HOUSTON GRADUATE SCHOOL OF THEOLOGY

PLANNING AND DEVELOPING A DOCTOR OF MINISTRY PROJECT FOR THE
HOUSTON GRADUATE SCHOOL OF THEOLOGY
DOCTOR OF MINISTRY PROGRAM

A RESOURCE MANUAL SUBMITTED TO
THE FACULTY FOR STUDENTS IN CANDIDACY
FOR THE DEGREE OF DOCTOR OF MINISTRY

BY
BECKY L. TOWNE, DMIN, AND CHARLES A. PITTS, PHD

HOUSTON, TEXAS
JULY 2014
PLANNING AND DEVELOPING A DOCTOR OF MINISTRY PROJECT FOR THE
HOUSTON GRADUATE SCHOOL OF THEOLOGY
DOCTOR OF MINISTRY PROGRAM

Dr. Becky L. Towne, Dr. Charles A. Pitts

Becky L. Towne, DMin, Project Director

Charles A. Pitts, PhD

Douglas W. Kennard, ThD

Kent A. Eaton, PhD

Date ______________________________
COPYING AGREEMENT

In presenting this document as a resource for the Doctor of Ministry degree from Houston Graduate School of Theology, I agree that the Director of the Doctor of Ministry program of the school shall make it available for inspection and circulation in accordance with its regulations governing materials of this type.

I agree that permission to copy from or to duplicate this report may be granted when such copying or duplication is solely for scholarly purposes and does not involve potential financial gain.

It is understood that any copying from, or duplication of, this report, which involves potential financial gain will not be allowed without written permission of the author.

___________________________________
Becky L. Towne
To current and future Doctor of Ministry students of Houston Graduate School of Theology.
Acknowledgments begin at the two-inch line or line 12.
# TABLE OF CONTENTS

PREFACE ........................................................................................................................................ viii
ABSTRACT...................................................................................................................................... ix

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. INTRODUCTION .................................................................</td>
<td>1</td>
</tr>
<tr>
<td>II. GETTING STARTED ..........................................................</td>
<td>3</td>
</tr>
<tr>
<td>III. PROPOSAL OUTLINE AND FORMATTING .............................</td>
<td>9</td>
</tr>
<tr>
<td>IV. WRITTEN PROPOSAL DOCUMENT ......................................</td>
<td>10</td>
</tr>
<tr>
<td>V. CANDIDACY STATUS .......................................................</td>
<td>12</td>
</tr>
<tr>
<td>VI. STYLE AND FORMAT ......................................................</td>
<td>13</td>
</tr>
<tr>
<td>VII. PREPARATION AND REPRODUCTION .................................</td>
<td>19</td>
</tr>
<tr>
<td>VIII. PLAGIARISM, DOCUMENTATION, AND THE USE OF COPYRIGHTED MATERIAL</td>
<td>21</td>
</tr>
<tr>
<td>IX. CONCLUSION ..................................................................</td>
<td>25</td>
</tr>
</tbody>
</table>

Appendix

1. SAMPLE PROPOSAL OUTLINE ........................................... | 28 |
2. SAMPLE PROJECT PROPOSAL .......................................... | 37 |
3. BIBLE BOOK ABBREVIATIONS .......................................... | 57 |
4. BIBLE VERSION ABBREVIATIONS ..................................... | 61 |
PREFACE

This ministry project and practicum resource, “Planning and Developing a Doctor of Ministry Project for the Houston Graduate School of Theology Doctor of Ministry Program,” was undertaken with two goals in mind. The first was to design a project planning document, which would aid students in project and practicum report development. The second was to provide a resource designed for the potential success of a ministry project and doctoral candidate. The personal journey of Dr. Towne toward the completion of her Doctor of Ministry degree seemed, at first, to be a dream that could not possibly be fulfilled. As time passed, however, she was secure in her confidence that this next step was of God. As a result, she received training, which has prepared her for the sometimes-tedious work of the implementation of projects, manuals, and programs such as this for the benefit of her local church and for the Doctor of Ministry degree program through Houston Graduate School of Theology.

The completion of this project was an important element in the ongoing development of the Doctor of Ministry degree program. The administration and faculty are confident that this will be a helpful tool in the hands of each potential graduate.

This page is a sample of formatting for the preface page in the written Project Report. It should be no longer than one page in length. The title should appear at the two-inch margin or on line 12. The first paragraph should begin on line 15, which is a triple space below the heading.
ABSTRACT

The planning guide provides a resource for current and future Doctor of Ministry students to aid them in their understanding of the requirements of the doctoral project and report. The guidelines for writing the abstract for the Project/Practicum Report include brevity (100 words maximum), statement of the thesis, a description of the method of study or research, and the stated results of the research or conclusion reached in the study. The student should use complete sentences, written in the third person active voice (e.g., the author researched; he or she studied, etc.). This sample paragraph contains 98 words.
CHAPTER I
INTRODUCTION

Each Doctor of Ministry Project/Practicum Report or professional paper should reflect the highest standards of research and scholarship. Consequently, each of these works must manifest the most rigorous standards of content, style, and format. The use of this guide should facilitate the student’s efforts in achieving these goals. The formatting of this document is identical to the formatting of the final Project/Practicum Report except that headings and content will reflect the work of each individual project. Students’ final reports are not required to use the identical headings as the model included in this manual. These headings and titles are given as examples, not as models to be followed.

The purpose of this manual is to provide students, readers, and advisors with general guidelines for the preparation, formatting, and submission of the report. These guidelines provide answers to the most frequently asked questions concerning the preparation of documents at Houston Graduate School of Theology (HGST). Although this guide minimizes the possibility for misunderstanding, it is not designed to answer all possible questions. The student should consult Kate L. Turabian, A Manual for Writers of Term Papers, Theses, and Dissertations, Eighth Edition, regarding specific matters of style, documentation, grammar, and format not included in these guidelines.

Before the final written report is submitted, the student should resolve any questions with the Project Director and the Doctor of Ministry Oversight Committee.
Each doctoral candidate is responsible for meeting graduation requirements and deadlines as noted in the Doctor of Ministry Handbook. The Project Director will be available to answer questions or to clarify policies or procedures associated with the Ministry Project.
CHAPTER II
GETTING STARTED

Early in a student’s doctoral career, he or she will solidify ideas and plans for the Doctor of Ministry (DMin) Project or Practicum Report, which is required for each student. The Director of the Doctor of Ministry Program, the Project Director, and, for those opting for the Spiritual Direction and Formation Specialization (SDFS), the Specialization Director will review project/practicum development with each new student. The general idea for the project should be planned with the Project Director at this time. SDFS students will work with the Specialization Director and the Doctor of Ministry Oversight Committee to prepare for the practicum. Students will benefit by reviewing the Completion Schedule below, noting processes, steps, and due dates which accompany each semester of the DMin Program.

**Project Completion Schedule**

**Seminar 1**

**Post-seminar Assignment**
The Initial Submission should include the following: title, description, and a minimum of ten relevant, academically acceptable bibliographical sources. The first step toward successful Project completion is submission of the Project Idea. This 1- to 2-page paper, plus title page and bibliography, will be written in academic style and formatting and will include the proposed title of the Project, which is a summary statement or “thesis statement” describing the scope of the Project. The paper will be written in three sections: problem statement, envisioned solution, and measurable outcomes.
Seminar 2

**Pre-seminar Assignment**
Proposal Outline draft with a minimum of twenty relevant, academically acceptable bibliographical sources

**Post-seminar Assignment**
Complete Proposal Outline, which will be submitted to the Doctor of Ministry Oversight Committee for approval

Seminar 3

**Pre-seminar Assignment**
Narrative Proposal draft with a minimum of thirty bibliographical sources, at least ten sources in each of three categories: biblical, theological, and practical

**Post-seminar Assignment**
Complete Narrative Proposal for submission and prepare candidacy status form

Seminar 4

**Pre-seminar Assignment**
- Annotated Outline of Research Chapter with a paragraph explaining each major section, an annotated bibliography of sources for each major section of the Research Chapter (note directions for Project Report chapters on the following page)
- Project begins

**Post-seminar Assignment**
Draft of Research Chapter, with footnotes and bibliography

Seminar 5

**Pre-seminar Assignment**
Finalize Research Chapter and submit along with bibliography

**Post-seminar Assignment**
Plan for on-site visit and submit draft of Chapter I

Seminar 6

**Pre-seminar Assignment**
Finalize Chapter I

**Post-seminar Assignment**
Submit draft of Chapter III
DM 870 – Project Completion

Following completion of the Project and according to the chart of deadlines for graduation, submit chapters IV and V as part of the full, first draft of the Project Report.

- Chapter I – Introduction – (10-15 pages) State the problem within the project’s context, the proposed or envisioned solution to the problem, outcomes to reach solution, measurable devices, and plan for meeting outcomes.
- Chapter II – Research – (30-40 pages) Biblical, theological, philosophical, historical, ecclesiastical (denominational), theoretical foundations of the project, as relevant to the topic
- Chapter III – Action – (20 pages) What was done, where, who, why, how, when
- Chapter IV – Evaluation – (10-30 pages) Statistics, data, and measurements, both qualitative and quantitative
- Chapter V – Conclusion – (5-10 pages) Learning, what could be done differently, where to from here, benefit to others, etc.

Practicum Completion Schedule for Spiritual Direction and Formation Specialization (SDFS) Students

Seminar 1

Post-seminar Assignment
The student will (1) write a 3- to 5-page paper that explains why the student chose this specialization, describes the student’s experience of spiritual direction to date, and lists ten bibliographical or other relevant sources that the student has found helpful in making this choice. The student will also (2) submit a separate document in which definitions of Christian spirituality, spiritual formation, and spiritual direction are drafted as a starting point to the process. These definitions may (and probably will) change through the course of practicum development.

Seminar 2

Pre-seminar Assignment
The student will explore the resources available in his or her geographical area that will assist in the pursuit of this specialization. The student will report to Seminar 2 with the names of at least two spiritual directors, who have been trained in a certified program, and with the names of retreat centers that the student might utilize.

Post-seminar Assignment
- Every student will enter into spiritual direction with a director who has certification from a well-established program, who is a member of Spiritual Directors International, and who is approved by the specialization director. The student will meet his or her director no less than monthly throughout the
remainder of the student’s study for the DMin degree. The student will keep a personal journal of his or her spiritual growth while in direction and will periodically submit that journal to the Specialization Director, who will protect the confidentiality of the journal’s content.

- Every student will identify a minimum of two persons, or one person and one group, who will meet no less than biweekly, and who will agree to a one-year commitment of spiritual direction with the student. The names of those persons or that person and that group will be submitted to the Specialization Director by the end of the post-seminar period.

**Seminar 3**

**Pre-seminar Assignment**
The student will submit an annotated bibliography of an additional twenty texts (for a minimum of thirty total), videos, journals, or other resources that he or she will use in the study of individual and group spiritual direction and of spiritual formation.

**Post-seminar Assignment**
The student will attend a personal, directed, silent retreat of at least three nights at a retreat center approved by the Specialization Director. Following the retreat, the student will write a 5-page paper that reflects his or her experiences during the retreat.

**Seminar 4**
Remaining assignments will be presented to the Doctor of Ministry Oversight Committee via the Specialization Director and DMin Director

**Pre-seminar Assignment**
Submit an annotated outline of the Research Chapter with a paragraph explaining each major section and an annotated bibliography of sources for each major section of the Chapter. Include a 1-page document, which delineates the student’s measureable outcomes for himself or herself as a spiritual director. The content of the research will reflect the student’s journey toward spiritual direction. Following approval of the outline and in anticipation of the final product, the student will apply for candidacy status.

**Post-seminar Assignment**
30-page (minimum) Research Chapter draft, with footnotes and bibliography. Completion of pre-practicum file. The topics for the research chapter should be directly linked with the main topics the student has identified as outcomes for himself or herself as a spiritual director. Each main topic should be addressed with biblical, historical, and practical foundations among others. See page 7, under “Seminar 6,” for more detailed information about the chapter.
Seminar 5

Pre-seminar Assignment
Draft of Chapter I

Post-seminar Assignment
The student will spend one year participating in a practicum with two to four directees designed to increase the student’s level of skill as a spiritual director and his or her consciousness of personal spiritual development. The practicum is as follows:

- Resident students (those within a practical driving distance of HGST) will meet in supervision groups with the Specialization Director for 1.5 hours biweekly during the academic year. During those meetings, they will examine their own experiences as spiritual directors, bring verbatim reports of their sessions, participate in role-plays of spiritual direction, and reflect upon relevant texts and other sources.

- Non-resident students are required to make arrangements in their locale that provide an equivalent experience of supervision. In addition to regular meetings with a personal spiritual director, students will meet biweekly with a supervisor approved by the Specialization Director. If a supervision group of spiritual directors meets in a convenient area they may, with prior approval, meet with that group for their practicum experience. Non-resident students will submit a brief report summarizing their supervisory experience after each supervision group meeting.

- Each student will lead a day of prayer for a group, or a weekend retreat, and submit a description of the event’s design, outcomes, and personal insights.

Seminar 6

Following completion of the practicum, a major paper will be required to include the following. Pre-seminar drafts, post-seminar final chapters, and work required during DM 870 parallel those for Project Reports:

- Chapter I - Introduction (10-15 pages) State the context of the practicum, the proposed or envisioned results of the practicum experience, outcomes to reach envisioned results as a director, measurable devices, and plan for meeting outcomes. The student’s definitions of spirituality, spiritual formation, and spiritual direction may be included as foundational to the discussion of outcomes or they may be included in Chapter V as part of the conclusions reached through the practicum.

- Chapter II (30-40 pages) – A Research Chapter on the practice of spiritual direction will reveal the student’s major categories of consideration as a director (e.g., contemplative prayer, spiritual disciplines, the spirituality of suffering); foundational biographical material about spiritual masters and practitioners who influence the student’s methods and techniques related to spiritual direction and biblical and theological foundations for spiritual direction should be included within each major section.
• Chapter III (20 pages) – The Action Chapter will include a detailed description of the practicum year’s activities: number of direction sessions and their frequency of meeting; an anonymous description of the directees with whom he or she met; a description of the supervision meetings, participants in those meetings, and the supervisor; and a description of retreats attended, retreats led, days of prayer led, classes taught in the area of spirituality, and relevant classes attended at HGST and other academic institutions, churches, or retreat centers.

• Chapter IV (10-30 pages) – An evaluation chapter will describe what the student has learned about himself or herself as a result of the practice of spiritual direction, how the student has learned about the practice of spiritual direction through charted and measurable processes, and how he or she has grown spiritually and psychologically during the period of this program. The evaluation should connect directly with the outcomes stated in Chapter I.

• Chapter V (5-10 pages) – A concluding section will describe the student’s understanding of spiritual direction as a discipline as well as his or her unique perspective of what he or she brings to the discipline, what has been learned or gained from the practicum experience, what could be done differently, how the experience has benefited others, etc.

The next steps for Project development will be addressed in Chapters III and IV of this Manual—the Proposal Outline and the Narrative Proposal. Students in the SDSF specialization may proceed to Chapter V.
CHAPTER III

PROPOSAL OUTLINE AND FORMATTING

In all assignments for doctoral students, proper formatting is essential. The Proposal Outline formatting is no exception. Samples of approved Outlines with proper formatting are included in appendix 1. A draft of the Proposal Outline must be sent to the Project Director by each student prior to his or her second seminar of the program. After receipt of the Outline draft and initial correction of formatting and content issues, the Project Director will submit the Outline to the DMin Oversight Committee on behalf of the student. This process must be completed according to the schedule noted in Chapter II.

Once the Committee approves the Proposal Outline, the Outline will be returned to the student with approval to begin writing the Project Proposal prior to the third seminar.
CHAPTER IV
WRITTEN PROPOSAL DOCUMENT

The written Project Proposal is the narrative version of the Proposal Outline. As such, the formatting is similar in nature to the Proposal Outline regarding headings and subheads for the Project Proposal. This is to be a well-written document, utilizing proper grammatical considerations for all text, as indicated in Turabian. The document will normally be approximately twenty pages in length and may not exceed thirty pages in length.

Once the Proposal Outline is approved and returned to the student, the Project Proposal should be written according to the published schedule or direction by the Project Director. The Project Proposal should be turned in to the Project Director where any formatting and grammatical issues will be addressed. Once corrections are made, the Project Director will submit the Proposal on behalf of the student to the DMin Oversight Committee. Following approval of the Project Proposal, the student will be instructed by the Project Director to apply for candidacy status, as long as all other qualifications have been met, and to commence with the approved Project Development schedule. If the writing of the Project Proposal is delayed, overall progress toward a timely completion of all requirements will be hindered.

Changes in the approved Project Proposal are sometimes necessary after the Project is undertaken. Minor changes are to be noted and explained in the Project File when it is submitted for evaluation. Substantial changes must be discussed with and
approved by the Project Director and DMin Oversight Committee. When approved, such changes are to be filed with the Director of the Doctor of Ministry Program to become part of the student’s permanent file.
CHAPTER V
CANDIDACY STATUS

Candidacy is the formal recognition of the student’s advanced status and represents the DMin Oversight Committee’s approval to proceed with the fulfillment of one’s chosen project and final Project or Practicum Report. Candidacy Status must be attained according to the schedule for the student’s track. The Project may not begin until Candidacy Status has been approved. The following steps must be completed before Candidacy Status will be granted.

1. Completion of one’s admissions file.
2. Completion of twelve semester hours with at least a “B” grade average.
3. Full approval of written Project Proposal by DMin Oversight Committee (if applicable)
4. Ministry Project or Practicum is ready to commence.
5. Completion of the Application for Candidacy Status. The accompanying $200 candidacy fee will be invoiced following submission of the form http://www.hgst.edu/offices/registrar/candidacy-status-request/.
6. Financial accounts are current in the Business Office.
7. Approval by the Director of the DMin Program and minuted action by the DMin Oversight Committee.

After completion of all of the above listed steps, a Certificate of Candidacy Status will be publicly presented at the seminar following approval. The goal is to make this presentation no later than the student’s fourth seminar.
CHAPTER VI
STYLE AND FORMAT

Following completion of the Ministry Project or Practicum, the student will finalize the first draft of his or her written Project or Practicum Report. While Turabian specifies many stylistic details to be used, the instructions in this guide supersede all style manuals, and every student must follow project guidelines. Turabian is the style manual to be used; this is stipulated in order to avoid the confusion consequent on a variety of manuals. No commercial manual, however, can answer all questions that arise. The student may consult the Project Director at any stage in the writing of the project. Students’ final Project or Practicum Reports are not required to use the identical headings as the model included in this manual. These headings and titles are given as examples, not as models to be followed.

Style

The document should be written in a clear and concise style. Particular attention should be given to such matters as diction, grammar, punctuation, and consistency of style. For additional information regarding style, see the HGST Writer’s Manual, available via the HGST website at www.hgst.edu.

The Use of Nouns and Pronouns

HGST acknowledges that students with practical experience in ministry or counseling may wish to use portions of their own case studies or reports of actual
incidents or dialogue they have observed. It is ethically important for HGST as an institution to preserve confidentiality in all cases whether or not they concern students of the institution. Two possible methods preserve both factuality and confidentiality in the use of sensitive material—initials can be used or the names can simply be changed. No matter which method is used, it is recommended that the student change places and occupations in the manner sufficient to disguise the client’s identity without destroying factual value. For example, if the client is a first grade teacher, he can become simply a teacher; if he lives in Houston, he can simply be identified as Texas resident. If the identity of persons is disguised in the above manner, a statement should be placed in the Preface outlining the method used and the reason for it.

Since research papers and projects at HGST are intended to be objective, factual accounts of ideas and conclusions based on research and experience, students should use third person pronouns under most circumstances. This means that the use of pronouns I, we, and you and all forms of these pronouns should be avoided except for those used in quoted materials. Under most circumstances, personal opinions should be stated as fact and proved as such. If students wish to identify concepts as exclusively personal opinions, they should say “in the author’s opinion” or “in the writer’s opinion.” This should be used sparingly, however.

Instead of forms of “we” and “you,” students should choose other nouns to describe the persons they wish to address. Some possible alternatives are words such as Americans, citizens, Christians, believers, and church members.

Students should avoid the use of pronouns without clear antecedents. For example, “it is clear” that the “it” in this sentence has no antecedent. “There is” also no
antecedent for the “there” in this sentence. These common, ambiguous forms are usually superfluous and may be omitted with no effect in meaning.

Avoiding Bias in Language

HGST does not require students to avoid using masculine pronouns for God by such devices as repeating the name; however, students’ own denominations may have such policies. If the denomination has such a policy, the student should discover what this policy is and carry it out consistently in the document. Additionally, HGST does not have a statement of specific policy for avoiding bias in language. If avoiding such bias is an issue for the student’s business, professional, or ecclesiastical career, the student should consult the Publication Manual of the American Psychological Association (APA Manual), Sixth Edition, pages 71-77, which has a clear and detailed statement of how to avoid various types of gender, ethnic, and labeling biases. An excellent guide in matters of grammar, style, and word usage is contained in the APA Manual, pages 77ff.

Format

Order of Presentation

The components of a Project or Practicum Report should be presented in the following order:

Title page
Blank page
Approval page
Copyright page (optional)
Copying agreement (optional)
Dedication (optional)
Epigraph (optional)
Table of Contents
List of Illustrations (optional)
List of Tables (optional)
Preface (optional)
Acknowledgments page (optional)
Title Page

The date on the Title Page indicates the month and year the degree is conferred, regardless of when the work was completed. The place on the Title Page is Houston, Texas. This page is counted as page one, but the number does not appear on the page. Page two is blank.

Approval Page

The Approval Page is counted as page three, but the number does not appear on the page. The Approval Page, which in respect to typeface, paper, etc., must be the same as the remainder of the thesis, must be signed in black ink by all the readers. The date will be the date of signatures involved. The Approval Page contains no heading.

Copyright Page (optional)

This page is included only by the student who copyrights the project. On an otherwise blank page four, the information is typed and centered one inch from the bottom.

Acknowledgments (optional)

Though unnecessary to include a statement acknowledging the routine assistance any student receives from a major professor and readers, some students may wish to
express formal appreciation for some extraordinary assistance or support that made the completion of the study possible.

*Table of Contents*

The Contents page is the first numbered page and is comprised of a list that includes at least the following elements with their page numbers: Preface, Abstract, chapter numbers and titles, Bibliography or Works Cited, and appendix titles.

Special consideration should be given to formatting the Table of Contents. If the student is using Microsoft Word, the following process will produce the proper Table of Contents. All front matter headings and the word “Chapter” are placed at the left margin. A right tab at .4” allows the chapter numbers to align properly. A left tab at .5” allows chapter titles to follow the number. The page numbers should be placed at the right margin by use of a right tab at 6”. Dot leaders can be added to the right tab. These dot leaders will need to be expanded on the font menu, under “character spacing.” This process is somewhat complicated, but the student must master it, or receive assistance, in order to create a proper Table of Contents.

*Body of Text*

If subheadings are used, they should conform to page 398 of Turabian (7th Edition) and the sample. Only a bare minimum of subheadings should be used in order to organize the flow of argument. Samples are listed below:
First Level Heading

Second Level Heading

Third Level Heading

Fourth Level Heading

Fifth level heading. This heading begins a paragraph and is underlined and capitalized as a sentence would be capitalized.

Headings should be preceded by two blank single-spaced lines and followed by one blank single-spaced line. However, when one heading directly follows another, as in the example of the first and second level headings above, there is only one blank space between the two. Begin each chapter and appendix page two inches from the top of the page. The exception to this rule is the Contents page, which begins one inch from the top.

Charts, Graphs, and Questionnaires

All charts, graphs, questionnaires, maps, tables, and other illustrations used in the project report should be designed to comply with the margin rules of 1-1/2 inches on the left, and 1 inch on the right, head, and foot of the page. Photocopying may be used if reduction in size is necessary to comply with margins; however, technology should make the use of photocopied materials a last resort. The tables and figures should be labeled and numbered in accordance with the style manual.

Online Resources

Also, students should review the online Human Participant Consent Form (if applicable)
CHAPTER VII
PREPARATION AND REPRODUCTION

Every page of the project, including appendices, illustrations, and bibliography must conform to the following margins:

- Top: 1 inch (2 inches for the first page of every major division, such as chapters, appendices, etc.)
- Bottom: 1 inch
- Left Side: 1.5 inches
- Right Side: 1 inch

Spacing

Double spacing must be used throughout the paper except for the spacing between headings, Table of Contents, long blocked quotations, long tables, and the Bibliography or Works Cited. Please note styles used throughout this Manual as samples.

Pagination

Introductory pages, such as the Contents page, are numbered with lowercase Roman numerals at the bottom and center of each page one inch from the bottom edge. The Title Page, Blank Page, and Approval Page are counted as the first three pages although numbers do not appear on them. The first page showing a number is the Contents page. Numbering with Arabic numerals begins with Chapter I, the first page of which is page 1. The page number should be placed one inch from the right edge except
on the first page of each chapter, appendix, etc. which is numbered at the bottom center, .75 to one inch from the bottom edge, and is separated from the text by at least one double space.

**Paper**

Final copies of the Project Report must be clearly printed on no less than a 20 lb., 25% cotton fiber bond paper, 8-1/2 by 11 inches.

**Type Size and Font**

All projects must use the same font and size throughout—12-point Times New Roman. Script type and other irregular fonts are unacceptable. Do not use boldface or italics anywhere in the document, except when listing book titles or in subheadings as noted above. All type must be of letter quality.

**Typists**

There are no authorized typists for HGST. The student chooses the typist and makes all business arrangements concerning the typing. The student must provide the typist with a legible and properly punctuated manuscript. The student bears the final responsibility for the form, accuracy, and completeness of the document. A typist is not an editor. The student must proofread the paper and correct any errors before submitting his or her first draft to the Project Director.
Plagiarism occurs when an author, consciously or unconsciously, adopts another person’s ideas or words as his or her own without adequate acknowledgment. Plagiarism thus constitutes the unacknowledged use of someone else’s arguments, terminology, or logic in the development of a paper. The student, therefore, must document and acknowledge credit for any part of the paper borrowed from some other source, whether or not the student uses a direct quotation. For further descriptions and illustrations of plagiarism, see Turabian, pages 43, 78-82, and 347ff.

The HGST plagiarism policy follows:

Plagiarism is presenting the work of another person as one’s own without giving proper credit for the use of the information. Students must not quote or paraphrase books, articles, essays, or Internet sites without giving proper credit to the author(s). Students should guard against plagiarism by crediting the original author through use of proper citations. Internet plagiarism is a particularly easy and tempting form of intellectual theft. Cutting and pasting sentences and paragraphs from the Internet without citations is plagiarism. Failure to cite Internet sources is plagiarism.

Any student who is found guilty of plagiarism is subject to a range of consequences as outlined below.

1. If a faculty member suspects plagiarism, the instructor will investigate. If suspicions are confirmed, the faculty member will present the evidence to the Director of the Doctor of Ministry Program as a record of the offense. If the Director concurs with the allegations, the following procedures should be implemented as applicable:
   a. The faculty member may discuss the offense with the student following consultation with the Director, but the student will meet with the Director.
b. For a first offense, the faculty member, in consultation with the Director, may give opportunity for a rewrite of the assignment or may assign a grade of zero for the plagiarized assignment.

   c. For a particularly egregious case of plagiarism on a major assignment, the consequences could result in automatic failure of the course.

2. The student may appeal the above-mentioned decisions of the faculty member in writing to the Chief Academic Officer.

3. The second confirmed offense will result in expulsion from school. The student will be notified by a letter from Chief Academic Officer. His or her only opportunity for appeal will be to the President in writing. The President’s decision will be final.

Students should make a conscious effort to be certain that paraphrases or summaries are, in fact, their own words instead of a careless combination of the author’s original and their own words. Any brief passages of the original author’s words contained in a paraphrase shall be surrounded by quotation marks. Paraphrases and summaries shall be documented as any quotation would be documented.

**Online Resources**

The American Theological Library Association (ATLA) Religion Database with ATLA Serials is available via the HGST website. Use of this resource is highly recommended because it will make the locating of scholarly journal articles easier and more time efficient. Students with current public library cards (Houston or surrounding counties) can access additional research databases, which contain indexing, abstracts, and a variety of full-text articles. Area libraries also have print and online journal collections in addition to the journal collection in the HGST library stacks. The library staff can provide students with access codes and additional information.

The Internet is a valuable tool in research. Digital and electronic materials require special documentation formats, which are clearly outlined in the most recent edition of Turabian. Since the problem of Internet evaluation and censorship is one that so far is
legally and technically insoluble, students are reminded that a substantial number of websites may be unfairly biased or deliberately false. Thus, as scholars in a particular field, students are obliged to evaluate carefully information on the Internet. Students should attempt to discover what organization sponsors a website and keep their intellectual garbage detectors in constant operation. If something seems too strange or preposterous to be true, then it is probably false or wrong.

**Documentation**

Documentation should be prepared in strict accordance with Turabian except as stipulated by this manual. Quotations should be used sparingly. They should be used only when exact wording is necessary to prove the validity of the statement as in the statement of scientific laws, in biblical references, or if the author’s words are sufficiently creative or distinctive to make it impossible for the student to improve on them. In most cases, a summary or paraphrase is more effective than a quotation. Such a summary or paraphrase should be documented just as a quote would be, however.

Quotations are blocked if they are composed of more than eight lines of text or two full sentences. See pages 75ff and 349ff in Turabian for specific rules in regards to quotations.

Instructions for ellipses are found on page 354 in Turabian. Under normal conditions, an ellipsis consists of three spaced dots (i.e., a dot and space sequence three times). If the ellipsis follows the sentence, four spaced dots are used, the first being the terminal punctuation mark. Ellipses are only used when words, phrases, or paragraphs in quoted materials are omitted. They are not used for pauses in thought or for effect.
Ellipses are seldom necessary at the beginning or end of a quotation. They are needed when material has been omitted in the middle of a quotation.

Biblical quotations should be documented with the standard abbreviations of biblical books used in research. Most Study Bibles contain a list of such abbreviations. Samples of several standard lists are included in appendix 3.

Each student should choose one version of the Bible for all quotations used in the Project Report. That choice should be stated as part of the Preface to eliminate the need for notating the Bible versions being used each time. If a different version is quoted for comparison or emphasis, the student should notate the secondary translation along with the Scripture reference. See appendix 4 for Bible version abbreviations. The Bible is not listed in the bibliography but its use in the Project Report is expected.

**Use of Copyrighted Material**

Limited use of copyrighted material does not usually require permission, but rigorous new laws govern the use of such material. In light of current copyright laws, the student must take every precaution to gain all necessary permissions to quote excerpts from copyrighted material or to reproduce copyrighted questionnaires or their research instruments.
CHAPTER IX
CONCLUSION

Since the Project/Practicum Proposal will be included as the final appendix of the Project/Practicum Report, care should be taken not to copy and paste entire sections of the Project/Practicum Proposal as part of the written Report.

A bibliography of all resources used for the Project or Practicum should appear at the close of the Project/Practicum Proposal. If the student uses parenthetical or author-date references, then the final section for the Report should be labeled Works Cited and should include resources cited as part of the Report itself. See appendix 6 for a sample of the Works Cited page. If footnotes are used, then a second bibliography should be included. Footnotes are preferred for this scholarly work.

Copies of the student’s first attempt at the writing of the Project or Practicum Report should be turned in to the Project or Practicum Director for input and consultation. The schedule for submission of Project or Practicum Report drafts follows:

**Deadlines for May Graduation**

- One copy of a complete first draft in a loose-leaf binder, submitted to the Director of the Doctor of Ministry Program, on or before the first Friday in November;

- Completed Application for Graduation according to dates specified in Academic Calendar;

- Draft, with notations by Doctor of Ministry Oversight Committee, will be returned to the student by the second Friday in December;
• One copy of the corrected second draft (in a loose-leaf binder with the copy of the notated first draft) to HGST for the Doctor of Ministry Director’s approval and circulation to Committee members no later than the third Friday of January;

• Working second draft ready for student pick up no later than the second Friday in February;

• Oral defense and exit interview completed by the first Friday in March and account paid in full;

• Conditional recommendation for approval during the regular March Faculty meeting;

• One corrected copy ready for reader’s notations and/or approval by the second Friday in March, with Final Project Processing Fee attached;

• Annotated and/or approved copy ready for pick-up from the form reader by the second Friday in April;

• Two completed copies on 20% cotton paper delivered to the Director of the Doctor of Ministry Program no later than the 4th Friday in April.

**Deadlines for December Graduation**

• One copy of a complete first draft in a loose-leaf binder, submitted to the Director of the Doctor of Ministry Program, on or before the first Friday in June;

• Completed Application for Graduation according to dates specified in Academic Calendar;

• Draft, with notations by Doctor of Ministry Oversight Committee, will be returned to the student by the second Friday in July;

• One copy of the corrected second draft (in a loose-leaf binder with the copy of the notated first draft) to HGST for the Doctor of Ministry Director’s approval and circulation to Committee members no later than the third Friday of August;

• Working second draft ready for student pick up no later than the second Friday in September;

• Oral defense and exit interview completed by the first Friday in October and account paid in full;
• Conditional recommendation for approval during the regular October Faculty meeting;

• One corrected copy ready for reader’s notations and/or approval by the second Friday in October, with Final Project Processing Fee attached;

• Annotated and/or approved copy ready for pick-up from the form reader by the second Friday in November;

• Two completed copies on 20% cotton paper delivered to the Director of the Doctor of Ministry Program no later than the 4th Friday in November.

With these guidelines, instructions, and deadlines, the doctoral student is well on his or her way to producing three high-quality documents in a timely manner—the Proposal Outline, the Proposal, and the Project/Practicum Report—and well on his or her way to success in the Doctor of Ministry Program through HGST.
APPENDIX 1

SAMPLE PROPOSAL OUTLINE
NURTURING AND DEVELOPING SPIRITUAL PRACTICES
THROUGH THE USE OF SMALL GROUPS IN A
UNITED METHODIST CONTEXT

Proposal Outline

I. Introduction
   A. Subject of the study: the development of small groups and how they can
      nurture and develop spiritual practice in a United Methodist Context
   B. Problem statement: the lack of spiritual formation practices at Trinity
      United Methodist Church, especially among the Gen X and Gen Y
      demographic
   C. Importance of the study: (1) Creation of a small group environment to
      nurture the growth of spiritual practices and increase the spiritual depth of
      the congregation; (2) Study of the background and history of small groups
      and spiritual practices for student and participants; (3) Development of
      spiritual practice within the congregation where it was almost non-
      existent.

II. Ministry Setting
   A. Trinity United Methodist Church (TUMC) is in an urban setting located in
      Little Rock, Arkansas.
   B. Geographical/ethnic population: predominantly Caucasian, middle to
      upper class, white-collar, professional. Few members of the congregation
      actually live in the neighborhood surrounding the church proper. Most of
      the congregation commutes five to ten miles to the church.
   C. Study group: small groups already in existence with new leadership
      development from within this group for project.

III. Project Outcomes and Measureable Assessment
   A. Outcome #1 – Small Group Environment
      1. Train a group of ten potential small group leaders in different
         prayer types that meet for prayer and other spiritual practices, i.e.,
         lectio divina, examen, centering prayer, meditation, journaling, and
         Bible study.
      2. Statistical measurements will reveal number of leaders trained as
         well as what types of groups they were trained to lead.
      3. Create ten new small groups with trained leaders that meet on a
         weekly or bi-monthly basis with ten to twelve members each. The
         main group targeted for this particular study would be Generation X
         and Generative Y.
      4. Statistical measurements will reveal number of groups formed as
         well as what types of groups were formed and demographics of
         each group.
B. Outcome #2 – Congregational Impact
   1. Involve 50% of Trinity members in a small group engaging in spiritual development and renewal.
   2. Statistical measurements will tally percentages of members involved and how engaged.
   3. Increase worship attendance by 10%, increase tithing by 25%, and increase ministry participation by 15%.
   4. Statistical measurements will reveal increases in attendance and tithing while pre- and post-project surveys will reveal ministry participation and how small groups small group participation impacted those choices.

IV. Relevant History of Trinity United Methodist Church
   A. Planted in 1958 in West Little Rock
   B. Pastoral history
   C. Fierce loyalty to traditional worship; fear of “new” styles and practices
   D. Vision statement: to reach God’s people and bring them into a relationship with Jesus Christ through ministries of compassion, love, and mercy by equipping the laity to engage biblical principles

V. Relevant Personal History of Ministry
   A. Early ministry years
   B. Involvement with Disciple I study groups
   C. Call to ministry
   D. Student pastor at Golden United Methodist Church
   E. Commissioned as a Provisional Elder in the Arkansas Conference
   F. Current responsibilities
   G. Leadership gifts and abilities
   H. Love of medieval history
   I. Mission trip experiences

VI. Topics for Project Research
   A. Small group ministry
      1. Trinitarian community
      2. New Testament foundations
      3. Monastic orders and the ancient Desert fathers
      4. John and Charles Wesley and the class system
      5. Disciple© Bible Study Series
   B. The practice of spiritual formation from the desert fathers to present
   C. The practices of prayer through the centuries

VII. Project Overview
   A. To create an effective small group ministry that will increase the spiritual formation of a church especially directed at Generation X & Y church members.
B. Steps to aid Project effectiveness include:
   1. Reading, reflecting, and responding to models of spiritual formation, small group ministry, and different modes of prayer for specific personality types
   2. Using Internet resources to help participants discover their personality types

VIII. Preliminary Project Resources (sources may also be listed in annotated bibliographical style)
   A. Tony Campolo’s and Mary Albert Darling’s *The God of Intimacy and Action: Reconnecting Ancient Spiritual Practices, Evangelism and Justice*: an expression of the incorporation of spiritual practices and the impact they can have on the life of the believer
   B. Daniel Wolpert’s *Creating a Life with God: A Call of Ancient Prayer Practices*: an excellent resource clearly describing ancient prayer practices and gives a guideline for group implementation
   C. Gayle Turner Watson’s *Guide for Covenant Discipleship Groups*: a guide for the development of a small group ministry
   D. Isabel Myers’s and Peter Brigg’s *Gifts Differing: Understanding Personality Types*, a resource to aid in the understanding of how the different personality types react to different situations and life in general as illustrated in the growing uses of the Myers-Briggs personality tests.
   E. Chester Michael’s and Marie C. Norrisey’s *Prayer and Temperament: Different Prayer Types for Different Personality Types*, a resource for the tailoring of prayer types to best fit the various personality types

IX. Procedural Outline and Timeline
   A. Meet with support group (September 2009)
   B. Present plan proposal to Trinity United Methodist Church’s Administrative Council (September 2009)
   C. Examine past and current philosophy of small group ministry and discipleship at Trinity UMC
   D. Develop a questionnaire for measuring spiritual formation (September 2009)
   E. Develop a teaching plan for *lectio divina*, centering prayer and *examen* (September 2009)
   F. Plan a training retreat for the initial group leaders and administer the questionnaire (September 2009)
   G. Confirm applicants who wish to participate in the program by personal interview and administer the preliminary questionnaire (September 2009)
   H. Implement small group ministry (October 2009)
   I. Meet with new small group leaders (January 2010)
   J. Administer the second questionnaire to evaluate spiritual growth (May 2010)
   K. Evaluate project and write research paper (November 2010)
X. Organizational Structure and Resources for Project Report
   A. Chapter I, Introduction
      1. Problem statement within the project’s context: a lack of spiritual formation practices, especially among the Gen X and Gen Y demographic
      2. Proposed or envisioned solution to the problem: implementation of a small group ministry based on teaching participants to effectively use prayer practices to develop the spiritual base of the congregation
      3. Describe and identify measurable objectives employed: questionnaires, surveys, attendance reports, tithing increase/decrease reports, and age breakdowns of participants
   B. Chapter II, Research: a variety of sections from the following list: biblical, theological, historical, sociological and ecclesiastical (denominational) foundations of the project, including the segments mentioned in this Proposal and as determined by the research, i.e., small group formation, effective administration of small groups, and the variety of prayer practices that are believed to be efficacious in building firm spiritual bases.
   C. Chapter III, Action: evidence of what was done during the project itself, where the project was carried out, by whom, why, how, and when.
   D. Chapter IV, Evaluation
      1. Pre- and post-project surveys
      2. Statistical measurements of increases or decreases in attendance and tithing
      3. Participation in church ministries through Christian Network, in which congregants are asked to sign up for particular ministries. The 2009 sign-up will be compared to the 2010 sign-up chart via Christian Network programs.
   E. Chapter V, Conclusion: descriptions of student learning including what could be done differently in future attempts, next steps, and benefit to others

XI. Project Accountability
   A. Denominational approval: the Administrative Council of Trinity United Methodist Church.
   B. Project Advisory Team
      1. Senior Pastor, Robin Moore, D.Min.
      2. Patti Martin, Ph.D.

XII. Project File
   A. Surveys and composites
   B. Personality inventories and/or summaries of findings
   C. Curriculum for training and small group program
   D. Copies of monthly reports to the supervisory team accounting the progress of the project and documentation of individual and group meetings with project advisory team members.
Project Bibliography


APPENDIX 2

SAMPLE PROJECT PROPOSAL
NURTURING AND DEVELOPING SPIRITUAL PRACTICES THROUGH THE USE OF SMALL GROUPS WITHIN THE GENERATION X DEMOGRAPHIC IN A UNITED METHODIST CONTEXT

Proposal Narrative

The subject of this study is the development of small groups and how they can nurture and develop spiritual practice in a United Methodist Context. This student has observed in her urban United Methodist congregation a lack of spiritual formation practices, especially among the Gen X demographic. Church attendance and participation seem to be treated as just another chore that is expected of the congregation and not as a chance to truly engage with God.

After questioning this particular demographic about why they are not regular attendees in church, one can discover why many opt out of church in favor of other activities. Answers indicate that church is one among many options for a Sunday and that church is not considered mandatory but optional. Soccer games, dance class, lake houses, and other distractions often rank higher than church. Records indicate that the numbers for attendance and tithing drop drastically during the summer months. Trinity United Methodist Church’s statistics show that in July 2008 the monthly average attendance was 1,478 and the monthly giving was $45,232, while compared to December 2008 the monthly average attendance of 1,804 and the monthly giving of $108,178. The challenge is to engage the congregation using small groups to nurture the growth of spiritual practices and increase the spiritual depth of the congregation. This demographic was
chosen because of the potential impact that this group can have on the church as a whole, since many are still raising school-age children.

**Ministry Setting**

Trinity United Methodist Church is located in an urban setting in Little Rock, Arkansas. The church is comprised of almost entirely Caucasian members. It is predominately comprised of middle to upper class, white-collar attendees and is a professional congregation. Few members of the congregation actually live in the neighborhood surrounding the church proper. Many commute five to ten miles to the church, which is well known for its traditional high-church worship style and outstanding music program. Any efforts to introduce a more contemporary worship style have met with failure during the early morning worship period.

This student would like to use small groups that are already meeting regularly and then develop from within this group the leaders that can then expand the project. This student has started a Sunday school class with the required demographics from which to potentially launch this project and is looking at other groups already used to meeting regularly.

The Methodist tradition began with the rationale of small groups, called classes, to build a firm foundation for the fledgling reform movement. The classes were meant to hold people accountable for their attendance, spiritual practices, lifestyles, and tithing. Many United Methodists might attend church on a regular or semi-regular basis but not belong to a small group. At Trinity United Methodist Church, the membership is 1,222
and small group attendance is 34. Sunday school attendance averages 300.¹ This student knows that small group attendance is mainly comprised of the older demographic in the church and would like to see these groups expand to include the younger generations.

**Project Outcomes and Measureable Assessment**

The first objective of this project is to train ten potential small group leaders in different prayer types that meet for prayer and other spiritual practices, i.e., *lectio divina*, *examen*, centering prayer, meditation, journaling, and Bible study.

The second objective is the formation of ten new small groups with the trained leaders that meet on a weekly or monthly basis with ten to twelve members each. The main population demographic targeted for this particular study would be Generation X. The study participants would be asked to take the Myers-Briggs personality profile test, which would be used to tailor the spiritual formation process around the participants’ own personality preferences. After the first group’s training process, the initial participants would be asked to gather others into small groups thus growing the program in an organic manner. This would allow the program to spread throughout the church with a resulting growth of ten to twelve percent of the congregation involved in small spiritual formation groups. The final objective is to measure the use of the various spiritual formation practices within the small groups. The measurement will include how many of the spiritual formation practices are used within a particular group. It will also include observations and statistics regarding the growth of the small group ministry as new leaders are led into forming new small groups.

---

¹ Numbers taken from 2008 Charge Conference figures, Trinity UMC, November 2008.
Relevant History of Trinity United Methodist Church

Trinity United Methodist Church (UMC) was planted in 1958 in what was at that time West Little Rock. At the time of the church’s beginning, the original church members thought of Trinity UMC as a missionary church, reaching into a part of the community that had little access to a neighborhood church.

Only four pastors have enjoyed tenure longer than six years as senior pastors of Trinity and most seem to have had more of an adversarial experience as the spiritual leader of this particular congregation. The current senior pastor is starting her third year at Trinity, which is a hopeful sign since she is overcoming this oppositional tendency.

Another obvious tendency of Trinity is a fierce loyalty to traditional worship and just as fierce opposition against anything seen as a compromise with contemporary worship. This mindset is most clearly seen in the two regular worship services that are only differentiated by the times that they start. They are identical in almost every aspect except that later service has a full choir.

Trinity’s vision statement is to reach God’s people and bring them into a relationship with Jesus Christ through ministries of compassion, love, and mercy by equipping the laity to engage biblical principles. This student has observed some early successes with laity-driven ministries. However, it is clear that these are highly selective. Other ministries that the envisioning team laid out for the future of Trinity have not done as well. Two clear successes have been the Brady Elementary Adoption Program and the birthing of the Canvas Community.
Relevant Personal History of Ministry

This student entered into ministry in her early thirties. She spent most of her early life as an unbeliever and unchurched. It was through the prevenient grace of God that she was led into the church through an employment opportunity. She began working as a Church Administrator with absolutely no intention of falling for the perceived hocus-pocus of religion. This resolution lasted for a couple of months and then the pastor began a study of the Book of Acts in a classroom next to the church office. This student was so enthralled by this man named Saul/Paul (Acts 9:1-31) that she kept scooting her office chair closer and closer to the door. The pastor soon noticed her and invited her to join them. She was hooked and soon began exploring the scriptures on her own initiative.

Her first serious Bible study was Disciple I and proved to be a tremendous step in her journey. She began living a life as a follower of the way of Jesus Christ when she accepted Christ as her Savior and was baptized at the age of thirty-three. Soon after, this student began teaching Sunday school and attending college to become a high school teacher. Near the end of her undergraduate education, she felt a call to ministry. This was discounted for an entire year. She felt that God could not want a person that had not been a Christian for her entire life to serve in any kind of formal ministry. After several months of prayer and Bible study, she answered the call and entered Perkins School of Theology.

In 2004, she was appointed Student Pastor at Golden United Methodist Church. While serving as the Student Senior Pastor at Golden, Texas, she finished her Master’s of Divinity degree at Perkins. While continuing to serve at Golden UMC, she entered into the doctoral program offered at Houston Graduate School of Theology. This student is
currently serving as the Associate Pastor at Trinity United Methodist Church in Little Rock, Arkansas. She was commissioned as a Provisional Elder in the Arkansas Conference on June 16, 2009.

This student’s area of responsibility includes overseeing the pastoral care of church members, including management of the Lay Chaplaincy Program. Another area of primary responsibility is the Adult Education Program at Trinity. Both of these programs draw heavily upon her areas of strength in education, administration, and pastoral care.

The leadership abilities that became evident while she was in the military and that were fine-tuned at her first appointment will be critical in forming the small groups that she envisions in her project as she changes the general feeling of spiritual apathy in the congregation. She feels that the United Methodist Church is reaching a crisis point as the current congregation ages only to be seen as irrelevant by the younger generations. As these generations continue to search for spiritual direction and meaning, the church cannot continue being seen as a legalistic anachronism with no relevance for the younger generation. Her education leaned heavily in the pastoral counseling area of study. This, plus her seeker non-churched background, gives her a special empathy for those who feel that the church has become irrelevant in today’s society. This understanding will help her lead the generation that is targeted within the scope of the project.

This student’s undergraduate education was a Bachelor of Science degree in History with a minor in Interdisciplinary Studies. The primary focus was medieval history and the necessary courses to teach high school history. A love of medieval history made her especially aware of the great mystics in the history of the church. This awareness made her aware of the spiritual practices of the ancient church. It was the
closer inspection and study of these practices that helped her see that a revival of these practices would appeal to Generation X and would form a beneficial solution to the lack of spiritual depth evident within the congregation as a whole. At this time, there is little awareness of these practices in the local church.

In addition, she took this practical knowledge and coupled it with actual experience to come to the realization that spiritual practices could have a significant practical affect on her personal spiritual journey. It made her more aware of the suffering around her and she began to lead mission trips to hurricane-ravaged areas of Louisiana and Texas. Mission trips rebuilding houses and medical/dental missionary trips in Texas and Arkansas became another important manifestation of these spiritual practices.

**Theological, Biblical, and Historical Perspectives**

Initial research in order to develop the Project Proposal has uncovered relevant information regarding the major topics of small group ministry, spiritual formation, and prayer. This student will share early findings in support of her decision to make this proposal.

First, the foundational belief of Christians in the Trinity as a small group will be explored through further research. The efficacious nature of small groups makes an early appearance in Hebrew scripture as Moses leads the Hebrews out of captivity in the Exodus from Egypt. Governing and leadership were broken down into a core group of twelve, one from each tribe.

The basis for the efficacy of small groups is apparent from the earliest moments of the New Testament. Jesus began his ministry by calling the four fishermen in Mt. 4:18-22. Jesus continued to add to his followers until reaching a core number of twelve.
While Jesus taught crowds and the multitudes, he spent most of his time with the twelve Apostles. In addition, it appears that he broke the numbers down even more into a closer inner circle of three (Mt. 17:1).

Jesus used houses for many of his lessons. For example, teaching in the house of Lazarus while Mary sat at his feet (Lk. 10:38-42). House churches continued well into the third century, which would be limited numerical by space and by the persecution by Roman authorities. It was not until the Emperor Constantine made Christianity the state religion of Rome that Christians were able to gather in large numbers safely.\(^2\) In spite of the persecution (or maybe because of it), small groups meeting in secret were able to spread Christianity throughout the Middle East.

Jesus said that “where two or three are gathered” he would be present (Mt. 18:19-20). This passage gives a firm christological basis for the use of small groups within the church, which will be further explored.

Historically, the Jewish people required ten adult men to form a *minyan*. Full quorums of ten adult men were necessary historically because of the first line of Ps. 82. The Jewish people believed that this number was necessary for certain prayers to be said aloud in public.\(^3\) A quorum, also, gives a broader basis for decisions and teachings. One or two people might not correctly interpret scripture but it seems less likely to be misinterpreted by a somewhat larger group. Of course, that is not foolproof, as countless

---


historical groups have made mistakes that have been deemed not scriptural by the church on a whole.

Monastic orders and the ancient desert fathers often met and lived in small groups.\textsuperscript{4} Beguine nuns in Medieval Europe are an example of small groups coming together to better honor and study the life of Jesus Christ.\textsuperscript{5} Another example is Philipp Jakob Spener who encouraged “growth in personal holiness” by establishing small groups.\textsuperscript{6}

A more modern example is the Holy Club that John and Charles Wesley formed at Oxford.\textsuperscript{7} This brought a small group of like-minded individuals together in order to serve the poor and the prisoners in England. John Wesley took this one step further by making it a part of his Methodist reform movement. Small groups or classes formed the basis of the reforms he envisioned for the Church of England. These small groups allowed everyone to be held accountable for their attendance and Christian behavior. “These small groups of twelve met regularly for confession of sin, Bible study, prayer, mutual accountability and strict discipline.”\textsuperscript{8}

\begin{itemize}
  \item \textsuperscript{6} Ibid., 242.
  \item \textsuperscript{7} Richard P. Heitzenrater, \textit{Wesley and the People Called Methodists} (Nashville: Abingdon Press, 1995), 38.
  \item \textsuperscript{8} Sittser, 252.
\end{itemize}
This accountability is at the heart of why small groups are so effective.\footnote{Jeffrey Arnold, \textit{Starting Small Groups: Building Communities That Matter} (Nashville: Abingdon Press, 1997), 9.} In a small group, absences are noticed. It was the responsibility of the other people in the group to find out why someone did not show up for the class meeting. If a person was having trouble with their crops, for instance, then the small group pitched in to help resolve the problem that was keeping the member from attending the class meetings. Another large factor in the success of Wesley’s class system was the sense of community that a small group can build between its members. A person cannot remain anonymous in a small group. Everyone knows the other’s names, families, and troubles. This is possible because of the small size of the groups.

The success of the Disciple© Bible Study Series is in part due to the fact that the study requires twelve people to make a commitment to study the Bible together for thirty-four weeks. These weeks together help build a certain level of trust. Another example might be the Twelve-Step Programs for alcoholics that build trust and accountability between the participants.

Committees form the basis of most churches. As Christians meet in small groups throughout the church to do the work of the church or to learn about Jesus Christ, they are also potentially building community which most understand to be building the Body of Christ. Understanding that God often speaks in a small still voice, this process seeks to make space for those participants who listen more often than speak to share their insights with the rest of the group. The person who listens during discussions can often bring about the best solution or interpretation of a particular issue or problem. By encouraging
people to bring the Holy Spirit into the process, Christians believe that the decision will be better and Christians will have a deeper sense of knowing God as the group listens to each other. These and other topics will be further explored through the research process.

**Project Overview**

To this point, the reader will have observed that small groups have the ability to build the spiritual formation of a church. The scope of this project is to create an effective small group ministry that will increase the spiritual formation of a church especially directed at Generation X church members.

Steps to achieve the Project goal and objectives include: (1) reading, reflecting, and responding to models of spiritual formation, small group ministry, and different modes of prayer for specific personality types; (2) using Internet resources to help participants discover their personality types.

**Preliminary Project Resources**

Following initial research in the practices of spiritual formation, small group ministry, and prayer, the student was drawn toward the work of a variety of authors. First, Tony Campolo’s and Mary Albert Darling’s book, *The God of Intimacy and Action: Reconnecting Ancient Spiritual Practices, Evangelism and Justice*, is an expression of the incorporation of spiritual practices and the impact they can have on the life of the believer. This book will serve as a guide for training curriculum preparation. Another model for different ways to pray is Daniel Wolpert’s *Creating a Life with God: A Call of Ancient Prayer Practices*. This book is an excellent resource clearly describing ancient prayer practices and gives a guideline for group implementation.
Gayle Turner Watson’s *Guide for Covenant Discipleship Groups* will help this student develop and guide the small group ministry. The basic structure of small groups and some of the personality types that can be encountered as the student develops the small group ministry at Trinity UMC.

This student’s interest in how the various personality types approach life and spirituality grew from studying Isabel Myers and Peter Brigg’s *Gifts Differing: Understanding Personality Types*. This work builds on understanding how the different personality types react to different situations and life in general as illustrated in the growing uses of the Myers-Briggs personality tests. Another important work that this student discovered after interviewing doctoral students in California was the work of Chester Michael and Marie C. Norrissey, *Prayer and Temperament: Different Prayer Types for Different Personality Types*. This book shows how to tailor prayer types to best fit the various personality types that this student will deal with in the development of this project.

**Procedural Outline and Timeline**

The student has developed a timeline for project development with dates as noted below:

1. Meet with support group. (September 2009)

2. Present plan proposal to Trinity United Methodist Church’s Administrative Council. (September 2009)

3. Examine past and current philosophy of small group ministry and discipleship at Trinity UMC.

4. Develop a questionnaire for measuring spiritual formation practices of the small group leaders. (September 2009)
5. Develop a teaching plan for *lectio divina*, centering prayer, and *examen*, and a tracking system for the use of these spiritual practices within the small groups. (September 2009)

6. Plan a training retreat for the initial group leaders and administer the questionnaire. (September 2009)

7. Confirm applicants who wish to participate in the program by personal interview and administer the first questionnaire. (September 2009)

8. Implement small group ministry. (October 2009)

9. Meet with new small group leaders. (January 2010)

10. Administer the second questionnaire to the small group participants to evaluate spiritual growth. (May 2010)

11. Evaluate project and write research paper documenting the results of the project. (November 2010)

**Organizational Structure and Resources for Project Report**

In Chapter I, Introduction, this student will state the problem within the project’s context, which is a lack of spiritual formation practices, especially among the Gen X demographic. The proposed or envisioned solution to the problem is to implement a small group ministry that is based on teaching the participants to effectively use prayer practices to develop the spiritual base of the congregation. She will discuss the importance of the study, which is to solve the issue of a lack of spiritual depth in the congregation by using small groups trained in spiritual formation practices. The measurable outcomes will be the use of the various spiritual formation practices within the small groups. It would include measuring how many of the spiritual formation practices are used. It would also include the growth of the small group ministry as new leaders are led into forming new small groups.
In Chapter II, the Research chapter, she will include a variety of sections from the following list: biblical, theological, historical, sociological and ecclesiastical (denominational) foundations of the project, including the segments already mentioned in this Proposal.

In Chapter III, Action, the student will show evidence of what was done during the project itself, where the project was carried out, by whom, why, how, and when. The topics that will be researched will be small group formation and effective administration of small groups and the variety of prayer practices that are believed to be efficacious in building firm spiritual bases.

In Chapter IV, Evaluation, the student will report what evaluative tools were employed to measure the statistical data, both qualitative and quantitative. These will include observations and summaries from the pre- and post-project questionnaires, statistical measurements of increases or decreases in small group participation, frequency of implementation of the various spiritual formation practices within the small groups, and numbers and kinds of spiritual practices utilized in the small groups.

In Chapter V, Conclusion, the student will then state her learning, what could have been done differently in future attempts, where she plans to go from here in this regard, and the benefit to others.

**Project Accountability**

This student will receive permission for the project to begin from the Administrative Council of Trinity United Methodist Church. She will have a Project Advisory Team consisting of the Senior Pastor, Dr. Robin Moore, D.Min.; Dr. Patti Martin, Ph.D.; and Charles Crone, B.A. Business.
Project File

The Project file will contain surveys and composites of personality inventories with a summary of the findings. The curriculum for training and the small group program will be included as a resource for the Project Report Appendix. The student will submit monthly reports to the supervisory team accounting the progress of the project and keep records of these documents. Documentation of individual and group meetings with project advisory team members will continue until the Project is officially underway. Action items will be included to keep record of particular stories and events along the way.

It is the vision of this student that her Project will accomplish the purposes set forth herein. She eagerly awaits measurement of objectives and final results and looks forward to what she will learn through this process.
Project Bibliography


Biblical abbreviations are not standardized for the Project Report. However, the student should select one method of abbreviating Bible books and be consistent throughout the document. Following is a sample from the New Revised Standard Bible:

<table>
<thead>
<tr>
<th>Old Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen</td>
</tr>
<tr>
<td>Ex</td>
</tr>
<tr>
<td>Lev</td>
</tr>
<tr>
<td>Num</td>
</tr>
<tr>
<td>Deut</td>
</tr>
<tr>
<td>Josh</td>
</tr>
<tr>
<td>Judg</td>
</tr>
<tr>
<td>Ruth</td>
</tr>
<tr>
<td>1 Sam</td>
</tr>
<tr>
<td>2 Sam</td>
</tr>
<tr>
<td>1 Kings</td>
</tr>
<tr>
<td>2 Kings</td>
</tr>
<tr>
<td>1 Chr</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Aprocrphal/Deuterocanonical Books</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tob</td>
</tr>
<tr>
<td>Jdt</td>
</tr>
<tr>
<td>Add Esth</td>
</tr>
<tr>
<td>Wis</td>
</tr>
<tr>
<td>Sir</td>
</tr>
<tr>
<td>Bar</td>
</tr>
<tr>
<td>1 Esd</td>
</tr>
<tr>
<td>2 Esd</td>
</tr>
<tr>
<td>Let Jer</td>
</tr>
</tbody>
</table>
New Testament

<table>
<thead>
<tr>
<th>MT</th>
<th>Matthew</th>
<th>Eph</th>
<th>Ephesians</th>
<th>Heb</th>
<th>Hebrews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mk</td>
<td>Mark</td>
<td>Phil</td>
<td>Philippians</td>
<td>Jas</td>
<td>James</td>
</tr>
<tr>
<td>Lk</td>
<td>Luke</td>
<td>Col</td>
<td>Colossians</td>
<td>1 Pet</td>
<td>1 Peter</td>
</tr>
<tr>
<td>Jn</td>
<td>John</td>
<td>1 Thess</td>
<td>1 Thessalonians</td>
<td>2 Pet</td>
<td>2 Peter</td>
</tr>
<tr>
<td>Acts</td>
<td>Acts of the Apostles</td>
<td>2 Thess</td>
<td>2 Thessalonians</td>
<td>1 Jn</td>
<td>1 John</td>
</tr>
<tr>
<td>Rom</td>
<td>Romans</td>
<td>1 Tim</td>
<td>1 Timothy</td>
<td>2 Jn</td>
<td>2 John</td>
</tr>
<tr>
<td>1 Cor</td>
<td>1 Corinthians</td>
<td>2 Tim</td>
<td>2 Timothy</td>
<td>3 Jn</td>
<td>3 John</td>
</tr>
<tr>
<td>2 Cor</td>
<td>2 Corinthians</td>
<td>Titus</td>
<td>Titus</td>
<td>Jude</td>
<td>Jude</td>
</tr>
<tr>
<td>Gal</td>
<td>Galatians</td>
<td>Philem</td>
<td>Philemon</td>
<td>Rev</td>
<td>Revelation</td>
</tr>
</tbody>
</table>

Next a sample is taken from the New International Version:

Books of the Bible

<table>
<thead>
<tr>
<th>Ge</th>
<th>Genesis</th>
<th>Isa</th>
<th>Isaiah</th>
<th>Ro</th>
<th>Romans</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ex</td>
<td>Exodus</td>
<td>Jer</td>
<td>Jeremiah</td>
<td>1Co</td>
<td>1 Corinthians</td>
</tr>
<tr>
<td>Lev</td>
<td>Leviticus</td>
<td>La</td>
<td>Lamentations</td>
<td>2Co</td>
<td>2 Corinthians</td>
</tr>
<tr>
<td>Nu</td>
<td>Numbers</td>
<td>Eze</td>
<td>Ezekiel</td>
<td>Gal</td>
<td>Galatians</td>
</tr>
<tr>
<td>Dt</td>
<td>Deuteronomy</td>
<td>Da</td>
<td>Daniel</td>
<td>Eph</td>
<td>Ephesians</td>
</tr>
<tr>
<td>Jos</td>
<td>Joshua</td>
<td>Hos</td>
<td>Hosea</td>
<td>Php</td>
<td>Philippians</td>
</tr>
<tr>
<td>Jdg</td>
<td>Judges</td>
<td>Joel</td>
<td>Joel</td>
<td>Col</td>
<td>Colossians</td>
</tr>
<tr>
<td>Ru</td>
<td>Ruth</td>
<td>Am</td>
<td>Amos</td>
<td>1Th</td>
<td>1 Thessalonians</td>
</tr>
<tr>
<td>1Sa</td>
<td>1 Samuel</td>
<td>Ob</td>
<td>Obadiah</td>
<td>2Th</td>
<td>2 Thessalonians</td>
</tr>
<tr>
<td>2 Sa</td>
<td>2 Samuel</td>
<td>Jnh</td>
<td>Jonah</td>
<td>1Ti</td>
<td>1 Timothy</td>
</tr>
<tr>
<td>1Ki</td>
<td>1 Kings</td>
<td>Mic</td>
<td>Micah</td>
<td>2Ti</td>
<td>2 Timothy</td>
</tr>
<tr>
<td>2Ki</td>
<td>2 Kings</td>
<td>Na</td>
<td>Nahum</td>
<td>Tit</td>
<td>Titus</td>
</tr>
<tr>
<td>1Ch</td>
<td>1 Chronicles</td>
<td>Hab</td>
<td>Habakkuk</td>
<td>Phm</td>
<td>Philemon</td>
</tr>
<tr>
<td>2Ch</td>
<td>2 Chronicles</td>
<td>Zep</td>
<td>Zephaniah</td>
<td>Heb</td>
<td>Hebrews</td>
</tr>
<tr>
<td>Ezra</td>
<td>Ezra</td>
<td>Hag</td>
<td>Haggai</td>
<td>Jas</td>
<td>James</td>
</tr>
<tr>
<td>Ne</td>
<td>Nehemiah</td>
<td>Zec</td>
<td>Zechariah</td>
<td>1Pe</td>
<td>1 Peter</td>
</tr>
<tr>
<td>Est</td>
<td>Esther</td>
<td>Mal</td>
<td>Malachi</td>
<td>2Pe</td>
<td>2 Peter</td>
</tr>
<tr>
<td>Job</td>
<td>Job</td>
<td>Mt</td>
<td>Matthew</td>
<td>1Jn</td>
<td>1 John</td>
</tr>
</tbody>
</table>
One more sample, this time from King James:

<table>
<thead>
<tr>
<th>Old Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gen.</strong></td>
</tr>
<tr>
<td><strong>Ex.</strong></td>
</tr>
<tr>
<td><strong>Lev.</strong></td>
</tr>
<tr>
<td><strong>Num.</strong></td>
</tr>
<tr>
<td><strong>Deut.</strong></td>
</tr>
<tr>
<td><strong>Josh.</strong></td>
</tr>
<tr>
<td><strong>Judg.</strong></td>
</tr>
<tr>
<td><strong>Ruth</strong></td>
</tr>
<tr>
<td><strong>1 Sam.</strong></td>
</tr>
<tr>
<td><strong>2 Sam.</strong></td>
</tr>
<tr>
<td><strong>1 Kings</strong></td>
</tr>
<tr>
<td><strong>2 Kings</strong></td>
</tr>
<tr>
<td><strong>1 Chron.1 Chronicles</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>New Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Matt.</strong></td>
</tr>
<tr>
<td><strong>Mark</strong></td>
</tr>
<tr>
<td><strong>John</strong></td>
</tr>
<tr>
<td><strong>Acts</strong></td>
</tr>
<tr>
<td><strong>Rom.</strong></td>
</tr>
<tr>
<td><strong>1 Cor.</strong></td>
</tr>
<tr>
<td><strong>2 Cor.</strong></td>
</tr>
<tr>
<td><strong>Gal.</strong></td>
</tr>
</tbody>
</table>
APPENDIX 4

BIBLE VERSION ABBREVIATIONS
(ASV) American Standard Version
(AB) The Amplified Bible
(ALT) Analytical-Literal Translation
(AV) Authorized Version (same as KJV)
(CJB) Complete Jewish Bible
(CEV) Contemporary English Version
(ESV) English Standard Version
(GNT) Good News Translation [formerly, (GNB) Good News Bible, and (TEV) Today's English Version]
(HCSB) Holman Christian Standard Bible
(HNV) Hebrew Names Version
(ISB) International Standard Bible (formerly titled The Simple English Bible)
(ISV) The International Standard Version
(KJV) King James Version
(MKJV) Modern King James Version; (NKJV) New King James Version; (RKJV) Revised King James New Testament; (TMB) The Third Millennium Bible; (UKJV) Updated King James Version
(LB) The Living Bible
(NAB) New American Bible
(NASB) New American Standard Bible
(NCV) New Century Version
(NEB) New English Bible
(NET) New English Translation
(NIV) New International Version
(NJB) New Jerusalem Bible
(NLT) New Living Translation
(NRSV) New Revised Standard Bible
(REB) The Revised English Bible (revision of NEB)
(RSV) Revised Standard Version
(TMB) The Third Millennium Bible
(TEV) Today's English Version [see (GNT) Good News Translation]
(TNIV) Today's New International Version
(WEB) World English Bible