CCSD program and resulting desire to see God do a new work in CCC.

Gershwin Grant's ministry project focused on four spiritual disciplines: "prayer, meditation, worship, and bible study."¹¹⁴ Grant's major findings include:

1. A "newfound belief in the existence and efficacy of spiritual gifts."¹¹⁵
2. A knowledge that God reveals Himself in the Bible, but "He also is revealed through worship, prayer, and mediation."¹¹⁶
3. "They began to meditate and to listen to the promptings of the Lord, many for the first time."¹¹⁷

The CCSD RQ #4: Pray in Faith measured expectation in prayer, listening in prayer, prayerful attitude, and prayer engagement. The CCSD RQ #1: Abide in Christ measured quiet time, seeking Christ's will for life, and trusting God. Grant's study affirms that the intentional practice of the spiritual disciplines produces growth in the areas of prayer, listening, and belief in God's interventions. Grant's findings corroborated CCSD RQ #1 and #4 in that an intentional focus on spiritual disciplines produces growth.

In the twenty-eight years of CCC as a church, we did not reach out to our neighbors in an intentional manner. The emphasis on evangelism as a spiritual discipline generated faith in the hearts of the CCC Sunday school leadership. The Sunday School

¹¹⁴ Grant, *16 Days of Transformation: Creating a Paradigm Shift through Spiritually Formed Prayer*, 8.

¹¹⁵ Ibid., 119.

¹¹⁶ Ibid., 120.

¹¹⁷ Ibid., 120.

leadership cast the vision to hold a block party in June complete with food and music. The Sunday school leadership recruited and trained a group of fifty people to go door-to-door with invitations. Local businesses were contacted, and some donated food or gift cards to the event. The result is that CCC had over forty first-time visitors at the event, and the event continues to yield fruit in first-time visitors at the weekend worship services. These research observations provide further corroboration for RQ #5 “Witness to the World” (81).

The CCSD program generated conflict from sources within and from outside of CCC. A small group of six CCC leaders took the position that the CCSD was unbiblical in its foundation. This position was bolstered by two CCMV pastors who fueled the conflict by insisting that the CCSD was prohibited by CCA. Their position was based upon specific warnings issued at national and regional pastors’ conferences about the danger of the spiritual disciplines as unbiblical and legalistic practices.

The research author and CCC leadership took the position that CCC had stagnated spiritually, and the remedy was the CCSD. The researcher defended the practice of spiritual disciplines as biblical and modeled throughout the Protestant Reformation (See chapter one: “Theological Foundations”). The research author and a few leaders gave testimony to their personal transformation as a result of the intentional practice of the spiritual disciplines. The researcher selected the text to be used from the approved CCA book list. The text selected for the CCSD contains no contemplative prayer practices (Chart 2.1), and is in agreement with the conservative spirituality of the CCA (Chart 2.2). The result is that four dissenting leaders resigned and left the church. Two remained but chose not to participate in the CCSD program. In the opinion of the researcher, the

departure or withdrawal of dissenting leaders allowed the leadership of CCC to move forward in unity, and it protected the project from premature failure.¹¹⁸

Brain Wonn's D.Min project documents the importance of a unified leadership as a necessary component for spiritual growth. Wonn conducted a ministry project to increase the spiritual growth of the Diaconate at the First Baptist Church (Urbana, Ohio) through the personal and corporate spiritual disciplines. Wonn reported that no spiritual growth was achieved due to, "members of the Diaconate not significantly engaging the spiritual disciplines."¹¹⁹ It was emotionally painful to experience the departure of the CCC leaders, but it was a necessary step in allowing the leadership as a whole to move forward in a unified manner. (cf. Acts 1:14; Philippians 2:2; 1 Peter 3:8)

The CCSD is a low cost program. The book and workbook purchased together cost \$10 for a total cost of \$400. CCC used existing software (i.e. Survey Monkey) and office supplies. The measurement LWSGA (Appendix A) tool used as the basis of the SGAS (Appendix B) is free of charge. The total cost including use of existing supplies is estimated at less than \$1,000.

Reflections on Generalizability

The small pool of 34 participants precludes any generalizability to the church community as a whole. Nevertheless, the trends observed give the researcher reason to be

¹¹⁸ The phenomenon of participants de-selecting themselves because they do not believe in a ministry-oriented research project illustrates an inherent limitation in ministry-oriented research. The project is unavoidably subject to the so-called "Hawthorne effect" because the only participants who would qualify for the study are those already supportive and will comply with its requirements. Perhaps in retrospect the SGAS scores of the leaders who left would have been valuable data as a comparison group.

¹¹⁹ Wonn, "Increasing the Spiritual Maturity of the Diaconate: Spiritual Formation of the Deacons through the Practice of Personal and Corporate Spiritual Disciplines at First Baptist Church, Urbana, Ohio", 104.

optimistic that similar results could occur in churches that are similar to CCC, and that have the same ministry problems faced by CCC. The researcher concedes that the participants were mostly small group leaders who represent the most mature and motivated leaders within CCC. Therefore, the researcher concludes, if the experiment was conducted with the general attender, the result would probably be less than spectacular. The research author believes the program would be ineffective in church contexts where expectations are nominal for church leaders and/or where church leaders lack a commitment to leading from personal example.

Recommendations

The first recommendation is a word of encouragement to a pastor or ministry leader who desires to conduct a CCSD. It is essential to have a personal experience of transformation through the practice of the spiritual disciplines. The Apostle Paul speaks to this value: “Be imitators of me, as I am of Christ” (1 Corinthians 11:1, ESV). The core leadership value is to be the person others would want to emulate and follow. The practical value is that the leader is able to model the transformed life. In the opinion of the research author, the spiritual disciplines are more caught than taught. It is recommended that a CCSD leader practice the spiritual disciplines including journaling for one year before the start of a program.

The pastor or ministry leader who desires to conduct a CCSD in a conservative New England context is served well in being part of a small group of likeminded people who can serve as a support group and prayer covering. The amount of spiritual warfare and conflict generated by moving a church away from the point of stagnation is intense

and emotionally draining. It is recommended that individuals participate in a small group for one year prior to the start of a CCSD program.

The pastor or ministry leader located in a conservative New England context is urged to exercise caution in the selection of resource material to be used in a CCSD program. It is recommended that the resources used reflect the type of spirituality embraced by the church (Appendix E; Chart 2.1; Chart 2.2). It is also recommended that the leadership team participate in the process of selecting the resource material. The practical outcome is two-fold: (a) the process allows for the church leadership to gain a sense of ownership, and (b) it may limit conflict, which naturally arises out of change.

The CCSD program at CCC was rushed and did not allow enough time to practice the disciplines. In the opinion of the researcher, if the CCSD was extended in length, the impact on the SGAS scores would have increased to a higher level of growth. It is recommended that future CCSD programs be conducted over a 28-week period to allow for the practice of the spiritual disciplines.

The CCSD program could be improved by adding the spiritual discipline of social justice (i.e. aiding and supporting those oppressed by cultural structures) and almsgiving to the poor (i.e. providing direct aid for basic human needs). The literature review (chapter two) did not discover any significant Evangelical focus on social justice and almsgiving to the poor as a spiritual discipline (see Chart 2.1).¹²⁰ The SGAS had one question, 14d (“I sacrificially contribute my finances to help others”), which could be expanded to include more questions on volunteering, giving to the poor, and serving the powerless. The researcher suggests that such a topic is in keeping with the heart of God

¹²⁰ The researcher is grateful to Vilma Balmaceda and Frank Chan for this insight.

(cf. Deuteronomy 10:18; 15:7-8; 15:11; Isaiah 3:14-15; 32:6-7; 58:6-7; Amos 4:1; 8:4), the nature, character, and mission of Christ (cf. Matthew 25:31-40; Luke 4:18; 6:20; 14:13-14), and the example of apostolic leadership within the New Testament (cf. Galatians 2:10; Romans 12:13; James 1:27; 2:5; 2 Corinthians 8-9). The researcher was genuinely surprised that such a well-documented biblical practice was omitted by the authors surveyed. The researcher believes that such a focus will aid in keeping the practice of spiritual disciplines from becoming just an intellectual or cognitive exercise, and could possibly contribute toward spiritual growth. The researcher observed some of this practice in the CCSD program in P-3's visit to inmates in prison (88), and in the life of CCC's use of the Financial Peace University program. The researcher discovered a non-evangelical author who writes on almsgiving and ministry to the poor. Kevin Perrotta, the associate editor of the Catholic Commentary on Sacred Scripture is an advocate for almsgiving and ministry to the poor. He writes, "In the midst of the ancient world's family-based, status-conscious society, Christians...let go of property and status to ameliorate the sufferings of their new brothers and sisters in Christ. That is real power at work!"¹²¹ The researcher concludes that future CCSD programs conducted at CCC include such a focus, and encourages others considering a program similar to the CCSD to give the subject serious consideration.

The CCSD program drifted toward the cognitive dispensing of information rather than dealing with issues of the heart and spiritual transformation. This was identified as the root cause of spiritual stagnation in CCC prior to the CCSD program, and yet, it also

¹²¹ Kevin Perrotta, *Prayer, Fasting, and Almsgiving Spiritual Practices That Draw Us Closer to God* (Frederick: The Word Among Us Press, 2012), 41.

became an issue in the CCSD program. It serves as a critical warning that spiritual growth does not occur without vigilance and effort upon the pastor and the leadership team (cf. 2 Peter 1:5-11). In the opinion of the research author, the size of the group (30+ leaders) was a contributing factor in the drift toward the cognitive and distance from the heart. It is recommended that future CCSD programs divide the total number of participants into groups of ten to allow for a greater degree of transparency and communication on a heart level.

Conclusions

The CCSD program has demonstrated that spiritual growth occurred through the intentional practice of the spiritual disciplines as measured by an increase in scores on the SGAS. SGAS scores increased in each of the six categories: Abiding in Christ, Live in the Word, Pray in Faith, Fellowship with Believers, Witness to the Word, and Ministry to Others.

Chart 5.1 Summary Spiritual Growth



The CCSD program led to the assessment that the root cause of the spiritual stagnation was found in a reliance on one spiritual discipline (i.e. Bible teaching) as the means for spiritual growth. The CCSD provided a more holistic approach to spiritual growth through the practice of the spiritual disciplines. The CCSD provided a structured framework in which to practice spiritual disciplines unknown and/or never practiced by the CCC leadership. The practice of journaling is a fine example. The SGAS showed that the great majority of CCC leaders had never or seldom practiced the discipline. The CCSD resulted in a remarkable turn-a-round in that the majority of CCC leaders have at least some experience

in the discipline and can offer it to others as part of a holistic spiritual growth program.

The CCSD interviews provided additional encouragement in that the post program impact was observed with all participants reporting a disposition to continue to practice the disciplines in an intentional manner, and all reported some level of growth in Witness to the World.

The CCSD program provides a model that is accessible to a small church with a limited budget and resources. The CCSD program avoids contemplative prayer and charismatic practices, which could possibly allow for a greater acceptance within the New England evangelical church culture. The classic spiritual disciplines are the ordinary means that God used at CCC to remedy spiritual stagnation and bring forth spiritual growth.

APPENDICES

Appendix A: Lifeway Spiritual Growth Assessment Questions

Appendix B: Calvary Chapel Chelmsford Spiritual Growth Assessment

Appendix C: Survey Results in Excel Format

Appendix D: T-Test

Appendix E: Types of Christian Spirituality

Appendix F: Block Party Picture

Appendix A: Lifeway Spiritual Growth Assessment Questions

Spiritual Growth Assessment	
As you complete the assessment, avoid rushing. Listen for God's voice to encourage and challenge you. Consider this experience as one-on-one time with Him. Be intentional in your growth towards Christlikeness. Use the scale below to respond to each statement.	
Never - 1 Seldom - 2 Occasionally - 3 Frequent - 4 Always - 5	
SPIRITUAL DISCIPLINES	RESPONSE
ABIDE IN CHRIST	
1. I practice a regular quiet time and look forward to that time with Christ.	
2. When making choices, I seek Christ's guidance first.	
3. My relationship with Christ is motivated more by love than duty or fear.	
4. I experience life change as a result of my worship experiences.	
5. When God makes me aware of His specific will in an area of my life, I follow His leading.	
6. I believe Christ provides the only way for a relationship with God.	
7. My actions demonstrate a desire to build God's kingdom rather than my own.	
8. Peace, contentment, and joy characterize my life rather than worry and anxiety.	
9. I trust Christ to help me through any problem or crisis I face.	
10. I remain confident of God's love and provision during difficult times.	
Abide in Christ Total	
LIVE IN THE WORD	
1. I regularly read and study my Bible.	
2. I believe the Bible is God's Word and provides His instructions for life.	
3. I evaluate cultural ideas and lifestyles by biblical standards.	
4. I can answer questions about life and faith from a biblical perspective.	
5. I replace impure or inappropriate thoughts with God's truth.	
6. I demonstrate honesty in my actions and conversation.	
7. When the Bible exposes an area of my life needing change, I respond to make things right.	
8. Generally, my public and private self are the same	
9. I use the Bible as the guide for the way I think and act.	
10. I study the Bible for the purpose of discovering truth for daily living.	
Live By God's Word Total	
PRAY IN FAITH	
1. My prayers focus on discovering God's will more than expressing my needs.	
2. I trust God to answer when I pray and wait patiently on His timing.	
3. My prayers include thanksgiving, praise, confession, and requests.	
4. I expect to grow in my prayer life and intentionally seek help to improve.	
5. I spend as much time listening to God as talking to Him.	
6. I pray because I am aware of my complete dependence on God for everything in my life.	
7. Regular participation in group prayer characterizes my prayer life.	
8. I maintain an attitude of prayer throughout each day.	
9. I believe my prayers impact my life and the lives of others.	
10. I engage in a daily prayer time.	
Pray In Faith Total	

FELLOWSHIP WITH BELIEVERS	
1. I forgive others when their actions harm me.	
2. I admit my errors in relationships and humbly seek forgiveness from the one I've hurt.	
3. I allow other Christians to hold me accountable for spiritual growth.	
4. I seek to live in harmony with other members of my family.	
5. I place the interest of others above my self-interest.	
6. I am gentle and kind in my interactions with others.	
7. I encourage and listen to feedback from others to help me discover areas for relationship growth.	
8. I show patience in my relationships with family and friends.	
9. I encourage others by pointing out their strengths rather than criticizing their weaknesses.	
10. My time commitments demonstrate that I value relationships over work/career/hobbies.	
Build Godly Relationships Total	
WITNESS TO THE WORLD	
1. I share my faith in Christ with non-believers.	
2. I regularly pray for non-believers I know.	
3. I make my faith known to my neighbors and/or fellow employees.	
4. I intentionally maintain relationships with non-believers in order to share my testimony.	
5. When confronted about my faith, I remain consistent and firm in my testimony.	
6. I help others understand how to effectively share a personal testimony.	
7. I make sure the people I witness to get the follow-up and support needed to grow in Christ.	
8. I encourage my church and friends to support mission efforts.	
9. I am prepared to share my testimony at any time.	
10. My actions demonstrate a belief in and commitment to the Great Commission (Matthew 28:19-20).	
Witness To The World Total	
MINISTER TO OTHERS	
1. I understand my spiritual gifts and use those gifts to serve others.	
2. I serve others expecting nothing in return.	
3. I sacrificially contribute my finances to help others in my church and community.	
4. I go out of my way to show love to people I meet.	
5. Meeting the needs of others provides a sense of purpose in my life.	
6. I share biblical truth with those I serve as God gives opportunity.	
7. I act as if other's needs are as important as my own.	
8. I expect God to use me every day in His kingdom work.	
9. I regularly contribute time to a ministry at my church.	
10. I help others identify ministry gifts and become involved in ministry.	
Minister To Others Total	

Appendix B: Calvary Chapel Chelmsford Spiritual Growth Assessment

Calvary Chapel Chelmsford - Spiritual Growth Assessment

Demographic information

Page 1 of 8

***1. In a typical month, how many times do you attend a Saturday evening or a Sunday morning worship service?**

- None
 One time
 Two times
 Three times
 Four or more

***2. Which weekend service at Calvary Chapel of Chelmsford do you attend most often?**

- 6:00 PM Saturday
 9:00 AM Sunday
 11:00 AM Sunday
 Some where else

***3. I participate in a small group or home Bible study.**

- 1 Never
 2 Seldom
 3 Occasionally
 4 Frequently
 5 Always

***4. I vote in local and national elections.**

- Not Eligible
 1 Never
 2 Seldom
 3 Occasionally
 4 Frequently
 5 Always

***5. Are you in a leadership position?**

- Yes
 No

***6. What is your gender?**

- Female
 Male

***7. Are you married or single?**

- Married
 Single / not currently married

***8. Do you have children under 18 in your household?**

- I am under 18
 Yes
 No

Calvary Chapel Chelmsford - Spiritual Growth Assessment

Abide in Christ

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***9. Please indicate how often you do each of the following:**

	Never 1	Seldom 2	Occasionally 3	Frequently 4	Always 5
I practice a regular quiet time.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I look forward to my quiet time with Christ.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When making decisions, I seek Christ's guidance first.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My relationship with Christ is motivated more by love than by fear or duty.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I experience life change as a result of my worship experiences.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When God makes me aware of His specific will in an area of my life, I follow His leading.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe that Christ provides the only way for a relationship with God.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My actions demonstrate a desire to build God's kingdom, rather than my own.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Peace, contentment, and joy characterize my life rather than worry and anxiety.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I trust Christ to help me through any problem or crisis that I face.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I remain confident of God's love and provision during difficult times.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Calvary Chapel Chelmsford - Spiritual Growth Assessment

Live in the word

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***10. Please indicate how often you do each of the following:**

	Never 1	Seldom 2	Occasionally 3	Frequently 4	Always 5
I regularly read and study my Bible.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe the Bible is God's Word and provides His instructions for life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I evaluate cultural ideas and lifestyles by Biblical standards.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I can answer questions about life and faith from a Biblical perspective.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I replace impure or inappropriate thoughts with God's truth.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I demonstrate honesty in my actions and conversations.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When the Bible exposes an area of my life needing change, I respond to make things right.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Generally, my private and public self are the same.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I use the Bible as a guide for the way I think and act.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
One reason that I study the Bible is to discover truth for daily living.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I memorize scripture.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Calvary Chapel Chelmsford - Spiritual Growth Assessment

Pray in faith

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***11. Please indicate how often you do each of the following:**

	Never 1	Seldom 2	Occasionally 3	Frequently 4	Always 5
I pray to focus on discovering God's will more than to express my needs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I trust God to answer my prayers and I wait patiently on His timing.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My prayers include thanksgiving, praise, confession, and requests.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I expect to grow in my prayer life and, if needed, intentionally seek help to improve.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I spend as much time listening to God as talking to Him.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I pray because I am aware of my complete dependence on God for everything in my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Regular participation in group prayer is a part of my prayer life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I maintain an attitude of prayer throughout the day each day.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe my prayers impact my life and the lives of others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I engage in a daily prayer time.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I sing to or worship the Lord, privately.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Calvary Chapel Chelmsford - Spiritual Growth Assessment

Fellowship with believers

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***12. Please indicate how often you do each of the following:**

	Never 1	Seldom 2	Occasionally 3	Frequently 4	Always 5
I forgive others when their actions harm me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I admit my errors in relationships and I humbly seek forgiveness from the one(s) that I hurt.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I allow other Christians to hold me accountable for spiritual growth.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I seek to live in harmony with other members of my family.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I place the interest of others above my self-interest.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am gentle and kind in my interactions with others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I encourage and listen to feedback from others to help me discover areas for relationship growth.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I show patience in my relationships with family and friends.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I encourage others by pointing out their strengths rather than criticizing their weaknesses.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My time commitments demonstrate that I value relationships over work/career/hobbies.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Calvary Chapel Chelmsford - Spiritual Growth Assessment

Witness to the world

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***13. Please indicate how often you do each of the following:**

	Never 1	Seldom 2	Occasionally 3	Frequently 4	Always 5
I share my faith in Christ with non-believers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I regularly pray for non-believers that I know.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I make my faith known to my neighbors and/or my fellow co-workers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I intentionally maintain relationships with non-believers in order to share my testimony.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When confronted about my faith, I remain consistent and firm in my testimony.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I help others understand how to effectively share an effective testimony.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I make sure that the people that I witness to get the follow-up and the support needed to grow in Christ.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I encourage my church and my friends to support mission efforts.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am prepared to share my testimony at any time.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My actions demonstrate a belief in and a commitment to the great commission (Matthew 28:19-20).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Calvary Chapel Chelmsford - Spiritual Growth Assessment

Ministry to others

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***14. Please indicate how often you do each of the following:**

	Never 1	Seldom 2	Occasionally 3	Frequently 4	Always 5
I share my faith in Christ with non-believers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand my spiritual gifts and I use those gifts to serve others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I serve others expecting nothing in return.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I sacrificially contribute my finances to help others in my church and my community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I go out of my way to show love to people that I meet.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I meet the needs of others (which provides a sense of purpose in my life).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I share Biblical truth with those I serve as God gives me opportunity.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I act as if others needs are as important as my own.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I expect God to use me every day in His kingdom work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I regularly contribute time to a ministry at my church.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I help others identify their ministry gifts.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I help others become involved in ministry.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Calvary Chapel Chelmsford - Spiritual Growth Assessment**Self evaluation**

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15. I write down or keep a journal of the works and intervention of God in my life.** 1 Never 2 Seldom 3 Occasionally 4 Frequently 5 Always16. Individually, what would you say is your greatest strength?*****17. Individually, what area would you say needs more attention?*****18. What is the one thing that you like most about Calvary Chapel of Chelmsford?*****19. What is the one thing that you like least about Calvary Chapel of Chelmsford?**

Appendix C: Survey Results in Excel Format

Calvary Chapel Chelmsford - Spiritual Growth Assessment - Abide in Christ								
Pretest								
#	Answer Options	Never1	Seldom2	Occasionally3	Frequently4	Always5	Rating Average	Response Count
9a	I practice a regular quiet time.	0	4	10	16	4	3.59	34
9b	I look forward to my quiet time with Christ.	0	1	9	12	12	4.03	34
9c	When making decisions, I seek Christ's guidance first.	0	1	5	24	4	3.91	34
9d	My relationship with Christ is motivated more by love than by fear or duty.	0	1	4	12	17	4.32	34
9e	I experience life change as a result of my worship experiences.	0	2	9	15	8	3.85	34
9f	When God makes me aware of His specific will in an area of my life, I follow His leading.	0	1	4	21	8	4.06	34
9g	I believe that Christ provides the only way for a relationship with God.	0	1	1	1	31	4.82	34
9h	My actions demonstrate a desire to build God's kingdom, rather than my own.	0	3	8	13	10	3.88	34
9i	Peace, contentment, and joy characterize my life rather than worry and anxiety.	0	3	11	16	4	3.62	34
9j	I trust Christ to help me through any problem or crisis that I face.	0	0	4	9	21	4.50	34
9k	I remain confident of God's love and provision during difficult times.	0	0	4	8	22	4.53	34
<i>answered question</i>								34
<i>skipped question</i>								0
Average 9b-9k:								4.15
Posttest								
#	Answer Options	Never1	Seldom2	Occasionally3	Frequently4	Always5	Rating Average	Response Count
9a	I practice a regular quiet time.	0	0	4	20	7	4.10	31
9b	I look forward to my quiet time with Christ.	0	0	2	14	15	4.42	31
9c	When making decisions, I seek Christ's guidance first.	0	0	2	22	7	4.16	31
9d	My relationship with Christ is motivated more by love than by fear or duty.	0	1	0	13	17	4.48	31
9e	I experience life change as a result of my worship experiences.	0	0	7	15	9	4.06	31
9f	When God makes me aware of His specific will in an area of my life, I follow His leading.	0	0	1	9	21	4.65	31
9g	I believe that Christ provides the only way for a relationship with God.	0	0	1	1	29	4.90	31
9h	My actions demonstrate a desire to build God's kingdom, rather than my own.	0	0	5	17	9	4.13	31
9i	Peace, contentment, and joy characterize my life rather than worry and anxiety.	0	1	5	18	7	4.00	31
9j	I trust Christ to help me through any problem or crisis that I face.	0	0	0	11	20	4.65	31
9k	I remain confident of God's love and provision during difficult times.	0	0	1	12	18	4.55	31
<i>answered question</i>								31
<i>skipped question</i>								1
Average 9b-9k:								4.40
Increase								0.25
%Increase								5.95
Calvary Chapel Chelmsford - Spiritual Growth Assessment: Live in the Word								
Pretest								
#	Answer Options	Never1	Seldom2	Occasionally3	Frequently4	Always5	Rating Average	Response Count
10a	I regularly read and study my Bible.	0	3	7	17	7	3.82	34
10b	I believe the Bible is God's Word and provides His instructions for life.	0	1	2	1	30	4.76	34
10c	I evaluate cultural ideas and lifestyles by Biblical standards.	0	1	5	9	19	4.35	34
10d	I can answer questions about life and faith from a Biblical perspective.	0	1	5	16	12	4.15	34
10e	I replace impure or inappropriate thoughts with God's truth.	0	1	5	19	9	4.06	34
10f	I demonstrate honesty in my actions and conversations.	0	1	1	16	16	4.38	34
10g	When the Bible exposes an area of my life needing change, I respond to make things right.	0	1	6	16	11	4.09	34
10h	Generally, my private and public self are the same.	0	2	4	17	11	4.09	34
10i	I use the Bible as a guide for the way I think and act.	0	1	2	18	13	4.26	34
10j	One reason that I study the Bible is to discover truth for daily living.	0	1	4	15	14	4.24	34
10k	I memorize scripture.	5	10	12	5	2	2.68	34
<i>answered question</i>								34
<i>skipped question</i>								0
Average 10a-10j:								4.22
Posttest								
#	Answer Options	Never1	Seldom2	Occasionally3	Frequently4	Always5	Rating Average	Response Count
10a	I regularly read and study my Bible.	0	0	5	17	9	4.13	31
10b	I believe the Bible is God's Word and provides His instructions for life.	0	0	0	5	26	4.84	31
10c	I evaluate cultural ideas and lifestyles by Biblical standards.	0	0	0	11	20	4.65	31
10d	I can answer questions about life and faith from a Biblical perspective.	0	0	2	18	11	4.29	31
10e	I replace impure or inappropriate thoughts with God's truth.	0	0	4	15	12	4.26	31
10f	I demonstrate honesty in my actions and conversations.	0	0	0	13	18	4.58	31
10g	When the Bible exposes an area of my life needing change, I respond to make things right.	0	0	2	20	9	4.23	31
10h	Generally, my private and public self are the same.	0	1	1	15	14	4.35	31
10i	I use the Bible as a guide for the way I think and act.	0	0	1	10	20	4.61	31
10j	One reason that I study the Bible is to discover truth for daily living.	0	0	1	13	17	4.52	31
10k	I memorize scripture.	1	4	17	8	1	3.13	31
<i>answered question</i>								31
<i>skipped question</i>								1
Average 10a-10j:								4.45
Increase								0.22
%Increase								5.32

Calvary Chapel Chelmsford - Spiritual Growth Assessment - Pray in Faith

Pretest

#	Answer Options	Never1	Seldom2	Occasionally3	Frequently4	Always5	Rating Average	Response Count
11a	I pray to focus on discovering God's will more than to express my needs.	0	2	9	21	2	3.68	34
11b	I trust God to answer my prayers and I wait patiently on His timing.	0	1	8	17	8	3.94	34
11c	My prayers include thanksgiving, praise, confession, and requests.	0	1	5	17	11	4.12	34
11d	I expect to grow in my prayer life and, if needed, intentionally seek help to improve.	0	3	6	19	6	3.82	34
11e	I spend as much time listening to God as talking to Him.	0	5	15	12	2	3.32	34
11f	I pray because I am aware of my complete dependence on God for everything in my life.	0	1	4	8	21	4.44	34
11g	Regular participation in group prayer is a part of my prayer life.	0	7	7	8	12	3.74	34
11h	I maintain an attitude of prayer throughout the day each day.	0	7	11	13	3	3.35	34
11i	I believe my prayers impact my life and the lives of others.	0	2	2	10	20	4.41	34
11j	I engage in a daily prayer time.	1	1	10	15	7	3.76	34
11k	I sing to or worship the Lord, privately.	4	3	8	12	7	3.44	34
<i>answered question</i>								34
<i>skipped question</i>								0
Average(excluding 11j)							3.83	

Posttest

#	Answer Options	Never1	Seldom2	Occasionally3	Frequently4	Always5	Rating Average	Response Count
11a	I pray to focus on discovering God's will more than to express my needs.	0	0	3	18	9	4.20	30
11b	I trust God to answer my prayers and I wait patiently on His timing.	0	0	4	16	10	4.20	30
11c	My prayers include thanksgiving, praise, confession, and requests.	0	0	0	11	19	4.63	30
11d	I expect to grow in my prayer life and, if needed, intentionally seek help to improve.	0	1	5	11	13	4.20	30
11e	I spend as much time listening to God as talking to Him.	0	1	9	17	3	3.73	30
11f	I pray because I am aware of my complete dependence on God for everything in my life.	0	0	1	8	21	4.67	30
11g	Regular participation in group prayer is a part of my prayer life.	0	1	4	9	16	4.33	30
11h	I maintain an attitude of prayer throughout the day each day.	0	1	3	22	4	3.97	30
11i	I believe my prayers impact my life and the lives of others.	0	0	2	7	21	4.63	30
11j	I engage in a daily prayer time.	0	0	3	18	9	4.20	30
11k	I sing to or worship the Lord, privately.	2	0	6	15	7	3.83	30
<i>answered question</i>								30
<i>skipped question</i>								2
Average(excluding 11j)							4.24	
Increase							0.41	
%Increase							10.81	

Calvary Chapel Chelmsford - Spiritual Growth Assessment - Fellowship with Believers

Pretest

#	Answer Options	Never1	Seldom2	Occasionally3	Frequently4	Always5	Rating Average	Response Count
12a	I forgive others when their actions harm me.	0	1	2	19	12	4.24	34
12b	I admit my errors in relationships and I humbly seek forgiveness from the one(s) that I hurt.	0	1	6	18	9	4.03	34
12c	I allow other Christians to hold me accountable for spiritual growth.	1	4	6	9	14	3.91	34
12d	I seek to live in harmony with other members of my family.	0	1	1	12	20	4.50	34
12e	I place the interest of others above my self-interest.	0	1	8	21	4	3.82	34
12f	I am gentle and kind in my interactions with others.	0	1	7	22	4	3.85	34
12g	I encourage and listen to feedback from others to help me discover areas for relationship growth.	0	1	10	16	7	3.85	34
12h	I show patience in my relationships with family and friends.	0	1	5	24	4	3.91	34
12i	I encourage others by pointing out their strengths rather than criticizing their weaknesses.	0	1	8	20	5	3.85	34
12j	My time commitments demonstrate that I value relationships over work/career/hobbies.	0	3	10	13	8	3.76	34
<i>answered question</i>								34
<i>skipped question</i>								0
Average (12a-12j)							3.97	

Posttest

#	Answer Options	Never1	Seldom2	Occasionally3	Frequently4	Always5	Rating Average	Response Count
12a	I forgive others when their actions harm me.	0	0	1	19	10	4.30	30
12b	I admit my errors in relationships and I humbly seek forgiveness from the one(s) that I hurt.	0	0	2	18	10	4.27	30
12c	I allow other Christians to hold me accountable for spiritual growth.	1	0	2	15	12	4.23	30
12d	I seek to live in harmony with other members of my family.	0	0	0	13	17	4.57	30
12e	I place the interest of others above my self-interest.	0	0	4	21	5	4.03	30
12f	I am gentle and kind in my interactions with others.	0	0	1	21	8	4.23	30
12g	I encourage and listen to feedback from others to help me discover areas for relationship growth.	1	0	5	13	11	4.10	30
12h	I show patience in my relationships with family and friends.	0	0	2	19	9	4.23	30
12i	I encourage others by pointing out their strengths rather than criticizing their weaknesses.	0	0	3	18	9	4.20	30
12j	My time commitments demonstrate that I value relationships over work/career/hobbies.	1	1	1	17	10	4.13	30
<i>answered question</i>								30
<i>skipped question</i>								2
Average (12a-12j)							4.23	
Increase							0.26	
%Increase							6.45	

Calvary Chapel Chelmsford - Spiritual Growth Assessment - Witness to the World

Pretest

#	Answer Options	Never1	Seldom2	Occasionally3	Frequently4	Always5	Rating Average	Response Count
13a	I share my faith in Christ with non-believers.	1	5	19	6	3	3.15	34
13b	I regularly pray for non-believers that I know.	1	2	10	14	7	3.71	34
13c	I make my faith known to my neighbors and/or my fellow co-workers.	1	5	14	10	4	3.32	34
13d	I intentionally maintain relationships with non-believers in order to share my testimony.	1	7	7	15	4	3.41	34
13e	When confronted about my faith, I remain consistent and firm in my testimony.	0	1	5	11	17	4.29	34
13f	I help others understand how to effectively share an effective testimony.	1	9	14	9	1	3.00	34
13g	I make sure that the people that I witness to get the follow-up and the support needed to grow in Christ.	3	7	16	6	2	2.91	34
13h	I encourage my church and my friends to support mission efforts.	0	4	15	9	6	3.50	34
13i	I am prepared to share my testimony at any time.	0	3	7	10	14	4.03	34
13j	My actions demonstrate a belief in and a commitment to the great commission (Matthew 28:19-20).	0	7	11	10	6	3.44	34
<i>answered question</i>								34
<i>skipped question</i>								0
Average (13a-13j):								3.48

Posttest

#	Answer Options	Never1	Seldom2	Occasionally3	Frequently4	Always5	Rating Average	Response Count
13a	I share my faith in Christ with non-believers.	0	4	16	9	1	3.23	30
13b	I regularly pray for non-believers that I know.	0	0	9	19	2	3.77	30
13c	I make my faith known to my neighbors and/or my fellow co-workers.	0	3	9	14	4	3.63	30
13d	I intentionally maintain relationships with non-believers in order to share my testimony.	0	2	14	9	5	3.57	30
13e	When confronted about my faith, I remain consistent and firm in my testimony.	0	0	4	11	15	4.37	30
13f	I help others understand how to effectively share an effective testimony.	0	7	5	15	3	3.47	30
13g	I make sure that the people that I witness to get the follow-up and the support needed to grow in Christ.	1	7	6	13	3	3.33	30
13h	I encourage my church and my friends to support mission efforts.	0	2	7	14	7	3.87	30
13i	I am prepared to share my testimony at any time.	0	3	3	11	13	4.13	30
13j	My actions demonstrate a belief in and a commitment to the great commission (Matthew 28:19-20).	0	3	6	16	5	3.77	30
<i>answered question</i>								30
<i>skipped question</i>								2
Average (13a-13j):								3.71
Increase								0.24
%Increase								6.81

Calvary Chapel Chelmsford - Spiritual Growth Assessment - Ministry to Others

Pretest

#	Answer Options	Never1	Seldom2	Occasionally3	Frequently4	Always5	Rating Average	Response Count
14a	I share my faith in Christ with non-believers.	1	10	16	4	3	2.94	34
14b	I understand my spiritual gifts and I use those gifts to serve others.	1	0	7	18	8	3.94	34
14c	I serve others expecting nothing in return.	0	1	4	18	11	4.15	34
14d	I sacrificially contribute my finances to help others in my church and my community.	1	3	10	11	9	3.71	34
14e	I go out of my way to show love to people that I meet.	0	3	13	16	2	3.50	34
14f	I meet the needs of others (which provides a sense of purpose in my life).	0	1	13	13	7	3.76	34
14g	I share Biblical truth with those I serve as God gives me opportunity.	0	2	6	14	12	4.06	34
14h	I act as if others needs are as important as my own.	0	1	6	20	7	3.97	34
14i	I expect God to use me every day in His kingdom work.	0	3	8	12	11	3.91	34
14j	I regularly contribute time to a ministry at my church.	0	1	2	6	25	4.62	34
14k	I help others identify their ministry gifts.	2	5	13	11	3	3.24	34
14l	I help others become involved in ministry.	4	5	14	8	3	3.03	34
<i>answered question</i>								34
<i>skipped question</i>								0
Average (14a-14l):							3.74	

Posttest

#	Answer Options	Never1	Seldom2	Occasionally3	Frequently4	Always5	Rating Average	Response Count
14a	I share my faith in Christ with non-believers.	1	4	13	10	2	3.27	30
14b	I understand my spiritual gifts and I use those gifts to serve others.	1	0	2	11	16	4.37	30
14c	I serve others expecting nothing in return.	0	0	2	15	13	4.37	30
14d	I sacrificially contribute my finances to help others in my church and my community.	0	0	4	15	11	4.23	30
14e	I go out of my way to show love to people that I meet.	0	0	6	14	10	4.13	30
14f	I meet the needs of others (which provides a sense of purpose in my life).	0	2	3	14	11	4.13	30
14g	I share Biblical truth with those I serve as God gives me opportunity.	0	1	2	14	13	4.30	30
14h	I act as if others needs are as important as my own.	0	1	2	16	11	4.23	30
14i	I expect God to use me every day in His kingdom work.	0	2	3	13	12	4.17	30
14j	I regularly contribute time to a ministry at my church.	0	0	4	8	18	4.47	30
14k	I help others identify their ministry gifts.	0	3	7	14	6	3.77	30
14l	I help others become involved in ministry.	1	1	9	10	9	3.83	30
<i>answered question</i>								30
<i>skipped question</i>								2
Average (14a-14l):							4.11	
Increase							0.37	
%Increase							9.91	

Keep a Journal

Pretest

#	Answer Options	Never1	Seldom2	Occasionally3	Frequently4	Always5	Rating Average	Response Count
15	I write down or keep a journal of the works and intervention of God in my life.	11	8	11	3	1	2.26	34
<i>answered question</i>								34
<i>skipped question</i>								0
Average:							2.26	

Posttest

#	Answer Options	Never1	Seldom2	Occasionally3	Frequently4	Always5	Rating Average	Response Count
15	I write down or keep a journal of the works and intervention of God in my life.	2	4	10	11	2	3.24	34
<i>answered question</i>								30
<i>skipped question</i>								2
Average:							3.24	
Increase							0.98	
%Increase							43.13	

Appendix D: T-Test

8/19/2014 1:35 P.M.

<http://www.socscistatistics.com/tests/studentttest/Default2.aspx>

Student T-Test Calculator for 2 Independent Means

The Calculator: Enter your sample values into the text boxes below, either one value per line or as a comma delimited list.

Population/Group 1

4.10		4.37	
4.08		4.33	
3.82		4.24	
3.97		4.23	
3.48		3.71	
3.74		4.11	

Population/Group 2

Significance Level:

- 0.01
- 0.05
- 0.10

One-tailed or two-tailed hypothesis?:

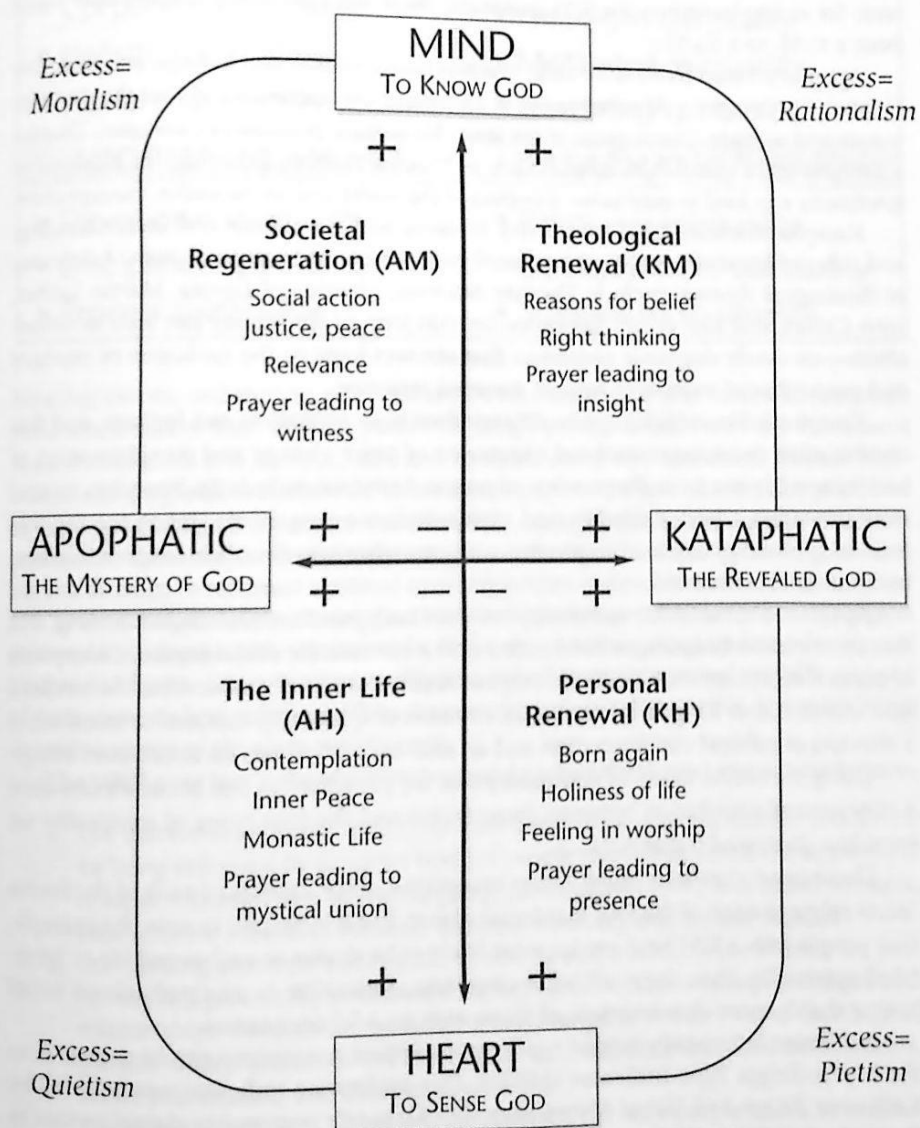
- One-tailed
- Two-tailed

The T-value is 2.181217. The P-Value is 0.054134. The result is significant at $p < 0.10$.

Appendix E: Types of Christian Spirituality

APPENDIX A: THE NEED FOR DIVERSITY

TYPES OF CHRISTIAN SPIRITUALITY



Based on "A Circle of Sensibility" from *A History of Christian Spirituality* © 1980 by Urban Holmes III. Used by permission.

TABLE A.1

Appendix F: Block Party Picture



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