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Using World Café Methodology for Affective Change

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IN MEMORIAM RHODA J. RYNEARSON

De institutionibus omnia ut sciam ex ea orioritur

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PREFACE

“There has to be a better way.”

That is the thought that I have been unable to suppress during the years of my ministry with regard to decision making in the congregation. The use of parliamentary procedure, with the consequent use of voting, often has left me wondering if there was a better way.

As the middle son of a Lutheran pastor, I have seen throughout my life how the congregations of the Lutheran Church—Missouri Synod have made important decisions. Sometimes instead of fostering peace and unity within a common vision for the congregation, voter’s assemblies and committee meetings can degrade to a mere vote—with winners and losers. While the winners rejoice, the losers sulk. If they don’t leave altogether, they often quit participating in the discussion and decision process. On other occasions, the desire to avoid conflict causes the voters to suppress their ideas, lest others be hurt. As time passes, a congregation can easily splinter into many different factions, or descend into a torpor.

There simply has to be a better way.

This MAP proposes another way. The use of the World Café methodology, first developed by Juanita Brown and David Isaacs in 1995 seems to be a fruitful way to foster discussion and to open up a constructive dialogue. This MAP proposes to use this methodology to change the attitudes of the participants with regard to joyful service to the Lord. While not altogether able to meet such a lofty goal, the World Café does bring diverse people together for discussions around topics that matter. It may well serve alongside traditional methods, as another tool in the tool bag of a pastor and congregation as it seeks to serve the Lord.

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With a deep sense of gratitude towards the Triune God for all his blessing, I wish to also acknowledge those who assisted in the completion of the Major Applied Project:

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Second, to my parents, The Rev. Dr. Rodney Rynearson and Mrs. Rhoda J. Rynearson who always stressed the importance of reading and education;

Third, to my congregation, Peace Lutheran Church, Hewitt, Texas for supporting me throughout the long years both spiritually and financially. In particular, I wish to thank the many members who consented to be interviewed with regard to the World Café event.

Fourth, to the various directors of the Doctor of Ministry Program at Concordia Seminary, St. Louis who have fostered a place of growth for parish pastors, Dr. John Oberdeck, Dr. Andy Bacon, Dr. David Peter and Dr. Wallace Becker;

Fifth, to my advisor, Dr. David Peter for his careful attention and gracious encouragement throughout the writing of this MAP. Also, to Dr. Thomas Manteufel for serving as the primary reader whose insightful comments made this MAP better.

Finally, to the late Fred Schaedig, who encouraged me to return to the seminary and “get that thing done.”

Scripture taken from The Holy Bible, English Standard Version. Copyright © 2001 by Crossways Bibles, a division of Good News Publishers. Used by permission. All rights reserved.

ABSTRACT

Rynearson, Stephen P. "Using World Café Methodology for Affective Change"
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The purpose of this MAP is to evaluate the usefulness of using the "World Café" methodology in changing attitudes. In particular, the participants went through a World Café to see if any change was made from the previous apathetic service to the Lord into a joyful service. Also tested was the usefulness of the World Café methodology for congregational decision making.

Among the topics discussed are: what constitutes joyful service in the Scriptures; what other means are often used in making decisions; and how to plan a World Café for congregational use.

CHAPTER ONE

THE PROBLEM INTRODUCED

The genesis for this project was a meeting of the Voters' assembly at Peace Lutheran Church, Hewitt, Texas (hereafter Peace) on May 31, 2015. Much of the meeting was routine—the various reports of groups within the congregation, a few minor issues to be decided, and the election of officers for the congregation. What was missing was passion for the Lord's service. Instead there were dull reports with little future planning, desultory actions and the election of many who had been “forced” to take the positions on the ballot. In short, Peace had fallen into *acedia*— “spiritual torpor and apathy; ennui”¹

In the days following this meeting, many questions arose in my mind. “What can I do about this?” “How much of this reflects weaknesses in my ministry?” In many ways I began to sympathize with Moses in Numbers 11:

Moses said to the LORD, “Why have you dealt ill with your servant? And why have I not found favor in your sight, that you lay the burden of all this people on me? Did I conceive all this people? Did I give them birth, that you should say to me, ‘Carry them in your bosom, as a nurse carries a nursing child?’ . . . I am not able to carry all this people alone; the burden is too heavy for me. If you will treat me like this, kill me at once, if I find favor in your sight, that I may not see my wretchedness.” (Num 11:11–12a; 14–15 ESV)

The Problem

The problem to be addressed is the apathy of the people of Peace. In this case, “apathy” is being defined by its root meaning in Greek: ἀ + πάθος (no passion) rather than as

¹*American Heritage® Dictionary of the English Language, Fifth Edition*. s.v. “acedia.” Retrieved October 11, 2015 from <http://www.thefreedictionary.com/acedia>

the Stoic ideal of apathy—indifference to the vicissitudes of the world.

Peace has had a relatively short lifespan. Founded in 1978 by a mission developer, Peace was originally composed of a few converts, but most were former members of other local congregations who had become disaffected for various reasons. As the area of Hewitt was rapidly growing, it seemed to be a logical place for another LCMS congregation. At first meeting in a local pharmacy, the earliest members were a pretty cohesive group with similar goals. From the beginning, witnessing about the Lord's mercy was integral to the congregation. Also important was the erection of a first unit—a multipurpose room on property on the boundary between Hewitt and Waco, Texas.

Through the next fifteen years or so, these same leaders functioned in a highly engaged way—building the ministries of the congregation, as well as planning and erecting a worship center. The shared values and experiences led to fairly harmonious decisions. During that period, a second wave of members transferred into the congregation from a neighboring one which had significant internal strife.

I am the third pastor of Peace. Between the mission developer and myself, one pastor who was particularly good at detail work served for over nine years. Much of the culture of the congregation either explicitly stated or implicitly understood developed during his ministry. (He recently rejoined the congregation in retirement).

I have served as the pastor of Peace for the past twenty-four years. As often happens with such a long pastorate, the ministry in many ways has come to reflect my strengths and weaknesses. Since I am pretty stable in what I do, the people have “grown accustomed to my face,” as Henry Higgins sings in *My Fair Lady*.² My strengths revolve around exegetical

²Alan Jay Lerner and Frederick Loewe. *My Fair Lady*. 1956.

preaching and teaching. In addition to preaching on Sundays from the lectionary, I have preached on many other passages of Scripture in my year-round Wednesday evening services. This has led to a biblically literate core within the congregation who understand the background and implications of the Bible. I also have a heart for pastoral care, and am often found visiting the sick to bring them Holy Communion. Much of the grace shown to me by the members of Peace has come because of this faithful pastoral care. This congregation has supported me in a number of challenging situations, when other congregations may not.

What I am not particularly good at is “vision casting.” Through the years, Peace has developed a number of missional goals, but have become stuck in the implementation of these goals. This serves to disincentivize the formation of new ideas.

Additionally, over the past five years, many of the founding leaders have either gone to glory, or have become unable to continue as leaders. At the same time, those who continue to lead are growing ever wearier. Each year one or more key leaders are “retiring” from direct service. Younger adult members have largely chosen not to take leadership roles—a not uncommon attribute of Millennials.³

Outside influences are also taking their toll. Many of the younger adults are currently more excited by local sports, the entertainment scene and/or by their children’s activities outside the church. While few of them openly express disapproval of the ministry at Peace, they also do not engage as happily as they join in their other outside activities.

During the 37 years of ministry at Peace, the congregation has changed demographically. While few were retired when the congregation formed, now nearly 30%

³ An excellent study of the characteristics of the Millennial Generation may be found at: The US Chamber of Commerce, *The Millennial Generation Research Review*. <http://www.uschamberfoundation.org/millennial-generation-research-review> (October 11, 2015).

are retired. Many of the children of the founding group have grown up in the congregation and understand its ways, yet also reflect generational and cultural differences from their elders. As it often happens, each group assumes that they know what the others desire, without actually engaging them in conversation. My contact with all the various age groups in the congregation leads me to believe that the different generations do not truly understand each other nor are they doing anything to enhance their understanding.

Finally, many in the congregation come out of other congregations which have had deep and abiding controversies. Because they had suffered some personal attacks while serving in leadership roles, they avoid any place where they may be hurt again. They often do not openly express their differences concerning matters under discussion in the congregation, as they want to avoid more controversy.

The Purpose

The purpose of this MAP is to evaluate the usefulness of using the “World Café” methodology in changing attitudes towards service to the Lord.

The World Café methodology as developed by Juanita Brown and her partner, David Isaacs, is an informal process of discussion, taking its name from the organic conversations found in cafés around the world. Using carefully constructed questions, the participants seek to discuss deep topics and to look for convergences in understanding. The question, then, for this MAP is whether using this methodology would positively alter the participant’s attitudes about service to the Lord?

Some of the markers of a change in attitudes will be:

- Indications that the participants recognize the problem of apathetic service in themselves and others;

- a growing appreciation for the other’s service to the Lord,
- a greater sense of the urgency of the Lord’s mission for the church,
- a deepening of relationships due to the inherent sharing in the “World Café” process,
- indications that the participants found the World Café methodology useful for self-examination, personal growth and lasting change in their attitudes,
- self-reporting of the participants as to personal affective change, and
- an expressed desire by the participants to use the World Café methodology as a means for discussion, planning and decision making in the future.

The research questions guiding this MAP included:

- How much affective change occurs as a result of people’s participation in the World Café experience?
- How much change occurs and what is the level of change? What is the best way to measure this?
- Would a continued use of the World Café process be beneficial to the congregation?

The Process

The process began with preliminary structured interviews with eight selected congregational members who planned to attend the World Café event. These interviews sought to capture the current attitude toward service in the individuals, as well as to have them reflect on their understandings about service to the Lord. These interviews were recorded (with the consent of the interviewee) and transcribed for analysis. Appendix 2 contains a sample of the release they signed. Opportunities were offered to have the individuals “check” their answers, which allowed them to clarify what they had said. Each

interview used the same 7 questions. You can find the questions in Appendix 1. The transcripts are available in Appendix 3.

The central event was the convening of a one day “World Café Event” to elicit conversations about attitudes towards service to the Lord. After the event, the previously interviewed members were interviewed to ascertain any change in their attitudes due to the event. The follow up questions are in Appendix 7, with the transcripts of the second interviews in Appendix 8.

The evaluation of the MAP included coding the responses of the interviewees, both before and after the World Café. Also examined were the writings, drawings, and musings of the participants recorded on the table tops during the event, as well as the summary statements made by the participants (Appendix 6). Personal observations by myself will help to draw these disparate elements together (Appendix 5).

The ‘World Café’ methodology has a number of components. The room was carefully arranged in advance with large sheets of paper taped to round tables. Markers of various colors were provided. Each table had one person who served as a recorder (and who also helped facilitate the discussion without domineering). The researcher carefully prepared 6 questions which were designed to open up a conversation between the participants without prescribing what they were expected to say (Appendix 4). When the participants arrived, they were instructed to sit at any table they wished.

After a very brief welcome, the first question was proposed for discussion. The individual participants go around the table offering their stories or insights on that question. They were encouraged to doodle, draw or write on the table tops in the color for that question. After everyone had spoken on the question, the recorder aided by the table group

wrote down some convergences and divergences in the discussion on the table tops. The table groups then were given the opportunity to share their insights in summary form with the other table groups.

Following this sharing of insights from question 1, the facilitator had the participants change seats so that they were seated by a different group of people than during the first question.

The second question was then proposed, with the same sort of sharing and recording of insights. This procedure repeated itself for questions 3–6, as well.

Finally, when all of the questions have been discussed, a large group summary discussion led by the facilitator commenced for twenty minutes. Since this MAP was about individual and group change a final summary of all the comments was cooperatively compiled.

The Parameters of the Project

This MAP is designed to test the effectiveness of a methodology, The World Café, as a tool to help change the affect of a congregation. *The World Café* is the original work of Juanita Brown, David Isaacs⁴ and Meg Wheatley⁵. Juanita Brown sees conversation as “a core process, a fundamental “mean” by which relationships are built, knowledge is shared, and value is created.”⁶ Using “questions that matter,” The World Café, “stimulates learning conversations. These conversations, in turn, strengthen the networks of relationships and

⁴ Juanita Brown and David Isaacs, *The World Café: Shaping Our Futures Through Conversations That Matter*. (San Francisco: Barrett-Kohler, 2005)

⁵ Margaret J. Wheatley, *Turning to One Another: Simple Conversations to Restore Hope for the Future*. (San Francisco: Barrett-Kohler, 2009)

⁶ Juanita Brown, *The World Café: Shaping Our Futures Through Conversations That Matter*. (San Francisco: Barrett-Kohler, 2005), 35.

communities of practice through which an organization creates the fruits of its labors.”⁷ In use in a whole host of other areas—health care, education, parent groups, community organizations and other non-profits—this MAP seeks to evaluate its usefulness of building values within Peace Lutheran Church.

This methodology could be used in many ways. One could potentially use it to discuss “hot button” questions like styles of music in worship, major changes in the vision and mission of the congregation, and for establishing new directions for the ministry of the congregation. For the purposes of this MAP I am only researching its potential for changing the affect of congregational members. The research involves determining if the event has one or more of the following outcomes:

- Does it change the immediate mood of the participants?
- Does it translate into a change in attitude over a longer period of time?
- Does any change in attitude begin to change the actions of the participants?

In order to test this, I am focusing the discussion on one particular value: a joyful expression of service by the members to their Lord’s gracious mercy.

Some of the presuppositions that are understood which I did not investigate are:

- 1) Others in the congregation perceived the same general malaise in service to the Lord.
- 2) I know that there are other means by which to change the affect of the congregation. These could include a specific preaching series, targeted small group Bible studies, or a process to change the vision and ministry of a congregation.
- 3) While the long length of my ministry here at Peace has an effect on the affect

⁷ Brown. *The World Café: Shaping Our Futures Through Conversations That Matter*. 35–36.

of the congregation, this MAP did not study if there is an optimal length of a pastorate to a congregation. Nor was there any study of whether there are particular seasons when change in affect are better received. Is it at the beginning of a ministry? After 6-7 years? After 15 or more years? None of these were a focus of this MAP.

4) One of the weaknesses of my ministry has been in the ability to cast a vision for the congregation. While this remains, I have undertaken extensive study of vision casing in both my Doctor of Ministry courses as well as through participation in Pastoral Leadership Institute. This MAP is not intended to address these weaknesses, nor to change the mode of my ministry, rather it is intended to study how the congregation mutually can change their emotions surrounding the ministry.

5) This MAP presupposes that at the time of the study, there was no need for an immediate change in the vision, purposes or overall ministries of the congregation. This is not to say that as a result of the MAP, work in these areas may not be needed.

6) This MAP does not include any lengthy study of the Scriptures for the participants in the World Café. While Bibles were available for those wishing to consult one, there was no organized Bible study component. This is not because such study is not valuable, but the World Café model doesn't include in-depth study, rather it focuses on the responses from people based on their prior knowledge.

7) This MAP is not a longitudinal study of the lasting effects of the World Café over a long period of time. While such a study might have some value, only the immediate, short-term effects are being measured in the MAP.

8) Finally, this MAP presupposes that in the end, positive affective change is performed by the Holy Spirit through Word and Sacrament. As the Law works on the heart,

the Christian realizes that some (if not most) of our motivations are not Spirit-led. As the Gospel of Christ's forgiveness cleanses the heart, then true joyful service is rendered to God. As the extent of this change is known only to God, it is not possible to measure it completely. So, although this MAP is studying the attitudes and motivations of Christians, no attempt was made to measure the extent to which repentance occurred. (Repentance includes absolution, as well as contrition).

The Content of the Upcoming Chapters

In Chapter Two, I discuss the Biblical and theological foundations for this MAP. Specifically, I focus on two areas. The first is a study of the Old and New Testament ideas surrounding service to the Lord. A special emphasis is on the Letter to the Philippians, in which Paul enjoins the Philippians to joyful service in all circumstances.

The second area of study is on the way the church, as a gathering of Christians, makes decisions as they converse with one another. Some of the earliest forms of this are in the Book of the Acts of the Apostles. Also, I examine from the writings of C.F.W. Walther how he proposes making decisions as he wrestles with his view of proper polity for the congregations of what would be known as the Lutheran Church—Missouri Synod.

In Chapter 3, the underpinnings of the World Café methodology are examined. The seven basic parts of the method are explained. I bring forward some of the various ways it has been used in the past 20 years. The literature review shows the effectiveness of the methodology in many areas of conversation, with a particular emphasis on value education. I also include an analysis of the underlying assumptions connected to the methodology, and I reflect upon them theologically.

In Chapter 4, I explain in detail the design of this MAP, and the methods I used to

gather and evaluate the information which proves the value of using the World Café methodology within the congregational setting.

Chapter 5 contains the data which I have compiled from the interviews surrounding the World Café event, as well as from the summaries developed that day. In particular, this chapter contains the living voice of the congregation as it wrestles with the thought of service to the Lord. The findings of this chapter serve as the basis for a final conclusion about the usefulness of the World Café in our congregational setting.

Chapter 6 includes the final analysis of the usefulness of the World Café methodology. It also includes some recommendations for the use of this methodology within the congregation in the future. Some suggested approaches for using the World Café in other congregations are also found in this chapter.

CHAPTER TWO

THEOLOGICAL FOUNDATIONS

Introduction

This Major Applied Project focuses on affective change in the participants through the use of The World Café methodology. In particular, I am seeking to investigate whether this methodology is useful in bringing about a more joyous attitude towards service to the Lord. This chapter will look at the Old and New Testament background to understand how the Holy Scriptures define “service to the Lord” and the attitudes ascribed to that service. Also, a brief theological overview will be given of how the Christian church has made decisions in the past, both in the New Testament era, as well as in the more recent centuries. A particular emphasis will be on the decision processes of the Lutheran Church—Missouri Synod arising from the teachings of C.F.W. Walther. These are offered so as to provide a theological context in which to discern whether The World Café should be used within a congregational setting.

Service in the Old Testament

The Old Testament has a number of words which express the semantic domain of service. These include: *עבד* and *שרת* and *נער* *שרת* is the verbal term reserved for service “of the heavenly powers surrounding the throne of Yahweh, heavenly king and creator.”⁸ Normally this involves service connected with worship. For instance, priests and Levites are defined as serving in the tabernacle/temple, using this particular word. (Deuteronomy 10:8) *נער* is reserved for personal service to someone based on familial relationships. *נער* is also

⁸ K. Engelken, “שרת” *TDOT*, 15:509.

the common word for a youth (Isa 8:4; 40:30).

The most common root word for service is עבד. The verb is used 271 times in the *qal*, with other tenses as needed for the context. The noun is used 805 times.⁹ In its most elemental meaning it usually means “to work.” “With personal objects עבד means ‘serve’ and expresses the relationship between an *‘ebed* and his or her *‘adon*, ‘lord, master.’ This relationship can take on various forms itself. It can be one of subjugation and dependence, of total claim on a person, or of loyalty.”¹⁰

עבד takes on a special emphasis when the object is Yahweh. Deut 6:13 says, “Fear the LORD your God; serve him only and take your oaths in his name.” Much as we are reminded to “fear, love and trust in God above all things,”¹¹ here we are commanded to also “serve him (Yahweh) only.” This involves worship, but it also involves a complete way of life. Josh 22:5 says, “Only take care to do the commandment and the teaching that Moses the servant of the LORD commanded you: to love the LORD your God, to walk in all his ways, to keep his commandments, to cling to him, and to serve him with all your heart and with all your soul.” Harstad comments, “This context shows that the liturgical worship forms God prescribes for his people are to be carried out with whole hearted devotion toward him (‘with all your heart and with all your soul’). The four previous verbs fill out the meaning of “serve” here. By doing the other actions, Israel will serve God.”¹²

In Joshua 24 there is covenant renewal ceremony. Joshua begins by recounting the prior gracious acts of Yahweh beginning with the call of Abraham and ending with the gift

⁹ H. Ringgren, עבד *TDOT* 10:381.

¹⁰ H Ringgren, “עבד,” 383.

¹¹ Luther’s Small Catechism in *The Book of Concord*. edited by Robert Kolb and Timothy Wengert. (Minneapolis: Fortress, 2000): 351.

¹² Adolph L. Harstad, *Joshua*, Concordia Commentary Series (St Louis: Concordia, 2004), 682.

of “a land on which you did not toil and cities you did not build.” (Josh 24: 2-13) Joshua then poses the key to the future of Israel: “Now fear the LORD and serve with all faithfulness. Throw away the gods your forefathers worshiped beyond the River and in Egypt, and serve the LORD.” (Josh 24:14). By using the phrase, “serve the LORD,” Joshua means to summarize the covenant which the people made before the LORD in Exodus 24. Harstad explains, “‘Fear’ and ‘Serve’ together sum up the whole covenant relationship between the LORD and his people, both OT Israel and NT Israel—the Christian church.”¹³ The Hebrew modifies עִבַּר with אֵמֶת and תְּמִיּוֹם. While these may very well form a hendiadys “with undivided faithfulness,” translating each according to their individual meanings is more appropriate for our study. תְּמִיּוֹם is used here as a substantive noun. Brown Driver Briggs (5) defines this as “what is complete, entirely in accord with truth and fact.”¹⁴ אֵמֶת carries the meaning of “sureness, continuance, faithfulness or truth.”¹⁵ These two words then speak to the affect Yahweh seeks from his servants—complete and faithful service.

עִבַּר in its nominal form is also a key word for those who show complete and faithful service. Some of those who receive the title עִבַּר יְהוָה include: Abraham (Genesis 26:24), Isaac (Gen 24:14), Jacob (Ezek 28:25), Moses (Exod 14:31), Caleb (Num 14:24), Joshua (Josh 24:29), David (I Kgs 11:13), Eliakim (Isa 22:20), Job (Job 1:8), Hezekiah (2Chr 17:4), and Zerubbabel (Hag 2:23).¹⁶ In the Psalms, the noun is used with respect to Yahweh in 6 different ways: a) creation serves Yahweh (Ps 119:91); b) Israel as a nation serves Yahweh (Ps 102:14); c) named individuals such as David (Ps 89:3;20) and Abraham (Ps 105:6); d)

¹³ Harstad, *Joshua*, 779.

¹⁴ F. Brown, S.R. Driver, and C.A. Briggs, *A Hebrew and English Lexicon of the Old Testament*. (Oxford: Clarendon, 1979), 1071.

¹⁵ Brown, *Hebrew and English Lexicon*, 54.

¹⁶ Ringgren, “עִבַּר,” 394.

worshippers as a group (Ps 113:1; 134:1, 135:1); and e) the speaker in the psalm (13 times in Ps 119). This last grouping uses עֲבָד as a term of deference to Yahweh as the speaker seeks deliverance or help from Him.¹⁷

Two psalms directly call others to serve Yahweh with particular affects. Ps 2:11 calls kings to “Serve Yahweh with fear and rejoice with trembling.” Psalm 100:2 says to all the earth, “Serve Yahweh with gladness; come before him with joyful songs.” Each of these has the verb in the imperative. The kings and “all the earth” are to fear, tremble, be glad and joyful in their service to Yahweh. While each of these affects are often considered as only happening spontaneously, in the psalms these are commanded—not just exhorted. Rolf Jacobson writes,

These qualifiers, together with the basic meanings of the words *shout*, *testify* and *praise*, describe worship in which the worshippers have abandoned the reserved constraints of civil society and given themselves away to the glad emotion of communion with God. Here, joy is not an external plumage required of those who want to come into God’s presence, but rather joy wells upward from within. It is the emotion that the Lord draws out of human beings when they are gripped with the divine presence.¹⁸

The concept of servant of the Lord has its ultimate fulfillment in the Servant Songs of Isaiah (42:1-4; 49:1-6; 50:4-9; 52:13-53:12). While a complete exegesis of these songs is outside the scope of this MAP, it is worth noting that many affective characteristics are interspersed throughout the 4 songs. The Servant shows mercy; he brings forth justice in righteousness (42:3). The Servant wonders about his effectiveness (49:4). The Servant offers his back to those who beat him (50:6). He sets his face “like flint” in the face of adversity (50:7). He trusts in the LORD of Hosts, who helps him (50:9). The Servant “acts

¹⁷ Edward J. Bridge, “Loyalty, Dependency and Status with Yahweh: The use of ‘bd in the Psalms.” *Vetus Testamentum* 59 (2009), 368.

¹⁸Nancy deClaisse’-Walford, Rolf Jacobson, Beth Laneel Tanner. *The Book of Psalms*, (Grand Rapids: Eerdmans, 2014), 738.

wisely” as he willingly suffers the abuse of others and takes up our infirmities, as he is pierced for our iniquities (53:3-6). It is in accordance with the LORD’s will, that he is crushed and suffers. (53:10). The Servant bore the sins of many, and made intercession for the transgressors (53:12). Reed Lessing says: “The chief point is this: the unfaithful servant people need the individual Suffering Servant to reconcile them to Yahweh and do what they are unable to accomplish.”¹⁹

In summary, the Old Testament speaks of service in terms of a relationship. While that relationship may be compulsory, most often the attitudes expected include wholehearted joy, total faithfulness and due reverence. These are the attitudes expected to be seen within the participants as a result of this MAP.

Service in the New Testament

In the New Testament, the concept of serving the Lord parallels much of the usages in the Old Testament. As with עָבַד, the most common word for service is related to the master/slave relationship. Δουλεύω and its cognates “denote a relation of dependence or service which may be forced, or sometimes voluntary, but which is always felt to be restrictive, it is the usual linguistic form for the relation of the subject to the king in the despotic monarchies of the ancient Orient.”²⁰ Used in many contexts, the base meaning is one of servitude in which the attitude of the servant is largely irrelevant. Whether the slave loves or hates the master, whether he respects him or considers him a fop, matters little to the relationship.

In the parables of Jesus, the use of δοῦλος emphasizes the unconditional nature of

¹⁹ Reed Lessing. *Isaiah 40-55*, Concordia Commentary Series (St. Louis: Concordia 2011), 82.

²⁰ K.H. Rengstorf. Δοῦλος. *TDNT*. 2:266.

human responsibility to God. As an example, Matt 18:23-35 records Jesus' parable concerning a Merciful Lord and an Unmerciful Slave. In the parable the King is free to do what he wants with regard to the accounts of those slaves who owe him money. In his mercy, he forgives the large debt of the slave—but it is clear that this is solely the King's decision, no act of the slave brought it about. Later, after the slave refuses to forgive the debt of a fellow slave, the King on his own authority has the first slave handed over to be imprisoned.

Another example of this one sided relationship is found in Luke 17:7-10. Here Jesus uses rhetorical questions based on the usual master/slave relationship. The slave is told to prepare the meal, and to wait on the master. The only attitude which is praised is in Luke 17:10, "So you also, when you have done everything that you were told to do, should say, 'We are unworthy servants; we have only done our duty.'"

There is a pretty radical change in the use of δοῦλος in the New Testament from the classical Greek usage. In classical Greek, to be a δοῦλος was absolutely repugnant. While the citizen of a city-state might voluntarily follow a general or leader, they wanted nothing to do with being compelled. In the New Testament, however, the δούλος might be under the control of the master, but he "is never despised or rejected simply because he is a slave."²¹ While the slave might rejoice to receive his freedom, the primary rule for the relationship is the rule of love. Loving your slave and the slave loving his master is enjoined on all those who profess to be Christian (John 13:14). The Christian slave or master's relationship is "based on the redeeming act of Jesus which applies to all men irrespective of their status or

²¹ Rengstorf, "Δοῦλος," 271.

origin.”²² This is particularly modeled in John 13:2-17, where Jesus washes the feet of the disciples and then says, “Now that I your Lord and Teacher, have washed your feet, you also should wash one another’s feet.” (John 13:14)

There are two other word groups that are also used of service in the New Testament. Διακοεύω and its noun διάκονος “carries the special quality of indicating very personally the service rendered to another.”²³ This is reflected by the service of the seven in Acts 6. These men who just as “full of the Spirit and of wisdom” as the apostles are set to the task of providing aid to widows, both Jewish and Gentile. (Acts 6:3). Later on, the term διακονος will come to be used in a more specific way—as the deacons who served in the early church. Paul in 1Tim 3 gives direction in how to choose these men for service.

As with δοῦλος, Jesus turns the meaning of διάκονος around. In Luke 22:26-27, Jesus says, “The greatest among you should be like the least, and the one who rules like the one who serves. For who is greater, the one who is at the table, or the one who serves? Is not the one at the table? But I am among you as one who serves.”

The other word group used for service to the Lord is λατρεύω and λατρεία. In its root sense, λατρεία means “service for reward.” Unlike the other two roots, the emphasis still on service but the servant is paid in some way. In the New Testament, λατρεία has a specific meaning: to serve or worship any god. While used negatively with regard to pagan gods, λατρεία is commonly used in Hebrews for the sacrificial ministry to the Lord which brings in return forgiveness. It is also used in the sense of the ministry of prayer. “The unwearying prayer of Anna in the temple (Luke 2:37) and the incessant supplication of Israel for the fulfillment of the promise (Acts 26:7) are also called λατρευειν, and indeed in

²² Rengstorf, “Δοῦλος,” 272.

²³ H.W. Beyer. Διάκονος. *TDNT*. 2:81.

the second of these two verses the word simply means ‘to pray.’”²⁴ So Paul in Romans 12:1 encourages the brothers “to offer their bodies as living sacrifices holy and pleasing to God, which is your spiritual service.” (ESV)²⁵

The New Testament also uses “service to the Lord” in a relational way. Each of the primary words is explained by Jesus in an unexpected way. While the ancient Greeks saw service as a drab undesirable existence, Jesus by his own example turns it around to a hallmark of the Christian life. This MAP will seek to see that at work among the participants of The World Café.

Joy and Service in the Epistle to the Philippians

Paul’s letter to the Philippians has as one of its main themes the encouragement to joy amidst times of suffering. As Paul reflects on his own captivity, and the hardships associated with it, he still calls on the Philippians to rejoice with him. On 13 different occasions, Paul points the Philippians to joy.²⁶ Hughes defines Joy as: “Joy for Paul (and the Biblical writers) was not an emotion or a mood or a feeling but an *attitude*. And thus it can be commanded, whereas an emotion cannot.”²⁷ O Brien elaborates on that by saying:

This is not an admonition to some kind of superficial cheerfulness that closes its eyes to the surrounding circumstances. Rather, the apostle is indicating a positive Christian attitude of joy that finds outward expression in their lives and that realistically takes into account the adverse circumstances, trials, and pressures through which the Philippians were called to pass. It also recognizes God’s

²⁴ H. Strathmann. *λατρεύω λατρεία TD NT. 4:63.*

²⁵ For an exhaustive discussion on slavery in the New Testament see the introductory essay of John Nordling in *Philemon*. Concordia Commentary Series (St. Louis: Concordia, 2004), 39–139.

²⁶ 1:4; 1:18; 1:25; 2:2; 2:17; 2:18; 2:28; 2:29; 3:1; 4:1; 4:4 (2x); 4:10.

²⁷ R. Kent Hughes. *Philippians: The Fellowship of the Gospel* (Wheaton, IL: Crossway, 2007) 25.

mighty working in and through those circumstances to fulfill his own gracious promise in Christ.²⁸

Most commentators make note that this attitude of Paul is only possible “*in the Lord.*” (3:1; 4:4) Walter Hansen writes: “The theologically motivated joy *in the Lord* realistically faces and transcends all the sorrows and sufferings caused by living for Christ in a Roman prison and a Roman colony. Yet, this theological orientation of joy does not minimize the social dimension of this joy. Joy in the Lord is a corporate experience, a community celebration.”²⁹

What is little noticed by the commentators I consulted is how that joy intersects with service to the Lord. A key passage for understanding this is 2:2-8. Paul writes:

²complete my joy by being of the same mind, having the same love, being in full accord and of one mind. ³Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. ⁴Let each of you look not only to his own interests, but also to the interests of others. ⁵Have this mind among yourselves, which is yours in Christ Jesus, ⁶who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷but made himself nothing, taking the form of a servant, being born in the likeness of men. ⁸And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. (ESV)

In verses 1–4, Paul encourages the Philippians to have an attitude that serves him by completing his joy through humbly looking to the interests of others. This attitude of service, based in joy, is then rooted in the person and work of Christ. In particular, Christ emptied himself and willingly took on the form of a servant (δουλος). His humble obedience is the very heart of the Gospel. For Paul it is also the attitude the Philippians are to imitate in their humble and joyous service.

²⁸ Peter T. O’Brien. *The Epistle to the Philippians*. The New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1991), 349.

²⁹ G. Walter Hansen. *The Letter to the Philippians*. The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2009), 214.

In Phil. 2:14-18, Paul also connects his service and joy in a surprising way. After calling on the Philippian Christians to work without complaining or questioning, Paul goes on to say about his own service: “holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain. Even if I am to be poured out as a drink offering upon the sacrificial offering of your faith, I am glad and rejoice with you all. Likewise, you also should be glad and rejoice with me.” (2:16–18 ESV) His joy flows from their service, even as their joy resides in Paul’s service—which may even lead to Paul’s death. Hawthorne summarizes this:

Paul in essence is saying that as an apostle he has struggled hard to bring to the Philippians the word of life. He asks them to hold fast to it or all his struggles will be in vain. But lest they should think that he is too pessimistic about them, he hurries to add that he recognizes their sacrificial service to him as proof that they are indeed holding on and that his work will not be in vain.³⁰

This combination of service and joy is also seen in Paul’s laudatory comments about the Philippian messenger, Epaphroditus, in 2:25-30 and 4:10-20. In the first section, Paul calls Epaphroditus “your messenger and minister (λειτουργον) to my need.” (2:25) In order to increase the joy of the Philippians, Paul intends to send Epaphroditus back to Philippi so that they “may rejoice at seeing him.” (2:29) Then in his closing section in Chapter Four, Paul gives even more reason for his joy through the service of Epaphroditus: “I rejoiced in the Lord greatly that now at length you have revived your concern for me...I have received full payment and more. I am well supplied, having received from Epaphroditus the gifts you sent.” (4:10, 18) The contributions of the Philippians through the service of Epaphroditus brought much joy to Paul as it not only reflected on their attitude towards Paul and his ministry, but also was “a fragrant offering, a sacrifice acceptable and pleasing to God.”

³⁰ Gerald F. Hawthorne and Ralph P. Martin. *Philippians: Revised Edition*, Word Biblical Commentary (Nashville: Thomas Nelson, 2004) 148.

(4:19) As such, it also reflected their love for God and his mercy to them.

Clearly, continuous rejoicing in the Lord is of great significance to Paul. It is a characteristic of the kingdom of God that Christians rejoice in all circumstances. Along with other graces it is a fruit of the Spirit (Galatians 5:22-23) that will be evident not only in times of suffering and trial, but also in everyday service to the Lord. This attitude forms the basis for determining the effectiveness of The World Café. Will it or won't it lead to this continuous joy in the Lord?

Decision Making in the Church

Another theological topic of importance to this Major Applied Project is the way the that the church makes decisions following the ascension of Jesus. In this section I will first look at the evidence found in the New Testament as to the various ways the apostles determined important matters. Secondly, I will survey the ways that the contemporary church uses. A particular emphasis will lie with the teachings of C.F.W. Walther, a founding father of the Lutheran Church—Missouri Synod to which my congregation belongs. This heritage informs how my congregation currently operates, and serves as a background to the possible acceptance of The World Café as an alternate means of determining future decisions.

The Book of the Acts of the Apostles records four different accounts as to how the earliest New Testament church made decisions. While there are definite similarities between them, each also has its own way of deciding important matters related to the ministry. This variety of decision processes helps to inform us about the legitimacy of using other methodologies in our contemporary situation. One example is the World Café.

Decision Making in the New Testament

The first is found in Acts 1:15-26. Following the ascension of Jesus, Peter convenes the 120 disciples to discuss the matter of replacing Judas. After explaining from the Psalms that such a replacement was necessary, Peter lists the qualifications necessary to fill the position: the candidate must have accompanied the apostles from Jesus' baptism to ascension and he also must be a witness of the resurrection. (Acts 1:21-22). The assembly then puts forward two qualified candidates: Joseph called Barsabbas, and also Matthias. Then they prayed and called on the Lord to show whom He had chosen through the casting of lots. So, while the assembly was directly involved in selecting the candidates, they left the decision up to God alone.

The second account of the early church's decision process is found in the section of Acts 6 in which a controversy had arisen as to the inequitable distribution of aid to the Greek speaking Christian widows compared to the Aramaic speaking Christian widows. Here too, the whole number of the disciples are summoned by the twelve apostles. (Whether or not this includes all 5000 plus described in Acts 4:4, or some subset of this number is not spelled out in Acts). Similarly, qualifications for those who will take on the administration are laid out: men of good repute, full of the Spirit and wisdom (Acts 6:3). Instead of using lots, however, the assembly chose the seven men. These were then presented to the apostles who prayed and laid their hands on them.

The third account is found in Acts 11:1-18. Here the question is whether Gentiles should be included in the mission of the Gospel and whether Peter had erred in eating with the Gentiles. The decision process is quite different. Peter recounts the vision the Lord had given him in Joppa of the sheet with many unclean animals to eat. He also tells how the Spirit had led others to Peter and who were standing at the door to take him to the centurion

in Caesarea. He also recalls how the Holy Spirit in some readily apparent way fell on the Gentiles. This he compares to Jesus' own word in Acts 1:5, "John baptized with water, but you will be baptized with the Holy Spirit." From this clear word of the Lord, demonstrated by the coming of the Holy Spirit, the assembly was convinced and praised God that He had granted even to the Gentiles repentance unto life. So, the Word of God determined the actions, not the assembly or their deliberations.

The final account, found in Acts 15, is sometimes called the "Council of Jerusalem." The question under debate was whether the Gentiles, who were now receiving the missionary efforts of Paul and Barnabas, should be required to be circumcised and to follow the dietary restrictions. The church at Antioch who oversaw their mission (Acts 13:2-3), sent them to Jerusalem for guidance as they went forward.

Here the apostles and the elders were consulted. While others may have been present, the apostles and elders had a significant debate. Peter repeats how the coming of the Holy Spirit marked God's acceptance of the Gentiles. He points them directly to the Gospel: "We believe it is through the grace of our Lord Jesus that we are saved, just as they are" (Acts 15:11). Paul and Barnabas then described the wonders that God had done among the Gentiles.

The matter, however, was settled by the wise counsel of James. He points directly to the Scriptures. Quoting from Amos 9, he pointed them to the work of God bringing the remnant of men who sought the Lord and all the Gentiles who bear His name unto Himself. In addition, in order to not lead to unnecessary offense to the Jewish Christians, he calls on the assembly to write to the Gentiles at Antioch to abstain from food offered to idols, sexual immorality and from the meat of strangled animals which had the blood still in it (Acts

15:19-20). In this case, therefore, while there was open debate, the Word of God itself determined the question.

From these 4 accounts we see that prayer, consultation and Scriptural study were used in various ways by the early church to make important decisions. This variety was conditioned somewhat by the circumstances, but the central truth was that the early church trusted God to make the decision, whether by lot, a choice of the assembly, or through direct illumination by the Word of God. The question for this MAP is whether The World Café could be used to determine the will of God today.

Decision Making in Lutheran Church Missouri Synod Congregations

Another important question is whether The World Café methodology is consistent with the common understandings of LCMS congregations with regards to decision making.

The common understanding of the LCMS has its roots in the pre-history of the Synod when the Saxon immigrants who had settled in Perry County, MO deposed their bishop, Martin Stephan, for cause.³¹ This raised significant doubt in the community as to whether or not they were church at all. In response to this crisis, Pastor Carl Ferdinand Wilhelm Walther proposed and defended the Altenburg Theses which were later expanded in his seminal work, “The Voice of Our Church on the Question Concerning the Church and Ministry” (*Kirche und Amt*).³²

While the debate and subsequent adoption of *Kirche und Amt* settled the questions of

³¹ The standard historical works on this period of the history of the Lutheran Church—Missouri Synod include: Walter Baepler. *A Century of Grace*. (St. Louis: Concordia, 1947); Walter Forster. *Zion on the Mississippi: the settlement of the Saxon Lutherans in Missouri 1839-1841*. (St. Louis: Concordia), 1953; Carl S. Munding. *Government in the Missouri Synod: the genesis of decentralized government in the Missouri Synod*. (St. Louis: Concordia, 1947); and Carl S. Meyer, ed. *Moving Frontiers* (St. Louis: Concordia, 1964.

³²C.F.W. Walther, “The Voice of Our Church on the Question Concerning the Church and Ministry” in *Walther and the Church*. Translated by W.H.T. Dau (St. Louis: Concordia, 1938) 47-86.

whether or not they were church, given the new circumstances of living in the United States of America, Walther also composed two other influential works for congregations: *The Proper Form of an Evangelical Lutheran Congregation Independent of the State. (1862)*³³ Finally, Walther in 1866 issued *The Evangelical Lutheran Church: The True Visible Church of God on Earth.*³⁴

In these documents, Walther lays out how decisions are to be made within congregations. First, with regard to the Scriptures Walther writes

In matters of doctrine and conscience there must be unanimity, all giving assent to the teaching of God’s Word. . . . In case anything should have been decided and determined by the congregation contrary to the Word of God, such decision is null and void, must so be declared, and revoked.”³⁵

Steven Mueller summarizes Walther’s views as:

the most important principle of church governance is recognizing that many decisions are not up to us. Jesus Christ is the head of the church (Colossians 1:18). He is the Shepherd of the one true church (John 10:16) and every congregation that calls itself Christian is therefore under His authority. Because of this, when his word addresses an issue, it is settled. No system of church governance can legitimately overturn God’s word or work against it.³⁶

Second, with regard to conscience:

The Ev. Lutheran Church acknowledges no HUMAN (sic) interpreter of Scripture whose interpretation must be received as infallible and binding on account of his office—1. not an individual, 2. not an order, 3. not a particular or general council, 4. not a whole church (*nicht eine ganze Kirche*).³⁷

³³C.F.W. Walther, “The Proper Form of an Evangelical Lutheran Congregation Independent of the State.” in *Walther and the Church*. Translated by Th. Engelder (St. Louis: Concordia, 1938) 86-115.

³⁴C.F.W. Walther, “The Evangelical Lutheran Church: The True Visible Church of God on Earth” in *Walther and the Church*. Translated by Wm. Dallmann (St. Louis: Concordia, 1938) 116-128.

³⁵C.F.W. Walther, “The Proper Form of an Evangelical Lutheran Congregation Independent of the State.” in *Walther and the Church* Translated by Th. Engelder (St. Louis: Concordia, 1938) 96.

³⁶Steven P. Mueller. *Called to Believe, Teach and Confess*. (Eugene, Oregon: Wipf and Stock) 399.

³⁷ C.F.W. Walther, “The Evangelical Lutheran Church: The True Visible Church of God on Earth” in *Walther and the Church*. Translated by Wm. Dallmann (St. Louis: Concordia, 1938) 123.

Francis Pieper expands this in his *Christian Dogmatics*:

Christ has commissioned neither some one person (Pope, princes, governors, presidents, etc.), nor a college of persons (bishops, pastors, board of directors, consistories, parliaments, conferences, synods, councils, etc.) to decide and ordain ecclesiastical matters for the Church in any way binding the conscience.³⁸

Third, with regard to church governance:

In our Evangelical Lutheran Church, we must preach to our congregations that the choice of the form of government for a church is an inalienable part of their Christian liberty and that Christians as members of the church are subject to no power in the world except the clear Word of the living God.³⁹

Charles Arand in his article, “What are Ecclesiastically Challenged Lutherans to Do?”

summarizes the common understanding of church governance within the Lutheran

Church—Missouri Synod this way:

On the one hand, the church is conservative when it comes to its center, that is, the Word. The church exists to preserve and perpetuate the proclamation of the Word by which the church is gathered to Christ...On the other hand, at its periphery the church’s structures have been flexible and adaptable. They have adjusted to societal and cultural change.⁴⁰

In these writings by Walther and others on church polity, little attention is drawn to the internal attitudes of those involved in the decision process. Obedience to God’s Word is expected regardless of what one *feels* about it. This is not to say that Walther did not highly exalt the Scriptural attitude of joyful service. In his seminal work *Law and Gospel*, Walther says: “When Christ said to His disciples, ‘Rejoice that your names are written in heaven,’ He was encouraging them to rejoice in the certainty of their salvation.”⁴¹ Again,

³⁸Francis Pieper, *Christian Dogmatics*, III, (St. Louis: Concordia, 1953) 427-8.

³⁹C.F.W. Walther. “Walther’s 1848 Presidential Address.” *Moving Frontiers*, ed. Carl S. Meyer. (St. Louis: Concordia, 1964) 175.

⁴⁰Charles Arand. “What are Ecclesiologically Challenged Lutherans to Do?” *Concordia Journal*, 34, no.3 (July 2008) 168-69.

⁴¹ C.F.W. Walther, *Law and Gospel: How to Read and Apply the Bible*, translated by Christian Tiews, (St. Louis: Concordia, 2010) 440.

“When the grace and glory of the Gospel are truly proclaimed to people, this wakes them up, makes them joyful and therefore willing to do good works. This kindles a heavenly fire in their heart, as it were. This effect is certain. Anyone coming into contact with this fire starts to glow with love toward God and neighbor.”⁴²

Conclusion

Each of the areas studied in this chapter add to an overall understanding of what service to the Lord means in the Scripture and how that understanding should drive decision making within a congregation.

The Old Testament study shows that service is understood to be a relationship between the Lord and his people. While sometimes compulsory, the attitudes enjoined are wholehearted joy in service with complete faithfulness to the Lord’s will. Reverence for the Lord leads one to follow him joyfully.

The New Testament study also sees service in a relational way. While the Hellenistic culture saw service as unsavory, Jesus makes service to one another and to the Lord the hallmark of the Christian life. Paul, particularly in the Epistle to the Philippians, shows how joy is a characteristic of the Christian regardless of the current circumstances. Indeed, joy in times of difficulty evidences the work of the Lord in his people.

With regard to the decision making processes in the New Testament, considerable variety is evident as the earliest Christians sought to serve the Lord. When the differing concerns arose, the apostles and others turned to prayer and the study of the Old Testament to determine what God’s will was for the individual situation. They were concerned to seek unity each time a disruption occurred. This furthered the possibility of joy.

⁴² Walther, *Law and Gospel*. 323.

As for the Lutheran Church—Missouri Synod, a desire for unity was also evident in its earliest years. They also looked to the Scriptures for guidance, with the clear expectation that when the Scriptures spoke, they would listen. Concern for the individual conscience led the early leaders to reject compulsory obedience. Joy, based in the Gospel, leads the Christian to service to the Lord in all things.

In summary, one looks to Phil 4:4-5: “Rejoice in the Lord always; again I say rejoice. Let your reasonableness be evident to all.” This joy in service shows itself in a relationship to the Lord, which strives for unity with one another, and which is always present no matter the circumstances.

These are the qualities of service that this MAP hopes are helped by using the World Café methodology in our contemporary culture.

CHAPTER THREE

LITERATURE REVIEW

In this chapter, I will introduce the history and the basic principles of the World Café methodology. In particular, I will explain the seven basic parts of the method. I detail through a literature review some of other disciplines which are using of the World Café methodology and their assessment of the World Café. Finally, this chapter will include a theological analysis the World Café methodology. All of this is offered so that a potential user of the World Café methodology may understand its principles and whether to use it in an ecclesiastical context.

History of the World Café Methodology

The World Café methodology came about serendipitously. In 1995, Juanita Brown and her partner, David Isaacs, were conducting a series of conversations with regard to a intellectual capital (a new concept at the time). The first round used a more traditional approach of a large group sitting in a circle discussing pre-determined questions in a relaxed outdoor setting. The next day, a sudden downpour forced Brown and Isaacs to move indoors and to create a “café” in the living room. Somewhat whimsically they set up TV tables, covered them with white easel paper as tablecloths and set out crayons, as well as some little bud vases with flowers. Amused by the setting, the participants began to sit down and talk about the previous night’s question. An electricity filled the air. The now much smaller groups of 3-4 were vibrantly probing one another’s insights on the questions about

intellectual capital and leadership. Without any planning, noticing the excitement in the room Brown and Isaacs decided to just “let things happen.” They noticed that the people naturally began to write and draw on the paper table cloths. After about 45 minutes, one of the participants noted that he had a grasp about what was being discussed around his table, but wondered what was happening elsewhere in the room. So, they decided to have everyone take a different seat, and then continued the discussion. Finally, after 3 more rounds of moving and conversation, Brown and Isaacs gathered everyone together and had everyone lay out on the floor all of the table cloths and they began to see patterns, themes, and insights appear. As Isaacs tells it,

As Juanita and I watch our collective discoveries and insights unfold visually on the large mural paper in the center of the group, we know something quite unusual has happened. We are bearing witness to something for which we have no language. It is as if the intelligence of a larger collective Self, beyond the individual selves in the room, had become visible to us.⁴³

Something very simple but potentially very powerful had occurred. Brown says, “Through the Café conversation, a shared knowledge base, larger than any individual or group in the room had become accessible to us. Our unique contributions had combined and recombined into rich new patterns of living knowledge and innovative thought that had not been visible when we started.”⁴⁴

Since that early experience, Brown and Isaacs continued to analyze what had occurred. They also conducted other workshops using many of the insights they had gleaned from the first encounter. From the very beginning, they determined to make this process free and open to anyone who would like to use it. They created a website, www.theworldcafe.com,

⁴³ Juanita Brown and David Isaacs. *The World Café: Shaping Our Futures Through Conversations That Matter*. (San Francisco: Barrett-Koehler, 2005) 15.

⁴⁴ Juanita Brown with David Isaacs and the World Café Community. “The World Café: Living Knowledge Through Conversations that Matter.” *Systems Thinker* 12, no. 5 (June/July 2001) 2.

and actively encouraged those who use the methodology to contribute their ideas and discoveries as to how to improve the methodology. Many resources, testimonials and stories may be found there elucidating the methodology at work in a variety of settings.

The Basic Design Principles of the World Café Methodology

In developing the World Café methodology, Juanita Brown and David Isaacs isolated seven important principles which make this methodology powerful. I will briefly discuss each and why omitting one or more is not advisable. These can be found at www.theworldcafe.com under “A Quick Reference Guide for Hosting World Café.”⁴⁵

Set the Context

The first principle sets the tone for the entire method. Brown and Isaacs define context as “the situation, frame of reference, and surrounding factors that, in combination, help shape the ways we make meaning of our experiences”⁴⁶ There are three primary factors in setting the context: *purpose*, *participants* and *parameters*. *Purpose* is carefully asking questions like: “Why are we doing this?” “What is the real life situation or need that makes this conversation relevant, and why is that important?” A careful statement of purpose will help the planning to stay on topic. *Participants* refers to the need to determine who should be invited to join in the conversation. Generally speaking, this method allows for a broader group than just the most connected individuals. As part of the planning process, attempts need to be made to include persons who are often on the margins: the elderly, the young, ethnic populations, and the like. Also important to include are those who will be directly

⁴⁵<http://www.theworldcafe.com/wp-content/uploads/2015/07/Cafe-To-Go-Revised.pdf> (February 1, 2016).

⁴⁶ Brown and Isaacs, *The World Café*. 48.

impacted by any decision. So, for example, a World Café in an educational setting would not only include administrators and teachers, but some of the students themselves as well as representatives from the relevant segment of employers. *Parameters* refers to the end goals of the Café. Instead of focusing on an immediate action plan, as happens in most planning venues, in the World Café the emphasis is on seeking to have the participants “do their best thinking about critical questions and to generate innovative possibilities for action.”⁴⁷ Also included in setting the parameters is determining what areas are to be discussed—setting aside peripheral issues. Clarity of purpose, the right mix of participants and the boundaries of the discussion help to form a positive outcome.

Create a Hospitable Space

It is important to make the space feel safe and inviting. When people feel at ease in their surroundings, they act with more creative thinking, speaking and listening. Everything from the way the invitations are issued, the table configurations, the decorations and the refreshments is carefully planned and artfully done. Particularly important is small round tables for 4-6 people. These are small enough for everyone to feel a part of the conversation, and also to hear what others are saying. “We have found that people are much more willing to be emotionally open and say what they really mean in closer groups. This deepens the quality and depth of conversation and greatly elevates shared learning.”⁴⁸ On the tables is usually placed white paper table clothes, as well as colorful markers or crayons so that the participants may express their ideas visually.

Also important is an attitude of hospitality. This attitude welcomes outsiders, is open

⁴⁷ Alexander Schieffer, David Isaacs and Bo Gyllenpalm. “The World Café: Part One,” *Transformation*, 18:8 (July 14, 2004) 5

⁴⁸ Schieffer, *The World Café*, 6.

to new ideas, and seeks to lessen any anxiety about the process. Persons who normally exercise authority need to be aware that this process is inherently organic and that attempts at control are not welcomed. Instead, if these persons are present, they must model an openness to the ideas and insights of all.

Careful attention must also be given to determine who is best suited to serve as the facilitator of the Café. This person needs to be able to set the tone of openness and hospitality so as to encourage the participants to freely express their thoughts on the subject. Often it is advisable to bring in an outsider with no stake in the outcome of the Café to oversee the physical arrangements of where the participants sit, how they are to move from table to table, as well as to gauge when it is time to end discussions or have breaks between discussion questions. The final aspect of creating a hospitable environment is spending 10 minutes or so going over the procedures of how World Café works with everyone. Some basic guidelines for discussion may also be given. These include: focus on what matters, contribute your thinking, speak your mind and your heart, listen to understand, link and connect ideas, listen for insights, patterns and deeper questions, feel free to doodle or draw on the table tops, and have fun.⁴⁹

Explore Questions that Matter

Central to the World Café method is to develop questions that explore the topic under discussion. Care must be taken in the preliminary planning to seek questions that are open invitations to innovate and to creatively explore various aspects of the question. Open ended questions in which the planning committee hasn't predetermined the outcome of the discussion are vital to this process. The participants need to know that their ideas, and the

⁴⁹ Schieffer, *The World Café*, 7

ideas of the others, are important and valued. Brown writes: “The art of framing strategic questions that call forth our innate wisdom has important implications for focusing intention, attention and energy, as well as for increasing our collective ability to generate insights that help shape the future.”⁵⁰

Encourage Everyone’s Contribution

As noted above, an important aspect of the World Café is to actively encourage the participation of everyone present. This is the task of the overall host or facilitator as well as hosts at each table. Table hosts are individuals who will remain at their original table and will serve to initiate the conversation on the question which is being discussed. A key component of this is to give everyone an opportunity to speak, one at a time, before the general discussion begins. The table hosts, in addition to adding in their own insights, serve to keep the procedure going throughout the Café.

Connect Diverse Perspectives

One of the distinctive features of the World Café is the opportunity to move between the tables, to contribute one’s thoughts and ideas, and to listen to ever-widening circles of thought. “As participants move from table to table, carrying seed ideas from one Café table to another, they link and connect their thoughts, ideas and questions.”⁵¹ In a dynamic way, these emerging thoughts grow and expand allowing for new insights previously undiscovered. As the process continues from round to round, more and more people can connect with one another—often across previously held divisions due to age, gender, race and economic differences. The budding insights grow and change leading to a mutual

⁵⁰ Brown, *The World Café*, 92.

⁵¹ Brown, *The World Café*, 113.

intelligence that values the individual, but also combines diverse viewpoints in a creative way.

Listen Together for Patterns and Insights

Throughout the World Café one of the principles is based on truly listening to one another. The quality of that listening is the most important factor to the success of any Café experience. As the participants truly listen and interact with one another, new themes, patterns and insights arise. Participants are also encouraged to observe what is not being said—body language, gestures and even extended silences are examples of this. Each round of discussion ends with a brief (5 minutes or less) summing up at each table of what has been said.

Share Collective Discoveries

After the various rounds of dialogue, the last principle is to harvest all of the thoughts and insights from the entire group. Individuals are encouraged to share what they have learned throughout the experience with a goal of seeking a comprehensive understanding of what has happened. This step usually involves some sort of public recording of the ideas—on easel paper, through graphic designs or video recording. This then serves as the final product of the Café and most often will lead to new ways of acting in the days ahead by the organization and leadership.

The World Café in Other Contexts

In this section I will briefly survey some of the other disciplines which have adopted the usage of the World Café. This survey will highlight the wide acceptance of this methodology, along with some rigorous analysis of the methodology by other researchers.

The World Café methodology has found acceptance in many different contexts. It has been used by governmental agencies,⁵² non-governmental agencies,⁵³ and non-profits such as foodbanks and museums.⁵⁴ It has also been extensively used in educational groups,⁵⁵ parenting courses,⁵⁶ and within the healthcare industry.^{57,58} Two groups who extensively use this method are corporations⁵⁹ and community organizations^{60,61} as they seek to develop new creative ways to meet the needs of their customers and communities.

It is in the last two groups that more rigorous research studies on the strengths and weaknesses of the World Café have been published. Various aspects of the methodology have been scrutinized. Chang and Chen studied the styles of the table hosts and the effectiveness of the World Café. Jorgenson and Steier studied the need to carefully frame the World Café for the participants, given that many of the usual dialogic conventions are suspended. Fullerton and Palermo evaluated the strengths of using the World Café for

⁵² Brown, *The World Café*, 44.

⁵³ "World Café PowerPoint" Democratic Dialogue Network accessed 2/12/16 www.democraticdialoguenetwork.org/app/documents/view/en/948.

⁵⁴ Jane Jorgenson and Frederick Steier. "Frames, Framing and Designed Conversational Processes: Lessons from the World Café." *The Journal of Applied Behavioral Science* 49, no. 3 (September 2013): 388-405.

⁵⁵ Christie Fullerton and Josephine Palermo. "Evaluation of a Large Group Method in an Educational Institution; The World Café versus Large Group Facilitation." *Journal of Institutional Research* 14, no. 1 (November 1, 2008): 109-117.

⁵⁶ "Parent Cafe Training Institute." <http://www.cssp.org/reform/strengtheningfamilies/2014/Parent-Cafe-Training-Institute.pdf>.

⁵⁷ Cathy Burke and Keeley Sheldon. "Encouraging Workplace Innovation Using the 'World café' Model." *Nursing Management - UK* 17, no. 7 (November 2010): 14-19.

⁵⁸ Margaret Bloom et al. "World Cafe Methodology engages stakeholders in designing a Neonatal Intensive Care Unit." *Journal of Neonatal Nursing* no. 5 (2013): 253-258

⁵⁹ Wen-Long Chang and Shih-Ting Chen. "The Impact of World Café' on Entrepreneurial Strategic Planning Capability." *Journal of Business Research*. 68:6 (June 2015). 1283-1290.

⁶⁰ Jacqueline N. Font-Guzmán. "Moving 'Beyond Neutrality' and Cross-cultural Training: Using World Café Dialogue to Address End-of-life Care Inequalities." *Peace & Conflict Studies* 21.

⁶¹ Lyn Carson. "Designing a Public Conversation Using the World Café Method." *Social Alternatives* 30, no. 1 (2011 First Quarter 2011): 10-14.

changes within an educational setting vis a vis other large group methods.

An interesting example was published in 2013 as some researchers used the World Café in dialogues surrounding the need to reduce energy consumption in Japan following the earthquake and tsunami in 2011 which severely damaged the Fukushima Nuclear Plant. The authors carefully created a model to quantify the response of the participants noting such things as their body language, length of individual answers, and attitudes revealed in post-World Café interviews. They determined that, “the more actively a participant engages in quantitative dialogue processes (as shown by the number of utterances and gestures made during the dialogue), the more the participant will perceive the dialogue process as positive and the more action he or she will take.”⁶²

In my research of the various groups that are using the World Café, I found few references to the usage of the World Café in religious settings. While it is mentioned in several books from the Emerging Church Movement,⁶³⁶⁴I could find no research documentation of planned research studies of religious groups using this method for their decision process or for affective change.

Theological Reflections on World Café Methodology

The World Café Methodology, like all things, did not arise without a context. Many of the original practitioners were involved in the World Consciousness Movement. With roots in the Hindu and Buddhist theologies, the World Consciousness Movement is the

⁶² Masamichi Takahasi, Keiichi Nemoto, Naoki Hayashi, and Ryoji Horita. “The Measurement of Dialogue: From a Case Study of the Workshop Using World Café as a Collective Dialogue Method” *Journal of Information Processing*, 22:1, (2014): 93.

⁶³ Bruce Sanguin. *The Emerging Church: A Model for Change & Map for Renewal*. (Kelowna, BC: Wood Lake, 2008.

⁶⁴ J. Jacob Jenkins. *The Diversity Paradox: Seeking Community in an Intercultural Church*. (Lanham MD: Lexington Books, 2013.

“universalist idea that with ready global communication, all people on earth will no longer be morally estranged from one another, whether it be culturally, ethnically, or geographically; instead they will conceive ethics from the utopian point of view of the universe, eternity or infinity.”⁶⁵ This ideal has been explored by such groups as the Berkana Institute, the Institute of Noetic Sciences as well as the Skandia Corporation of Sweden which sponsored the original event at which the World Café methodology was first practiced.

Particularly important has been the publications of Barrett-Koehler Publishing of San Francisco, California, which has published many books related to conversations as change makers in groups. As an example, Margaret Wheatley in her book *Turning to One Another* writes;

In Hinduism’s Rig Veda, there is the image of Indra’s Net. We are all individual jewels that shine uniquely. But we are all jewels gleaming on the same web, each sparking outward from our place on the net, each reflecting in the other. As paradoxical as it is, our unique expressions are the source of light we have to see each other. We need the light from each unique jewel in order to illuminate our oneness.⁶⁶

Other related theories include: Appreciative Inquiry,⁶⁷ Transformational Leadership⁶⁸ (with roots in Taoism), and Cultural Intelligence.⁶⁹

⁶⁵ K Booth, T Dunne and M Cox M (eds). *How Might We Live? Global Ethics in the New Century*. (Cambridge University Press. Cambridge 2001):1.

⁶⁶ Margaret J. Wheatley. *Turning to One Another: Simple Conversations to Restore Hope to the Future*. 2nd ed. (San Francisco: Barrett-Koehler, 2009): 123.

⁶⁷David I Cooperrider, Diana K Whitney and Jacqueline Stravos. *The Appreciative Inquiry Handbook*. (Williston VT: Barrett-Koehler, 2008).

⁶⁸ James McGregor Burns. *Transforming Leadership*. (New York: Grove Press, 2003).

⁶⁹David C. Thomas and Kerr Inkson. *Cultural Intelligence: Living and Working Globally Second Edition* (San Francisco: Barrett-Koehler, 2009).

As Christians we reject the teachings that underlie The World Café. We reject the idea that all religions are merely different paths to the same God. The Triune God commands, “You shall have no other gods before me” (Exodus 20:3). There are not many “paths,” but one Way, Jesus Christ, who said: “I am the way, and the truth, and the life. No one comes to the Father except through me” (John 14:6). We also reject the notion of an impersonal “world consciousness” into which we may enter by our conversation or meditation. Instead, we pray to the Triune God, who instructs us into the truth through the Holy Scriptures. Neither our hard work nor the work of anyone but God can truly bring the salvation we need. It is not our moral works that save us, but the mighty works of God, who “delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins” (Colossians 1:13-14).

Always keeping the teachings of Scripture straight, it is possible for the Christian to use The World Café with care. In explaining to those involved in the individual World Café experience, care must be taken not to mislead the participants into thinking that they will tap into some all-pervasive world consciousness through their discussions. While new insights might well arise from the conversations, only through prayer and the study of the Holy Scriptures will true insight into God’s will be made evident. The host of an event will need to temper the expectations of the group so as to not expect too much from the conversation. Group insights and group processes may well help, but are not the solution: that is **Christ alone**.

CHAPTER FOUR

APPLIED PROJECT PROCESS

In this chapter I will recount the genesis of this MAP including the reasons why I undertook the project. I will explain the background of using The World Café in my specific ministry context. I will also list the steps of the qualitative research undertaken to study the research questions associated with this study:

- How much affective change occurs as a result of people's participation in the World Café experience and what is the level of change? What is the best way to measure this?
- Would a continued use of the World Café process be beneficial to the congregation?

The answers to these questions will be analyzed in Chapter 5 and will serve as the foundation for the recommendations I will be making in Chapter 6.

Background to the Project

This project is the culmination of a twenty-year journey. After serving a small parish in South Texas for nearly 5 years, I was called to serve as pastor of Peace Lutheran Church in Hewitt, TX in 1992. The first three years were spent in building a sanctuary, along with adjusting the congregation to its new surroundings. In 1995, I began to sense within myself that I needed further education to lead the congregation into a new direction. So, I enrolled in the Doctor of Ministry program at Concordia Seminary in 1996. During the next 4 years, I took different courses aimed at improving my skills as a parish pastor. These included courses and seminars in Family Systems, Adult Education, Apologetics, Contemporary Approaches to

Homiletics, and Worship and Culture. In 2000, I completed the course work and submitted a tentative topic for my MAP concerning hospital visitation.

Then life intervened. A number of different challenges arose and I did not complete the project proposal for my MAP. However, I didn't abandon my search for more help in parish ministry. I attended Pastoral Leadership Institute (PLI) from 2008-2011 in which I learned much about vision casting, strategic planning and other related topics.

It was in 2011 during the final weeklong gathering of PLI (April 5-April 10, 2011) that I first encountered The World Café Methodology. Pastor Norbert Oesch, founding Executive Leader of PLI, led our class in using this methodology to make concrete plans as to how we could align our congregations for mission. Through a series of three rounds, the class with which I was associated discussed ways to bring the resources we had learned to further the mission of our individual congregations.

I was fascinated by the possibilities I saw in the World Café Methodology. A number of possibilities arose as to its usage in my congregation. My notes of that time have words like “music?” “brainstorming?” and “meetings?”

This idea remained dormant until 2013 when my congregation began to struggle with the various desires of the members concerning the music used in worship. As I prayed about this, I determined that a good way to approach this thorny problem was to invite people from the various groups to a World Café to discuss the various positions and to seek some consensus as to a way forward. This was held in the fall of 2013 with 30 people from both the “traditional” and “contemporary” music coming to a consensus as to what to do. Not atypically, a variety of deep-seated attitudes and prior experiences caused many in the congregation to champion one style over another. After completing the 4 rounds of questions, a number of consensus items

were proposed. Many of these are now in effect, and we avoided any major disruption, largely because the individual participants came to understand the deeply held feelings of the others.

When I decided to reenroll at Concordia Seminary to finish my long dormant Doctor of Ministry program in 2014, I began to consider what sort of MAP I would like to pursue. Much had changed in the expectations of major applied projects in the intervening years. My original project on hospital visitation, while still a worthy topic, did not meet the expectations of a MAP in 2015.

In any event, during 2015 I perceived a growing apathy in my congregation to all aspects of ministry. While there was no perceptible dissension or conflict, very little joy could be found among the members in ministry. Many of the tasks of the congregation were being done perfunctorily, if at all. Few were proposing new ideas. Fewer still were volunteering for ministry positions. This came to a head in May, 2015 when at a semi-annual Voter's Assembly almost no one spoke passionately about anything. This lethargy in ministry was definitely drawing down our missional outreach.

Remembering the positive result of the earlier World Café on worship, I determined that I should use that methodology to focus the attention of the members on joyful service to the Lord. I reasoned that in discussing their personal stories of joyful service, it would spark a change in attitude within the participants, and potentially even among those who did not participate. Since my previous encounters with the World Café methodology were not studied in any formal way, I determined to see if I could use qualitative methods to validate the use of this methodology for affective change.

Project Form

This project follows the form of qualitative research. Sharon B. Merriam writes, “Qualitative researchers are interested in understanding the meaning people have constructed, that is, how they make sense of their world and the experiences they have in the world.”⁷⁰ In this study, the particular meaning of how Christians perceive their service to the Lord was investigated with an eye toward changing these attitudes and perceptions toward a more joyful tone.

Four major characteristics of qualitative research are noted by Merriam: “the focus is on process, understanding and meaning; the researcher as the primary instrument of data collection and analysis; the process is inductive; and the product is richly descriptive.”⁷¹ These four characteristics are evident in this study—particularly since the study focuses on process and meaning.

Three different ways to gather data for this study were used. Semi-structured interviews of 8 selected members of the congregation were conducted before and after The World Café event. These were meant to discern whether the event had any effect on changing the participants’ attitudes. The selection of interview candidates was done by asking for volunteers, and then selecting from that pool individuals who were differentiated by age, gender, and years within the congregation. A limiting factor of this study was a willingness to actively participate in the World Café event, so only those who were willing to make that commitment were interviewed. Each of the interviewees signed consent forms to record and transcribe their statements for the purpose of this study. (Appendix 2) The prior interviews were conducted over a period of 3

⁷⁰ Sharan B. Merriam, *Qualitative Research: A Guide to Design and Implementation* (San Francisco; Jossey-Bass, 2009), 13.

⁷¹ Merriam, *Qualitative Research*, 14.

weeks in the month of November, 2015. Following the event (December 5, 2015), the interviewees underwent a second interview in mid-December 2015. This short time scale helped to capture any attitudinal change before any other new experiences colored their statements. All of the interviews were transcribed and were given to the participants so that they would be able to clarify or modify their statements. The interview questions are in Appendices 1 and 6.

The second method of data collection took place during the World Café as the researcher observed 25 participants discussing the various open ended questions during the various rounds. These participants included those who were previously interviewed, along with 17 others who voluntarily chose to join the World Café that day. The World Café questions are in Appendix 4. Notes were taken as to the engagement of the participants, their overall demeanor as well as the tone of the conversations as the event progressed. The researcher's notes can be found in Appendix 5.

On December 5th, the researcher was not actively involved in the process itself. An outside facilitator, Dr. Donna Stauber, guided the participants through the process and oversaw the discussions, called for breaks and ensured that the participants were moving from table to table throughout the event. Since a major part of the World Café is hospitality, refreshments were served between each round of questions. The participants were also actively encouraged to bring their drinks along with them as they moved about the tables. This provides the relaxed setting for the discussions to go forward. Dr. Stauber also moved from table to table answering process questions and encouraging that the process be followed so as to keep this event within the parameters of a World Café. Dr. Stauber is Program Manager for Spiritual Care Innovations, in the Office of Mission and Ministry, with an emphasis on "Faith in Action Initiatives" at Baylor Scott and White Health, a major regional hospital system. She has extensive experience in

facilitating events aimed at personal growth and development within a Christian framework.

The third method of data collection is inherently part of the World Café methodology. Seven discussion tables were covered with white paper and a variety of markers, pens and pencils were provided in a basket on each table. While the various questions were being discussed, the participants were encouraged to write down their thoughts, as well as make any drawings or doodles they wished. These were carefully taken up after the event and the comments were transcribed by the researcher. This provides a real-time view into the thoughts of the participants. Also, notes taken by the facilitator during the post questioning period and recorded on posters were also analyzed for relevant information. The transcripts of these artifacts are located in Appendix 8.

As is common in qualitative research, the validity of any findings are established by comparing the data gathered in each of the different research tools. Together they serve as the basis for the final evaluation and recommendations.

Final Steps

Following the gathering of the data by the interviews, personal observation and the artifacts, transcripts were made of each section. Appendices 3 and 7 contain the transcripts of the recordings made of the individual interviewees before and after the World Café. These along with the personal observation notes (Appendix 5) and the table top transcripts (Appendix 8) make up the data analyzed for this MAP.

Conclusion

This MAP is focused on the potentialities of the World Café methodology to effect changes in attitudes within a single congregation. The qualitative research method has been used to determine with confidence that the World Café methodology does provide for some affective

change within individuals in Peace Lutheran Church, Hewitt, Texas.

The qualitative methods used in this MAP are structured interviews, personal observation and the study of artifacts. These serve as the basis for a data driven triangulation that provides breadth and depth to the analysis and increases the trustworthiness of the findings.

CHAPTER FIVE

THE PROJECT FINDINGS AND EVALUATION

Introduction

This study focuses on the potential use of the World Café methodology to change attitudes within my congregation. In this chapter, I will endeavor to give the findings of the study, as well as some analysis of these findings. The basis for this analysis lies in the use of three methods of data collection: structured interviews before and after the World Café event, the observations of the researcher during the event, and the record made by the participants on paper table cloths during the event. Each of these methods presents a unique point of view on the project. I will begin with findings of the structured interviews. Secondly, I will discuss the table top artifacts. Lastly, I will use my observations recorded during the event to confirm the findings from the other two methods.

Summary of Interviews Prior to the World Café Event

In the month prior to the World Café event, I interviewed 8 persons about their current attitude towards service to the Lord. One of the interviewees, #7, was unable to attend the World Café event due to health reasons. I will be excluding his interview results in my analysis. However, you may read the transcript of his comments in Appendix 3.

The other 7 participants represent a cross section of Peace Lutheran Church, Hewitt, TX. While they were not randomly sampled according to current statistical models, they do represent various demographics within the congregation. Of the 7 remaining, 5 were female and two were male. Their age range was between 14-76. Two of the participants, a mother and daughter, were interviewed together due to the age of the daughter (14). All professed a willingness to be interviewed before and after the World Café, which they also planned on attending. One

participant (#2) had participated in a World Café before this study. The others were new to the process.

Appendix 1 contains the questions which were used for the first structured interviews. Questions 1 and 7 were informational. The others probe the attitudes of the participants prior to the World Café. While each of the interviewees express their own unique point of view, three common themes emerge. Joy in service to the Lord is modified by:

1. length of time the participant has belonged to the congregation;
2. reasons why the participant joined Peace Lutheran Church in the first place; and
3. the internal or external perspective on what may change their affect.

1. Length of Time the Participant Belonged to the Congregation

In examining their responses to question #2, “How long have you belonged to Peace Lutheran Church, Hewitt, Texas?” along with question #5, “Has this changed in time in which you have belonged here?” it is apparent that the length of time heavily influences the participant’s attitude towards service to the Lord. Table 1 summarizes the background data:

Table 1: Length of Time at Peace Lutheran Church

Participant #	Age	Years at Peace	Method of Joining
1	65	37	Adult Charter Member
2	67	8	Adult Confirmation
3	76	22	Transfer—Church #1
4	44	37	Child Charter Member
5	14	14	Infant Baptism
6	72	21	Transfer—Church #1
8	66	2	Transfer—Church #2

When queried about their current attitude towards service those with the shortest tenures at Peace, #2, #5, and #8, have mostly positive comments. For example, #2, describes service to

the Lord as “my whole life—it is what keeps me going.” #5 (the youngest participant), “It is pretty positive.” Or #8, “When I come into the church now, I have the desire. I want to do this. I want to make this a wonderful place.”

On the other hand, some of those with the longest tenures, #1, #3, and #6, have a more nuanced attitude toward service to the Lord at Peace. For instance, #1, who does describe service as “it is a joy to serve in any way you can,” also expresses some intense dissatisfaction by describing the congregation today in terms of having cliques and as being indifferent to the needs of others. #3, while appreciating that service flows from being well fed by the Word of God, also expresses some deep seated suspicion of others by saying, “I think there is a certain element in our congregation that seeks to keep the status quo, to keep progress down.”

Why this difference in attitude between the shortest and longest tenures? At least part of the answer lies in a build-up of past hurts. #1 says Peace is “not a family anymore...only certain ones would talk with you or invite you to do something.’ #6 says, “it has been somewhat disconcerting over the last say two years, to see some of that stuff go on the rocks to a certain extent. And see people that I had looked up to and respected disappear.” #3 points out that during the past 5 or 6 elections, “Why was I the only person that had to run against an opponent in a competitive situation? I was a little too aggressive in getting out of a maintenance mode.”

It seems, therefore, that length of time in the congregation allows for more unresolved hurts to build, which directly modifies one’s attitude toward service to the Lord.

2. Reasons why a Participant Joined Peace in the First Place

A second reason for varying opinions on service to the Lord was revealed through the third question that was posed in the first interview: “What brought you to joining this congregation?” As Table 1 illustrates on the surface there were varying reasons for joining

Peace. However, when one examines the interviews carefully, most of the participants joined because of some controversy or difficulty in their previous congregation. Only the mother and daughter interviewees (#4 and #5) did not speak directly of some prior hurts. As the only ones interviewed who joined as children, this is understandable.

All of the others expressed in their interviews that they joined Peace after coming out of a controversy at their previous congregations. #2 joined Peace due to doctrinal differences with her previous congregation. She and her husband, who died before she officially was a member, were astounded at the loosening of morals at their previous (non-Lutheran) congregation. #1 and #8 expressed deep hurt from their earlier congregational memberships which continue to impact their service to the Lord. #1 was deeply hurt by a pastor at the time of her father's death. #8 was traumatized by a pastor and congregation which refused to discipline a prominent member who was an abuser. These two women went through long periods of withdrawal from service to the Lord, and only in recent years have begun to serve again. #8, in particular, was not involved anywhere for nearly 20 years due to such pain. Even now, some wariness was expressed by her in her interview. #6 also left his prior congregation due to "certain elements of that congregation" who had hurt his wife and family. Today, he continues to struggle with balancing family and church commitments which he admits makes him feel "like I am not doing everything I could do" for both his family and the church.

3. Internal or External Prospective

The other factor evident from the initial interview was the perspective that the individual took as to what causes changes to one's own attitude toward service. These can be either an internal perspective or an external prospective. Those whose attitudes were largely defined by how the Lord is working in their lives, are taking, as I call it, an internal perspective. Those who

are deeply affected by others and their attitudes, are taking, as I call it, an external perspective. So, as an example of the internal perspective, #2 has a largely positive attitude toward service. She sees her time here as an opportunity to serve the Lord anyway she can. While sometimes she wishes others would join her in service, particularly in our grief support group, her attitude is not defined by others. #8 expresses similar sentiments.

On the other hand, the other participants are directly affected by others in the congregation with regard to their attitudes. The mother and daughter interview (#4 & 5) reveals a reluctance to get more involved because of the thoughts and attitudes of others. #4 states, “I personally, with some of the people who are running it, do not agree with the philosophies of how they do things, or don’t do things, or the lack of organization.” This prevents her from more active participation.

In conclusion, based on the three factors of length of time within the congregation, the reason why the participant chose to join the congregation, and on whether the participant is affected by internal or external stimuli, in the initial interview, #2, and #8, were the most positive about service. #1 and #3 were the least positive, with #4, 5, 6 somewhere in-between.

Summary of Follow-up Interviews

In the month following the World Café event, the seven participants who were able to attend the event were interviewed in order to see what changes they perceived in the attitudes toward service to the Lord, as well as their comments about the process of the World Café and its future applicability at Peace Lutheran Church, Hewitt, TX. I will summarize their comments in two sections: perceived changes in attitudes due to the World Café; and comments on the process and usage of the World Café.

1. Perceived Changes in Attitude toward Service to the Lord

Questions #2 and #3 (found in Appendix 6) were designed to allow the participants to reflect on any perceived changes in their attitudes towards service to the Lord. Few indicate any real change in their attitudes toward service. When asked directly whether the event changed their own attitude, only 4 indicated any change within themselves due to the discussions. Even these comments were rather tepid. Only #6 put such change forcefully, “Attending this event changed my attitudes towards...If I am going to do something, I need to do it with enthusiasm.”

Instead, all seven speak often of changes that occurred in the perception of others. In the process of discussing the World Café questions, all seven indicated in some way that the discussion process made them get to know one another better. In so doing, their attitudes toward each other changed, even if their own attitude toward service to the Lord did not. #3 says, “I think that it is important that people think about other people’s contributions and how we appreciate—maybe they brought something else to the table—but you appreciate their depth of thinking that makes the big picture more whole.” #5 (14 years old) adds, “Most helpful—I enjoyed socializing and expressing my opinions with people who are not my age. And it helped me understand a lot.” Notably, the changes in perception were all positive. None expressed any

reservations or dismay at what they learned about others.

While not directly questioned on this, 3 participants also perceived a change within themselves as to what constitutes service to the Lord. These all indicate that the discussions themselves helped them to see service in a new light. #2 says, “I’m different in that it reminded me that people can serve the Lord in other ways and outside the church.”

Table 2 summarizes these results:

Table 2: Summary of Follow up Interviews

Participant #	Personal Attitude Change	Change in Perception of others	Perception of Service Opportunities
1	No	Yes	Yes
2	No	Yes	Yes
3	No	Yes	Not mentioned
4	Yes	Yes	Not mentioned
5	Yes	Yes	Not mentioned
6	Yes	Yes	Yes
8	Yes	Yes	Not mentioned

2. Participant Comments on World Café’ Methodology

a. Questions #1, and #4 (Appendix 6) were designed to solicit the assessment of the participants of the World Café methodology and its potential future usage at Peace Lutheran Church, Hewitt, Texas. Question #1, “Did you find the World Café experience to be pleasant? Were the physical arrangements satisfactory?” helped the researcher to understand whether the World Café principles of “*setting the context*,” and “*create a hospitable space*” were appreciated by the participants. All indicated that the arrangements were more than satisfactory. Those who chose to comment further liked the round tables, the refreshments and the ability to write their thoughts on the table tops. Two participants positively commented on the use of an outside facilitator to help them understand the process and to help move the discussion along.

All of the participants also commented favorably about the World Café principle of “*encouraging everyone’s contribution*” particularly by having each person speak about the particular question before anyone else could speak. Participant #6 summarizes this view well: “Everyone has to make their statement regarding the question, and then after everyone has a chance to speak, then we will go back and go around again. And I—to me—I think that is an outstanding approach because then you get a little more meat on the table to chew on.”

Also receiving nearly universal favorable reviews was the moving between tables between questions which is summarized by the World Café principle “*connecting diverse perspectives.*” Those who commented on the writings on the table tops particularly enjoyed reading the musings of others who had moved on to another table. (A summary of the table top writings will appear below). Also, the participants were struck by how easy it was to “*listen together for patterns and insights.*” All of them in some way were impressed by the emphasis on listening to one another and the acceptance they felt for their comments by others. The youngest participant, #5, said “Most helpful I enjoyed socializing and expressing my opinions with people who are not my age...14 year olds don’t voice their opinions So writing on the table was an easier way for me to express what I was thinking.”

The two content based principles, “*explore questions that matter*” and “*share collective discoveries*” are discussed in section 1 above and in section D below respectively.

b. When queried about future usage of the World Café methodology, every one of the participants enthusiastically approved. One participant, #3, saw it as “preventative medicine” for the congregation when it appears that potential division is arising. All in their own way(s) saw this methodology as an excellent way to bring forth the varying views of controverted issues. They commented on how this was much better than the usual discussions in our semi-

annual congregational meetings, as in the World Café everyone gets to express their viewpoints before any final decision is made. Participant #8 says, “At Voter’s meeting, the time doesn’t allow, the conditions don’t allow—and this would be a really good way for a small group of people at a table to express what they think.”

A few suggestions were also made for future use. Two participants homed in on the need for greater participation. One (#6) suggested that multiple events, run in a week’s time, would allow more to participate. Another (#4) pointed out that since the World Café is unfamiliar, it will take some time to build up an expectation about using this methodology in controverted matters. Another (#2) pointed out that since this wasn’t controversial, most of participants felt free to open up with their ideas. Some might not in a more difficult situation.

3. Conclusions from Follow-up Interviews

The follow-up interviews reveal an almost universal liking for the World Café methodology to discuss important matters within the congregation. All of them expressed a desire to continue to use this procedure in the future. Little about the methodology was considered unimportant or ineffectual.

With regard to any actual change in their attitudes towards service to the Lord, the results are mixed. Some expressed that they learned from others, which influenced their attitudes. Others were more taken by the changes they perceived in the other participants as they shared their answers to the questions. None expressed any permanent change in their affect about service to the Lord.

Analysis of Table Top Artifacts

Throughout the World Café event, the participants were encouraged to write, doodle or draw their insights in addition to the oral conversation. Each table was completely covered with white paper and markers and pens were provided. Many of the comments were written in short note type lists and comments. The complete transcripts for the five tables are available in Appendix 8.

The comments vary widely, but on close inspection fall into 4 major categories. These are:

1. Comments which refer to the participant's knowledge of what "Joyful Service" indicates.
2. Comments which contain examples of Joyful Service.
3. Comments which express positive attitudes toward service
4. Comments which express negative attitudes surrounding service.

1. Comments which refer to the participant's knowledge of what "Joyful Service" indicates

Question #1 "What does Joyful Service to the Lord" mean to you?" led many of the participants to write down comments which are primarily knowledge statements. These sorts of statements reflect a broad understanding of the biblical basis for joyful service. While few passages are directly quoted, many of the comments are good summaries of the Scriptures. Included in these are references to the Holy Spirit motivating Christians to act joyfully; focusing on the love of Jesus; and wholehearted service when Jesus is exalted ahead of the needs of others and of the needs of the worker. As an example, at Table #3 someone wrote, "The "drive" for joyful service comes from the love Christ has for us, initially, as well as the love we have for Christ. The joy comes from knowing that what we are doing as God serves them, and hoping that

we are bringing them closer to God.” In all, 40 knowledge statements are found on the table tops.

2. Comments which contain examples of “Joyful Service.”

Twenty-two of the statements contain lists and examples of “joyful service.” This is in keeping with Question #2: Talk about a time when you experienced “joyful service. What made it joyful?’ In a few cases the participants actually list what they have experienced. One person says “Joyful Service—Helping children.” (Table #1) Another mentions service as an elder, working with our Braille Center, Youth Director Work—Uplifting other people.” (Table #3)

Most of the examples are lists of ways to serve joyfully. One participant says, “Be an encourager—not a downer. Choose to be positive. Share your joy with other participants. Do not let people steal your joy.” (Table #3) Another participant wrote at Table #2: “Relationships are a way to share and reach joy. Respect other’s opinions. Be nurturers and fixers. All ages can serve the church.” These and other similar comments reflect a deep understanding of joyful service and how to sustain it.

3. Comments which express positive attitudes towards service.

While there is considerable overlap with the comments in the previous two categories, there are 40 statements which are positive in orientation toward service. This is in keeping with Questions #3 and #4. “What do you suppose leads one to joyful service” and “How can we help one another towards “joyful service?”

Many of these comments list attributes associated with “joyful service.” A participant at Table #4 writes, “To lead others in joyful service, Encouragement, Positive Feedback, Demonstrate Joy, Willing Service.” Another writes, “Let others see/feel the Joy in our Hearts. Needs to be authentic, genuine.” (Table #2) Still another writes, “Collective joy is within us.

Challenges opportunities –not negative. Accept the pastor’s challenge to us in our daily lives. Do not be fearful—step out in faith.” (Table #2).

4. Comments which express negative attitudes surrounding service.

The smallest number of comments focus on negative attitudes. These are in response to the second part of Question #3, “What works to rob the joy from service?”

No one wrote anything negative about service to the Lord in the sense of opposition to such service. Nor did anyone write anything which denies the need for service to the Lord.

But a number wrote that joy is robbed when one is confronted with “insults, manipulation, anger, poor outcomes, unrealistic hopes.” (Table #1) When the person serving feels lied to, or deals with angry people, the desire to serve the Lord is greatly diminished. One participant writes under the title Robs Joy, “Expectations, doing it for recognition, sins—greed, selfish, others put you down, complaints from non-doers.” (Table #3)

5. Other observations about the table top artifacts

It is somewhat startling that very few comments are directed at the fifth question, “what would our congregation look like if continuous joy was a hallmark of our service to the Lord?” This might be due to the hypothetical nature of the question. A second possibility is that the participants were so animated by the question that they didn’t take the time to write down their thoughts. (This possibility is corroborated by the excited tone of the participants which the researcher saw and are recorded in his notes. See Appendix 5 for more information).

There is also very little by way of drawings or doodles on the table top pages. While graphic representations are often a mark of the World Café method, on that day it appears that few wanted to use creative expression to illustrate their ideas.

Another observation is that while many of the notes extolled joy in service, it appears that this is more aspirational than actual. Many of the notes speak of joyful service as a goal to be reached, while few speak of this actually occurring. This disconnect may well explain why there was a sense of amazement and surprise that joy could be a hallmark of a congregation's service.

6. Conclusions from table top artifacts

This portion of the World Café methodology yields important pieces in understanding the participants and their reactions to the questions that are posed. Particularly important are the comments which help to understand the knowledge that the writers have about service to the Lord, as well as their positive attitude towards service. While many of the notes are fragmentary, the overall picture is clear: joyful service to the Lord is something the writers know well and they look positively on this service. Also, while not found in a majority of the notes, the participants are well aware that joy is robbed by both inward reasons like unrealistic expectations, as well as outward criticism from others.

Analysis of the Researcher's Direct Observation Notes

During the World Café event, the researcher was not directly involved in facilitating the discussion. While the facilitator worked to explain the methodology and further the discussion, the researcher made his own notes about what he saw happening. These notes, found in Appendix 5, reflect more of the *tone* of the discussions, rather than the *content*.

As noted, the researcher saw that the participants started out a bit tentatively, but with each succeeding question, they grew more animated. The body language expressed an eagerness to participate. The participants were willing to share their ideas. In the early rounds, they were respectful of the process. As the morning continued, there was a subtle shift in tone. Some of the participants became a bit more "preachy." Also, those who dominate discussions in other

settings, began to dominate these discussions as well.

A fascinating change in tone happened with Question #5, “What would our congregation look like if there was continuous joy?” As noted above, the excitement in the room was palpable. As the notes indicate, the conversation tended towards two diverging paths. Some saw this as only possible in the eschaton or in heaven. Others saw the possibilities here. But all wanted to be part of such a congregation. They spoke often about how if this were a hallmark of our congregation, you wouldn’t be able to keep people away. As the time allotted for this question wound down, the notes indicate that there was a drop in volume and it appeared that people were becoming tired.

But when asked about ideas and attitudes to take away from the Café, the participants began to speak more confidently of the possibility of expanded joyful service. They seemed eager to encourage one another to joy, to choose to be joyful, and to letting others serve as they desired.

Concluding Observations

Three different tools were used to evaluate the effectiveness of the World Café methodology for use in changing affect within a congregation. These included structured interviews before and after the World Café event, an analysis of the notes made on the table tops, and also the observations of the researcher while the event was happening. Each of the three yielded information about the subject, but in different ways.

The use of the structured interviews established that with regard to a joyful attitude of service to the Lord, little changed within the individual participants. What did change was the perception they had of the other people’s attitudes. This they saw in a more positive light. Almost universally, the interviewees saw the methodology as useful and helpful. They believe

that it should be used whenever a controversial topic arises to bring the people holding the various positions to the table to seek understanding and consensus. This tool helps to investigate at a deeper level the thoughts and attitudes of the participants.

The second tool, the table top artifacts, helps to establish the content of the discussions that were transpiring at the World Café event. Most of the comments were positive. Many contained examples of a joyful attitude in service to the Lord. Many showed that the participants had a pretty firm grasp on the concept of joyful service to the Lord. The negative comments focused on internal and external factors such as unrealistic expectations in service or criticism from others which robbed the person of joy while serving.

The third tool, the observation of the researcher, reveals more about the tone of the discussions, than the content itself. Throughout the event, the participants participated with a sense of purpose. They took the event seriously and were willing to share freely.

Together these three tools reveal the following results:

- The participants were fully engaged in the World Café process and enjoyed using it.
- The participants see value in the World Café for use within the congregation. They particularly believe that it should be used in times when a congregation is discussing a contentious issue.
- The participants believe that the World Café methodology delivers a more positive outcome than the usual method of determining future plans: motions and votes in congregational meetings.
- The participants have a more positive attitude about others' service to the Lord, which may be quite different than their preferred method of service.
- Most of the participants did not feel that a substantial change in their attitudes

towards service to the Lord occurred through the World Café methodology.

These results lead the researcher to believe while major noticeable change in their affect was not affirmed by the participants, this project shows that the participants did see value in the process and wish it to be used again.

CHAPTER SIX

SUMMARY AND CONCLUSIONS

Introduction

This MAP serves as the capstone of a twenty-year sojourn. In 1996, I felt the need to return to Concordia Seminary to add competencies in various areas of pastoral ministry. In the 9 years since my graduation in 1987 many new ideas had emerged. Most notably, the shift from modernism to post-modernism was rapidly occurring. I sought guidance in dealing with these changes. The courses and seminars I took extended my abilities in such areas as communication, preaching, adult education, worship and counseling in this rapidly changing world. By the summer of 2000, I was ready to begin work on a then proposed MAP on hospital visitation. For a number of reasons, I did not complete the MAP at that time.

In 2014, I sought readmission to the Doctor of Ministry program. Quite frankly, I had always felt guilty that I had not completed the full degree. My congregation, which had partially funded my studies, as well as my wife, who had patiently carried on while I was away, deserved to see me complete the Doctor of Ministry.

While I still feel strongly that hospital visitation is an important part of parish ministry, the intervening time led me to seek a different proposal. Particularly, the ennui of my congregation concerned me greatly. So I considered doing a MAP aimed at revitalizing the congregation.

At the same time, I was fascinated by the World Café methodology that had been introduced to me in April, 2011 at an annual conference of PLI. This way of bringing together

the diverse thoughts of a large assembly seemed tailor made to help my congregation in times of controversy. A preliminary use of the methodology in the fall of 2013 confirmed this to me.

But could it work for changing attitudes, particularly when the congregation was in the doldrums? That became the focus of this MAP.

A. Results of the Project

As noted above in Chapter 5, this initiative did not lead to major affective change within the participants. While I sought to change attitudes through the World Café methodology, little affective change occurred.

This is not to say that there were not many beneficial aspects to the MAP. The intensive study of the theological underpinnings of both joyful service to the Lord and of congregational decision making continues to be very valuable. While the attitudes of the participants did not shift greatly, just the act of talking about joy has helped to refocus the congregation. Also, after completing the active phase of the MAP, the congregation has moved toward finding a more dynamic way to do ministry. The future use of the World Café methodology seems certain, both in times of controversy, but also as a planning tool. In the spring of 2016, the creation of a new planning strategy has been approved. One aspect will be the use of the World Café to seek the ministry goals of a broad spectrum within Peace Lutheran Church.

A third unexpected benefit came in the use of the structured interviews. I made a broad call for volunteers, but I was surprised by who responded. Some of those who are active in virtually every aspect of the ministry here chose not to be interviewed, but did participate in the World Café event. Some of those who chose to be interviewed had not previously been involved in congregational affairs. By getting to know them through the interviews, I have seen a resurgence in their service to the Lord. This has helped to open up a new spirit in the congregation.

Recommendations for Using the World Café at Peace Lutheran Church

The following recommendations on the basis of this MAP are suggested for Peace Lutheran Church.

1. The World Café methodology should be considered as one possible vehicle to address change at Peace Lutheran Church.
2. Because of the nonthreatening nature of the World Café methodology, its usage during times of controversy would be particularly important.
3. While not replacing the role of the Voter's Assembly to make final decisions, the World Café allows for greater participation in the deliberation of important matters in a different way than through traditional parliamentary procedures. This leads to broader understanding of others, as well as to garner a more inclusive consensus.
4. A continual emphasis on joy in service through worship, Bible study and personal exhortation needs to be a hallmark of the ministry of Peace Lutheran Church.

In the opinion of this researcher, these recommendations might be applied to other congregations in similar situations to broaden their ministries as well.

Suggestions for Further Study

There are a number of items that bear future study. These include items which bear on how to make affective change, as well as items related to the usage and effectiveness of the World Café Methodology.

1. As the results of this project make clear, little affective change occurred in the participants through the usage of the World Café Methodology. Would a different project design using such things as a targeted bible study, or a specific sermon series held in conjunction with the World Café reveal different results? What other methodologies are available for making affective change in a congregation?
2. The chosen subject matter for the World Café was not contentious. What would be the results of using this methodology in a highly divisive situation? Would the methodology receive that same high marks as it did in this MAP?
3. An intriguing idea which arose during this project concerns the possibility of using a control group in addition to the group using the World Café methodology. When it came time for a decision about a contentious issue, would there be any noticeable difference in the attitudes of the control group from the World Café group? Would the decisions themselves be any different?
4. The project used only one World Café event. What would be the results if a number of events were held at differing times? Would there be a noticeable difference in the attitudes of the participants depending on which event they attended?

Conclusion

This MAP has been tremendously helpful to me as I have examined my congregation in the past year. On a practical level, I learned to do a number of tasks I had never done before. Particularly helpful were the structured interviews I conducted both before and after the World Café event. While these were not easy to categorize, the insights I received from the interviewees not only improved the project, but also helped me understand more deeply the concerns of these

members. Other practical growth areas include: using the internet for research, learning how to solicit assistance from those outside my congregation, and the discipline needed to complete a large writing project.

I also grew in theological understanding. The extensive research I did about affective learning especially surrounding joyful service to the Lord reoriented me to the vital importance of joy in the Christian life. Both the Old Testament and New Testament studies helped me to understand the substantial counter-cultural nature of the church in its service. Rather than being seen as a compulsory service, the willingness of Christ and his body, the Church, brings a joyful attitude not found in either the surrounding Jewish or Hellenistic communities.

Also, as I realized the implications for congregational decision processes, I came to see that there are other ways of deciding besides voter's assemblies. The World Café has great potential for deep conversations about important matters within my congregation.

Though the guidance of the Triune God, I pray that the future of this congregation may be enhanced by the use of the World Café methodology. As others look upon this work, I encourage them to also consider this methodology for discussion and decision making in their congregations as well.

APPENDIX ONE

Pre-Event Structured Interview Questions

1. For the record, could you state your name, age, and occupation?
2. How long have you belonged to Peace Lutheran Church?
3. What brought you to this congregation?
4. How would you describe your current attitude toward service here at Peace?
5. Has this changed in the time in which you have belonged here?
6. To what do you attribute these changes?
7. In the coming weeks, I am going to use a methodology called “World Café” to test its effectiveness in changing attitudes towards service in our congregation. Would you be willing to attend the event, and then have a follow-up interview a few weeks after the event?

APPENDIX TWO

Interview Release

I, _____, hereby give permission for Pastor Stephen Rynearson to interview me for his Doctor of Ministry Project. I understand that a transcript will be made of the interview and that it will be placed in the final project report. I also understand that my name and other identifying information will be omitted from the project report.

X: _____

Date: _____

APPENDIX THREE

Transcripts of First Round of Interviews

Interview #1

SPR: Good afternoon. For the first question, would you please state your name, age, and what your occupation is (or was)?

#1: (name removed), 65, I have been a full-time bookkeeper, payroll person, all my life and I also worked with disturbed animals. Some that have been abused. Most are. Some that are feral. Anytime they have a problem at the shelter's or something, they call me and have me work with the animals—dogs, cats, whatever. I don't do reptiles, I'm sorry.

SPR: I don't do reptiles either.

#1 And—I just try and talk to them and make them understand that there are people who love them, even though they have not felt the love.

SPR: How long have you belonged to Peace Lutheran Church?

#1 I'm a charter member.

SPR: So since 1978.

#1 78

SPR: What brought you to Peace Lutheran Church?

#1 It was the excitement of having a new church. And being able to work from the bottom up. I felt that at some point in everyone's life, they need to be involved in starting a church. They need to have the excitement of going to meetings. Who is going to play today? How are we getting Communion set up, who is going to do that? And eventually you get your boards, and

you get other people in the know for altar guild, for ushers, for Sunday School. I thought that would be an exciting adventure.

SPR: You were a member of Trinity before.

#1 Yes

SPR: Was there anything at Trinity at the time that compelled you to join Peace? And were there difficulties there that you were experiencing or something like that?

#1 It had gotten.... We had lost a good minister and I found out just recently that he was run off. And—he had confirmed me, he had confirmed a lot of us, and he was in a sense like you, he was one of the people. You could talk to him and visit with him, that kind of thing. And we got in a preacher—my dad was killed—and the only sermon the preacher preached was for my dad’s funeral. Otherwise he talked about money, all the time. It was you need to give more. You need to... Trinity wasn’t really hurting at that time—and we had a school. Karolyn was going to school, my daughter when she got old enough. And then they started having problems with the school, with the principal, with the teachers, with this, with that. And when I left I had been playing the organ since I was 12, for 16 years. And the only thing the preacher told me when we resigned was “You know you are going to have to pay for Karolyn’s tuition now.” Not thank you for your service, for teaching Sunday School, for doing anything. Just “you have to pay for Karolyn’s school tuition.”

SPR: So I sense that you have a pretty deep amount of pain at that time. With your dad’s death, with controversy, with change of pastor ... so that is part of why you were looking for something new, correct?

#1 Yes, and pastor did not talk to my mother at all, or visit her at this time. Never. He came to my house and he asked me about daddy for the funeral. And because he had been transferred

from James Connally here, he was not in church—he didn't know him. He did not know a thing about him, He did not know that--that he had been an elder, a Sunday School Superintendent. He didn't know that he had served on boards.

SPR: New pastors often don't have any background. That's not unusual.

#1 Yes. So then when he was killed, it was like he didn't know anything and it was like a stranger giving a sermon for a funeral. He did a good job. But, I don't understand why he never visited my mother. I don't understand why he didn't offer condolences to my mother. And you know, I sort of expect you, regardless of the circumstances to be in and around if something happens. Or I call you on the phone and say would you pray...

SPR: Sure.

#1 This was not a man you would call on the phone to pray because he would probably refuse you. And he is still in our district. And other people have a different picture of him than I have. But I went through a death in the family at that time and they didn't.

SPR: Okay. So, this new mission is starting. I know that brought in a mission developer to start to gather people. And you were attracted by the excitement of the new work as well as coming out of the pain of what had transpired. What would you describe your attitude towards service to the Lord at Peace, now? Maybe not then, because it was early in the church's history, but what is your attitude now?

#1 The same as it was when I was seven or eight years old, and daddy said there is no one to play for the children's opening, even if you have to play one handed. At lease is you can play the melody for them, that would be great. And I was so excited that somebody chose me with red hair and all, to do anything. Because everybody else was not teased. Everyone else had blond or dishwater blond or black hair or brown hair, and I always thought "oh, this is something I can do,

this is something I can do.” And I experienced that. And if people ask I don’t really know how to tell them why there is a joy in serving. I don’t, I don’t understand why people do not think that it is a joy to come to church. That it is a joy to serve in any way you can. But, here again, you and I came from parochial school backgrounds. It is a little different when you go to church 7 days a week. Five for school, and one for confirmation and then on church on Sunday. And maybe that is the difference in my background. Why I feel this joy.

SPR: Okay—

#1 I’m not sure that that is clear.

SPR: I understand.

#1: Yes...

SPR: I understand. In the time that you have belonged to Peace, though, and I know that there was a period to time when you were playing elsewhere so you weren’t here a terrific amount of time—there was some. What have you sensed changed for those early days of joy today, either in yourself or others?

#1 It’s not a family anymore. When people come in they are more likely to be strangers for a while. And people knew me, so I’m not saying I came in as a new unchurched person. But only certain ones would talk with you or invite you to do something. It is not that way it used to be where when someone would have a dinner, they would say, “who wants to go to dinner with us?” And half the church would go. But we were small. We could do that. We could do certain things. Now it seems that there is now a clique over here and clique over there. Here a clique—there a clique—and they don’t get along. And I was always taught that your church home is your home. That you should be able to call anybody in this congregation and say, “I have a problem and they would be able to help you. I don’t know that you can do that anymore. I don’t know that

the people want to take the time out of their busy schedule to do something. I don't know that they enjoy visiting the sick. I don't either. But, when push comes to shove I visit the sick. It's the same with Griefshare. Who wants to sit there month after month hearing the stories? My son killed himself. My husband committed suicide. My wife died—my husband died. Oh there was a terrific motorcycle wreck. I mean that gets people down. But you see after 2 sessions of Griefshare, how the people feel. And when they come to dinners, and we all laugh and talk. It is a different type of relationship with these people. I know that I can call on more the Griefshare people now than the congregation. And that's sad. That's sad, because those people in Griefshare are not necessarily members of Peace. They, they are Baptist, Lutheran, Methodist, they are Presbyterian—some may not even go to church. Some of them are changing churches because they can't do back to the one that they had. But I feel freer to call on them than our congregants here.

SPR: Okay.

#1 And I am not sure I should. I think that, that is a statement to where our congregation has gone, in a sense. Cause I think that the congregation should be stepping up first to help, in case . Your neighbors may be atheist. I don't know. You know if they live next door they sort of have some sort of sense about them as to who you are. They usually step up first if there is a death, or an illness or something in the family. But yet our congregation, I feel like, should be the people stepping up.

SPR: Okay. So, to summarize that, you are getting joy out of serving with Griefshare, even though it is difficult as you go along, you are not getting as much joy, or sensing it from other people in our congregation, who are not involved in that program. Or, in fact, in any program that you are involved in. So that, it makes you feel like they are not in tuned with what is

necessary, what is important to you.

#1 No. I enjoy coming to church because I listen to you and I really don't fool with the congregation. And if I'm playing, I'm upstairs and I am completely obvious to everybody. But I usually am in church, but it is afterward that I feel like everybody has their own best friend here.

SPR: Okay.

#1 They don't want any new ones. They don't want to open themselves up to maybe being hurt, being deceived---

SPR: Yeah, because my next question would be to what do you attribute the change from the early days—or what you would like to see – to what we got now. To what would you attribute, what do you think cause that to occur...

#1 You see, I don't know. I don't know if it was because of a pastor. He didn't, he didn't...Do you know Pastor Mike well?

SPR: No.

#1 Pastor Mike was one of those sort of like you. If I want to give you a hug, I give you a hug. I'm sorry I'm a hugger, you know. It doesn't mean anything. But sometimes I need a hug back just to keep on an even keel. Pastor Mike was good at noticing some of those things. And he was very down to earth. When Pastor Bergman came, we lost a few of our congregation. He was not down to earth. He was above us. And I felt like I didn't mean anything anymore. I was there to fulfill a duty, but if I didn't fulfill the duty, get lost, kid.

SPR: That's now 20 plus years ago. Some of that, I'm sure, is still here, I suppose. But more recently, to what do you feel like there are this cliques and this separation?

#1 Just in visual observance. When we go in to drink coffee—everybody else drinks coffee—on Sunday morning during, before Bible class, you can see these little groups meeting.

And I sometimes wander into them just to stand there and say something to somebody else. And it's like—everybody stops talking—or, were they talking about me and they stopped talking? Or had they finished their conversation.

If I wander into the Fischer group or Beverly Reinke's group, they never stop talking. But, I've been a family member with them for years, and maybe it's just the new people. We have Yankees here. But I'm sorry, I'm from the South and from here, and I think the Yankees have a different version, or if they were in service they traveled more, so that they didn't get that attached to different people because they are going to have to leave. I think it is a different outlook on how you were raised.

SPR: Okay. Some of it comes from them. Would you say some of it comes from just a different time.

#1 Yes.

SPR: We are not the same years. Would you attribute some of it to ages?

#1 That could be. That could be.

SPR: I mean, my understanding that the original group was fairly narrow amongst its age—among adults. Pretty much within 8-10 years of one another, give or take a little bit. Whereas now we literally have all ages attending. Do you think that is part of it?

#1 I do. I think that the young people today do not allow time for church. That it is not in their curriculum. And here again, in the old days, we were raised so that all I knew was church and school. Okay. Now there is baseball, softball, t-ball, soccer, football—all this stuff that they want their kids to go to. We didn't have that. We didn't have bluebirds, or cub scouts, or girl scouts, we didn't have that. Yes, they were available, but that was not something that we at the church did. And of course if the group at the church didn't participate, I didn't get to participate.

SPR: So, just way you and others of your time were raised, you were in touch with “what are the other kids at church doing?”

#1 Now we all roller-skated. We all roller-skated. Daddy could roller-skate, Mama couldn't. Daddy could roller skate. And on Sunday afternoons—we had a bowling league at church. And so sometimes I would get to bowl with the league. And it was something, like we had four different teams or eight, at the time at Trinity in the 60's. That were on leagues. And once a week we would go and bowl for a couple of hours. But it was always family oriented activities. It wasn't mother goes here; father goes here; and the kids are stuck here.

SPR: Yeah, so we know that that is a change, because we know that that is really quite common. So that might contribute to...What else do you attribute a change in attitude toward service towards the Lord?

#1 I just think the times. It is so hard. I mean my kids went to church. And yet, when I see the two people that my daughter married, I'm appalled. They both use drugs. They both smoke Marijuana. I don't, I don't even sometimes I feel bad to acknowledge that Karolyn is my daughter because of what she has done. She says “I believe, Mama. I'm going to heaven.” And that is something that is a cross for me, because I don't see how she can believe that.

SPR: She's—in my experience—as long as I have known you—she has not been active in any church that I know of, that I have seen, here or elsewhere. Why do you think that is?

#1 She got tired of it, because she had to go. Mom made her go when she was little.

SPR: So she never—did she experience joy in all of that, or was it just a drag?

#1 I don't know. I thought that she did. Although when she took piano lessons, she told me, “I'll take piano lessons because I want to learn how to play, but I will never do what you do. I will never play for church. I will never play for Sunday School. I will not play in the Bach

festival. I will not play in a recital. So just for her own pleasure, I think that she took piano. Kent, when he took trumpet. He says, "Mama, this is so exciting. We can play together now." The difference between them is like night and day. And he makes sure his family goes to church. He makes sure his family... You know when I asked him about giving Kase, who is 2 ½ now, leeway on something he wants to do. I said "what is that you let him make his own decision." "Whether he wants corn or green beans." I say, "what about Sunday School?" "That's a no-no. That kid's going to get his butt into Sunday School or it is going to be worn out."

Therefore, you know, I sense that he has more of a something he feels like he needs to be renewed every Sunday. As opposed to just being out there. And I really worry about them. Because they have Iranians and Indians and all sorts of people working in gas and oil business.

SPR: Certainly.

#1 They are both in gas and oil. And on Kase's birthday, there was a new fellow. I don't know if he was from Iraq or India, but he came to Kase's birthday party. They invited he and his wife to come to church with them. They have one little baby. And I thought that was great. But here again is he going to be the one who is going to put a bomb someplace and blow everything up? Because of what you hear nowadays. How can Kent tell that this a good man? How can I tell when I meet somebody whether they are going to be a good person or not? I have trouble recognizing people. And I always get screwed because of it. And I don't understand how to recognize if someone is going to take me for a ride or not? I don't know. I don't know how to establish how to be friendly with everybody, but I am very hesitant about revealing where I live, my telephone number.

SPR: Okay—

#1 And it is true that if they are in the congregation and are members here, I know they have

access to it. That's not the problem. But if somebody strange comes in, I know that I need to welcome them, and put them under my wing and do some things. But here again where is that discriminating factor in me that I should have or sense that it is completely gone. And I know that we are not here just to talk about me. I'm just trying to, sorta.

SPR: I understand. I'm basically just trying to stick to my agenda at the moment because I have to compare your answers with other people's answers. Some of what you just said, unless I decide to pursue it with everyone, isn't all that helpful. Now I am going to do this World Café and what I'm looking for is to test its effectiveness in changing attitudes towards service in our congregation. Not only would you be willing to do it, but would you be willing to do the follow-up interview to see your impressions of what we are doing.

#1 Sure.

SPR: Thank you very much.

Interview #2

#2 My name is #2 and I am 67 and I am a retired teacher, choir director.

SPR: Okay, How long have you belonged to Peace Lutheran Church?

#2 Officially since 2010, January 2010. But we started coming here in 2008, June of 2008.

SPR: What brought you to his congregation?

#2 We were looking for a conservative, follow the Bible, congregation. It was also friendly and helpful. But mainly it was the doctrine.

SPR: And as I understand it, your husband was very upset with your previous church's positions.

#2: He was, and so was I. Because they wouldn't even take ...The final straw was when they voted to table a vote about supporting the Iraq war. They wouldn't even do that. They just tabled

it.

SPR: So they wouldn't have to talk about it.

#2 No, No. Then they brought in a female minister, which he—both of us—really don't like that. I know that is very, very conservative, these days.

SPR: Well, in our church body that would be normal.

#2 So, that's what brought us here, because we think the same way.

SPR: How would you describe your current attitude toward service here at Peace.

#2 It is my whole life—it is what keeps me going. That is why I think the Lord brought us here, because he knew one day that Dave was going to go, and I would need something to do, and people to serve and people to be with that would support me.

SPR: How has that changed during the time you belonged? Is it the same, is it quite different or is it only slightly different?

#2 It's changed because I started out rather timidly. I think that the first thing I volunteered for was the fellowship committee.

SPR: Yeah.

#2 And I kind of did that so that I'd have a place to be when other people had their families to sit with.

SPR: Oh, okay

#2 And then it just kind of ballooned from there. And then when I really decided to get back into music and do things, again, with that. So that's... Then, that of course, I needed the GriefShare that as much as anyone we service, I still need that.

SPR: That itself has changed somewhat. You are in more of a servant role to others.

#2 Yes, I am obviously not stuck in grief and I have progressed a long way from 2009.

SPR: So, you are doing a different role than when you first started.

#2 Right. I started out as a member of the group, and Brian was the facilitator.

SPR: Do you find that you service here...It has broadened over the years, yet have you received positive feedback from people, negative feedback...

#2 Very positive. In fact, sometimes I think it is too positive. I don't think I deserve all the accolades that they say to me, sometimes. I'm just here to serve like everybody else.

SPR: So your change has primarily been to just a maturing in the congregation, knowing people better, seeing opportunities...

#2 Yes, yes, Because I really didn't know anybody that well. At first...Ruth ____ and a row of widows were actually the first people that we met, because we sat in their pew and we didn't know it was their pew. Until they came in.

SPR: They didn't give you any trouble about that did they?

#2 No, of course not. They were very, very friendly and helpful.

SPR: Good. When you are serving the Lord, what does that do for you?

#2 It makes me feel good. But, I don't know, I just feel that's why I am her, why I'm still here on this earth. To serve the Lord anyway I can.

SPR: Okay. Have you run into resistance in your service here?

#2 Not really. The only thing that bothers me as far as resistance is that I wish our congregation would take advantage of the GriefShare program.

SPR: #1 said something similar.

#2 I know that we could help a lot of people of our own congregation and they just seem — ah I don't want any part of it—but at the same time they still support by telling other people about it and we have several who are supporting us financially, as well.

SPR: But the participation...

#2 Yeah, the participation... they seem like they don't want any parts of it.

SPR: This really the last question. You know, I am going to have this World Café on December the fifth, and I am really asking are you willing to talk about what's happening to others, listening to them.

#2 Of course.

SPR: And then having a follow up interview in which I get your impressions, not only of what happened at the event, but any changes that may have occurred within yourself?

#2 Yes, of course. I am willing to do all of that.

SPR: Thank you very much.

Interview #3

SPR Good afternoon, would you state your name, age and occupation for me.

#3 #3, age 76, insurance and financial services, sales.

SPR: Okay, How long have you belonged to Peace Lutheran Church?

#3 22 years.

SPR 22 years. What brought you to this congregation?

#3 I was frustrated at the other church. I had Peace in mind. Pastor's sermons, people I knew and just the general attitude of the church of the people being friendly and everything. But mainly, Pastor's sermons and his mannerisms.

SPR How would you describe your current attitude towards service here at Peace? How do you feel about serving right now?

#3 I feel very good. I've enjoyed serving on the governance committee. I was a little

disappointed at the election time due to some personal reasons, but I feel very good in service. Service is really the by-product of the Holy Spirit, because I get fed very well on Sunday morning and Wednesday night from the Word of God.

SPR Now, has that attitude changed at all during the time you've been here?

#3 Yes, but it wasn't your fault. I think sometimes like I said one time why I asked this question, for about 5 or 6 elections, why was I only person that had to run against an opponent in a competitive situation. And sometimes the light shines, good or bad, but there is a reason for it. And the reason for it was that I was a little too aggressive in getting out of a maintenance mode. I think it is more of the congregational attitude of leaders that want to keep the status quo, and I ran head into them.

SPR Do you think that that is continuing right now, or is it changing again?

#3 I see it getting better now. I will have to wait and see. I think there is a certain element in our congregation that seeks to keep the status quo, to keep progress down.

SPR You just said there has been some change, because of the people keeping that status quo, but is that the only reason why you've changed your attitude, a little bit?

#3 I think being involved in the governance committee helped me a whole lot, because when I went to the retreat, and heard what was going on at the retreat and some other people speaking up, I had most probably made up my mind that I would never come to another voter's meeting. So it is, being involved and having discussions, like we did has allowed me... Meeting with one another and discussing with one another is important.

SPR It is important. In fact, that is kinda what we will be doing in the World Café. We will have you sit down with other people and talk about service to the Lord—what it means to you and why you do it. Hopefully, as people go around the table and talk about it they will have a

better understanding about each other. And my ultimate hope is that out of that will come a renewed joy in service. Because everyone sees, “oh, that’s why they do that.” Will you be willing to come to that?

#3 Yes sir. I will be more than happy to, because I do think...I’ve always said...I never forget the time I told someone I would like to work myself out of a job. And I got myself in hot water because somebody said, “Boy, I don’t want to. I like what I do.” I feel like I need to open up avenues for new people to get involved, and I need to set back and find something else to do.

SPR Okay. That’s reasonable.

#3 You can always be creative in working for the church. And it will only work if you first run it by Pastor that it fits into the master plan of spiritual growth. You can’t have one little wing going this way, and one little wing going that way. It has to mesh together that the flow of the Holy Spirit goes the right way.

SPR Do you see us as having a bunch of those little groups, right now?

#3 I don’t. I do think there is still some few little elements that we have to overcome. But I don’t think it is as near as bad as it was. It runs in cycles. And it all depends on...I think it is a little bit of what you call “ownership.” Some people have better...others lack a little understanding. I think maybe in our governance committee, I expressed myself a lot about God being the head of this church, and things like that. And I think that some people finally took it to heart that...Just because you are a Lutheran doesn’t mean that you understand what your position is as a servant of your Lord Jesus Christ.

SPR: That’s correct. This effort that I am doing is to help with that.

#3 Thank you we need that.

SPR Is there anything else you would like to add?

#3 No, I think that the devil is going to be there constantly working—when you fight the good fight of faith, you have to fight to beat the slyness of the devil. And I think that wherever we reach at this point we are going to have to fight the good fight to keep us on the right track. It is never going to be an easy track for whatever we are going to do.

Interviews #4 and #5

SPR: For the record would you state your name, age and what you do.

#4 #4, 44 today, not til tomorrow will I be 45, and I sell insurance for a living.

#5 #5, I'm 14 and I am a student.

SPR: How long have you belonged to Peace Lutheran Church?

#4 I was a charter member.

SPR: Since 1978

#4 Yes, I was seven years old.

SPR: Do you have any memories of the first years, or is it pretty sketchy?

#4 I do remember the we used to meet in the back of a pharmacy. Over off of Hewitt Drive, and we would set up the chairs before church, and have the service in the back storage room. And then you would take down the chairs after the service was over. It was a little one room little...there wasn't any Sunday School classrooms, per se, because there was not a whole lot of us back there. It was a very small congregation.

SPR: You belonged your whole life?

#5 Yes. I don't remember not belonging.

SPR: What brought you to join this congregation? In your case, your parents...Why did they join?

#4 They had changed. They all went to St. Mark. Most of us started with St. Mark Lutheran in town. And they changed and wanted to start their own. There was a group of them, from what I know, I barely remember the particulars and details of it. And they decided to come here and start one. And that was what was done.

SPR: Okay. Obviously as a child you weren't aware of all the decisions, but was the mood, what it felt like to belong to that new congregation?

#4 It was exciting. It was like new territory. It was like trial and error about a lot of things. There were not really rules. I can remember it was very informal, being the setting we were in. Everyone was there because they wanted to be there. It didn't seem like—and this is a kid's perspective—you were obligated. Some people feel like they are obligated to go to church. This is what you do on Sunday mornings or everybody wanted to be there. This is a group of people who wanted to do this.

SPR: Okay. How would you describe your current attitude towards service in the congregation?

#4 For the most part, this is a good church. I enjoy coming. I enjoy being part of it. With any group of multiple people, you will have different opinions, different views, and different theories. That doesn't make them wrong. It doesn't make them right. It is just differences. If you don't agree with the difference, I can see that. But you are dealing with a group of mass people. You are not going to agree with them 100% of the time.

SPR: How about you (#5)? What is your attitude?

#5 It is pretty positive. But since you have so many different people types and age groups and everything, you are going to get a lot of opinions from the different age groups. There is going to be a huge range.

SPR: In the past, at least in the past few years, you haven't been in leadership here, in the congregation or in some of the planned activities. Why is that?

#4 I personally, with some of the people who are running it, do not agree with the philosophies of how they do things, or don't do things, or the lack of organization. The starting with grander ideas and then not getting finished or done to completion. Or done adequately. They have ideas of grandeur and the point gets lost.

SPR: Can you give me one example?

#4 Vacation Bible School. I think the purpose of Vacation Bible School to teach the children about God and the church has gotten lost with all of the hoopla.

SPR: Okay...

#4 You have to entertain the children to get them to be interested. The decorations...you have to entertain them. And I think a lot of that loses the point of its purpose.

SPR: I understand that. You are not participating directly in the leadership then; what does that say about how you respond to what it going on. Are you quietly upset? Are you publically stating what is going on? How do you deal with that?

#4 In the past, I have expressed that we don't need to have all the bells and whistles, so to speak. And I was told that is what needs to be done to get and keep the kids in here for their attention. So, I am very passive in that aspect as to, okay, whatever. I pick my battles and most of the time I don't battle.

SPR: Anything you want to add to that? (#5)

#5 As a kid I remember...that it has progressively gotten to be—like a show, almost. Like I remember when I was younger, we didn't have all the decorations that we have now. And I still enjoyed coming. But as it has gotten, like it has progressed, I have seen how it has become

almost like a show or play. And I think it is kind of losing what the point of it is. And I have to agree with (#4)—What is it, how many years have I worked—what is it 3 years or 4 years? You have to entertain the kids to get them there, you have to feed them, and play games with them. Now I am not saying that feeding and games is a bad thing, but it is almost overdone. It is like I don't want to overturn the boat by speaking up, but I feel like there should be a slight change.

SPR: Just in general, what is your attitude towards service to the Lord?

#4 I think it is important. I think that is how we can show others. What it about, in a general term.

SPR: Anything you want to add?

#5 No

SPR How would you describe changes that you have seen in this congregation, with respect to things like service and leadership over time? Since you have been here since the beginning?

#4 Yeah, it has, of course, modernized with the times. It has become... I can remember it being a lot simpler seeming. You had just some certain criteria, and now it is everything has levels to it. Which is just how things evolve in the world. And I realize that. It is almost like we could go back to a simpler---although I don't know how that would be implemented at this point. You know, if this is good, then everybody wants to improve on that and that and that. And it just—sometimes you spiral out of control when you do that. When this is not broken. You don't really need to fix that if it is not broken and adding to it—it gets lost. The basics you are trying to achieve has gotten lost.

SPR: That certainly could happen. So, as I understand what you are saying is, you see this growing complexity and change...and to what do you attribute that? What makes that happen?

#4 Society. You have to adapt to what is out there. When I was a kid growing up you did not

have the issues that she (#5) has to deal with in society. And the church has to adapt to that. It would have never in a million years, thought that gay marriage would be addressed in my childhood. Never. But the church has to address that because how much is thrown up in her face. She can't go anywhere without it being screamed. Or drugs were not an issue. You have to address that in society. Society issues change so the church has to adapt to it.

SPR: So society...it there anything else that you can think of as leading to change in service here at the church?

#4 No, it all comes down to that, because the people are adapting to society.

SPR; Okay. As I told you in the coming weeks I am going to use this methodology called World Café. All of what I am asking you in this question is would you be willing to do it, to come to the event and to have the follow-up interview after the event is over.

#4 Yes.

#5 Yes.

SPR: Thank you very much.

Interview #6

SPR For the record would you please state your name, age and occupation.

#6 (#6) 72 years old, actually I have a multitude of tasks I do, mainly purchasing and product development.

SPR How long have you belonged to Peace Lutheran Church?

#6 I don't remember the exact day. It was sometime in the fall of 1993 or 94.

SPR: What brought you to join the congregation?

#6 Well, I had been a member of another previous local congregation. My wife was

dissatisfied with certain elements of that congregation, so she asked me to change churches. At first I chose not to, but then I decided for domestic tranquility to be wise to change churches. So, I resigned my membership at Trinity Lutheran and then became a member of Peace Lutheran here in Hewitt.

SPR: Did you at that time look into other congregations in our area, or what it pretty much just going from one to the other?

#6 I had possibly considered one other possibility but that was going to involve an extended drive all the way across town to Bellmead and I do enough driving—I commute to work and having that additional commute on Sunday morning didn't seem viable. So I chose not to do that.

SPR: Okay. Now to the meat. How would you describe your current attitude towards service here at Peace?

#6 Well, I feel its lacking to a certain extent, because I feel like I am not doing everything I could do. However, I also feel that I am not doing everything I can for my family. Consequently, I am torn between— “should I do more for the church and less for the family?” or “less for the church and more for my family?” So I just---it's a constant struggle.

SPR: Okay. Is that a growing tension? Is it leveling off?

#6 Its constant. It really hasn't really increased or decreased. In fact, in may be increasing a little bit more because now I have 5 grandchildren. And it seems like with those added lives into my life, that multiplies the anxiety to a certain extent.

SPR: How has your attitude toward service changed since you belonged here? If you go back to the beginning, to now. How would you see that arc? What has changed?

#6 I would say that my overall attitude hasn't changed. It is extenuating circumstances that have changed. When I was attending the other church, my children were still fairly young—well

they were teenagers and had become teenagers during that point in time. And later on with their attending college and everything, trying to provide additional support, that just created more stress. I think, you know, my ability to handle it was much weaker then and it is now. I've simply learned that you can't be all things to all people and you can't do everything you really want to do, or would like to see happen. So you just simply have to back off.

SPR: I understand. So you would attribute the change mostly to external forces, in your family mostly, that has pulled you back and said I have only so much time or so much energy, so I need to focus more there and less maybe here. Is that accurate?

#6 Well, yes to a certain extent, yes. Part of it was some events I went through at the previous congregation, and that effect on my personal life. And I learned from that, you know, as much as you would like things to be a certain way, none of us have control over others. We simply have to accept their actions and move on. . And initially—well while I was still a member of Trinity, I didn't have those insights. I have since acquired those insights. We are really quite feeble creatures. God—I think the most difficult thing for human beings to understand—is that God has the ability to see things much more clearly than we do, and often we think we know what the best way is, and often we learn that by simply stepping back and putting things in God's hands. He comes up with a better solution than we ever considered ourselves.

SPR: I have run into that a time or two.

#6 It is—sometimes it is a little disconcerting but other times it is quite refreshing that that can happen. And so you just have to—You asked earlier about were there any changes or improvements and I would have to say that my experiences at Trinity, and subsequent experiences at Peace, it is not just the name of the congregation, but for the most part, there seems to be more peace at Peace, than there was at Trinity. So that would definitely make a

difference. However, it has been somewhat disconcerting over the last say two years, to see some of that stuff go on the rocks to a certain extent. And see people that I had looked up to and respected to disappear. I don't really know why, or understand why. But because of the things I learned over the years, I am just going to have to step back and let God figure it out. And then if it is important for me to know, I will know.

SPR: Okay. As I have said, in the coming weeks I am going to use this methodology called 'World Café' to test effectiveness towards changing attitudes towards service in the congregation. Would you be willing to attend the event and then have a follow-up interview after the event?

#6 Yes, I really would. Because I—I am not necessarily all that intelligent, but I am smart enough to know that it is important to listen to ideas. And evaluate those ideas. And sometimes during that process of evaluation you gain insights which you might not have otherwise had. And I have always strived to gain as much insight into a problem or situation as I can, but then it's been somewhat disheartening when I share those insights to only have people contort or bend or twist those into something I never intended. And so I am hoping to learn from this event.

SPR: Thank you very much, #6.

#6 That's it?

SPR: That's it.

Interview #7

SPR: Good Morning, #7. Would you state for the record your name, age and occupation?

#7 My name is #7, age 80, I am retired and have been for 15-16 years.

SPR: And prior to that?

#7 I had a Culligan water conditioning dealership back in Alpena for 18 years, which terminated after my wife, ran the office died, and I didn't have the fire in the belly to continue going on. 20 had been my magic year to get out, so the Lord just moved it up 2 years. And he provided a good benefit to sell, so I took that option and hung it up.

SPR: How long have you belonged to Peace Lutheran Church?

#7 3 years.

SPR: What brought you to join this congregation?

#7 I was looking to leave Whitney at the time and I knew that there were several churches in the area and then when Sandra, my third wife, married we moved to Hewitt and the obvious first choice, because it was close was Peace. Just a mile or so. I was aware of the other churches, but I did not visit them. One was obvious to me was not in the running at all. Others would have been because of my personal bent for things about how we do liturgy and church.

SPR: But basically when you came here, you were satisfied that was going to serve those needs?

#7 Yes.

SPR: How would you describe your current attitude toward service to the Lord here at Peace Lutheran Church—here right now?

#7 Well, as you are aware I have had some medical situations which take me out of a really active role. I am disappointed that I am not able to follow-up on some of those things. I really enjoyed being part of the choir. I have enjoyed music all my life, and have been involved in music all my life. Not professionally but as a lay person for a lot of different things. And so, that halted that. My voice has some problems, and then current position as elder—I have been vacillating back and forth between an active role and an inactive role. But there were other

opportunities to serve in other capacities, but I never searched those out because I thought I was pretty well...

SPR: So your current attitude is that you wish that you really could do more, but you are not able?

#7 Yes. Yes.

SPR: You are not pulling away because you are upset or those sort of things.

#7 Yes.

SPR: Has this attitude changed in the time you belonged here.

#7 I don't know that I would say that there has been an attitudinal change. My involvement, my service has been effected by my medical situation. And so, I don't know—if we say that the devil created the situation that I have—pancreatic cancer—or how that is involved. I am totally in the position to say that it is the way the Lord is working in my life. So whether I can do some things or not, that depends on my physical capabilities.

SPR: Some when they are ill, first of all blame God for their illness. And then secondly, become one who says “I can't do anything.” I haven't perceived that to be your attitude. Is that a correct statement?

#7 Yeah, that's right. I agree to that.

SPR: Now you attribute the change, I think, mostly to medical conditions. Are there any other factors that have changed your attitudes in the last 3 years?

#7 Well, I would have to go a little deeper than that. There have been as I have become involved in the inner workings and noticed that...well, an issue that is not really a big issue, but I sense there were 2 elements within the congregation that I can identify that probably have a little bit of stigmatism to it. I would say that on the positive side there are people who really were

receptive to me. And immediately opened up and became who I am. There were other groups that were not really that open. Who are you? Where do you come from? What is your past relationship with the church? Not that I want to brag but it is just that Peace did not do as good of a job of welcoming me. I think that recognition of new members was not a big plus in my experience.

SPR: Did that affect what you want to do here?

#7 Not totally. But at age 80, there becomes a situation where not just physical limitations, but sometimes mental limitations—time to devote to certain things. If a meeting is running late in the evening, that compromises me—which I find to be real tough. I'm usually in bed by 8 o'clock now. And to get beyond that is a real struggle. But going back to the question, the choir was obviously a point where I could feel comfortable with, because I knew enough about what was going on—singing wise. Having been elected an elder, certainly a position I had had in other congregations that I have been—and so those are blessings of talent that I could use.

SPR: I am exploring attitudes. Attitudes often drives what we actually do. Not intellect, in my experience, not what you know you could do, but what you really want to do.

#7 Yes.

SPR: As I told you I am going to be using this methodology called World Café on December the fifth and I am asking you are willing to attend the event, and are you willing to have a follow-up interview?

#7 Yeah. But I am getting into a point now where I am getting into my third week of my not having a chemo treatment, so I am doing pretty well. Not 100%, but pretty well comparatively. There may come in those times in which you are scheduling something else that I may not be capable.

SPR: The key one is December the fifth. The follow-up.

#7 Saturday? If it is only going to be 3 hours, I think that I can handle it.

SPR: The second interview can occur virtually at any time. I am trying to wrap up this part of it by the end of the year. So I can do the analysis and the writing task in January. But it doesn't have to be done immediately.

#7 Yeah, well I can handle that.

SPR: Thank you very much.

#7 Let me just give you this.

SPR: Do you want this recorded?

#7 Yeah, we can. I feel strongly that we all have an obligation to service to the Lord through so many different avenues. This is a hymn which is not currently in our hymnals. I had to dig back into my confirmation hymnal. It is entitled "Fervent in Spirit, Serving the Lord." And it really reflects my attitude.

SPR: Okay. I am not sure I have ever even seen that hymn. What about this? Let's record what you think about it?

#7 I think it gives a personal dedication. I feel in tune with it, since I felt that way all my adult life, except for a couple of years in the army. I was always part of a congregation and have held just about every position. And so, that is important to me.

SPR: Okay. I'll make sure to put that into the transcript.

Interview #8

SPR: For the record, would you state your name, age and occupation.

#8 #8, 66 years old, and I sell insurance for State Farm.

SPR: How long have you belonged to Peace Lutheran Church?

#8 About a little over 2 years.

SPR: What brought you to joining this congregation?

#8 The absolute way that God's Word was preached. The warmth and the caring of the congregation. It was home. And I knew it was home.

SPR: I know that you have, not official family relations, but you have "family" relations here. I assume that that was part of it.

#8 That, you know, wasn't. It really, really wasn't. I became very unhappy over at St. Paul with the backstabbing, the cliques, the problems and God was speaking to me so strongly "Do something. Do something." When you came as the "guy who was going to help us get a new pastor," I got to know you a little bit and then when Mom was in the nursing home I even brought her here. It touched my heart. So this is where I belonged.

SPR: How would you describe your current attitude service here at Peace Lutheran Church? How do you feel about it, right now?

#8 Can I tell you a slight story?

SPR: Sure, we are in Texas.

#8 Okay. Ed and I belonged to a church and I was big into leadership. I was Sunday School Superintendent; I was the head of the LWML; I was on the altar guild. I was on a visitation committee that went to nursing homes and shut-ins. And I had a family member. Her husband was abusive to her. And she came to me at all hours of the night crying. Very abusive also to her daughter.

SPR: Okay.

#8 And this man was held in high esteem at the church. In fact, he preached every fourth Sunday.

SPR: Wow.

#8 And I went to the elders and said, “Excuse me. How can this be? How can this continue when you have heard the history of the man? The pastor knows the history of this man. How can this continue? And because of that incident I was removed as head of all boards, and was told that not only was I a horrible Lutheran, but I should never set foot in the church again.

SPR: Seriously?

#8: Yes. That has stopped me from taking on any leadership role. It is just something deep inside. It was a major hurt.

SPR: Oh sure. How long ago—about—was that?

#8 This was in 1976.

SPR: 1976.

#8 No! 1997. I got that backwards. 1997.

SPR: Okay.

#8 And shortly thereafter because Ed and I were in such a turmoil that pastor told us this. He came to our home and told us this. Shortly thereafter the Lord opened doors and we moved back to Waco. And that incident...

SPR: Kind of has faded. But the pain...

#8 But the pain is there. Okay. Second handed, when I am on a board, or the leadership of a board, I am very passionate about that. And if I can not get people to work with me, I become disgruntled. Very badly, hand wringing...

SPR: Frustrating?

#8 Yes, and that drives me crazy. And I see so much--I shouldn't say so much. But I see that happening in this church where they are just begging and clawing for people to help. And I just

don't understand why they don't. And then I look inward—to myself— “why are you not?” So, I've got this real big turmoil.

SPR: So you are quite conflicted about that. Okay, that's a fair answer to the question. So—in the time you've been here has that changed? Or has this just been in the two years or so...Or is it changing?

#8 It is changing. It is definitely changing. I am part of the Altar Guild now. I have definitely entertained ideas about just serving on boards. Not being heads of ...just serving. And working out within me to get back into...yeah.

SPR: Okay, these changes are more internal than external.

#8 Uh, huh.

SPR: What is leading you to want to change? I guess I should ask.

#8 I think or I know that through prayer I've prayed that the Lord would soften my feelings. I know that He has worked in doing that. The hand, his hand, is so obvious to me. When I walk into the church now, I have the desire. I want to do this. I want to make this a wonderful place. I want people to come in here and feel welcome and feel warmth. And to be here to worship. It is the only reason we are here is to worship together—to grow stronger to be a family.

SPR: Okay. That is certainly a reasonable thing that would cause that change. That prayer life, that kind of interaction with the Lord tends to do that. Well, this is simple. I am only going ask you one more question.

#8 Oh—

SPR: I am going to be using this methodology on December the fifth, and I am asking would you be willing to attend the event, and would you consent to a follow up interview a few weeks after the event?

#8 Yes, absolutely. I am looking forward to this.

SPR: Thank you very much.

APPENDIX FOUR

World Café Questions

1. What does “Joyful Service to the Lord” mean to you?
2. Talk about a time when you experienced “joyful service.” What made it joyful?
3. What, do you suppose, leads one to joyful service, and what works to rob the joy from service?
4. How can we help one another towards “joyful service?”
5. St. Paul writes in Philippians 4:4: “Rejoice in the Lord always. Again I say rejoice.” What would our congregation look like if continuous joy was a hallmark of our service to the Lord? Would you like to be a part of that?
6. What will you take away from today’s World Café?

APPENDIX FIVE

Personal Observation Notes of the Researcher

World Café Observer Notes

Stephen Rynearson December 5, 2015

Question #1 What does Joyful Service to the Lord mean to you?

9:20 Started tentatively

9:25 Becoming more active in discussion

9:35 Some groups moving rapidly; others more slowly

9:40 Conversation beginning to die down

9:43 **Break**—small talk seems positive

Question #2 Talk about a time when you experienced joyful service?

9:50 Groups have scattered—6 at two tables—3 at one

10:00 Started pretty deeply

Some are telling stories—Some are giving instruction

Body language—mostly leaning in

Few have crossed arms or hanging back

Donna moving between groups and is listening closely

10:10 **Break** --Starting to see more of an emotional response to others

Question #3 What lead to joyful service, what robs joy?

10:15 As they go around the circle, more personal stories being shared—less analysis

10:19 Some are giving spiritual answers

Others are giving more personal stories

Most leaning in—some interchange before everyone has a chance to speak

10:20 In discussion period, mostly analysis (Should have written a deeper question).
10:25 Talking is becoming dominated by the “usual suspects.”

Big Break

Question #4 How can we help one another to “joyful service.”

10:47 Jumped right back in—moving around tables well
Beginning to seek solutions

Question #5 What would our congregation look like if there was continuous joy?

11:05 Some are jumping to the eschaton
Pretty much all want to be a part—some doubt if it can happen

11:10 Depends on the background—some see only in heaven
Others enjoy life here
Others—we would grow exponentially

11:15 Growing more quiet—some are getting tired
Discussion winding down

Question #6 What will you take away from today’s World Cafe?

11:24 Groups are not going around once before discussion—need reminding
More scriptural talk—more refocusing talk
More talking about encouraging
Choice to be joyful
More talk about letting others serve as they can

Take Away

Seemed to be engaged—eager to share ideas
Becoming a bit preachy—seeking to convince others
Having an outside host allows for more introspection.

Demographics

Men	11	Women	14
College grads	19		
Single	4	Married	21 (8 couples, 5 without spouse)
Charter Members	3	Transfers in	19
		Adult instructions	3

Activity Level at Time of Café

Inactive 0 *Worship only* 7 *Church Council* 2 *Serving in other capacities* 16

APPENDIX SIX

Transcripts of Table Top Artifacts

World Café Table #1

Joy—Selfless Service

working with others as in VBS and getting to know and serve with them.

Love-Joy—Family

Robs Joy—Service related to what I need.

Insults, manipulation, anger, poor outcomes, unrealistic hopes

Loop Gratitude—Need—Service—Gratitude

Joyful Service to the Lord

- a. Deepens relationships with God
- b. Bringing someone closer to Jesus
- c. Sharing with others
- d. Doing the work that has to be done.

Joyful Service—Helping children

Helping others to Joyful Service

- a. Give compliments
- b. Small things add up
- c. Invite others to join in
- d. Help someone find their strengths.

What leads one to Joyful Service? —Our love for serving the Lord.

What would it be like if there was a common joy that is based on a Christ-like vision? A willingness to give will also set the stage to receive.

Roadblocks to Joyful Service

Disappointments
Feelings of inadequacy
Unrealistic expectations
Small annoyances

Joyful
Willing

Service
Work

Happiness
Being closer to God
Selfless

Chores
Guiding others
Accomplishing God's work
Teaching
Others benefit

Don't let anyone steal your joy!

Encourage others to serve joyfully with their heart and talents. You can help others by doing small things for them. It may have a positive effect, and they could pay it forward.

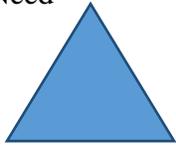
Take aways from World Café
Different thoughts
Different Paths
Open mindedness
Understanding of others

God is the source of all goodness. Proving blessings that are not often deserved.

Ask others to join you—encourage others.

Meet a need—evolves into joy—deepens our relationship to Christ—Spreads the Gospel

Need



Love

Gratitude



angry people, poor outcomes
Too early, outside comfort zone
Lied to, or manipulated

World Café Table #2

Peace Passes All Understanding in Serving Joyfully with the Lord!

Jesus
Others
Yourself

To find unison in people—agree on issues before the groups

The Holy Spirit is always present.

Let others see/feel the Joy in our Hearts.
Needs to be authentic, genuine.

Be an encourager—not a downer
Choose to be positive
Share your joy with other participants
Do not let people steal your joy.

Joyful Service—Commitment to what God provides

A time I experienced Joyful Service—
Elder duties—Braille—Youth Director Work—Uplifting other people

Joy observed is in their authenticity and trust in the Joy observed?

Joyful Service to the Lord

- No need to beg for help in getting something done
- Share yourself
- Serve with a loving, willing heart
- Don't judge others about their attitude or non-serving attitude
- It is not an effort to serve

Towards Joyful Service

Encourage, support invite, example, Bible study

Joyful Service—Elder, serving communion, Baptism

Love of each member cause you to willingly give of yourself
Brings those to faith that no joy

Joyful Service—SS Program, Elder-Baptism, in meetings most agree on decisions—avoid conflict

Love of God leads to joyful service

Joyful service is where you serve the Lord without being afraid to get judged by other non-believers, and you are willing to serve with all your heart and talents that God has given you.

You make life by what you give.
You make a living by what you get.

Joyful service—try giving yourself away

Show the joy or the love of God

Encouragement—set example—get out of your comfort zone—show appreciation—Jesus, others, yourself

So much to be thankful for...

Relationships are a way to share and reach joy
Respect other's opinions
Be nurturers and fixers
All ages can serve the church.

Affirmation of Joy

1) Jesus 2) Others 3) Yourself

Joy is internal

Comes from the love of Christ in our hearts.
All shooting at the same target, different approaches
We need a vision we can share collectively.

Where your trust is...

Your joy is.

Collective joy is within us

Challenges opportunities—not negative
Accept the pastor's challenge to use in our daily lives
Do not be fearful—step out in faith.

World Café Table #3

“Show love to people who hurt”

The “drive” for joyful service comes from the love Christ has for us, initially, as well as the love we have for Christ. The joy comes from knowing that what we are doing as God serves them, and hoping that we are bringing them closer to God.

I will take away from this World Café that I as a young person of the congregation can make a difference by serving the Lord and the community joyfully with my time and talents.

Joyful Service

1) Example 2) Support 3) Fulfill 4) In Christ's Name

What leads to joyful service is the willingness to serve God and help other people in the community.

The most important thing to take away is joy in being a Christian must be shared if God is to be served.

Recognize other's abilities and encourage them to serve with joy too.

Provide service without reservation or expectation of anything in return.
Take nothing from your service, leave only grateful hearts.

Joy come from peace in serving others.
Joy is robbed by selfishness.

Joyful service—telling others of our love through Jesus—being an evangelist.

Help others to joyful service by complimenting others for service.

I realize that we have individual visions that we hope and pray will lead to collective progress or collective vision in our needs.

Joyful service—with no reward. 

Take away—trust in God to bring the joy—rely not on our own judgment.

How can we help others toward joyful service?

Role model

Recognize others abilities and encourage them to participate.
Compliment on good work done.

Silence is necessary to hear the quiet voice of God.

Individual visions need to get together

Don't be fearful—Pray and then step out in faith.

Joy! Listen! Care! Peace foundation

Joyful service leads to “rubs”

What will I take away?

Silence is sometimes necessary.

Can't be a bulldozer all the time.

Lean on the Word to lead us.

Not joyful service? = Disservice to God.

Accept Pastor's challenge to settle future issues.

Rejoice in the Lord always.

Attendance and financial support.

May be serving outside the church

Leads to joy

Robs joy

Internal	Expectations
Major event	Doing it for the recognition
Love of God and man in your heart	Sins—greed, selfish
Love God has for us	Others put you down
Driven by need	Complaints from non-doers

Joy

Christian attitude necessary in secular world—role model
No expectation of any return
Need passion—answer the call when it comes—start with what is in front of you.
Some joy is result of shared pain with others.
VBS—Light bulb goes off with unchurched kids.
Pay it forward!

World Café Table #4

Redirect instead of butting heads or joining negativity

Joyful Service is doing things for others. LWML has been a great joy to me.

Be the example.

Open minded people motivate me.

Working with people that are negatives—see more red lights than green lights—take away my motivation.

Joy begets joy. What can't we do next to serve the Lord with joy?

Point out to others what we see as their talents. Accept others where they are and what they are doing.

Joyful

Excited about teamwork
Excited about doing what you like.

God is #1

A passion for the love Christ leads one to share.

Joy is one of the gifts of the Spirit!



Nurture
Faith
Hope
Love
Encourage
Living water



Train up a child in the way he or she should go...
Brings souls to Christ
Enjoying the service tasks you are doing at Church
Do things for others
Love one another
Joy from service
Church centered or Life centered

The Holy Spirit can lead to joyful service
Where is your heart?

Joyful service
 Church helping an invalid couple with major maintenance
 Manning the Salvation Army Kettle

What leads to joyful service?	What robs it?
Natural God-given gifts	rob by enforcement
Challenge to accomplish something	
Other people's joy	life gets in the way

Joy in administration is possible

To lead others in joyful service
Encouragement
Positive feedback
Demonstrate Joy
Willing Service

We don't know the outcome
 The Holy Spirit brings his gifts.

Approach with invitation to belonging—not with guilt

World Café Table #5

Joyfully serve the Lord no matter the task. Spread God's love in whatever we do willingly.

Criticism kills joy

Take away

- 1) Don't hide your joy
- 2) Don't let others cover it up
- 3) If we are doing what God wants, we will find joy.
- 4) Put God #1

Video tape sermons and services to post on church web site.

Joyful service to associates, neighbors, fellow church members
Avoid Burnout

Show your joy in what you serve.

Take away

Don't hide the joy

We are growing in Christ

Recognize that we are working for Christ

With our "petty" differences, we are not focused on Christ and the Word of God

Joyful service—Helping others—outreach to society (outside the church)

Grateful for participating in delivering Angel Tree presents

Grace of God that we are not in the same position as the Angel Tree children.

God provides us opportunities for joyful service

Help one another towards joyful service.

Showing interest in people and encouragement to help with joyful service

Just advertising opportunities for service.

Lead by example

Important to participate—wanting to share the load

Listen

Holy Spirit leads us to a joyful service. Satan robs us of joyful service.

What robs me is my sinful nature.

Rejoice in the Lord always

Spiritual enlightenment

Build on strengths

Work on increasing our continuous joy

Humble ourselves to the Lord.

Focus: Proclaiming Christ's message to the world.

Encourage others to have joyful service along with you. After all we are all God's children and are here to serve the Lord with gladness.

Willing to listen and share

Participation

Lead by example

Opportunity/grow

Inspiration

Common good

Interest/commitment

Seeking out people—getting personal

Motivate to serve

We cannot keep joyful service to ourselves

We share it with others and encourage them to the same joy.

He loved us, we should love one another

Joyfully innovate fellowship.

Serve the Lord with gladness—no job is too menial!

Self-doubt robs joy.

Complaints rob joy.

How can we help one another to joyful service?

Inspiration, example, encouragement, church attendance

Commitment (sharing) seeking out someone to serve on a personal level, lead by example, listen share

APPENDIX SEVEN

Follow-Up Interview Questions

1. Did you find the World Café experience to be pleasant? Were the physical arrangements satisfactory?
2. What part of the experience did you find most helpful? Least helpful?
3. Did the Café make any changes to your attitude towards service to the Lord? In what ways?
4. Do you think Peace should use this methodology in the future? What circumstances would trigger its use?
5. Is there anything else you would like to add?

APPENDIX EIGHT

Follow-up Interview Transcripts

1 (Second Interview)

SPR: Thank you for coming today. What is your name and your age?

#1: My name is #1. I'm 65.

SPR: Thank you for being in the previous interview as well as attending the World Café' experience. Did you find the whole event to be pleasant?

#1: Yes.

SPR: Were the physical arrangements—the chairs, the food, all of the host things—satisfactory?

#1: Yes, I wish that somehow we could have—I didn't get to sit with all of the people at a different table. I would have like to have heard that opinions of some of the—four or five others that didn't sit with me as we were changing tables.

SPR: There is really no way to make sure that everyone sits with everyone, unless you are super intentional and pre-plan the movements. This is designed to be informal—not rigid.

What part of the experience did you find most helpful?

#1: I thought the questions made you stop and think. You could voice whatever your opinion was, and people accepted it. There was no “Oh, I don't agree with you. I don't do this or that.”

And I thought that was good.

SPR: Did you feel that they were more than willing to listen to what you said? Even if they

might add something later, they weren't saying yours was wrong.

#1: Right.

SPR: How about what was least helpful?

#1: At the end, the last two questions I was sitting at a table with several people. I had heard certain comments during the first questions that they were afraid to get out of their comfort zone. And I felt like if the church is working properly, there is no comfort zone. You will be swept along with the current activity, and there will not be any comfort zone to where you have to step out of. Because if you participate every week, or you are on the council, sing in the choir, do GriefShare, do something—you are swept along with the church movement. You are not one of these that have been left sitting at the house, and has not come for several months. Then they would be out of their comfort zone, but if you are current attending and going to Bible Class and working and understanding where your messages are coming from and what you need to do, then I don't feel like they have a comfort zone.

SPR: You are responding now to what is least helpful—you thought some of the comments were not as positive as you would have liked. I am actually a question about the experience: the changing of the tables, the writing on the tables, was there anything about that which wasn't helpful?

#1: I thought everything was good.

SPR: In that regard—

#1: No, everything was good.

SPR: I'm not really asking you to evaluate anyone else but yourself here.

#1: Okay.

SPR: Did the café make any changes in your attitude towards service to the Lord? And in what

way?

#1: Not really. I can see that more service is available. I can see us moving as a church forward into different goals. And if everyone participates, I can see us accomplishing these goals.

SPR: But—you yourself—did it—do you feel different then or today—because it has been a few days—do you feel that it had any positive effect or negative effect on your attitude—your personal attitude toward service.

#1: No, I thought it encouraged the positive.

SPR: The reason why I am hitting on this is part of the goal of my research is, “will it change attitude?” You are saying it didn’t really change.

#1: I saw change in other people. As the discussion continued, when we went around the table. But for me if anything needs to be done and you or somebody else knows I can do it, I feel like they come to me and I will do what needs to be done. It doesn’t bother me. I will serve in any way that I can. And it gave some—a light popped off in their head—that they could serve.

SPR: Did it change your attitude toward other people serving. In other words, did you come in with some previous attitude that some were not serving like they could. Did it change your attitude toward your perception of them?

#1: Yes, because I saw lights popping off all over the table. And I know that some that are always available. And I know that in some who are hesitant: “Oh, you could do that.”

SPR: You perceived change in others. Did that make a change in you?

#1: Yes. I could see that others serve in quite different ways.

SPR: Do you think that Peace should use this methodology in the future?

#1: Yes.

SPR: What circumstances would trigger its use?

#1: I would think even in major and minor things. And I say that because when you get in the Voter's Assembly then you get "No," "Yes," "No." That is not what we did. We all had positive things to say. And you listened to one another and you don't take the negative. The negative except at the last was the only thing that was said. And in the Voter's Assembly, we have dissension, and I think if we had something like this before we had a Voter's Assembly, there would not be the dissension. Now if you didn't come to the café'.... I'm sorry. And you missed a lot. You should have participated. And I think that we should have gotten more people. I don't know how to reach the people that I think really need to

SPR: The challenge is this: if you compel people to come, you must come for whatever the reason—they already come with a negative attitude. If you invite people to come, which is what I was trying to do in all communications, and not say, "If you don't come there is some negative consequence, then they are more willing to talk. But if you compel people to come, then you are actually bringing in an element which at least at first is not willing to talk.

#1: People you really don't want in.

SPR: Well, no. But aren't willing to open up freely. They are going to see this as something they have to do, and may not see any benefit to coming. I suspect you saw this as sort of "neutral" when you came in, because you really didn't know what was going to happen. You didn't have a preconceived "oh, I got to be there, so I'll do as little as possible." So that is the challenge as to how to get people there. But you would say to trigger the use is some major or some minor issue that needs to be more thoroughly discussed.

#1: Say if we were back when we were talking about policies around getting background checks, and why we need to do this... And if some didn't see why the checks are necessary, if

we wanted to start a ministry here, and not everybody liked it. We are now having group home people come to church. That type of thing. If anybody is opposed to it. That type of thing. Some is minor and some is really life changing. We need to step in somewhere and do something. And do it for Christ. But your name is put out into the public that they are doing something for others.

SPR: Is there anything else you would like to add about the whole program?

#1: I enjoyed the World Café. I thought the lady was very nice and because it was a stranger, it made it more businesslike. Instead of just having our group there, and having you officiate or somebody we knew—I would like to see more meetings like that. I was glad to see X there and her daughter.

SPR: They actually went through the interview process.

#1: And X and I have talked since then. We are getting to be friends again, because there is such a difference in our age.

SPR: Is there anything else?

#1: Not that I know of.

SPR: Okay. Thank you.

#2 (Second Interview)

SPR: Would you please state your name.

#2 This is #2.

SPR: Thank you for doing this. And thank you for coming to all the parts of this process.

I just have a few questions. Did you find the World Café experience to be pleasant?

#2 Yes, it was very pleasant. I really enjoyed the whole morning. It seemed like it went by too fast.

SPR: Really?

#2: Yeah.

SPR: Were the physical arrangements satisfactory? Did you feel uncomfortable in that regard?

#2: No, it was great. The spacing was good. The facilitator was great. The food was great. An added benefit. And there was plenty of coffee, so it was great.

SPR: What part of the experience did you find most helpful?

#2: Listening to all the other people. I was one of the ones that stayed put. But all the groups were really—they wanted to talk about these things. It was hard to get them to let somebody else talk. Some of them really wanted to talk and really got in to it. I was surprised that everyone wanted to participate as much as they did.

SPR: What did you find least helpful?

#2: Least helpful. I don't know if there was anything that was least helpful. I thought that it was all beneficial.

SPR: Okay. Did the Café' make any changes in your attitude towards service to the Lord. Are you different today than you were then?

#2: I'm different in that it reminded me that people can serve the Lord in other ways, and outside of church. Of course, I tend to focus on what happens here. People who are physically doing things. And it reminded me that people who go visit the elderly and do more evangelism things than I do. And that just really brought it back to my attention. Okay, there is more than one way. And a lot of those people you don't know what they are doing, but they are doing it.

SPR: So most of your attitudinal change is towards how other people may be serving.

#2: Yes.

SPR: Do you think it had any effect on how you serve?

#2: I don't think so. I know that I need to more evangelism wise—look for more

opportunities to talk with people. I think that is my biggest weakness. So, I need to work on that. So, maybe they encouraged me to do that more. I just am still shy about it, and I shouldn't be.

SPR: Many people are. Do you think that Peace should use this methodology in the future?

#2: Yes.

SPR: What sort of circumstances should trigger such use?

#2: I think, course the topic was not controversial on Saturday. But I think that if that if something really comes up and there is a lot of different factions going on that that would be a way to discuss it.

SPR: And you see that the people—from what you saw this last time—are eager to —they are willing to do that? They are willing to talk even though they are constantly changing who they are sitting with?

#2: Yes, they were willing to talk. They were willing to —and they did a really good job of listening, I thought to what the other people said. I really liked that part where you can't say anything until you go all the way around. So nobody can jump in projecting their own comments before everyone had a chance to speak.

SPR: Did that work out most of the time?

#2: Yes.

SPR: Good. I really couldn't tell from my perspective if it was working. I could tell when more enthusiasm would come because you could just see it in body language. People leaning in, that sort of thing, like they want to hear and participate.

#2: Yes.

SPR: Is there anything else you want to add?

#2: I just thought it was a great experience. And maybe that fact that I did it before with the

music thing. I kind of knew what it was going to be like, but a different topic. But the group, the people seemed more eager to speak. Maybe it was just the topic this time, then what I remember whenever we did the other one on music.

SPR: Do think that might have to be because in the music one people were treading lightly and not wanting to offend?

#2: Possibly. And that was a more controversial subject.

SPR: That would be something to watch for if we use it in controversial settings. Some people may hold back when we really don't want them to.

#2: Right, so the person—you know I guess you are kind of like the facilitator if you stay in that spot—but not really.

SPR: Well, they call them table hosts.

#2: Well the table hosts—

SPR: It is just to kind of get the talking started, and that's it.

#2: I think that the table hosts if they were aware that they could encourage other people to say what was on their mind. And hush somebody who is talking too much.

SPR: Okay. Anything else you would like to add?

#2: I don't think so.

SPR: Thank you very much.

#2: You are welcome.

#3 (Second Interview)

SPR: Good morning. Would you state your name?

#3: I'm #3.

SPR: Just a few questions, for you #3. Did you find the World Café experience to be pleasant?

#3: It was not only pleasant it was very enlightening because it was a way to resolve issues, to get things back to the Lord—not my will but your will be done.

SPR: A question about the physical arrangements. Did you like the way the room was set up, the tables, the food, those sorts of things?

#3: It was real good. That round table. And the only that was disappointing is that we could have had a few more people so all the tables would have been full. But I liked the arrangement because—and the very fact that one person was in charge at a table –kept the thing going. Who is in charge—the moderator kept the thing going.

SPR: What part of the experience did you find most helpful? And what was least helpful?

#3: Most helpful was you could state something that means a lot to you. You could listen to other people. And you learned that we are all different, but we all have the same objective. Everybody brought a different thing to the table. That was important for the church.

SPR: Was there anything that was least helpful, that we could improve if we did it again?

#3: Not right off the bat. You can always improve everything but—The only thing is that next time you do it you might deepen or expand the discussion. Because most probably there were some people who had other things on their mind. But time did not allow it. The moderator you had helped a lot because she was a fine Christian woman.

SPR: A number of folks liked the fact that she was an outsider so that they didn't feel like that they had to do what she wants. So, they could have their discussion, and yet she could come in and say that it was time to move on.

#3: Yes.

SPR: Did the Café make any changes in your attitude towards service to the Lord? Did it

change your personal attitude? And in what way, if it did?

#3: Well it—I'll back up a little bit. I think that the 12 weeks we were on the governance committee already started the process. And this here helped to complete the process. Not everyone had that opportunity, that we on the committee had. But for us on the committee this thing just fit—it dovetailed into it. So I could see progress, progress, progress, progress.

SPR: Okay now inside yourself did you feel more joyful, less joyful, more satisfied—what kind of words would you use to describe your personal feelings?

#3: Well driving home ____ and I talked about how fulfilling it was. It was a joyful time and fulfilling in that we got to know other people. She made the remark that what some people said. We learned to know each other better. That was most probably the fulfilling part. Joyful—I feel like it was another step forward for our church to go on a higher level of service.

SPR: Okay. Thank you. Do you think that Peace should use this methodology again sometime?

#3: I think that the best way to solve a problem is to prevent them. I think sometimes we could use this what is called preventative medicine. I think what Scott and White is doing is to try to use faith based groups as a preventative. How do you maybe ward off a potential problem before it happens?

SPR: So you would say that when there is something on the horizon—maybe not blown up yet, but that would be the time to talk about it. So we get all that out in the open and deal with it.

#3: Well, I'll take—Some people think you always have to have a building program. And if you don't do it right away they get upset. But sometimes you have to get the foundation – a strong foundation. And I think we can build a strong foundation by doing this.

SPR: Is there anything you would like to add?

#3: I think it is important that people think about other people's contributions and how we

appreciate—maybe they brought something else to the table—but you appreciate their depth of thinking that makes the big picture more whole. I know I said something that ____ commented on, is that we feel very strong that the last commandment that Jesus gave to his disciples that you love one another. That the love the world will see you are of me. And then you turn around and whoever wants to be great has to be least, and whoever wants to be least is great. It is a good foundation for our church.

SPR: Well, thank you very much for participating in this.

#3: Well thank you very much it has been an honor.

#4 and #5 (Second Interview)

SPR: Good morning. Thank you for coming. Would you please state your names?

#4 #4

#5 #5

SPR: Thank you very much for participating in this little enterprise. We have 5 questions this morning as follow-ups. Did you find the World Café experience to be pleasant?

#4 Yes

#5 Yes.

SPR: Were the physical arrangements good? Was the room up well?

#4: Yes, very comfortable and conducive for what we needed to do.

#5: I agree.

SPR: What part of the experience did you find most helpful? And what part least helpful?

#5: Most helpful I enjoyed socializing and expressing my opinions with people who are not my age. And it helped me understand a lot.

SPR: A lot of what they were thinking?

#5: Yes.

#4: I think the biggest aspect of it. Every one of us are guilty of falling into our little cliques. Your normal people that you are always associated with. And you will stray out every once in a while, but not very often. In this you were forced to stray outside your comfort zone and look at different aspects of what other people were thinking. And in turn, you got to know these people.

SPR: So you saw that as very helpful.

#4: Yes. Very helpful.

SPR: What was least helpful?

#4: I really don't see anything that was not beneficial about it. I think it is a very good way, if you get people to participate in it. I'll be very honest I was not excited about the concept at first. Because it is outside your comfort zone. But once you got into it, you were put at ease and everybody was there for the same reason and you got to express your thoughts and opinions. And you learned that you were not alone.

SPR: What did you think about the procedure of having everyone speak once around the table on the question before you jump into the more general discussion? Or was that artificial?

#4: No, you knew where everyone was going with it. If everybody talks at one time, you are not accomplishing anything. Each person had their turn to say what they were feeling and then you could interact with them and discuss whatever you want to do with it.

SPR: How about the writing on the table part? How did go? Did you like reading what other people wrote?

#5: I liked it. Cause I don't always like to voice my opinion cause I'm 14. 14 year-olds don't voice their opinions. So writing on the table was an easier way for me to express what I was thinking.

SPR: Good.

#4: It allowed you to express random thoughts. They may not make any sense, but it was something that came to mind during the discussion.

SPR: As it went on it accumulated, how did you like reading what was written when you sat down at a place you hadn't been before?

#4: I liked that, because you would think "Oh, somebody thinks like me" or "I didn't think of that."

SPR: To the actual topic—service to the Lord—did the café experience make any changes in your attitude towards service to the Lord? And in what way?

#5: It made me realize that I can actually do more things than I am given credit for. I go out and work at the Salvation Army, or I could something. But I can actually spread the Word. I can do things that I normally wouldn't have thought that I can do.

SPR: So it opened your eyes to a larger world?

#5: Yes.

#4: Yes. I agree with that. It broadened our box, so to speak. There are things out there that can be done that you aren't necessarily comfortable to be doing, but if you experience them you may enjoy them, or you may not. But that lets you know that you are needed out there.

SPR: Did it make your attitude toward service more positive, more negative, no real change?

#4: Positive.

SPR: Do you want to elaborate on that?

#4: It makes me want to come out of my box a little bit more and experience some things.

SPR: Do you think that Peace should use this methodology in the future? And what circumstances would trigger its use.

#4: Absolutely I think it should be used. If you can get people to participate. That's the key. It only going to work, if they come. I think that for anything that is...I not going to say disputed—but a difference of opinions. I think it would be fabulous for everybody to see everybody's point of view. I think it would be wonderful. I saw no negatives of it.

SPR: That's why I picked this to study. Is there anything else you would like to add?

#5: Yeah. But I would like to agree with her. I think I would want to do that again. I almost think we should use it for meetings because it seems like a lot of arguing goes on or like on the verge—

SPR: You are correct.

#5: That way we would all get there. We would all be working on the same thing. Sitting around the tables working together.

#4: People tend when it is a smaller group to voice their opinion. When you've got 4 or 5 people, they are more comfortable than when you are in a meeting of a hundred. They will sit back there and grumble under their breath and not say anything because they don't want to stick their neck out there. In a smaller setting, your opinion gets voiced and everybody else's does too. And then maybe writing it on the tables somebody at this table may see "Well, okay maybe that is a different way of looking at it."

SPR: Thank you very much.

#6 (Second Interview)

SPR: For the record, what is your name?

#6: #6

SPR: Thinking back to the World Café, what about the experience did you find pleasant?

#6: The attitude of the participants. To me, I don't know, sometimes you agreed to participate

in something, and not everybody there is 100% sold on being there. But this particular group, I thought that everybody was enthusiastic and pleased to be there.

SPR: That was my impression.

#6: In fact, many of the people—almost every group I sat in—said, “I really wish I had told my wife, or husband or whatever.” You know there were quite a number of couples there, but then there were also people like me. Of course my wife was committed to taking care of the grandkids that Saturday, so it would have been impossible for her to be there. But, overall it was the openness and the enthusiasm regarding being there.

SPR: Were the physical arrangements satisfactory—the tables, the food, all that sort of stuff—was it satisfactory?

#6: Well, to be honest it exceeded my expectations. I did not expect anything like that. I’ve been to quite a few meetings where they may have served few coffee and donuts and that was it.

SPR: What part of the experience did you find helpful and what part was least helpful?

#6: Well, I’ll take care of the negative first. I really didn’t find anything negative about the experience. The positive aspects, I think, that---well I knew this before. There really are no simple issues in this world. And many of the things that we try to do or we get involved in, we don’t really understand what they are all about. And that’s true about how we practice our daily lives. We just—I’m trying to think of the right words to use—but for the most part, with my background I come up with things where I shoot from the hip or fly by the seat of your pants. We just jump into thing, but when we do that we fail to recognize everything that is part of it. I guess it is just human nature to oversimplify. And we don’t want to consider the fact that there are possible consequences. I know I heard something repeated a number of times that morning regarding their service projects. And not giving any thought to what they are doing. “Oh yeah,

I'll help you with that." And show up and it was only after it was over with—in many cases I expressed this myself, it might be weeks or months or even a year before you realize the full impact of the event you were participating in. That was one of things that was surprising that so many people voiced that same opinion. I don't know in your interviews with the other people who have participated that anyone has brought that up. But that was one of the things that surprised me and was reassuring because that is just a fact of life that we do things out of the goodness of our heart, and hopefully if we are doing it with Christ's inspiration, we are doing it not expecting anything in return. But sometimes there is some return, and its sometimes surprising and amazing the form it takes.

SPR: I experienced that myself.

#6: And that was something that—you know, I think that. Well, I probably shouldn't identify people, but there was a man and two women who expressed the same view.

SPR: Did you like the way the conversation was structured, where everyone went around the table first and answered the question?

#6: I think that was a wise approach. Because, well the first group we were in, the facilitator came by real quick and when she heard something that was going on, because the leader of that particular table –she allowed a couple of interruptions of the first two people. And she (the facilitator) said that is not the way we explained it. Everyone has to make their statement regarding this question, and then after everyone has a chance to speak, then we will go back and go around again. And I—to me—I think that is an outstanding approach because then you get a lot more meat on the table to then chew on. And without doing that—well I can't imagine it being done any other way—not that I every gave any thought to organizing something like that—but I'm just saying having viewed that event, I think to do anything other than that...Are

there any other formats other than this that we saw that Saturday?

SPR: Well, I am just testing this one format.

#6: I've heard that—I think this clearly the best approach. I cannot imagine anything being more productive. It gives each person in that group, to state their view or their answer to that particular question. And then you get—however many there were—you get five, four, seven—you got that many different opinions and so then after everyone has heard those, then we can go back and ask “exactly what did you mean by that?” Because I know that on one occasion I made a statement, and someone who I admire and respect a lot—immediately challenged me on what I had said and really why I felt that way. So it gave me an opportunity to reflect on why I felt that way, and had I stated it as clearly as I wanted to.

SPR: Yeah, did it need to be clarified?

#6: I think that if you are responsible for that format, I have to give you gold stars because I think that was an excellent approach.

SPR: This is used in many formats. I'm just trying to see if it works in a church, as opposed to a business or some other....

#6: I think more so in a church, than even in a business. My reason for that would be---going back to that 50% thing—half of the people are going to for it, and half are going to be against it. And that is just simply—taking it in its simplest form at face value—without being asked to express their views on it. When then you—well, the more people you have expressing their views, when then the more people of whatever opposition will say, “Well, maybe there is something to this. Maybe we need to give this a little more thought. Maybe this is something we do need to proceed with.” And I would think that in a church setting, I think it would be—I hate to guarantee anything—but I think you would have better results following this approach, than

some other forums I've seen.

SPR: You know we had comments written on the table tops. Did you find that helpful? Or Distracting? Or...

#6: You know; I think it depends on the individual. I was intrigued at what some of things that people had written. I'm one of these people that when it comes time to write a letter or... Well, in writing on those table tops I found that I was wasting too much time thinking about how I wanted to state it. That is the only negative aspect. I thought it was excellent. As I said I appreciated reading many of the comments that were written on the table, I just felt bad that I didn't contribute more. I think I only left 3 notes.

SPR: Okay. It is just how it moves someone.

#6: Well I would not discourage doing that again in the future.

SPR: The topic was on attitude toward service to the Lord. Joyful attitude. Did the event change your attitude on the topic? Not the format now, but the topic. Did it change something in you? Did it in some way change what you felt about service?

#6: Well, I know that I had not put as much emphasis—and I know some of the other people were the same way—I had not put much emphasis on serving joyfully. There are a lot of us out there that are foot soldiers. We feel almost obligated to do this or that or whatever. I don't know if it appropriate to make this statement—but I think it is almost anti-Christian.

SPR: To serve joyfully?

#6: No, to not serve joyfully. Now I had never considered it quite that way before attending this event. But attending this event changed my attitude towards—if I am going to do something—I need to do it with enthusiasm. If you don't have any enthusiasm—well you know that many people, public officials and educators, doctors, scientists, business people or whatever

that are fairly eloquent. But when we start learning things about them, it doesn't line up. You can't connect the dots.

SPR: Do you think that Peace should use this methodology in the future?

#6: I most certainly do. In fact, I think that if there is anything that we are going to attempt that is even remotely controversial, I think we need to stage one of these events. Or probably more than one event, because I'm not so sure that if you picked a particular time or date, that everybody could be there that particular time or day. So if you give them options of like 3 days, we are going to do it on this day of one week, another day of another week, and this day on the following week, and give them the opportunity to choose between one of those three dates, I think you would have a higher percentage of participation.

SPR: Oh, yeah. Definitely. You could however have 3 different outcomes.

6: Granted. By some bizarre stretch of your imagination, the 50 percent that were for it were there one night and 50 percent on another night. But then you might have a mix the third night. And someone with a little bit of wisdom would pick up on that. So you focus on that mixed group. And then you realize that you look at the ideas that these people came up with. But you are a clever fellow I think that you could figure that out.

SPR: So the circumstances you would trigger this with would be a controversial issue, a new approach or a new direction for the church, that sort of thing?

#6: You asked if I could think of a specific reason. I'm saying evangelism in the face of the Muslim onslaught has to be somewhere near the top.

SPR: That certainly would be appropriate. Is there anything else you would like to add?

#6: Other than I am really grateful that you did it and set it up and everything. And that I had the good sense to say, "You know, I need to try that. I need to look at that." And I think it was a

wonderful experience. I don't know anyone who was here that Saturday who didn't feel that. I was surprised at some of the comments that the facilitator made. She seemed to be impressed that apparently...Had she ever done thing like that before?

SPR: Not in a congregational setting. She has done it in the hospital that she works with. Usually with nurses or one of the various disciplines—pharmacy, PT—to work on their future plans, goals and ideas. But not in the church setting. But she understands the church setting, she's a pastor's daughter and been in church her whole life.

#6: She seemed really impressed with how the thing came off.

SPR: Thank you very much for your participation.

#6: You are welcome.

#8 (Second Interview)

SPR: Good morning, would you please tell me your name.

#8: #8

SPR: Okay. I appreciate you taking part in the World Café. Did you find the experience pleasant?

#8: Absolutely. Yes. Very much so.

SPR: Were the physical arrangements satisfactory? The tables, the chairs that sort of stuff.

#8: Yes. Perfectly arranged for people to move around. Yeah.

SPR: What part of the experience did you find most helpful? And then least helpful?

#8: Most helpful was hearing the opinions of other people that were maybe a little bit different from mine. And thinking about that, it has had some impact on changing my opinion. I don't think there were any negatives. I enjoyed everything that we did. The most negative—it wasn't long enough.

SPR: It wasn't long enough? You are not the only one who said that. Did the Café make any changes in your attitude toward service to the Lord?

#8: Yes.

SPR: In what way?

#8: It showed me, first of all, that I had maybe the wrong thoughts—mind thoughts—opinions about service. I almost looked at it as a duty. No longer is it a duty, but it is a pleasure to do. It definitely changed my mind and the willingness to service is very important to me now.

SPR: Great. Do think that Peace should use this methodology in the future.?

#8: Yes.

SPR: And what circumstances would trigger it?

#8: I think that when we get around to the building, the expansion of the church there will be many different thoughts and feelings that need to be said. I think that we need to have one of these before we jump into that endeavor. Also it would be good to have for the programs of this church. There are a lot of different thoughts and theories about how change could be done and maybe those that are in charge would enjoy doing this with the people who are not in charge to bring in multiple ideas and multiple thoughts on how to achieve good things.

SPR: Okay. Could you give me an example of what one of those programs would be?

#8: Okay, Vacation Bible School. We have done it the same way for several years and it has been a great success, but after things are done over and over and over, they become mundane, somewhat. And maybe there are people who maybe have not been involved in Vacation Bible School that have experience somewhere else, or just a thought of maybe this would be a good thing to try and to express that with the committee to see if it sparks anything in their minds. Or they – the person that is bringing this new idea in—for them to tell them why this works so well.

So it is a back and forth.

SPR: Yeah. And have a kind of a roundtable discussion as you move from place to place. I had not thought of using the Café that way.

#8: Right.

SPR: Is there anything else that you would like to add?

#8: One definite thing I would like to add; I am so thankful for you for coming up with this. Because I think it is going to benefit not only our church, but many, many others that have dissensions. Or not maybe so much a dissension, but everyone would like to be heard. And then at Voter's meeting, the time doesn't allow, the conditions don't allow—and this would be a really good way for a small group of people at a table to express what they think. And in doing that you get a lot of interaction.

SPR: Now you have belonged to larger congregations than this. Just in your thinking back, would you think that this would be helpful in a larger congregation as well?

#8: Oh, absolutely. When we had a pastoral problem and the church went crazy with “Is it this? Is it that? Who caused this? Who did what?” If we would have had one of these and the vocalization would have come through and then help the congregation to understand why they couldn't be told. And that would have stopped a lot of anxiety, a lot of animosity towards that. In another situation, where I was very unhappy with the elder situation and what was going on, this would have been wonderful for that and my benefit. So everyone of us was on the same page, so we all knew what was going on.

SPR: I thank you very much for participating in this. And I will be making a transcript of this as well. So thank you very much.

#8: Thank you.

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