LIBERTY BAPTIST THEOLOGICAL SEMINARY

A SURVEY OF CHURCH GROWTH METHODS
USED BY CHRISTIAN CHURCHES
IN THE SOUTHEASTERN UNITED STATES

A Thesis Project Submitted to
Liberty Baptist Theological Seminary
in partial fulfillment of the requirements
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DOCTOR OF MINISTRY

By

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LYNCHBURG, VIRGINIA

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ABSTRACT

A SURVEY OF CHURCH GROWTH METHODS USED BY CHRISTIAN CHURCHES IN THE SOUTHEASTERN UNITED STATES

E. Arlin Bolejack

Liberty Baptist Theological Seminary, 1994

Mentor: Dr. James A. Freerksen

The development, distribution, reception and interpretation of a survey sent to selected Christian Churches/Churches of Christ in eight of the southeastern United States. The survey's purpose was to discover the church growth methods and philosophies used by these churches where the migration of the population from the northern states has increased the population in their areas. The survey was sent to churches that displayed at least a ten percent membership increase between 1985 and 1992. The data was reviewed to determine what these churches were doing and conclusions made on effective church growth methods.

Abstract length: 95 words.
To my father
Evan A. Bolejack, who taught me what the love of a father is in the Kingdom of God.

To my mother
Margaret Elizabeth Westmoreland Bolejack, who taught me tenderness and grace through love in a Christian home.

To my wife
Trudith Kaye McKnight Bolejack, who continues to teach me the depth of love and the encouraging power bestowed upon those who are loved.
VITA

E. Arlin Bolejack

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Medway Church of Christ .............................................. Medway, OH, 1968-1972
King Church of Christ, ............................................... King, NC, 1972-1977
Fairfax Christian Church, .......................................... Indianapolis, IN, 1977-1980
Okalona Christian Church, ......................................... Louisville, KY, 1980-1983
First Christian Church, ............................................ Leesburg, FL, 1983-1989
Northside Christian Church, ...................................... Cape Coral, FL, 1990 - present
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CHAPTER 1

INTRODUCTION

"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit." Matt. 28:19 (NASB)

Project Objective

The intended purpose of this research project will be to document the methods and philosophies of successful outreach used by the Christian Churches and Churches of Christ in the Southeastern section of the United States. This was accomplished by the development of a survey sent to those churches that have displayed a growth rate of at least ten percent during the time period of 1985 to 1992. The survey and this project has sought to ascertain what those churches are doing in their methods of evangelism techniques and styles, worship assemblies that attract people and meet needs, as well as how the church has structured itself to grow numerically in the future.

This project has documented the collective views held by the pastors and church leaders that promote church growth and individual Christian maturity. This research was conducted only among the churches known as non-demoninational Christian Churches and Churches of Christ. It has focused in the section of the United States that has experienced a rapid increase in population during the last decade. The conclusions from this project should provide insight to other churches who wish to reach the people of their communities with the gospel of Jesus Christ.
Rationale

God's plan at the outset of establishing His church on this earth was for the church to grow in numbers as people come to salvation in Christ. This is underscored when reading the commission of Jesus to the disciples in Matthew 28:19, as cited on the previous page. This action is to take place in all the world, and its intent is to make disciples of Christ who will continue to carry out His mandate to bring others under His saving grace. God's plan is to redeem the lost, and He will add them to His church.

Through the action and ministry of the Holy Spirit, God will grow His church in a local community. But there is a science involving certain factors that should enable a church to be used of God and to grow at a faster rate than those who ignore these factors. This science has been developed over the years by men committed to the cause of Christ and who have learned some of the effective principles that lead to church growth. Men such as Donald McGavran, who has been called the "Father of Church Growth,"\(^1\) Win Arn, Peter Wagner and Elmer Towns have charted, monitored and documented what evangelical churches have done to reach people for Christ and integrate them into the life of local churches.

Within the Christian Churches and Churches of Christ, there have been those who have researched the progress of what those churches have done in the last forty years. This project has focused on the Christian Churches and Churches of Christ in eight of the Southeastern states of the country. This section of the country is experiencing the impact of the population migration as people move from the Northern

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states to the Southern states. As people move into the towns and communities of the "Old South" it is placing a challenge on the existing churches to reach the increasing numbers of their community. This project will document the effective methods and philosophies used by the growing churches.

Background

The science of Church Growth has been a phenomenon that began to emerge in the early 1960's. It began with the small step of simply defining methods and philosophies of churches that were growing in number as they were reaching people with the Gospel of Christ. The result of this is that the churches in America that incorporate these strategies into a plan are seeing a faster and larger numerical growth pattern than churches which have no strategy.

About the time the science of Church Growth was developing, a national trend of population migration from the northern states to the southern states began on an accelerated scale. The Southeastern United States exploded in population while most of the northern states watched their populations decline. As businesses relocated southward, the population began to relocate to those states because of climate preference and business opportunities. This migration of people began to effect the cities and communities of the Southeastern states and created situations that were new to these locations. Small communities in the southeastern United States had larger populations in a very short time. This caused the people in these communities to face the adjustment of more traffic on their streets, more people in public buildings and stores, more and longer lines for services, and, in the case of
churches, more people with different backgrounds attending their services with various spiritual needs.

The population migration has impacted the state of Florida more than any other southeastern state. During the 1980's the population of the state of Florida increased by 3,796,000 people, giving it a total population of 13,097,926. As businesses and people moved to Florida, the churches already in existence were faced with the choice of developing effective strategies to enable them to reach these new people with their varied backgrounds or to continue to do the same things they had been doing and reach only a small number of these newcomers.

Observing these migration patterns, those with a concern to reach people with the Gospel realized that effective methods were needed to reach the people who had left their home areas to move to the "New South." Because of the migration of people and because there is the increased potential for churches to grow, there is one recurring question to be raised, "Why do some churches in a given community grow in numbers on an annual basis while other churches in that same community do not grow or even decline in numbers?" Gene Getz elaborated on this concept when he said,

"Once we have evaluated the overall function of our local church, and isolated both strengths and weaknesses, we then need to formulate both immediate and long-range objectives and goals. This is a key step, and a step that will call for some very careful thinking. It will take time and effort, but it is, in some respects, the most important step in the whole process of growth. When approached correctly, it can help to create unified thinking in the local body of Christ -- an element which is basic to effective change and renewal."3

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Restoration Movement Churches

The history of the Christian Churches and Churches of Christ has been one of evangelism, outreach and personal growth with a strong adherence to the Bible as the authoritative Word of God. An early effort of these people was to restore non-denominational Christianity and simply "do things in Bible ways and calling things by Bible names." People who come to Christ and are part of these "Restoration Churches" choose to be known by the simple name of "Christian" not wishing to add anything that would tend toward division or denominational ties. From this came the term "Restoration Movement" meaning that these churches are not desiring to be a new church movement, but wanting to restore the pattern of the New Testament church as practiced in the beginning and outlined in Scripture. There has always been the fundamental commitment by this body of believers that salvation is only by the grace of God through the blood of Jesus Christ. Bringing people to a relationship with Jesus Christ is a historical mark of the Restoration movement. A sharp focus of personal evangelism has always been understood and practiced by "Restoration Churches", but because of the population increase, there is the need to start new churches in locations where the population has exploded. In some cases in Florida, new communities came into existence in as little time as one year. These new communities were planned by developers who built new houses and schools, but churches may not have been considered. These areas are prime targets for new churches to be planted and evangelism to begin.

*James DeForest Murch, Christians Only, (Cincinnati, OH: Standard Publishing) 1962, 113,114*
Statement of Procedure

The term "Bible Belt," coined by H.L. Mencken about 1925, describes the regions of the United States, particularly areas in the South, where fundamentalist beliefs of Christianity prevailed, and where clergymen were especially influential. The term was also used to describe the attitude of the churches in the South implying a slowness to action and a reluctance to any change. This project notes some of the changes made by the churches in the "Bible Belt" who are effectively reaching people moving into their areas. This study will consider if the term "Bible Belt," as used almost 75 years ago, still implies a slowness of action or if the "new South" is experiencing change in the methods used in its churches.

The geographical area of this research will focus on the old "Bible Belt" region of the Southeastern United States. Surveying the selected churches in that section of the country and learning of their strategies of growth will show what these churches are doing to avoid the appearance of slowness of action and will reveal effective Church Growth methods that are working in the 1990's. One of the functions this research will accomplish is to determine how effective the Christian Churches and Churches of Christ in the Southeastern United States are in reaching people in their areas as the population migration is increasing the number of people in their areas. This research will reveal the methods and philosophies of evangelism, membership assimilation and ministry involvement that growing Christian Churches and Churches of Christ are using to meet the challenge of a growing population needing Christ.

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Another factor of this research will be the growing impact of the "Baby Boomer" generation. As the Baby Boomer population matures in the locations of the South and as many of that generation are moving to the Southern states, communities are reevaluating and upgrading the needs of their school systems, revamping their tax structures and improving their labor laws. Growing churches in the Southeastern states are having to plan, adjust and, in most cases, update their strategies in order to effectively reach the Baby Boomer generation. This research will endeavor to learn if the Christian Churches and Churches of Christ in the "Bible Belt" are effectively reaching the "Boomers" with the Gospel and seeing them involved in ministries for continued growth.

Generational preferences and differences have caused problems in southeastern communities that were in the past very stable and content. The pre-Baby Boomer southern church enjoyed a worship service that used only a piano or an organ in the song service. The worship hour was restrained with occasional "amens" heard when something was said or sung to which approval was given by the congregation. Today the Baby Boomers and their children enjoy worship music with pianos, organs, keyboards, drums, brass and string instruments. The worship service may hear hand clapping and see hands raised in praise to the Lord. Churches are finding that these generational and cultural differences in worship style, music selection and leadership philosophies have caused problems that must be addressed and, if need be, changed in order to communicate the Gospel of Christ to greater numbers of people in their community.
An example of the confusion and differences of opinion was noted in the February 7, 1993 issue of the Christian Standard which addressed the issues of music style changes being undertaken in some Christian Churches and the problems created by such in some of the traditionally styled churches of America. This research will endeavor to show what the growing Christian Churches and Churches of Christ in the southeastern United States are doing to bridge this gap and what methods they are using to effectively reach the younger generations while continuing to reach, nurture and minister to the older generations.

The non-denominational Christian Churches and Churches of Christ in the southern states enjoyed nominal numerical growth in the first part of this century. Their growth was consistent with the numerical growth of the number of children born to the families who had lived in that location. But as the population migration to the southern states in the last half of this century began, these churches were challenged by having many new people in their communities needing to be evangelized. As time passed through the 1970's and into the 1980's it was evident that some Christian Churches and Churches of Christ were being very effective in reaching newcomers and local people with the Gospel of Christ while others were not. The question of why this was happening and what can be done to help the slow or non-growing churches to become growing churches is at the heart of this project.

The approach of this project is from a desire to see that the methods and philosophies of evangelism and membership assimilation are as effective as they can

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7Data provided through the DIRECTORY of the MINISTRY, 1525 Cherry Road, Springfield, Illinois, 62704, 1985 and 1993 Editions.
Those churches experiencing consistent growth, and even those that have had rapid or extraordinary growth have, for the most part, done so because they have used proven methods of reaching people, of communicating the message of Christ and of leading people through defined steps on how to become a Christian. Robert Schuller gives "Eleven Growth-Restricting Obstacles" that keep a church from growing and reaching its purpose for existing. The first obstacles is for a church to have no plan or fails to plan to succeed. This survey will search into the plan and program of the selected churches to document what these churches are doing in a structured way to achieve their purpose for reaching people with the Gospel of Christ.

The Christian Churches and Churches of Christ in southern states that have grown numerically over the last seven years within the parameters designated for this study were selected to be surveyed to learn the methods and procedures they are using to assist them in their growth. As the results of this survey were tabulated, the churches that have established a plan for growth and have implemented that plan serve as a model and source of encouragement to other churches who are struggling with little or no growth at all. When a comparison of those growing churches is made with the non-growing churches, a valid presentation for effective growth methods and philosophies is more easily seen.

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8Robert H. Schuller, Your Church Has Real Possibilities!, (Glendale, CA: Regal Books), 1974, 37,36.
RESEARCH QUESTION

For the purpose of this research a survey has been designed and sent to the Christian Churches and Churches of Christ in the Southeastern section of the United States. This survey covers the areas of ministry and number of staff members, property location, congregational history, and financial structure. It also covers the types and numbers of programs conducted by the church, strategy and philosophy held by the church's leadership, methods of communication and advertising to the community. The style and methods used in the worship services are researched, as well as the preaching style of the pastor and his views on his ministry, governing and administration procedures of the local church, projections for the future, plans to start any new churches in that area, and specialty ministries the church may provide. Each church studied was compared to itself in its own history and the growth pattern it has experienced during the survey parameters.

The core of this research project is summed up in this one question, "What are the methods and philosophies being used in growing Christian Churches and Churches of Christ in the Southeastern United States so that they evangelize the expanding population of their communities for Christ?"

This question focused the design of the survey sent to the selected churches to learn their evangelism and church growth strategies. This research endeavors to learn what churches have done and are continuing to do to reach people with the Gospel, to win them to Christ and to integrate them into the discipleship ministries of the local congregation.
DEFINITIONS OF SPECIAL TERMINOLOGY

Terms and phrases used within the fellowship of Christian Churches and Churches of Christ may be used with different meanings to people not acquainted with this historical church movement. In this study some terms and/or phrases should be defined for the clear understanding by the reader. The following definitions of terms or phrases will be used within the body of this thesis and will convey the meanings attached to them.

Christian Churches/Churches of Christ

The churches in this research will be only the non-denominational Christian Churches and Churches of Christ. These churches, historically referred to as the "Restoration Movement," are a grassroots movement to remove human names, titles and teachings that divide the body of Christ and unite all believers in the Lordship of Jesus Christ and the Bible as the inspired Word of God. Congregations within this fellowship have generally chosen not to be identified with the denomination corporately known as The Christian Church (Disciples of Christ). The pattern of Christianity explained in the New Testament is what these churches endeavor to teach and practice today. The Churches of Christ in this fellowship are those that have not made the use of musical instruments in the church meetings a test of fellowship.9

Members of the Christian Churches and Churches of Christ believe in the deity and Lordship of Jesus Christ, the inspiration of the Bible, and the autonomy of local congregations. Following the basic principles of the "Restoration Movement," they

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91992 Directory of the Ministry, F-11
accept and teach believers' baptism (immersion) into Christ for the forgiveness of sins; they assemble for worship on the first day of the week, making the observance of the Lord's Supper a focal point in that worship. They seek the unity of all believers on the basis of faith in and obedience to Christ as the divine Son of God and the acceptance of the New Testament as their all-sufficient rule of faith and practice.

In the earliest days of this movement, a number of slogans developed to help express what this group of believers stood on. Their position in the religious world has been expressed in such time-honored slogans as these:

"Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent"
"In essentials unity, in opinions liberty, and in all things love"
"No creed but Christ, no book but the Bible, no pleas but the gospel, and no name but the divine"10

New Birth Experience

The people of the Christian Churches and Churches of Christ believe without doubt or equivocation that people are saved by the grace of God through the blood of Jesus shed on Calvary. We believe the statement Jesus made to Nicodemus in John 3:3,5 is applicable to all who would be saved: "unless one is born again, he cannot see (enter) the kingdom of God."

The New Birth is available only to those who accept Jesus Christ as their personal Lord and Savior. Believing that when Jesus has given a command no human has the right to set it aside as an option, we believe that all must believe that Jesus Christ is the only personal Lord and Savior of our souls (John 8:24), that

10P.H. Welshimer, Concerning the Disciples, (Cincinnati, OH: Standard Publishing) 1935, 11
repentance of sins (Luke 13:3), that public confession of our faith and trust in Christ (Matthew 10:32), and that baptism (immersion) into Christ for the forgiveness of sins (Mark 16:16, Acts 2:38) are all part of the new birth experience. These steps are not works of man, but are steps of an obedient faith.

Autonomous church government

   The Christian Churches and Churches of Christ practice local autonomy in church government. There is no denominational structure to which these churches must or by choice contribute money; hold property title; or receive their pastor's credentials in order to serve that local church. These churches governing practices are accomplished by the congregation of believers selecting men from within their midst to serve as elders, overseers and shepherds. The pastor may be one of these men and/or work with these men in carrying out the leadership of the local church.

Church growth

   The numerical growth of a church is gauged, for the most part, by two observable indicators in most Christian Churches and Churches of Christ: (1) New Birth experience as taught by Jesus in John 3:3-6. Because of the teaching of Jesus of the necessity of believers being baptized (Mark 16:16), the Christian Churches and Churches of Christ will record these new birth numbers under "baptisms," and (2) transfer of membership. Christian Churches and Churches of Christ, for the most part, will accept upon the statement of their faith immersed believers from other churches who have accepted Jesus Christ as their personal Lord and Savior and
previously obeyed Him in baptism into their fellowship and will record these numbers under "transfers".

The process of church growth not only leads a person to a saving relationship with Christ but it must by its own definition lead those who are "New Born" in Christ and those who have "transferred" their membership to a congregation, to be an active, involved member of the local church. The individual church will keep its own records on the numbers of people who become members of the church by new birth experience and by transfer of membership into the local church body.

Evangelistic calling/Shepherding calling

The survey has documented the "types" of in-home visitation that is being conducted by the local church. Two types need to be clarified as to their purpose and action.

Evangelistic calling is where someone from the local church will visit in the home of a non-Christian and will conduct a Bible study and personal testimony for the purpose of leading the lost to accept Jesus Christ as their personal Savior.

Shepherding calling is where someone from the local church will visit in the home of a member of that church who has recently become a Christian and may need additional education on a personal basis to encourage them to grow in their faith and action for Christ. Or, this call may be made to teach, train, correct or administer discipline to a member of the church who has a spiritual problem.

The visitation programs of the local church are vital for the growth of the church. Ira North has placed such a strong emphasis on this that he has said, "I am convinced that there are at least three rules for a growing (church). They are: 1.
Visitation, 2. Visitation and 3. Visitation. Let us go back to the old fashioned way of visiting each other.11

Growing churches

The standard of this term used in this research will be based on churches that have a membership growth of at least ten percent (10%) over the seven (7) years established as the survey range. The growth statistics will be based upon the total church membership gain over the time between 1985 and 1992. This term will refer to, in most cases, those churches that are in a location in the Southeastern United States where the population of the community has shown a numerical increase as documented by the 1990 United States Census when compared to the 1980 census.

The reader is advised of a few exceptions in the research. Those special exceptions will be where a church has grown numerically within the research parameters of this study, but the church is located in a community that may have a stable or even a decreasing population. It should also be understood by the reader that these churches, for the most part, are located in urbanized areas that are drawing people from a rural area and, therefore, these churches are in a situation where the population is growing in that city, but the state as a whole is declining in population.

Directory of Ministry of Christian Churches and Churches of Christ

This is an annual publication for information purposes only where a record of the growth status of the Christian Churches and Churches of Christ in the United

States and Canada is documented. The data is received on a volunteer basis from churches who will report their growth or declining numbers.

Preacher/Minister/Pastor

Stemming from the history of the Christian Churches and Churches of Christ, there are those within the fellowship of these churches who choose not to use the term "pastor" with reference to the man in the pulpit. To them it implies an elevation of one person over the others. Because of that mindset there is an aversion to using the term "pastor" but will refer to this position as "preacher" or "minister". In this project the terms preacher, minister and pastor will be used interchangeably. In all cases it will refer to the man called by the congregation to serve as the one who preaches the Word of God and who administers the church's staff.

Population Migration

This term will be used to define the movement of the population of people from the Northern and Mid-western United States to the southeastern United States. The term was coined by the United States Census Bureau\textsuperscript{12} as people began moving to the "Sun Belt" region, or in the case of this research project, the southern states in the country. The population data cited and used for the selected states in this research has been taken from the 1990 United States Census.

STATEMENT OF LIMITATIONS

The basis of this project is to learn the effective and reproducible growth strategies being used in the selected churches within the specified range of this research. Therefore, the doctrinal positions of the churches with respect to believing and accepting the Bible as the inspired, inerrantly given Word of God is assumed and accepted as a practice of the local church.

The effective, ever present ministry of the Holy Spirit upon people coming to Christ will not be a part of this research but is accepted as His convicting ministry and power through the Gospel of Jesus Christ. His presence and action within the local church is not gauged by the number of people in attendance, but in the transformation of the lives of the Lord's people as they come to Christ and serve Him.

New Testament doctrines and practices as clearly revealed in scripture will not be a major focus of the research, but the methods by which the church proclaims and communicates those doctrines to the people in its location have been solicited, studied and documented.

Research of churches has been conducted in eight (8) of the southeastern states. These states are the ones that have shown major population growth over the last thirty (30) years primarily through migration of the population from other states. The selected states for this research project were Florida, North Carolina, Georgia, Virginia, Tennessee, and South Carolina. The special exceptions in these parameters were the states of Kentucky and West Virginia. While these states recorded a decrease in their total state population, there are churches within these two states that have a growth pattern that fall within the research parameters and, therefore, are included in this project.
The survey did not include the states of Mississippi or Alabama due to the very small number of Christian Churches and Churches of Christ in those states, and also because there were no churches in those states that fell within the parameters of the survey design.

The churches surveyed at the time of the research (Spring of 1993) had an annual Sunday morning worship attendance average of at least 200 people and have a church history covering the 1985 - 1992 time frame. The data used to determine the growth statistics and the methods used was provided by the churches through the written survey. Because the Christian Churches and Churches of Christ do not use a denominational structure, these statistics cannot be verified through any other means other than the local church records.

After the selection of the churches, the research centered on methods and philosophies held by the leadership of the growing churches and their answers as given in response to the survey form. The survey was mailed to the selected churches for their voluntary participation. The returned data was tabulated and the results published in the final form of this project.

The reader has been given the overall concept of this thesis project in this first chapter. In the coming chapters the Biblical and Theological basis for the project will be explained, the Methodology of how the project was designed and carried out will be detailed, the data from the United States Census Bureau will display the migration patterns of population from the northern states to the southeastern states, the survey data will be listed in order to determine what is being done among the Christian Churches and Churches of Christ to reach people for Christ in the survey regions, and a summation with some recommendations will close the thesis project.
Chapter 2

BIBLICAL AND THEOLOGICAL BASIS FOR THE PROJECT

"... let it be known to all of you, and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead - by this name this man stands here before you in good health. And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved."

Acts 4:10,12 (NASB)

The basic understanding for the terms used in defining church growth methods and philosophies comes from the necessity of salvation in Jesus Christ for every person. Jesus made this abundantly clear as He stated in John 14:6 "I am the way, and the truth, and the life; no one comes to the Father, but through Me." (NASB)

Effectively bringing people to a saving relationship with Christ through the cleansing blood of our Savior is at the core of the purpose of this project. All throughout the New Testament it is emphasized that without each person accepting Jesus Christ as their personal Lord and Savior, there is no assurance of an eternal home with our Heavenly Father. The all sufficient sacrifice of Christ on the cross paid the price of sin. Our sin and Adam's sin have separated us from our God. Jesus paid the price for our sin on the cross, and He conquered death when He arose from the tomb. There is none other who has accomplished what He did for us. That is why it is proclaimed in Scripture, "...there is salvation in no one else, for there is no other name under heaven that has been given among men, by which we must be saved." (Acts 4:12 NASB)

It must be understood by the reader that the author of this project has approached the subject of "church growth" with a far greater concern than just getting
people into a building on Sundays. At the heart of church growth must be the realization that salvation through the grace of God is must be the only driving concern any church should have in striving to increase its numbers of members. This section will not only set forth the Biblical and theological basis for the project, but also states the author's conviction as to why and how salvation is granted by the grace of God.

Sin and its Effect

It is learned from the beginning of the book of Genesis that when God created the human race, He created it pure and without sin. God instructed Adam and Eve to cultivate and keep the garden where He had placed them. But God also instructed them not to eat from the tree of the knowledge of good and evil. "...for in the day that you eat from it you shall surely die." (Gen. 2:17 NASB) The account in Genesis 3 tells that they both ate of that fruit and the curse of death came upon the human race. From this moment humans were now separated from the holy and pure God because of the consequence of sin. "For as in Adam all die..." (1 Corinthians 15:22 NASB). The nature of the human race was not changed from the new nature of Adam. Humans are not beings that seek always to do what is right and good.

"There is none righteous, not even one; There is none who understands, there is none who seek for God. All have turned aside, together they have become useless; there is none that does good, there is not even one."

(Romans 3:10-12 NASB).

Because of sin humans are separated from God. Even the Old Testament form of worship of animal sacrifice was insufficient to remove the stain and consequence of sins. "For it is impossible for the blood of bulls and goats to take away sins." (Hebrews 10:4). With sin's entrance into this world, God set into motion His
plan of redemption through His Son. Jesus declares in John 14:6, "I am the way, and the truth, and the life; no one comes to the Father, but through Me." It is only through the atoning blood of Jesus Christ that anyone can find full forgiveness of our sins (Hebrews 9:11,12) and it is Jesus Christ who builds His church, "...upon this rock I will build My church..." (Matthew 16:18).

Justification

Sin has caused the separation of humans from a righteous and holy God. His standard is purity and sinlessness. But because of Adam's sin and the sin of each human being, there is no possible means by which an individual's efforts (or deeds) can unite that person with God and be in His eternal presence. But the "God of the Bible" has provided a way. Romans 4:5 tells us that God "...justifies the ungodly...

Exactly what happens when God justifies each person? What does it mean to be a justified person? The term basically has to do with righteousness. The root meaning of the word from the Greek means "righteous or just."13 There have been those who would interpret justification to mean a state of actual righteousness or holiness. "To justify means to make righteous, to make holy and pure."14 (emphasis added) Furthermore it is stated that justification includes "sanctification and renewal of the inward man ... whereby man ... becomes just." God makes each person just, so that they "are just, receiving justice within them."


14Roman Catholic Church, Decrees of the Council of Trent (VI:7).
This understanding of justification misses the point, however. "To justify" does not mean "to make righteous" but "to declare righteous, to pronounce or count righteous, to treat as righteous." This point is clearly seen in Luke 7:29, which says literally that the people "justified God." Obviously, this means they declared Him to be righteous, not made Him righteous through human standards.

What this means is that justification is not a change in the human condition, not an inner transformation of the human's sin-corrupted nature. It is an objective, external change in our relationship to God and His law. It is basically the same as forgiveness or remission of sins.15

Justification is a legal concept and must be understood in the context of a court of law. Guilt itself is a legal term, i.e., a wrong relationship to law. Therefore, justification as its remedy must be seen in the same light. Precisely speaking, "to justify" is the exact opposite of "to condemn." Judges, says Deuteronomy 25:1, are suppose to "justify the righteous and condemn the wicked." Romans 8:33,34 asks, "God is the one who justifies; who is the one who condemns?"

The best way to illustrate what justification means is to picture a judge in a courtroom bringing his gavel down and declaring "NOT GUILTY!" Even though humans are guilty, God, the Judge treats them as if they were not guilty (Romans 4:5). The bottom line of justification is this: if a person is to be declared "not guilty," then that person must be in Christ Jesus! (Romans 8:1) The imperative of reaching people with the gospel of salvation in Jesus Christ is placed upon the church in order that they may be saved.

Salvation comes when people learn of Jesus and of His atoning love and trust only Him with their eternal destiny. "The blood of Jesus His Son cleanses us from all sin." (I John 1:7)

Church Growth Mandate

Church growth is not an option for the Christian community to entertain, but rather a command for us to obey. In Matthew 28:18-20 Jesus said,

"All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (NIV)

Jesus has proclaimed His authority over all things and has sent His people into the world to bring the lost to Him. He has commanded us to "go and make disciples," not just have people sit in a building on Sundays.

Jesus has given the explanation for the existence of His church on this earth. It is not an organization for it's own existence, but is here to claim the world in the name of Christ. If anyone is to be saved, according to the Bible, it is only in and through receiving Jesus Christ as their personal Lord and Savior. The Apostle Peter said in Acts 4:12 "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." The biblical and theological basis for reaching people with the Gospel of Jesus Christ is firmly established in the New Testament.

There is no other means of having sins forgiven and coming into a righteous relationship with God, our heavenly Father, except through Christ.

C. Peter Wagner lists seven "Theological Nonnegotiables" that are the bedrock for church growth teaching and practice. The church in the 1990's and the future must
adhere to the Bible as the only authoritative Word of God. The leadership in any church that is desiring to reach people with the Gospel would be wise to follow these "Theological Nonnegotiables" and retain them as labeled - "Nonnegotiables."

Those principles are:

1. The glory of God is the chief end of humans.
2. Jesus Christ is Lord.
3. The preaching of the gospel is the preaching of the Kingdom of God.
4. The Scriptures are the only normative authority for believers.
5. Sin, salvation and eternal death are eschatological realities.
6. God wills all to be saved from sin and eternal death.
7. God has given His people a responsibility for saving souls, and the Holy Spirit works through them to accomplish the task.¹⁶

Church leaders who wish to see people come to Christ in salvation and who wish to follow the pattern of Christianity as displayed in the New Testament would do well to keep these seven points in mind. No matter what method or philosophy is used to reach the lost, these points are truly "nonnegotiable!"

¹⁶C. Peter Wagner, Strategies for Church Growth, (Regal Books: Ventura, California), 1987, 39,40
Examples in Scripture

The book of Acts serves as the primary source of Biblical examples of methods in reaching people. In Acts not only is the history of the first thirty years of the Lord's church, but also the variety of strategies used in order to reach people with the Good News is revealed.

Acts 2 is an example of the power of preaching the Gospel with intelligence, understanding and reasoning to people who need to know Jesus Christ as Savior and Lord. Peter stood up with the other eleven apostles and proclaimed salvation available to the world. By exhortation and explanation of the fulfillment of Old Testament prophecies, the apostles powerfully preached the Gospel of Jesus Christ. On that day of Pentecost about three thousand people were saved because of the method of effective preaching.

Acts 8:26-39 shows us the method of personal evangelism. The method of one person leading another person to Jesus is seen when Philip leads the Ethiopian eunuch to salvation. In this same event we learn the importance of keeping personal evangelism anchored in scripture. Acts 8:35 states, "And Philip opened his mouth, and beginning from this Scripture he preached Jesus to him." (NASB) The method of personal evangelism is not effective unless the person teaching has scripture as his source of authority.

Acts 10 is God's blessing on the method of cross-cultural evangelism. Peter, the Jewish Christian, leads the Gentile household of Cornelius to Christ. This was done to show Peter and other Hebrew Christians that everyone needs Jesus Christ as Lord and Savior. After this event the church in Jerusalem began to understand that
the world was the field for evangelism. Crossing the barriers of race, culture and ethnic backgrounds was to be the practice of Paul in his missionary journeys.

Acts 13 reveals the method of mission supported evangelism as Barnabas, Saul and John Mark leave on their missionary journey under the direction of the church in Antioch. Later, when Paul would write to the church at Philippi, he commended them for their support of his work. "And you yourselves also know, Philippians, that at the first preaching of the gospel, after I departed from Macedonia, no church shared with me in the matter of giving and receiving but you alone." (Philippians 4:15).

It is clear in reading in the book of Acts that Saul (Paul) used the method of finding the easiest group of people to win to Christ by starting in the Jewish synagogues. His philosophy appears to be:

1. Find those with a common background in the Scriptures.
2. By reference to the Scriptures, show to those people that Jesus fulfills all the prophecies and requirements as the Messiah.
3. Lead those people to a saving knowledge of Jesus Christ by instructing them in His plan of salvation made available through His atoning blood.

As the new church would begin to grow in that location, the unbelieving Jews would eventually run them out of the synagogue. That action would cause the new church family to draw together in their homes and continue to reach people with the message of Christ.
Paul's use of methods and philosophies to proclaim the Gospel to the world was creative and limited only by his conviction to not change the message that Jesus had given him. As long as the methods honored Christ and did not detract from the message of Christ, Paul appears to be flexible and ready to use any method. Paul's best statement about this is in First Corinthians 9:19-23:

"Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings." (NASB)

This project has attempted to learn some of the effective methods being used by Christian Churches and Churches of Christ in the southeastern United States. With the identification of these methods and philosophies and noting how they are used in these growing churches, others who wish to improve their outreach may learn what they could do with respect to productive church growth strategies.

The reader will understand that the survey taken was not designed nor was intended to document the doctrinal positions of the churches. However, the process and need of salvation through the grace of God as set forth in this section was assumed by the author and presented in this chapter as the basis upon which a church is endeavoring to reach people with the Gospel of Jesus Christ.
Chapter 3

METHODOLOGY

"For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ...."

2 Cor. 10 3-5 (NASB)

This chapter will set forth the plan, procedure and structure of the survey sent to the Christian Churches and Churches of Christ in the eight selected states of the southeastern section of the United States. As each part of the survey is presented, an explanation of the reasoning behind the questions asked on the survey will show the validity of the results of the survey. The survey was divided into ten major sections in order to investigate the different areas in the local church that are leading the church in numerical growth. The views of the pastor's philosophies and individual abilities will be sought to determine his impact upon the church's growth. The various sections of the survey will be defined and the structure of the survey will take its form from this procedure.

The introductory quotation speaks of Paul's philosophy in his approach to the task of reaching people. He was deeply committed to leading people to a saving knowledge of Christ. He was also aware that the battle that is fought was not just one of the flesh. This is a spiritual battle and requires dependance upon the strength and resources available through the Holy Spirit.

With these words and from First Corinthians 9:20-22, Paul was aware that with the variety of people and with the diversity of their backgrounds, many different
methods of evangelistic approach would be needed. He expressed the many different efforts he had in his plan to meet the needs of his ministry. The following sets forth the methods used to obtain the needed data to accomplish the purpose of this research.

Survey Basics

Three hundred seventy four Christian Churches and Churches of Christ in the Southeastern United States were selected for this survey that fall within the parameters of this project design. The survey was sent to each of these churches asking them to provide information pertaining to their numerical growth over the last seven years. Of the 374 selected churches, 182 responded with the information requested, almost a 49% return rate. It is from these 182 churches that the data has been tabulated and placed in this project.

There were ten major sections to the survey. Nine of these sections requested data that are actual figures or percentages from the church's records. The churches that responded provided their growth statistics from 1985 through 1992. The survey was designed to avoid subjective concepts or influence by personal feelings in the first nine sections.

The ten major sections of the survey are:

I. Ministry
II. Property and Location
III. The Congregation's Statistics
IV. Finances
V. Programs

VI. Strategy and Philosophy

VII. Style and Personality of the Worship Services

VIII. Preaching Style and Purpose of the Pastor

IX. Governing and Administration

X. General Opinions.

The last section entitled "General Opinion" was a section where statements were made and the Pastor of the church was asked if he agrees, strongly agrees, disagrees, strongly disagrees or has no opinion on the matter. In this way, the research reflected some of the opinions of Pastors in their view of church growth and how the Christian Churches and Churches of Christ are approaching this subject.

The following is the list of the specific areas of data sought in the survey and the intended purpose for researching each of these areas.

1. Ministry staff and longevity.

This section inquired of the Pastor's background and the staff, if any, that he has developed with his ministry. The survey seeks to learn of the number of staff members and the defined purpose of each position. Harold J. Westing writes of the important task of clarifying the role expectations of each staff member and to whom the staff is accountable. Each member of the staff must know his or her purpose and what their particular ministry is to accomplish. By listing and defining these ministries, the survey will provide pertinent information that assists the local church in

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17Harold J. Westing, Multiple Church Staff Handbook, (Grand Rapids, MI: Kregel Publications), 1985, 100-106.
its growth pattern. The survey assumes the church has a Pastor. The survey will then request the number, nature and purpose of each staff member. This will indicate the way the church has structured itself for growth through the development of strength areas the church sees itself having or wanting to nurture.

Longevity in a local ministry is also an important part in a church growing. Dean M. Kelley notes that one of the "Traits of a 'Strong' Religion" is that its leaders have a long time effect on those who follow. A pastor that stays in a local church for only two or three years is just beginning to know the people and the people are just beginning to learn his style and leadership vision. It takes time for a Pastor to acquire acceptance in a location and for the members of the church to be trained to work with him.18 Flavil R. Yeakley, who has done extensive research among the non-instrumental (a capella) Churches of Christ, notes that one of the important factors in church growth among that group is "Preacher longevity".19 In his research he notes that the churches that are growing in that fellowship have preachers and staff members with a wide variance of age, who have dedicated themselves to the Lord and the local church and have been with that particular church at least five years.20 Yeakley maintains that it takes that long for the preacher to become aware of the spiritual needs of the people in a given community, for him to be able to develop a strategy to approach those needs and for the membership of the congregation he serves to be


20Ibid, 45-52
trained, equipped and prepared in the strategy to accomplish the goal of reaching people for Christ.

This section of the survey establishes the length of years in service each member of the staff has served that local church. By determining the length of years a ministry team has had together, it will help to establish the continuity and progress the team has made over the survey years, as well as any corrections the team may have needed to make during those years. In a later section of the survey, it will be determined what types of methods the team has used and how they have developed their strategies for the near and distant future. This data also establishes the total number of years the Pastor has been in ministry and to what level his educational accomplishments may be.

2. Property and location of the church's buildings.

The survey gathers information concerning the demographic setting of the local church and how that church's leadership sees itself in the development of outreach efforts. Using the model established by Douglas A. Walrath, the survey determines if the church is located in a Downtown setting, Inner City, Metropolitan, Outer Urban, City Suburb, City Suburban, Detached Suburban, Fringe Village, Fringe Settlement, Independent Town, Rural Village, or Rural Settlement. By identifying the location setting, the survey is able to provide useful information to other churches of the same type and setting researched in the survey.

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The research gathered information to determine the potential for future building expansion by obtaining the total acreage where the church building is presently located. Has the local church planned for the future? Is the present location large enough to permit future expansion of buildings and parking areas? The survey inquires if the local church is planning to build any additional buildings on the present land site or if the church is planning to relocate sometime in the future. The total amount of seating capacity is requested and the church is asked if they are able to seat more people than their present average attendance. The number of years the church has been located at its present site and the growth, decline or stagnate nature of the population in that area will help determine if the church’s growth pattern and its potential for future growth would best be served in that location.


The Christian Churches and Churches of Christ believe that part of the faith process of becoming a Christian is the step of baptism (immersion). Therefore, the result of evangelism is seeing people baptized into Christ and becoming a mature, active member of the local congregation. The survey requests information seeking to learn of which of two areas is the church growing most: New Birth experience or by membership transfer.

The survey asks for the number of baptisms the church has experienced and the number of membership transfers the church has experienced in each of the last seven years. These statistics help to determine the effectiveness of reaching people who have never known Christ and will provide answers to how they are reaching these people with the Gospel. Bob Moorehead uses a strong admonition for evangelism
when he states: "Evangelize or Fossilize! Or God’s Chosen People will become God’s Frozen People."22 His emphasis is strongly placed on the need of training the membership of the church to be actively involved in the process of leading people to Christ and discipling them to be effective servants in the Kingdom. Adapting the "Evangelism Explosion" program, Moorehead has trained more than 900 people in this method and the church has grown from a little over 100 members to over 6000 members in the time he has been the Pastor of the Overlake Christian Church in Kirkland, WA.24

An important part of this section is to gather the data as to what the local churches are doing with respect to their evangelistic outreach methods and new member retention programs. The survey has requested information from the selected churches concerning the method, style and organization of the local church to reach people, teach people and win people to Christ.

4. Church’s financial planning and structure.

The Independent Christian Churches and Churches of Christ do not have a denominational structure over them or to which they must subscribe. Therefore, each church must plan, develop and underwrite its own financial structure. Each church in the survey was asked to provide the data pertaining to their financial structure that


24ibid, 36
promotes and enhances numerical growth. Information on the total church budget gives insight on how the church has structured itself for numerical growth.

The total amount of money raised in 1992 was requested. It was assumed that the past year represented the current picture of the plan the church had for its outreach and growth. From that, a total amount of expenditures, a break down of the church's budget was requested. The percentage of the total church budget spent on all staff salaries, benefits and pensions will indicate the commitment the church has in reaching its provision of trained leadership toward its objective of church growth. Many suggest that a church should not exceed 60% of its budget in salaries and most suggest that it should be around 40%.

The percentage amount of the total church budget that is used for promotion and advertising is used to determine its commitment to reach the people of its community. George Barna notes in his book the importance of today's church using effective means to communicate its existence and purpose to the community where it is located. His introductory chapter, "Church Growth: A Perspective You Won't Get in Seminary," points out that the consumer oriented society in which we live calls for the church to present itself to the community in ways and terms that reach and draw people to its purpose. Many people may not like the term, but a growing church must market itself in the community where it is located. The survey will learn the methods being used and the amount of the budget set aside to accomplish this.

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The percentage amount of the church's budget allocated for evangelism and outreach shows the church's plan to reach the lost and assimilate them into the purpose and ministry of the local church. The growing church must provide the materials and opportunities to those that it reaches to insure that they come to Christ and then are made disciples. Gary W. Kunhe goes into depth in showing how the growing church must provide in its budget for the areas of evangelism and follow-up. He lists five steps the church must take:

1. Help the new believer receive assurance of salvation and acceptance with God.
2. Help the new believer develop a consistent devotional life.
3. Help the new believer understand the basics of abundant Christian living.
4. Help the new believer become integrated into the life of a local church.
5. Help the new believer learn to share his faith with others.  

In order to accomplish these goals, the church must make this a part of its financial budget. The survey seeks to learn what the church is doing to underwrite this purpose.

The independent Christian Churches and Churches of Christ practice "direct support" to its missionaries. These missionaries may be on foreign missions fields, or

27Billie Hanks, Jr. and William A. Shell, Discipleship, (Grand Rapids, MI: Zondervan Publishing House), 1981, 113
may be located in the United States. The "direct support" method means that the local church will send whatever money it contributes to a mission work directly to that mission as decided upon by each individual congregation. The survey asks for the percentage amount of the total church budget dedicated to mission work. This will determine the vision the local church has to reach people beyond its own territorial outreach.

The last sections dealing with the financial structure of the church requests information on the process by which the church develops its own budget and the methods used to inform the membership of the church about the application of that budget.

1. Does the church conduct an annual stewardship campaign?
2. Who prepares the church budget?
3. Does the congregation vote to approve the budget?
4. Are special offerings taken during the year apart from the church budget?

This data will help to provide the methods and procedures being used in these growing churches.

Information as to if the churches use a "uniform budget" (a funds received go into one general account) or a "designated budget" (members of the church may designate into which fund they wish their contributions to go) reveals the financial system the local congregation uses to operate and how it is approaching the goal to underwrite its financial planning for church growth and continued expansion.
5. Number and style of worship services and Bible studies.

This section of the survey determines how many worship services the church conducts and how many structured Bible study programs it offers to the people of the community. An important factor in the purpose of this section is to determine how the church decided on the number of these programs and how the time slots were selected. By documenting this process insight is gained as to the effectiveness of the programming and outreach efforts.

Some of the information sought in this section seeks to learn if the local church has "targeted" a particular age group or specific group of people in the community. Questions were asked seeking information to learn if the church is providing "equipping" courses for evangelism and for service to others.

6. Strategy and Philosophy of Church Growth

This section of the survey is the heart of the purpose for this research. There are three sub-sections in this part of the survey.

(1) What methods has the church used in order to reach the lost and "unchurched" people of its community?

(2) Has the church developed a strategy toward reaching the people of its area?

(3) How has the local church structured itself to reach the people of its community?

In each of these sections, information is requested on what or how the local church endeavors to effect its programs to win people to Christ and establish them into the ministries of the local church.
Section 1 begins by asking for yes or no answers to questions as to whether the church understands itself and its own status.

1. Is the median age of the church known by the staff and leadership?

2. Do the staff and leaders meet regularly to discuss and plan strategies to reach the people of its community?

3. Has a plan of outreach been developed to reach the people of its area?

4. Does the church know who it is trying to reach?

5. Are growth goals and levels set so that when the church reaches those levels new steps will be taken (such as adding staff or building additional buildings)?

6. Does the staff and leadership of the church know the number of people involved in outreach and assimilation into the church's ministries?

Kennon L. Callahan's book presents many of the ideas from which realistic assessment of the local church can be based. His views and concepts have helped to form many of the questions asked in this section of the survey.

Section 2 seeks to learn the composition of the community where the church is located.

1. Has a demographic study of the community been conducted within the last four years?

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2. Does the church know the Socio-economic category of the people it is trying to reach and those it is successfully reaching?

3. Does the church have a means to learn of the newcomers into its community?

4. Does the church have a "marketing plan" to make itself known in its community?

Section 3 investigates what the church is presently doing in its goal of reaching the people of its community. Assuming that the local church has collected the above data, the following questions were then asked to learn what they are doing with that information in order to improve their outreach into the community.

1. What group has the church targeted?
2. What educational level does the church try to reach?
3. How many people are involved in evangelistic calling?
4. How many people are involved in shepherding calling?
5. How many people are involved in new resident contact?

Because of the unusual situation that is happening in the southeastern states due to the migration of the population, there are many people who are "ripe" to the presentation of the gospel of Jesus Christ and who are ready to establish themselves into the local church. Peter Wagner notes, "While America is a strongly religious country, evangelization is becoming more complex. Presently nearly 70 percent of Americans are church members (including sects and non-Christian religions) and 42 percent attend church or synagogue on a regular basis. Some 60 million consider themselves born-again. This still leaves a large number of unchurched and a wide
open field for evangelism as our existing churches reach out and as new churches are planted.\(^29\)

Dr. Joe Ellis, writing from a Christian Church viewpoint, concludes in the section of his book entitled "Strategy-Mindedness": "A strategy-minded (church) seeks the best ways of fulfilling the Lord's purpose and is willing to do whatever it takes. Such a (church) has a quality of shrewdness, savvy, or gumption, which (it) uses to achieve (their) Lord's ends. Nor is such a (church) afraid to take risks, aim for high goals, or constantly evaluate the means that are currently being used."\(^30\)

By learning these strategies and philosophies that the growing churches are presently using, we are able to document the effective steps that lead a church toward numerical growth and these steps can then be used by other churches who wish to also grow.

7. Style and personality of services conducted

Cultural, generational, ethnical, social and educational differences are factual characteristics of any community. The survey seeks to learn the style, number and personality of the worship services of the local church and the influence of those differences. Elmer Towns notes that to a nation that has lots of food, the consumer will go where the menu fits their taste, style and particular interest. He applies that philosophy to what American churches should know in their efforts to reach the people of their communities for Jesus Christ. "A similar variety of consumer options is

\(^{29}\)C. Peter Wagner, Strategies for Church Growth, (Ventura, CA: Regal Books), 1987, 176.

available when it comes to churches. The church menus Americans seek are not filled
with doctrinal options but with a variety of worship options. Americans go where they
feel comfortable with the style of worship that best reflects their inclinations and
temperament.\textsuperscript{31} This section of the survey reveals the styles and personality of the
worship services and how that is helping the local church to strengthen the saved and
attract the lost of the community.

The churches were given a multiple list to choose from in the following
questions. They were instructed that they may choose one, many or all that apply to
what they are doing in their worship services.

1. What is the style of the Morning Worship service? Formal,

2. What type of singing is done each week? Hymns only, Choruses only,
   Combination of both Hymns and Choruses, other.

3. What is the cognizant effort by the leadership of the purpose of the song
   service? Wake up the people, Get them in the mood, Focus on a
   theme, Involvement in worship, People expect it, Personal expression,
   All of the above, Some of the above, None of the above.

4. Into what category is the singing placed? Worship only, Praise only,
   Celebration, Joyful, Traditional, Exciting, Difficult, Labored, other?

5. What musical instruments are used in the worship services? Organ,
   Piano, Percussion, Brass, Woodwinds, Strings, Tapes, Synthesizer,
   other.

\textsuperscript{31}Elmer L. Towns, \textit{10 of Today's Most Innovative Churches}, (Ventura, CA: Regal
Books), 1990, 196.
6. Are choruses projected onto a screen or hand held hymn books only used by the people participating in all the song service?
   Screen, hymnbooks only, both, neither.

7. Is applause heard and/or encouraged during the services?

8. Are "Amen" heard and/or encouraged during the services?

9. Are personal testimonies ever a part of the services?

10. Is there a "Welcome Center" in the building for first time visitors to be informed of places and events?

11. What is the length of the A.M. Worship services?
    1 hour, 1 1/4 hour, 1 1/2 hour, 1 3/4 hour, longer.

12. Is an invitation to accept Jesus Christ as Savior extended at the end of the A.M. worship service?

13. Are baptisms incorporated into the A.M. worship service?

14. Are people asked to "come forward" during the invitation time to accept Christ or to place membership with the church?

Taking the data gained from these questions, the style and personality of the growing congregation can be noted. As a church understands its personality through its style and methods of the worship service, the leadership will then be more effective in planning and directing its future by working within the framework of that personality.

It is a negative effort for a church to simply try to copy the personality of another successfully growing congregation, when that church is completely different in its makeup. Each church should endeavor to identify its personality and the type of people that it is most capable of reaching and establishing into ministry work. Some
of the rationale for the basis of the questions in this section are taken from R. Daniel Reeves and Ronald Jenson's work on "Church Typologies".32

8. Preaching style and attitude held by the pastor

This section of the survey is directed to the Pastor and his view of himself and his ministry. The preacher and his position within the Christian Churches and Churches of Christ has been under study for the past twenty-five years. There have been many preachers and many churches that did not know, nor attempt to understand, what place the preacher filled other than the pulpit on Sunday mornings. Church leadership was left to the church's elders, to whom the preacher was accountable and responsible. All decisions for the local church were made by the elders and, in many cases, the preacher was not given a voice to speak for the programs and ministries the local church needed. This hindered many preachers from enacting and/or constructing a positive program for meeting people's needs other than from his preaching and teaching from the Word of God.

Men of the Christian churches and Churches of Christ, such as Flavil R. Yeakley,33 Joe S. Ellis,34 Denver Sizemore35 and Knofel Staton36 developed their


research on the position of the preacher and laid it along side the Bible and began publishing information to help release the preacher to be more of a leader than just a proclaimer. They, and others, have reviewed the traditional concept of the preaching ministry within Restoration Movement churches and have noted the need for a clear understanding of Ephesians 4:11-13. The Pastor as leader, equiper and trainer, and not being the "one man show" has been an important step in churches that are growing and meeting the needs of individuals and communities. A more positive view of the preacher has been seen in many of the growing churches and the survey has sought to learn how the preacher sees himself in the church where he serves.

Based on the preacher types given by Flavil Yeakley\textsuperscript{37} the pastors were asked to identify themselves as they saw themselves. In doing this, the attitude and philosophy of the Pastor is revealed in his preaching style. This also displays his understood purpose in his preaching. Each Pastor was asked to select from one of the following categories to classify himself as he sees himself.

1. An Evangelist - Sees himself as one who must sell people on Jesus Christ and lead them to baptism. The Bible message is primarily directed to those who are not saved and it is delivered so as to elicit a response by the lost that they accept Jesus Christ as Savior as soon as possible, preferably at that very moment.

2. A teaching Preacher - Sees himself as a teaching preacher. He believes that if the hearer is fed the correct Bible information, the hearer will give


\textsuperscript{37}Flavil R. Yeakley, Jr., \textit{Why Churches Grow}, (Broken Arrow, OK: Christian Communications, Inc. 1979), pages 75 - 84.
the correct response. He views his preaching as "mass counseling" and speaks to current topics and events, pointing out what the scripture says on the issues. The message is directed to the saved and the unsaved.

3. A relational Preacher - Sees himself as a friend to his listener and tries to relate by looking at the hearer's problems and needs from their viewpoint. He seeks to share faith, scripture and personal understanding of their needs, respecting their free choice to accept Christ as Savior and Lord.

4. A Bible Teacher - Sees himself as one who must teach only the Bible and its content. He believes that if only Bible lessons and knowledge are taught, people will change their lives to live proper lives.

The pastor was also given the option to say that he did not see himself in any of these definitions and then given a space to write in his own view of himself. Another part of this section requests information to see how the preacher prepares his sermons for the congregation.

1. How much time is spent each week in preparing sermons?
   1 hour, Up to 5 hours, Up to ten hours, More than 10 hours?

2. How do you select the subjects or Bible books to insure that you are meeting the needs of the people who hear you preach?

3. Why type of preaching do you enjoy most?
   Topical, Textual or Expository

4. How far in advance do you plan your preaching?
   Week by week, Up to 1 month, Up to 3 months, Up to 6 months,
Up to 1 year, or don't plan my preaching in advance.

The last part of this section sought to learn in the administrative style of the preacher.

1. How much time is spent each week on administration?
   1 hour, Up to 5 hours, Up to 10 hours, Up to 20 hours, Up to 30 hours, More than 30 hours.

2. Do you personally conduct hospital visitation?
   On membership only? On others who requested a visit?

3. Do you personally conduct evangelism visitation?

4. Do you personally conduct shepherding visitation?

5. Do you personally home visit first time attenders?

6. Do you assign calls to your staff members?

7. Do you receive reports from your staff on their visitations?

8. Do you personally conduct a staff meeting?
   If yes, how often?
   Weekly, Bi-weekly, Monthly, other.

The overall goal of this section was to learn how much and to what extent the pastor has a direct involved in the numerical growth of the church he serves. This would be seen through his approach in his preparation to preaching, the way he carried out his preaching and the way he determines what his preaching would teach and what the content will be.
9. Governing and administration style of the local church

This section of the survey was directed to the Pastor and his staff, to understand the operating procedures being used that have been effective in the local church. By learning the practices of governing and administering the purpose of the local church, the survey will provide valid insight to what helps or hinders a church in its overall effect of winning people to Christ and assimilating them into the church's body life. It will also display what the individual churches may be able to accomplish due to their unique personalities and gifts that are already present in the church.

There are two main sub-sections to this part of the survey plus an opinion statement. The first part inquires of the governing body and style that make the major decisions for the local church. The second part inquires of the administration of those decisions made by the governing body. The opinion statement simply asked what the church believes is a helpful process that they may practice in their governing and administrative procedures.

The first part of this section of the survey focuses on the administrative practices being used in these growing churches. At the first of this century most Christian Churches and Churches of Christ practiced a board concept of administration. This board consisted of elders who were selected from the congregation. In most cases, deacons were also selected from the congregation to serve on this board. The preacher would attend the board meetings and, depending upon the local church's disposition on the matter, he would be permitted to vote on issues and, in other locations, he would not be given a vote but could express his views on issues that came before the board. The church members would be given the ultimate voice by voting on the slate of elders and deacons, the church budget and
other issues the board deemed necessary or any item a member may raise during a congregational meeting.

Voices of concern over this style of church administration began to be heard by the mid 1950's. Churches were bogged down in meetings, voting on everything from deciding to build new buildings to paying the monthly utility bills. Concern was expressed over the church's by-laws having more importance than the Bible in how, what and when the church would do anything in the community.

There were those who observed that the church governing style had taken on the mirror form of government of the United States Constitution. The preacher was viewed as the President, the elders as the Senate, and the deacons as the House of Representatives. This concept lead many boards into "political actions" instead of Christ-centered actions. In a few situations this idea had digressed down to "how does our group keep control over the church and keep it away from the other groups in our church." This was simply a power struggle that greatly hindered the church and the preacher from being able to implement his God-given responsibility as pastor and leader of the flock.

A pre-survey opinion was that a church can use any style of administration effectively as long as the church knows its purpose and has a plan to achieve that purpose. But in order to accomplish that purpose, administrative leadership must continually strive to keep the church from digressing from that purpose. Arthur Harrington's summation on administrative leadership is on target.

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"... Leaders in the church - whatever their titles - must necessarily be functioning in these ways (leading, managing and overseeing), or they are not really New Testament church leaders. Neither election by a congregation nor occupying an office by appointment can qualify or make a person a leader. If that person is not leading, he is not a leader; for leadership is functional, rather than official. He is simply an official with, or without, the potential for leadership. Such officials inevitably create institutions, develop hierarchies and become more concerned about protecting their existence, forms, authority and control than about the accomplishment of the mission of the church. History is replete, as we have seen, with ample evidence of this oft-repeated evolutionary development."40

The objective in this part of the survey will be to determine if the growing churches have a clear understanding of a concept of purposeful church administration. A fine example of clearly defining effective church administration has been given by Alvin J. Lindgren. He defines it in this manner:

"Purposeful church administration is the involvement of the church in the discovery of her nature and mission and in moving in a coherent and comprehensive manner toward providing such experiences as will enable the church to utilize all her resources and personnel in the fulfillment of her mission of making known God's love for all men."41

The survey has endeavored to learn if the local churches have this in mind with their governing process or if they have another purpose for their governing and administrative body.

The second part of this section on the governing body and style is largely based on the three forms of church government presented by Dr. Frank Schmitt.42

1. Does the church use an episcopal or monarchial style, or a

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40Ibid, page 387


42Class Outline Notes, "A Practical Introduction to Church Administration", by Dr. Frank J. Schmitt, Liberty Baptist Theological Seminary, Lynchburg, VA, 1991, 10.
presbyterial or a congregational type of government?

2. Is the governing board made up of Elders only; elders, deacons (and deaconesses) only; elders, deacons, and staff members; a steering committee?

3. Is the board led by an executive committee, and if so, what is their function?

4. Does the Pastor (and staff) have a vote in the meetings?

5. Do the deacons, if part of the governing process, have a vote in the meetings?

6. Does the governing body vote on every issue or do they work on a consensus procedure?

7. Does the church governing body review and investigate other growing churches to learn of their styles, techniques and methods to improve upon their ministries?

By gaining the insight of how the growing churches are administrated, this research will give guidance to any church that may wish to enhance its own administrative processes and enable them to work toward their mission purpose.

The overall intent of this section on the governing and administration of the local church seeks to learn how the administration of the church effects in a positive or negative way how the church has grown. Most of these questions were answered with a simple yes or no or by selecting from the categories given.

The survey asked for specific information to the following questions:

1. Once the church budget has been established, the responsibility to implement the programs planned
rests with: Joint Board, Executive group, Elders, Committee chairmen, Minister/staff, or a combination of the above.

2. Authority and resources are delegated to individuals or ministry heads to implement their programs.

3. Careful research and planning is given to the challenges and opportunities of the local church.
   If yes, who does this and what is the process used to gather the information, collect the data and formulate it into a presentation of the church governing body?

4. Does the governing and administrative body work together or individually on a one year plan, a multi-year plan? If yes, is this information used in the formation of the church's budget?

5. Does the congregation expect the church's staff to lead in the planning and proposing of ministry programs?

6. Does the governing body have a clear and defined understanding of the church's staff responsibilities and functions? If yes, are job descriptions prepared and used for all the church's staff positions?

7. Are female's on the church's ministerial staff? If yes, what are their positions?

8. Does the church provide funds and available time for staff members to attend seminars, conventions,
continued education in order to upgrade their abilities
in their position?

The final section of this part of the survey asks the church to give its opinion for
any process that they may be using to enhance the governing and administration of
the churches purpose. This data will be listed in a separate section.

This section of the project has explained the development of the structure and
reasoning behind the questions used in the survey. By understanding the questions
and why they were asked, the reader is able to see the continuity of the project and
the logic of the conclusions drawn. This section has defined questions in the sections
of Ministry, Property and Location, Congregational history, Financial structure,
Programs offered by the congregation, Strategy and Philosophy used by the church,
Style and Personality of the church, Preaching Style and Purpose held by the Pastor,
and the Governing and Administration forms used by the church leadership.

The next chapter will display the migration of the population of the United
Stated in the 1980's to the southern states. It will show the vast increase of population
in the selected states of the survey.
Chapter 4
United States 1990 Census Data
and Demographic studies

Population Changes in the
Eastern and Midwestern States

The following information and graphs demonstrate the migrational pattern of the population from the northern states to the southeastern states. The graphs that follow the data visually display the population decrease or increase from the Northeastern and Midwestern states.

The 1990 United States Census shows that the migration was more rapid during the first half of the 1980's than the last half. To see the changing picture in both the North and the South, the data is divided at the mid point of the decade.

The following lists of the Eastern States displays the amount of increase or decrease in population from 1980 - 1985.

<table>
<thead>
<tr>
<th>State</th>
<th>Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>New York</td>
<td>281,000 (decrease)</td>
</tr>
<tr>
<td>Massachusetts</td>
<td>45,000 (decrease)</td>
</tr>
<tr>
<td>Pennsylvania</td>
<td>210,000 (decrease)</td>
</tr>
<tr>
<td>Connecticut</td>
<td>6,000 (decrease)</td>
</tr>
<tr>
<td>New Hampshire</td>
<td>67,000 (increase)</td>
</tr>
<tr>
<td>New Jersey</td>
<td>62,000 (increase)</td>
</tr>
<tr>
<td>Maine</td>
<td>13,000 (increase)</td>
</tr>
<tr>
<td>Delaware</td>
<td>13,000 (increase)</td>
</tr>
</tbody>
</table>
The following lists of the Eastern States display how their populations increased or decreased from 1986 - 1990.

New York 299,000 (decrease)
Pennsylvania 187,000 (decrease)
Massachusetts 39,000 (decrease)
Connecticut 43,000 (increase)
Delaware 15,000 (increase)
Maine 15,000 (increase)
New Jersey 155,000 (increase)
New Hampshire 86,000 (increase)

The following lists of the Midwestern states displays the amount of populations increase or decrease from 1980 - 1985.

Michigan 503,000 (decrease)
Ohio 452,000 (decrease)
Illinois 377,000 (decrease)
Indiana 206,000 (decrease)
Iowa 166,000 (decrease)
Wisconsin 125,000 (decrease)
Minnesota 72,000 (decrease)
Missouri 18,000 (decrease)
The following lists of the Midwestern states display how their populations increased or decreased from 1986 - 1990.

<table>
<thead>
<tr>
<th>State</th>
<th>Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Illinois</td>
<td>257,000 (decrease)</td>
</tr>
<tr>
<td>Ohio</td>
<td>203,000 (decrease)</td>
</tr>
<tr>
<td>Iowa</td>
<td>156,000 (decrease)</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>101,000 (decrease)</td>
</tr>
<tr>
<td>Indiana</td>
<td>96,000 (decrease)</td>
</tr>
<tr>
<td>Michigan</td>
<td>95,000 (decrease)</td>
</tr>
<tr>
<td>Minnesota</td>
<td>23,000 (decrease)</td>
</tr>
<tr>
<td>Missouri</td>
<td>13,000 (increase)</td>
</tr>
</tbody>
</table>

On the following two pages, graphs display these population changes. These graphs show the decreases and increases in the states and also display the migration trends that were observed in the 1980's.
Eastern States Migration
Net Migration 1980–1990

1980–1985
-210
-201
-45
-6

1986–1990
-187
-39
43

Thousands

-400 -300 -200 -100 0 100 200


(Growth or Loss)
Midwest States
Net Migration 1980–1990

1980–1985
-503
-452
-377
-206
-166
-125
-72
-18

1986–1990
-297
-203
-95
-23
-101
-156
-96
13

Thousands
Missouri
Minnesota
Wisconsin
Iowa
Indiana
Illinois
Ohio
Michigan

(Loss or Growth)
Population Migration Effects on the Eight Selected Southern States

The following lists of the eight selected Southern states display the amount of population increase or decrease from 1980 - 1985.

- Florida: 1,704,000 (increase)
- Georgia: 354,000 (increase)
- North Carolina: 230,000 (increase)
- Virginia: 202,000 (increase)
- South Carolina: 96,000 (increase)
- Tennessee: 56,000 (increase)
- Kentucky: 66,000 (decrease)
- West Virginia: 74,000 (decrease)

The following lists of the eight selected Southern states display the amount of population increase or decrease from 1986 - 1990.

- Florida: 1,042,000 (increase)
- Georgia: 356,000 (increase)
- North Carolina: 225,000 (increase)
- Virginia: 225,000 (increase)
- South Carolina: 71,000 (increase)
- Tennessee: 65,000 (increase)
- Kentucky: 78,000 (decrease)
- West Virginia: 94,000 (decrease)

The graph of the following page displays these population changes.
United States Population
Net Migration to Southeastern States

1980-85
-66
-74
98
56
354
230
202
1704

1985-90
-78
-94
71
65
225
356
1042

Thousands

Florida
Georgia
N. Carolina
Virginia
S. Carolina
Tennessee
Kentucky
W. Virginia

(Growth or Loss in Population)
Demographic Information of the Southeastern States

The following graphs display the age breakdown of the eight selected Southeastern states and the proportion to male and female in those states.

In order to determine what the growing churches were doing to reach the people of their communities, it was determined that the demographic information of the states were necessary. By knowing the age breakdowns of the states and the sizes of those categories, the leadership of the church will have a better understanding on how to direct its programs and how to target any specific group it may choose.

The information on the next page will provide the reader with data from ten groupings. The graph also breaks down the population into male and female categories. This can help a church know of its need to establish ministries for men or women, as well as in the age groups. This data was taken from the 1990 United States Census.
Florida
Age Distribution

<table>
<thead>
<tr>
<th>Age</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>85+</td>
<td>0.5%</td>
<td>1%</td>
</tr>
<tr>
<td>75-84</td>
<td>2.4%</td>
<td>3.4%</td>
</tr>
<tr>
<td>65-74</td>
<td>4.8%</td>
<td>5.8%</td>
</tr>
<tr>
<td>55-64</td>
<td>5.1%</td>
<td>6.2%</td>
</tr>
<tr>
<td>45-54</td>
<td>4.7%</td>
<td>5.1%</td>
</tr>
<tr>
<td>35-44</td>
<td>6.3%</td>
<td>6.6%</td>
</tr>
<tr>
<td>25-34</td>
<td>7.8%</td>
<td>7.9%</td>
</tr>
<tr>
<td>15-24</td>
<td>7%</td>
<td>7%</td>
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<tr>
<td>5-14</td>
<td>5%</td>
<td>5.7%</td>
</tr>
<tr>
<td>0-4</td>
<td>3.4%</td>
<td>3.3%</td>
</tr>
</tbody>
</table>

(1990 Census)
Georgia
Age Distribution

<table>
<thead>
<tr>
<th>Age</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>85+</td>
<td>0.2%</td>
<td>0.6%</td>
</tr>
<tr>
<td>75-84</td>
<td>1.1%</td>
<td>2%</td>
</tr>
<tr>
<td>65-74</td>
<td>2.6%</td>
<td>3.5%</td>
</tr>
<tr>
<td>55-64</td>
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<td>5%</td>
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<tr>
<td>35-44</td>
<td>7.2%</td>
<td>7.4%</td>
</tr>
<tr>
<td>25-34</td>
<td>8.7%</td>
<td>9.1%</td>
</tr>
<tr>
<td>15-24</td>
<td>8.5%</td>
<td>9.4%</td>
</tr>
<tr>
<td>5-14</td>
<td>7.8%</td>
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</tr>
<tr>
<td>0-4</td>
<td>3.9%</td>
<td>3.7%</td>
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(1990 Census)
Kentucky
Age Distribution

<table>
<thead>
<tr>
<th>Age</th>
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<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-4</td>
<td>3.5%</td>
<td>3.4%</td>
</tr>
<tr>
<td>5-14</td>
<td>7.6%</td>
<td>7.2%</td>
</tr>
<tr>
<td>15-24</td>
<td>8.5%</td>
<td>8.1%</td>
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<td>25-34</td>
<td>8.7%</td>
<td>8.7%</td>
</tr>
<tr>
<td>35-44</td>
<td>6.0%</td>
<td>7%</td>
</tr>
<tr>
<td>45-54</td>
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</tr>
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<td>55-64</td>
<td>4.1%</td>
<td>4.6%</td>
</tr>
<tr>
<td>65-74</td>
<td>3.1%</td>
<td>4%</td>
</tr>
<tr>
<td>75-84</td>
<td>1.5%</td>
<td>2.5%</td>
</tr>
<tr>
<td>85+</td>
<td>0.4%</td>
<td>0.8%</td>
</tr>
</tbody>
</table>

(1990 Census)
## North Carolina Age Distribution

<table>
<thead>
<tr>
<th>Ages</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>85+</td>
<td>0.3%</td>
<td>0.7%</td>
</tr>
<tr>
<td>75-84</td>
<td>1.3%</td>
<td>2.3%</td>
</tr>
<tr>
<td>65-74</td>
<td>3.1%</td>
<td>4.4%</td>
</tr>
<tr>
<td>55-64</td>
<td>4.2%</td>
<td>4.9%</td>
</tr>
<tr>
<td>45-54</td>
<td>4.8%</td>
<td>5.2%</td>
</tr>
<tr>
<td>35-44</td>
<td>6.9%</td>
<td>7.8%</td>
</tr>
<tr>
<td>25-34</td>
<td>8.9%</td>
<td>9.8%</td>
</tr>
<tr>
<td>15-24</td>
<td>8.5%</td>
<td>9.1%</td>
</tr>
<tr>
<td>5-14</td>
<td>7%</td>
<td>6.7%</td>
</tr>
<tr>
<td>0-4</td>
<td>3.5%</td>
<td>3.3%</td>
</tr>
</tbody>
</table>

*(1990 Census)*
South Carolina
Age Distribution

Ages

- 85+
  - Male: 0.2%
  - Female: 0.6%
- 75-84
  - Male: 1.1%
  - Female: 2%
- 65-74
  - Male: 3%
  - Female: 3.8%
- 55-64
  - Male: 3.8%
  - Female: 4.5%
- 45-54
  - Male: 4.5%
  - Female: 4.8%
- 35-44
  - Male: 6.8%
  - Female: 7.1%
- 25-34
  - Male: 8%
  - Female: 8.4%
- 15-24
  - Male: 8.6%
  - Female: 8.4%
- 5-14
  - Male: 7.7%
  - Female: 7.4%
- 0-4
  - Male: 3.8%
  - Female: 3.6%

-15% -10% -5% 0% 5% 10% 15%

Male  Female

(1990 Census)
## Tennessee

### Age Distribution

<table>
<thead>
<tr>
<th>Ages</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>85+</td>
<td>0.2%</td>
<td>0.8%</td>
</tr>
<tr>
<td>75-84</td>
<td>1.1%</td>
<td>2.5%</td>
</tr>
<tr>
<td>65-74</td>
<td>3%</td>
<td>4.1%</td>
</tr>
<tr>
<td>55-64</td>
<td>3.8%</td>
<td>4.8%</td>
</tr>
<tr>
<td>45-54</td>
<td>4.5%</td>
<td>5.2%</td>
</tr>
<tr>
<td>35-44</td>
<td>6.8%</td>
<td>7.2%</td>
</tr>
<tr>
<td>25-34</td>
<td>9%</td>
<td>8.8%</td>
</tr>
<tr>
<td>15-24</td>
<td>8.8%</td>
<td>8%</td>
</tr>
<tr>
<td>5-14</td>
<td>7.7%</td>
<td>6.9%</td>
</tr>
<tr>
<td>0-4</td>
<td>3.6%</td>
<td>3.3%</td>
</tr>
</tbody>
</table>

(1990 Census)
**Virginia Age Distribution**

<table>
<thead>
<tr>
<th>Ages</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>85+</td>
<td>0.2%</td>
<td>0.7%</td>
</tr>
<tr>
<td>75-84</td>
<td>1.1%</td>
<td>2%</td>
</tr>
<tr>
<td>65-74</td>
<td>2.9%</td>
<td>3.6%</td>
</tr>
<tr>
<td>55-64</td>
<td>4.1%</td>
<td>4.6%</td>
</tr>
<tr>
<td>45-54</td>
<td>5%</td>
<td>5.2%</td>
</tr>
<tr>
<td>35-44</td>
<td>7.6%</td>
<td>7.6%</td>
</tr>
<tr>
<td>25-34</td>
<td>9.3%</td>
<td>9.2%</td>
</tr>
<tr>
<td>15-24</td>
<td>8.5%</td>
<td>8.1%</td>
</tr>
<tr>
<td>5-14</td>
<td>6.7%</td>
<td>6.4%</td>
</tr>
<tr>
<td>0-4</td>
<td>3.3%</td>
<td>3.3%</td>
</tr>
</tbody>
</table>

(Male) (Female)

(1990 Census)
This section has displayed in list form as well as on graphs how the population of the Eastern and Midwestern state have, for the most part, decreased in population and how the population of the Southeastern states have, for the most part, increased in numbers. The statistics provided by the 1990 United States Bureau of Census has shown that the migration of the population of the United States is quickly inflating the numbers of the Southeastern states.

These graphs have shown the age breakdown of the population in the "New South". This has been done to lay the foundation of some of the questions asked in the survey and to learn how the various churches are planning their outreach in their communities to any specific age group.

George Barna used the same type of analysis in his report\(^3\) of the five divisions of the United States that the South has the highest likelihood of an adult attending a Christian Church worship service each week. He states that the most common attender in the South as among those who were 46 years of age and older, married, and looking for a Bible centered church. He states that those churches that were making a conscience effort to reach the baby boomers were also among those that should be growing more rapidly and effectively.

The data returned in the survey will show if the Christian churches and Churches of Christ in the Southeastern United States are taking advantage of the migration trends and advantage of the methods being used to reach the people moving to this section of the country.

Chapter 5

THE SURVEY DATA

The survey developed, and the data received from it, has been used to learn of the ministry concepts of the local churches have and the plans they have developed in order to reach the people of their community with the Gospel of Jesus Christ. The survey has also been used to learn of the philosophy and style of the pastor and his understanding of his position in the local church. It has sought to reveal his impact and influence in the overall effectiveness of the local church. The style and personality of the local church has been investigated to learn how it is reaching any targeted group in the community.

The following data is the result of the survey taken in the Spring of 1993. Of the 374 churches contacted, 182 responded to the survey. These churches were then divided into three different groups in order to see the different stages of growth as well as the various methods and philosophies held by these churches. The groupings were churches that had an average Sunday morning worship attendance in 1992 of between 200 and 499; churches with an average of 500 to 749; and churches with an average attendance of over 750. By looking at these churches in the different stages of growth, it is believed that the philosophy and methods for growth will be highlighted better and will provide the insight to other churches who may wish to grow beyond their present levels.

Of the 182 churches that responded to the survey, the breakdown of the churches in the three categories are as follows: 107 fell into the 200 to 499 group. 48 fell into the 500 to 749 group. 27 fell into the 750 and up group. The percentage
breakdown in the following graphs are based on these numbers unless otherwise stated in the section due to information not being provided by the responding churches. By seeing the percentages of the churches using those methods, it is believed that proper conclusions can be made and so stated in the Summation section to follow.

I. MINISTRY

A. Ministry staff and position

The number of hired ministry personnel is the first step in learning the strategy used by a local congregation of Christians. The survey asked for the number of people hired for ministry leadership and planning. This did not include building and grounds caretakers or para-church organizations.

Lyle Schaller makes his case for the multiple staff in the local church by noting that as a church grows, it becomes more complex as well as diverse in its composition. He states: "As a parish becomes more sensitive to the needs of people and to the differences among people, the program and ministry of that congregation becomes more complex. Thus the large parish requires more staff than it needed back in 1955."44

As a church grows it needs full time staff to enable it to plan, prepare and carry out the needed programs that meet peoples' needs and result in the natural outreach to those who with those needs. The churches that have displayed the greater growth

patterning in the survey time frame have staff personnel that have filled the needed positions to carry out the growth needs.

The following data gives the percentages of the churches and their number of full time paid staff, in the three group church sizes.

(Graph I) Number of Full time staff and their ministry positions by size of the congregation they serve

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750 +</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Staff</td>
<td>Number of Staff</td>
<td>Number of Staff</td>
<td></td>
</tr>
<tr>
<td>1 Pastor</td>
<td>19.5%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pastor and 1 Staff</td>
<td>44%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pastor and 2 Staff</td>
<td>24.4%</td>
<td>Pastor + 2</td>
<td>66.6%</td>
</tr>
<tr>
<td>Pastor and 3 Staff</td>
<td>12.1%</td>
<td>Pastor +3</td>
<td>33.3%</td>
</tr>
<tr>
<td>Pastor and 4 Staff</td>
<td></td>
<td>Pastor and 4,5 Staff</td>
<td>50%</td>
</tr>
<tr>
<td>Pastor and 5 or more Staff</td>
<td></td>
<td>Pastor and 7-9 Staff</td>
<td>25%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pastor and 10 + Staff</td>
<td>25%</td>
</tr>
<tr>
<td>0 Secretary</td>
<td>12.1%</td>
<td>3 Secs.</td>
<td>62.5%</td>
</tr>
<tr>
<td>1 Secretary</td>
<td>65.9%</td>
<td>1 Secretary</td>
<td>16.6%</td>
</tr>
<tr>
<td>2 or more Secretaries</td>
<td>22%</td>
<td>2 or more Secretaries</td>
<td>83.4%</td>
</tr>
</tbody>
</table>

B. Average Length of time in full time ministry

The time a Pastor has been involved in full time ministry was calculated in these results. This was requested in order to learn if a pattern of ministry experience and longevity in a local church had a viable impact upon the numerical growth of the local church.
The data on the following pages gives the breakdown of ministry experience the Pastor has had. The breakdown shows some of the patterns and procedures that have contributed to the growth of the churches in the size categories as indicated.

(Graph II) Average Length of time the Pastor Has been in the Ministry

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200-499</th>
<th>500-749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 10 years</td>
<td>7.3%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10-15 years</td>
<td>24.4%</td>
<td>10-15 years</td>
<td>33.3%</td>
</tr>
<tr>
<td>16-20 years</td>
<td>28.7%</td>
<td>16-25 years</td>
<td>50%</td>
</tr>
<tr>
<td>21-25 years</td>
<td>14.6%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26 + years</td>
<td>25%</td>
<td>26 + years</td>
<td>16.6%</td>
</tr>
</tbody>
</table>

C. Educational level of the Pastor

In an effort to learn if the educational background of the Pastor was having any added impact upon his ministry, this survey requested information that would give insight to this question. First, the level of education was sought. Second, and on a much more subjective side, the Pastor was asked for his personal views as to how he believed his educational background played to the preparation for his ministry and for the growth of the church that he currently was serving. The answers to the second part were so diverse there is no way to document that in a clear manner. Those comments will be given in the summation section of this project.
The survey asked for the following levels of education held by the Pastors: High School graduate, Bachelors degree, Masters degree or doctorate degree. By seeking to learn the levels of education, and the personal thoughts of the pastors in the growing churches, it will determine if this is a major contributing factor in the growth pattern for the church. The results of the survey are as follows:

(Graph III) Educational Level of Pastor

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Education</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High School</td>
<td>7.3%</td>
<td>16.6%</td>
<td>0%</td>
</tr>
<tr>
<td>Bachelors</td>
<td>41.2%</td>
<td>33.4%</td>
<td>62.5%</td>
</tr>
<tr>
<td>Masters</td>
<td>44.2%</td>
<td>50%</td>
<td>37.5%</td>
</tr>
<tr>
<td>Doctor</td>
<td>7.3%</td>
<td>0%</td>
<td>0%</td>
</tr>
</tbody>
</table>

II. PROPERTY AND LOCATION

The second area of investigation in the survey dealt with the physical property where the congregation is located and the size of the community where the church is located. By learning the amount of useable land, the size of the buildings and their capacity for use and then learning the size of the community where this is all located, a picture can be seen of the ability of the church to continue its growth patterns or if the church must consider building new buildings and/or must consider relocation into order to reach more people for Christ.

The information given in this section requested actual data along with the view of the church leadership to "type" the community in which they lived. This may be
somewhat subjective, but it does display the view the leadership has of the community and how they are planning to reach the people of that community.

The first two areas of the survey sought to learn of the size and the self described type of community where the growing churches are located in the survey states. The following graphs display the size of the community by its population. The second graph shows the type of community as described by the churches that responded to the survey questionnaire. By seeking this information it was thought that any trends in growth patterns and that maximum growth potential could be documented and charted. By noting the population size of the community where a church is located, the proportionate growth development of a church can be studied to learn if the church is growing in less, equal or greater proportion to the communities growth. The following graphs display the patterns by the responding churches.

(Graph IV)

Size of Community where church is located

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 5000</td>
<td>31.7%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 - 10 K</td>
<td>24.4%</td>
<td>33.3%</td>
<td>5 - 10 K</td>
</tr>
<tr>
<td>11 - 15 K</td>
<td>0%</td>
<td>16.6%</td>
<td>11 - 15 K</td>
</tr>
<tr>
<td>16 - 20 K</td>
<td>7.3%</td>
<td>16 - 20 K</td>
<td></td>
</tr>
<tr>
<td>21 - 25 K</td>
<td>2.4%</td>
<td>21 - 25 K</td>
<td></td>
</tr>
<tr>
<td>26 - 50 K</td>
<td>12.2%</td>
<td>26 - 50 K</td>
<td></td>
</tr>
<tr>
<td>51 - 100 K</td>
<td>7.3%</td>
<td>51 - 100 K</td>
<td>32.3%</td>
</tr>
<tr>
<td>101 - 200 K</td>
<td>4.9%</td>
<td>101 - 200 K</td>
<td>17.8%</td>
</tr>
<tr>
<td>201 - 500 K</td>
<td>4.9%</td>
<td>201 - 500 K</td>
<td>46.6%</td>
</tr>
<tr>
<td>500 + K</td>
<td>4.9%</td>
<td>500 + K</td>
<td>20.6%</td>
</tr>
</tbody>
</table>
The effective usage of land and building is an extremely important factor in the growth pattern of a church. Robert Schuller lists "Eleven Growth Restricting Obstacles" and among those obstacles is the lack of space for future development and the poor planning to prepare for future expansion. If a church is going to have a consistent upward growth pattern, the way it uses and plans for the future usage of its buildings and property contributes to those goals. Schuller places the responsibility of building and land development to the leadership of the local church. He expressed this thought in this manner:

"Leadership is thinking ahead, planning for problems and dreaming up solutions to them, and then communicating the possibilities and the problem-solving ideas to the decision makers."  

In seeking to learn from those churches that are numerically growing, the survey asked the following questions:


46Ibid, page 49.
1. Does church property permit expansion?

2. Are building or relocation plans being made at present time?

3. Are additional or multiple services being planned at the present time?

The following graph displays the results of the survey.

(Graph VI) Building and Property Space Usage as seen by Church Leadership

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>Does church property permit expansion?</td>
<td>YES</td>
<td>NO</td>
<td>YES</td>
</tr>
<tr>
<td>75.6%</td>
<td>24.4%</td>
<td>83.4%</td>
<td>16.6%</td>
</tr>
<tr>
<td>Are building or relocation plans being made at present time?</td>
<td>9.8%</td>
<td>90.2%</td>
<td>16.6%</td>
</tr>
<tr>
<td>Are additional or multiple services being planned at the present time?</td>
<td>44%</td>
<td>56%</td>
<td>63.2%</td>
</tr>
</tbody>
</table>

III. CONGREGATIONAL GROWTH

Due to the large numbers involved in calculating the growth patterns of the churches over the years within the survey parameters, the averages will be given for the three church size groups. This will enable the reader to see the change in the growth pattern as a church grows to different levels. The averages that are cited in the following information are taken from the statistics of 1992. These statistics will
then be compared to the information given by the churches and their 1985 growth records. We will then be able to determine what the actual percentage growth rate was for those churches during that time frame. The growth percentage rate is determined by comparing each church with its own growth pattern.

The 1992 growth statistics for churches in the size grouping of 200 to 499 averaged fifteen (15) baptisms and seventeen (17) transfers of membership, for an average of 32 additions that year. Churches in the size grouping of 500 to 749 averaged thirty six (36) baptisms and forty one (41) transfers of membership, for an average of 77 additions that year. Churches in the size grouping over 750 averaged one hundred nineteen (119) baptisms and one hundred fifty three (153) transfers of membership, for an average of 272 additions that year.

The 1985 growth statistics for the same churches in the size grouping of 200 to 499 averaged eight (8) baptisms and twelve (12) transfers of membership, for an average of 20 additions that year. Churches in the size grouping of 500 to 749 averaged seventeen (17) baptisms and sixteen (16) transfers of membership, for an average of 33 additions that year. Churches in the size grouping over 750 averaged sixty three (63) baptisms and seventy four (74) transfers of membership for an average of 137 additions that year.

When the churches of each group are compared to themselves in their growth patterns, the following percentages are determined. The churches in the 200 to 499 size group showed an average percentage increase of 53% in baptisms and 68% in transfers of membership. The churches in the 500 to 749 size group showed an average percentage increase of 47% in baptisms and 39% in transfers of membership.
The churches in the 750 and up size group showed an average percentage increase of 53% in baptisms and 48% in transfers of membership.

The overall average percentage growth rate for the church size groups from 1985 to 1992 are as follows: Churches in the 200 to 499 size showed a 62.5% growth rate. Churches in the 500 to 749 size showed a 43% growth rate. And churches in the 750 and up size showed a 50% growth rate.

These statistics are shown in the following two graphs.

(Graph VII) Growth Percentages

<table>
<thead>
<tr>
<th>Church Size</th>
<th>200-499</th>
<th>500-749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>1992 Baptisms</td>
<td>15</td>
<td>36</td>
<td>119</td>
</tr>
<tr>
<td>1992 Transfers</td>
<td>17</td>
<td>41</td>
<td>153</td>
</tr>
<tr>
<td>1985 Baptisms</td>
<td>8</td>
<td>17</td>
<td>63</td>
</tr>
<tr>
<td>1985 Transfers</td>
<td>12</td>
<td>16</td>
<td>74</td>
</tr>
<tr>
<td>% Growth of Baptisms</td>
<td>53%</td>
<td>47%</td>
<td>53%</td>
</tr>
<tr>
<td>% Growth of Transfers</td>
<td>68%</td>
<td>39%</td>
<td>48%</td>
</tr>
<tr>
<td>Total % Growth Rate</td>
<td>62.5%</td>
<td>43%</td>
<td>50%</td>
</tr>
</tbody>
</table>

The annual averages of baptisms and membership transfers during the survey years are:

<table>
<thead>
<tr>
<th>Church Size</th>
<th>Baptisms</th>
<th>Membership Transfers</th>
</tr>
</thead>
<tbody>
<tr>
<td>200-499</td>
<td>15</td>
<td>17</td>
</tr>
<tr>
<td>500-749</td>
<td>36</td>
<td>41</td>
</tr>
<tr>
<td>750 +</td>
<td>119</td>
<td>153</td>
</tr>
</tbody>
</table>
The following graphic display shows the Church Growth Ratio of 1992 in the survey churches. The graphic shows the average number of baptisms and the average number of membership transfers.

(Graph VIII)

Church Growth Ratio
Comparing the number of Baptisms and Transfers
IV. FINANCIAL

In Luke 12 Jesus teaches His disciples the lesson of trusting Him and letting Him provide the needed things for living. His conclusion is "For where your treasure is, there will your heart be also." (Luke 12:34  NASB) Many have only applied this to the personal lives of individual Christians and the need to focus our attention on investing our lives which means our time, talents and treasures into God's Kingdom.

But the same application is to be made to the local church as a unit. By looking at the church budget and seeing where money has been assigned, the direction of the church can be noted. A church that places a large portion of its budget to "Youth Work" should expect to see an effective result in reaching and assimilating the youth of that community. The church with a large "Missions budget" should see a strong emphasis on mission work outside of its immediate outreach area.

Ira North describes in his book\textsuperscript{47} in the section "How Do You Do Things When You Don't Have Money?" notes that where a church assigns money in its budget it gets things done. If a church is going to grow through evangelistic outreach, it must plan and financially prepare for this in its annual budget.

The questions asked in the survey sought information to the following areas:

1. How does the church prepare its financial budget?
2. Does the congregation vote the final approval of the church budget and how the funds are to be used in the coming year?
3. Once the church budget has been established and approved, does the church leadership (Elders, Elders and Deacons, Elders and Ministerial staff, etc.) still have to approve the monthly expenditures?

4. What is the percentage breakdown of the church’s budget in the following areas:

1. Salaries
2. Building and Grounds
3. Evangelism and Outreach
4. Education
5. Missions
6. Youth
8. Miscellaneous

In learning of the process to prepare the church’s budget, the survey seeks to learn who is involved in the actual development of the budget. Who does the preparing of the budget. Six categories appeared and the following graph displays who prepares the budget and, in the percentages, in the three groupings in the churches. The six categories are below and displayed on the following graph.

1. Finance Committee
2. Elders Only
3. Church Board
4. Elders and Ministers
5. Pastor and Staff only
6. Other

(Graph IX) Financial Preparation System

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finance Committee</td>
<td>43.9%</td>
<td>31.7%</td>
<td>50%</td>
</tr>
<tr>
<td>Elders Only</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>Church Board</td>
<td>19.5%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>Elders and Ministers</td>
<td>26.8%</td>
<td>52.5%</td>
<td>12.5%</td>
</tr>
<tr>
<td>Pastor and staff</td>
<td>0%</td>
<td>0%</td>
<td>12.5%</td>
</tr>
<tr>
<td>Other</td>
<td>9.8%</td>
<td>15.8%</td>
<td>25%</td>
</tr>
</tbody>
</table>
The question of final budget approval was researched in the survey. Does the congregation vote on the approval of the annual financial budget? The results of the survey to this question is shown by the following graph. The three breakdown groups show the results in each category.

(Graph X) Does Congregation Vote on the approval of the annual budget

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>YES</th>
<th>NO</th>
<th>YES</th>
<th>NO</th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>200 - 499</td>
<td>53.7%</td>
<td>46.3%</td>
<td>69.2%</td>
<td>30.8%</td>
<td>100%</td>
<td>0%</td>
</tr>
<tr>
<td>500 - 749</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>750+</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The question dealing with the methodology of how the local church operates in the oversight and dispersement of funds once the annual budget has been determined and approved is the next area of research. A matter of interest in knowing if the church leadership delegates the responsibility and oversight to others who are closely involved in their particular ministry is at the heart of this section. The question asked in the survey sought to learn the methodology from the church's leadership view.

The results of this section is found on the graph below.

(Graph XI) Once Church budget has been established, does church board still give final approval on individual ministries monthly?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>YES</th>
<th>NO</th>
<th>YES</th>
<th>NO</th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>200 - 499</td>
<td>42.3%</td>
<td>57.7%</td>
<td>31.1%</td>
<td>68.9%</td>
<td>2.4%</td>
<td>97.6%</td>
</tr>
<tr>
<td>500 - 749</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>750+</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The final section of research in the area of the financial structure of the church is seen in the percentage breakdown of the church's budget. Seven general areas were given to list the percentages of the total church budget. They were: Salaries,
Building and Grounds, Evangelism and outreach, Education, Missions, Youth, Miscellaneous. The following graph displays the breakdown of the churches in their category based on membership size.

(Graph XII) What is the percentage breakdown of the church budget?

Church Budget Percentage For Evangelism and Outreach

Churches 500 - 750

Churches 200 - 499 Churches 750 +

(Based on 1982 Church Budget)
V. PROGRAM

What are the means and the methods being used by the local church to carry out its purpose for being in the community? The survey sought to learn of the programs that effectively reach people for Christ and establish them in their faith.

The first area of research was to learn if the local church was offering to the people of its community more than one worship service on Sunday mornings. The results of the research are on the following graph.

(Graph XIII) Multiple Worship services forms

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>92.4%</td>
<td>82.6%</td>
<td>57.8%</td>
</tr>
<tr>
<td>NO</td>
<td>7.3%</td>
<td>17.4%</td>
<td>42.2%</td>
</tr>
</tbody>
</table>

Upon determining if the local church offered more than one worship service on Sunday morning, the survey sought to determine the nature and purpose of those who held multiple services. The following graph gives the results of the survey.

(Graph XIV) Are all Multiple Service identical in style and form?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>92.4%</td>
<td>82.6%</td>
<td>57.8%</td>
</tr>
<tr>
<td>NO</td>
<td>7.3%</td>
<td>17.4%</td>
<td>42.2%</td>
</tr>
</tbody>
</table>
The survey researched the methods of how the church is educating the people who attend the local church by learning of the methods of Bible School classes that were provided to the various ages. The survey did not limit the research just to the Sunday morning Sunday school concepts, but also sought to learn of the various types of Bible study groups the church may provide in order that people would be able to learn the Word of God in a regular, systematic manner.

The first step was to determine the number of classes provided in proportion to the size of the congregation. The following graph displays the results of the survey.

(Graph XV) Number of Bible School classes provided to all ages on Sunday a.m. in 1992

<table>
<thead>
<tr>
<th>Size of Church</th>
<th># classes</th>
<th># classes</th>
<th># classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>200 - 499</td>
<td>5 - 10</td>
<td>15 - 20</td>
<td>35 - 40</td>
</tr>
<tr>
<td></td>
<td>21.1%</td>
<td>20%</td>
<td>50%</td>
</tr>
<tr>
<td>500 - 749</td>
<td>11 - 14</td>
<td>21 - 25</td>
<td>41 - 45</td>
</tr>
<tr>
<td></td>
<td>55.3%</td>
<td>41.3%</td>
<td>12.5%</td>
</tr>
<tr>
<td>750+</td>
<td>15 - 20</td>
<td>25 - 30</td>
<td>46 - 50</td>
</tr>
<tr>
<td></td>
<td>22.6%</td>
<td>38.7%</td>
<td>12.5%</td>
</tr>
<tr>
<td></td>
<td>25 or more</td>
<td></td>
<td>50 or more</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>25%</td>
</tr>
</tbody>
</table>

In being able to determine the methods and approach the local church uses to reach people for Christ, the survey sought to learn of the number of people from the congregation that were involved in a regular, in-home calling program. The survey did not seek to determine if this calling was specifically a teaching call or if it was a contact and follow-up call to a non-member's visit to the services. The survey at this point was seeking to learn of the involvement of the congregation in its personalized
outreach in the community. The following graph gives the percentage of involvement in proportion to the congregation's size.

(Graph XVI) Number of people involved in a weekly evangelistic home calling program

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td># Calling</td>
<td># Calling</td>
<td># Calling</td>
<td></td>
</tr>
<tr>
<td>0</td>
<td>12.5%</td>
<td>0</td>
<td>12.5%</td>
</tr>
<tr>
<td>1</td>
<td>2.1%</td>
<td>3</td>
<td>11.2%</td>
</tr>
<tr>
<td>2</td>
<td>7.5%</td>
<td>8</td>
<td>18.4%</td>
</tr>
<tr>
<td>3</td>
<td>7.5%</td>
<td>10</td>
<td>11/9%</td>
</tr>
<tr>
<td>4</td>
<td>15%</td>
<td>15</td>
<td>25%</td>
</tr>
<tr>
<td>5</td>
<td>12.5%</td>
<td>25</td>
<td>19%</td>
</tr>
<tr>
<td>6</td>
<td>17.7%</td>
<td>25 +</td>
<td>2%</td>
</tr>
<tr>
<td>8</td>
<td>10%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>5%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11 +</td>
<td>10%</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

VI. STRATEGY OF OUTREACH

This portion of the survey was designed to learn of the strategies being used in the growing churches. It was intended to learn of the methods being used by the growing churches in the surveyed area. About 6% of the returned question sheets did not provide this information. Some comments were written stating that the requested information was too detailed and they either did not have this information or simply did not wish to take the time to compute it. Those not providing the information were not calculated in the final percentages that follow.
The first part of this section asked if the local church had done a demographic study of the community where the church is located and from where they were reaching people. A pre-survey philosophy held that a church must know the people it is attempting to reach and what their demographic makeup is if they are going to effectively devise methods and programs to reach those people. The following graph displays the results of this first question.

(Graph XVII) Has the church done a Demographic study of its community within the last four years?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>YES</th>
<th>NO</th>
<th>YES</th>
<th>NO</th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>200 - 499</td>
<td>21%</td>
<td>79%</td>
<td>33.3%</td>
<td>66.7%</td>
<td>50%</td>
<td>50%</td>
</tr>
<tr>
<td>500 - 749</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>750+</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The next question in the church's approach to reaching the people of its community was to learn if the church knew itself. "Does the church know its own median age?" The following graph gives the results of the survey and the percentage breakdown in proportion to the congregation's size.

(Graph XVIII) Is the median age of the congregation known by the church leadership?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>YES</th>
<th>NO</th>
<th>YES</th>
<th>NO</th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>200 - 499</td>
<td>47.5%</td>
<td>52.5%</td>
<td>66.7%</td>
<td>33.3%</td>
<td>62.5%</td>
<td>37.5%</td>
</tr>
<tr>
<td>500 - 749</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>750+</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In order to know if the church had a developed plan for present and future growth, the survey asked "does the church have a specific plan for building any new
buildings or relocation to a new area in the future?". The following percentage breakdowns give the results of this section.

(Graph XIX) Does the church have a specific plan for building or relocation in the future?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>40%</td>
<td>66.7%</td>
<td>62.5%</td>
</tr>
<tr>
<td>NO</td>
<td>60%</td>
<td>33.3%</td>
<td>37.5%</td>
</tr>
</tbody>
</table>

The next step in learning the churches' approach to reaching people was to determine how much and how effectively the church's full time staff planned and carried out this purpose. This was obtained by asking, "Does the full time staff meet regularly to discuss, plan and co-ordinate the outreach efforts of the local church?". The results of the survey are given in the following graph in proportion to the congregation's size.

(Graph XX) Does the staff meet regularly to discuss and plan the outreach efforts of the church?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>80.4%</td>
<td>84%</td>
<td>100%</td>
</tr>
<tr>
<td>NO</td>
<td>19.6%</td>
<td>16%</td>
<td>0%</td>
</tr>
</tbody>
</table>

Having determined some of the elementary steps that the local church takes to develop its methods to reach the people of its community, the next step is to learn how the church views the Socio-economic structure of the community where it is located.
The following graph displays the results of the survey and gives the breakdown of the key areas that were used to describe the various types of people.

(Graph XXI) The Socio-economic category the church's leadership sees the community where it is located and reaching.

\[
\begin{align*}
\text{LL} &= \text{Lower Lower} \\
\text{ML} &= \text{Middle Lower} \\
\text{UL} &= \text{Upper Lower} \\
\text{LM} &= \text{Lower Middle} \\
\text{MM} &= \text{Middle Middle} \\
\text{UM} &= \text{Upper Middle} \\
\text{LU} &= \text{Lower Upper} \\
\text{MU} &= \text{Middle Upper} \\
\text{UU} &= \text{Upper Upper}
\end{align*}
\]

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>LL</strong></td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td><strong>ML</strong></td>
<td>13.2%</td>
<td>16.6%</td>
<td>12.5%</td>
</tr>
<tr>
<td><strong>UL</strong></td>
<td>4.6%</td>
<td>0%</td>
<td>12.5%</td>
</tr>
<tr>
<td><strong>LM</strong></td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td><strong>MM</strong></td>
<td>64.1%</td>
<td>66.6%</td>
<td>31.2%</td>
</tr>
<tr>
<td><strong>UM</strong></td>
<td>16.1%</td>
<td>0%</td>
<td>37.5%</td>
</tr>
<tr>
<td><strong>LU</strong></td>
<td>0%</td>
<td>0%</td>
<td>4.6%</td>
</tr>
<tr>
<td><strong>MU</strong></td>
<td>2%</td>
<td>16.8%</td>
<td>6.3%</td>
</tr>
<tr>
<td><strong>UU</strong></td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
</tr>
</tbody>
</table>

Of particular interest in this survey was to learn if the growing church had determined the composite of the people in its community and then if the church's strategy was directed to a specific group of people. The survey asked, "Does the church have a "target group" of people that it is giving extra effort to reach?" This was not to be taken in a way to indicate that the church was neglecting or rejecting any group of people. It was directed to learn if the church had a plan to reach a
group of people due to its programming or internal resources. The results of the survey are given in the following graph.

(Graph XXII) Does the church have a "target group" of people it is trying to reach?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>YES</th>
<th>NO</th>
<th>YES</th>
<th>NO</th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>200 - 499</td>
<td>41.5%</td>
<td>58.5%</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>500 - 749</td>
<td>51%</td>
<td>49%</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>750+</td>
<td>75%</td>
<td>25%</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The next section of the survey researched in greater detail the specific methods and programs being used by the growing churches. The churches were asked to list their methods of outreaching in order that they may make actual contact with the people in the community who do not attend any church, who are moving into the community, and/or who may be seeking a church home.

The survey sought to learn of the methods that were being used by the local church to inform the people of the community of the existence of the church, its mission and purpose, and what it had to offer to the people living in its area. It was believed that this section of the survey would provide the answer in learning how the local churches were reaching the people who were migrating into the church's area and how they were communicating their interest in having these new people in their fellowship.

The design of the questions in the survey brought out the methods used by the church to effectively communicate its interest and concern for the spiritual needs of people, as well as their needs as families, individuals, young and old, married or single, etc. The survey also gave space for the respondent to the survey to supply their own unique methods of outreach. In this manner, each church was able to
provide the data that was effective for them and not just listed under at broad scope of
general forms of methods.

The following graphs give the results of the survey.

(Graph XXIII) Methods Used to contact
non-church people within
the church community

<table>
<thead>
<tr>
<th>METHODS USED</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Resident Contact</td>
<td>47%</td>
<td>56%</td>
<td>58%</td>
</tr>
<tr>
<td>Telemarketing</td>
<td>21%</td>
<td>8%</td>
<td>1%</td>
</tr>
<tr>
<td>&quot;Friend Day&quot;</td>
<td>91%</td>
<td>87%</td>
<td>92%</td>
</tr>
<tr>
<td>Direct Mailing</td>
<td>64%</td>
<td>36%</td>
<td>32%</td>
</tr>
<tr>
<td>Selected Area Mailing</td>
<td>58%</td>
<td>21%</td>
<td>68%</td>
</tr>
<tr>
<td>Door to Door Area Canvassing</td>
<td>6%</td>
<td>1%</td>
<td>4%</td>
</tr>
<tr>
<td>Paid Newspaper Advertizing</td>
<td>41%</td>
<td>59%</td>
<td>84%</td>
</tr>
<tr>
<td>Paid Radio Advertizing</td>
<td>3%</td>
<td>9%</td>
<td>14%</td>
</tr>
<tr>
<td>Paid Television Advertizing</td>
<td>1%</td>
<td>2%</td>
<td>17%</td>
</tr>
<tr>
<td>Special Community Events</td>
<td>42%</td>
<td>70%</td>
<td>74%</td>
</tr>
<tr>
<td>Billboards</td>
<td>0%</td>
<td>0%</td>
<td>3%</td>
</tr>
<tr>
<td>Street Signs</td>
<td>44%</td>
<td>52%</td>
<td>83%</td>
</tr>
<tr>
<td>Pre-School/Day Care</td>
<td>6%</td>
<td>9%</td>
<td>14%</td>
</tr>
<tr>
<td>Christian School</td>
<td>3%</td>
<td>3%</td>
<td>12%</td>
</tr>
<tr>
<td>&quot;Cold Turkey&quot; Visitation</td>
<td>4%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>Hospital Contacts</td>
<td>90%</td>
<td>93%</td>
<td>96%</td>
</tr>
<tr>
<td>1st Time Visitor Follow up</td>
<td>100%</td>
<td>100%</td>
<td>100%</td>
</tr>
<tr>
<td>Special Seasonal Programs</td>
<td>67%</td>
<td>83%</td>
<td>94%</td>
</tr>
<tr>
<td>Dinner/Drama Nights</td>
<td>0%</td>
<td>1%</td>
<td>2%</td>
</tr>
</tbody>
</table>
### VII. STYLE AND PERSONALITY

This section of the survey was designed to learn of the style and personality of the local congregation. Each congregation has its own personality and composition. The structure of the survey researched what type of Sunday morning services were held and offered to the people of its community.

<table>
<thead>
<tr>
<th>METHOD USED</th>
<th>200-499</th>
<th>500-749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible Correspondence Studies</td>
<td>0%</td>
<td>2%</td>
<td>0%</td>
</tr>
<tr>
<td>Small Group Activities</td>
<td>70%</td>
<td>81%</td>
<td>99%</td>
</tr>
<tr>
<td>Church Sports Teams</td>
<td>55%</td>
<td>59%</td>
<td>91%</td>
</tr>
<tr>
<td>Benevolent/Social Work</td>
<td>2%</td>
<td>9%</td>
<td>37%</td>
</tr>
<tr>
<td>Revivals/ Evangelistic meetings</td>
<td>61%</td>
<td>21%</td>
<td>7%</td>
</tr>
<tr>
<td>Special Musical Programs</td>
<td>67%</td>
<td>88%</td>
<td>97%</td>
</tr>
<tr>
<td>Special Easter Programs</td>
<td>100%</td>
<td>100%</td>
<td>100%</td>
</tr>
<tr>
<td>Special Christmas Programs</td>
<td>100%</td>
<td>100%</td>
<td>100%</td>
</tr>
<tr>
<td>Flyers/Handbills</td>
<td>36%</td>
<td>20%</td>
<td>11%</td>
</tr>
<tr>
<td>Video cassettes/Brochure</td>
<td>0%</td>
<td>4%</td>
<td>19%</td>
</tr>
<tr>
<td>VBS Follow up</td>
<td>100%</td>
<td>99%</td>
<td>95%</td>
</tr>
<tr>
<td>Friendship Evangelism</td>
<td>64%</td>
<td>79%</td>
<td>94%</td>
</tr>
<tr>
<td>Nationally Known Guest</td>
<td>0%</td>
<td>2%</td>
<td>6%</td>
</tr>
</tbody>
</table>
The survey requested how the local church saw itself in the "style" of worship service conducted each week. Do they intentionally design their services to be Formal, Semi Formal, Informal, Casual, Very Casual or even No Structure. The following graph displays the results of the survey.

(Graph XXIV) Style of Sunday A.M Worship as designed by church leadership

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>F = Formal</th>
<th>SF = Semi Formal</th>
<th>I = Informal</th>
<th>C = Casual</th>
<th>VC = Very Casual</th>
<th>NS = No Structure</th>
</tr>
</thead>
<tbody>
<tr>
<td>200 - 499</td>
<td>5%</td>
<td>68%</td>
<td>18%</td>
<td>4%</td>
<td>2%</td>
<td>3%</td>
</tr>
<tr>
<td>500 - 749</td>
<td>32%</td>
<td>51%</td>
<td>17%</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>750+</td>
<td>0%</td>
<td>64%</td>
<td>36%</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
</tr>
</tbody>
</table>

Because of the various styles of music preferences in music today, the survey sought to learn of the methods used in the song service conducted by the church in its worship hour. In attempting to learn of the variety of music used in the Christian Churches and Churches of Christ today, the survey requested information to learn how the local church was endeavoring to provide worship music that was acceptable by the generational composition of the congregation. The survey also sought to learn of the methods used to conduct the musical worship of the Lord. Does the congregation use Hymns only? Does it use contemporary Choruses only? Does the congregation use a mixture of hymns and choruses?
The following graph gives the results of the survey. The key to the graph is provided for each category.

(Graph XXV) Singing style conducted during Sunday A.M. services

<table>
<thead>
<tr>
<th>Category</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>HO</td>
<td>37%</td>
<td>15%</td>
<td>0%</td>
</tr>
<tr>
<td>CH</td>
<td>3%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>HC</td>
<td>60%</td>
<td>85%</td>
<td>100%</td>
</tr>
</tbody>
</table>

After determining the style of music used in the worship services, the survey sought to learn of the variety of musical instruments used in the Sunday morning worship services. Does the church use an organ only? A piano only? Does the church use an organ and piano only? Does the church use a variety of musical instruments (such as guitars, brass, drums, violins, synthesizers, etc.)? The following graph give the results of the survey with the key for the breakdown.

(Graph XXVI) Variety of Musical Instruments used in Sunday A.M. Service

<table>
<thead>
<tr>
<th>Category</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>OO</td>
<td>2%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PO</td>
<td>3%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>OPO</td>
<td>74%</td>
<td>34%</td>
<td>25%</td>
</tr>
<tr>
<td>MI</td>
<td>21%</td>
<td>66%</td>
<td>75%</td>
</tr>
</tbody>
</table>
The average length of the Sunday morning services were requested by the survey. In the case of multiple services, the average of each service was requested. The following graph give the results of the survey to this section of questions.

(Graph XXVII) Average Length of Sunday A.M. Services

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 hour</td>
<td>54%</td>
<td>1 hour</td>
<td>84%</td>
</tr>
<tr>
<td>1 1/4 hour</td>
<td>34%</td>
<td>1 1/4 hour</td>
<td>16%</td>
</tr>
<tr>
<td>1 1/2 hour</td>
<td>12%</td>
<td>0%</td>
<td>0%</td>
</tr>
</tbody>
</table>

To determine if the local church was making a very clear call for people to become faithful, committed Christians, the survey asked if an invitation to accept Jesus Christ as Savior was extended during each service. The results of the survey are given in the following graph.

(Graph XXVIII) Is an "Invitation to Accept Christ as Savior" clearly extended during each service?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>100%</td>
<td>100%</td>
<td>100%</td>
</tr>
<tr>
<td>NO</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
</tr>
</tbody>
</table>

The survey inquired of the local churches if they incorporated the baptisms of those who came to accept Christ as their Savior into the Sunday morning worship services. The following graph displays the results of the survey.

(Graph XXIX) Are baptisms incorporated into the Sunday A.M. service?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>97.5%</td>
<td>100%</td>
<td>87.5%</td>
</tr>
<tr>
<td>NO</td>
<td>2.5%</td>
<td>0%</td>
<td>12.5%</td>
</tr>
</tbody>
</table>
VIII. PREACHING STYLE AND PURPOSE

This section of the survey was directed to the preaching pastor and his view of his ministry and his function as the church's pastor. Upon receiving the survey, instructions were given to the pastor to read through this section, think over his answers and then record them. This section was designed to cause the pastor to think of his attitudes as he approached his preaching and teaching. It also called for the pastor to give his personal view of his style of preaching and what he was wanting to accomplish through his preaching. The various categories from which they were asked to select were modeled after Flavil Yeakley's descriptions as defined in the earlier section of this project. The first section asked the pastor to describe himself in his preaching style and the purpose that he was wanting to accomplish by his preaching.

The results of the survey are given in the following graph.

(Graph XXX) Preaching Style and Purpose as seen by the Pastor

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>E</td>
<td>4.8%</td>
<td>E 17%</td>
<td>E 12%</td>
</tr>
<tr>
<td>T</td>
<td>24%</td>
<td>T 48%</td>
<td>T 3%</td>
</tr>
<tr>
<td>R</td>
<td>23%</td>
<td>R 0%</td>
<td>R 25%</td>
</tr>
<tr>
<td>B</td>
<td>2.2%</td>
<td>B 2%</td>
<td>B 2%</td>
</tr>
<tr>
<td>C</td>
<td>46%</td>
<td>C 33%</td>
<td>C 58%</td>
</tr>
</tbody>
</table>
The survey sought to learn how much time the pastor spends on his preparation of the sermons he would preach. This section excluded time for personal Bible study and reading, class preparation time, etc. The question was "How much time does the pastor spend each week in preparation for the Sunday morning sermon he will preach?". Because of the diversity of people's backgrounds in today's southeastern United States, a pre-survey thought was that today's preaching pastor must prepare his sermons for a multi-complex congregation. The survey sought to learn how much time in preparation the pastor would spend in order to meet the needs of the people that he would address.

The following graph gives the result of the survey.

(Graph XXXI) Time spent each week by Pastor in preparation for Sunday a.m. sermons

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-4 hours</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>5-9 hours</td>
<td>19.5%</td>
<td>17%</td>
<td>0%</td>
</tr>
<tr>
<td>10-15 hours</td>
<td>44%</td>
<td>39%</td>
<td>37.5%</td>
</tr>
<tr>
<td>15+ hours</td>
<td>36.5%</td>
<td>44%</td>
<td>62.5%</td>
</tr>
</tbody>
</table>

The next question on the survey to the pastors was directed at learning what style of preaching the pastor most preferred and practiced. The pastor was asked to select from three specific forms of preaching - Topical, Textual and Expository. Definitions were provided to explain the survey's meaning for the three types of preaching styles. They were:
1. Topical preaching: selecting a topic to address and then going into the scripture to learn what is said, taught and instructed on that subject.

2. Textual preaching: very close to the topical except the process is reversed. The chosen text sets the topic for the sermon and the text is used for the basis for the subject presented.

3. Expository preaching: This is where a book or section of scripture is selected and the text is studied in depth with application for living today.

Each pastor was asked to select which type of preaching he preferred to use in his preaching and if he believed that this preaching style helped and/or contributed to the successful growth of the church he serves. The results of the survey are displayed on the following graph.

(Graph XXXII) Type of preaching style most preferred and practiced by Pastor and its help toward church growth

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>Topical</th>
<th>Textual</th>
<th>Expository</th>
</tr>
</thead>
<tbody>
<tr>
<td>200 - 499</td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Help?</td>
<td>87%</td>
<td>72%</td>
<td>87%</td>
</tr>
<tr>
<td>Help?</td>
<td>4%</td>
<td>19%</td>
<td>77%</td>
</tr>
<tr>
<td>Help?</td>
<td>79%</td>
<td>74%</td>
<td>93%</td>
</tr>
<tr>
<td>Help?</td>
<td>12%</td>
<td>14%</td>
<td>74%</td>
</tr>
<tr>
<td>Help?</td>
<td>91%</td>
<td>82%</td>
<td>96%</td>
</tr>
</tbody>
</table>
The survey sought to learn of the pastor's direct input toward the churches' growth and the time spent in administration of the local church's total program. The following question dealt with the amount of time spent in overseeing the church's ministry. The question was, "How much time does the Pastor give to the administrative position of his ministry?". The following graph gives the breakdown of time and in the three different size groups of churches.

(Graph XXXII) Administrative time given by Pastor each week

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-4 hours</td>
<td>0%</td>
<td>1-4 hours</td>
<td>3%</td>
</tr>
<tr>
<td>5-9 hours</td>
<td>21.5%</td>
<td>5-9 hours</td>
<td>50%</td>
</tr>
<tr>
<td>10-20 hours</td>
<td>55%</td>
<td>10-20 hours</td>
<td>25%</td>
</tr>
<tr>
<td>20-30 hours</td>
<td>21.5%</td>
<td>20-30 hours</td>
<td>22%</td>
</tr>
<tr>
<td>31+ hours</td>
<td>2%</td>
<td>31+ hours</td>
<td>0%</td>
</tr>
</tbody>
</table>

To learn of the impact of the Pastor in the area of evangelism, the survey asked if the Pastor made visits on people outside of the church office and the type of calls that he makes. Four different categories of visits comprised the nature of the pastors calls. They were: Hospital calls upon the sick and injured; First time visitors to the churches' worship services; Home evangelism where teaching and leading people to become Christians were conducted; and Shepherding calls where the pastor would visit in the homes of members of the church who were having problems in their attendance, faith or personal growth as Christians.
The following graph gives the results of the survey as returned by the pastors and are listed in the grouping of the size of the church they serve.

(Graph XXXIV) Personal Visitation given by Pastor in the following categories.

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type of Call</td>
<td>YES</td>
<td>NO</td>
<td>YES</td>
</tr>
<tr>
<td>Hospital</td>
<td>100%</td>
<td>0%</td>
<td>100%</td>
</tr>
<tr>
<td>Home Evangelism</td>
<td>100%</td>
<td>0%</td>
<td>100%</td>
</tr>
<tr>
<td>Shepherding</td>
<td>88%</td>
<td>12%</td>
<td>49%</td>
</tr>
<tr>
<td>First time visitors</td>
<td>93%</td>
<td>7%</td>
<td>72%</td>
</tr>
</tbody>
</table>

IX. GOVERNING AND ADMINISTRATION

Of great interest to the total picture of church growth is the area of Church governing and administration. Twelve areas of inquiry were made to learn of the methods being used by the growing churches in the survey area. These areas were believed, in a pre-survey opinion, to have a prominent place in how effectively and how rapidly a church would be able to grow.

The first area of research was in the governing style of the church. It should be remembered that the question is dealing with "administrative style" and not with Bible doctrine or with tenets of faith. The question was asked as to who makes the final decisions as to the programs and functions of the local church. What is the "style" of governing? As noted earlier in this project, a matter of concern is what is the most
effective governing process that the local church can use in seeing its purpose carried out. Do the elders of the church make the final decisions? Do the elders and deacons meet as a "board" and vote on each item? If so, do the deacons have an equal vote with the elders of the church? Does the pastor and his staff have any input or say into what the church can and should be doing? Is the church directed by a steering committee? Is the present system of governing under revision or is the method of administration being discussed in light of scripture to see if it is biblical and the best procedure the church can be using? The following graphs give the results of this section of the survey.

(Graph XXXV)  Governing style of the church

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>EO = Elders Only</th>
<th>E+D = Elders and Deacons</th>
<th>E+M = Elders and Ministers</th>
<th>SC = Steering Committee</th>
</tr>
</thead>
<tbody>
<tr>
<td>200 - 499</td>
<td>22%</td>
<td>56%</td>
<td>21%</td>
<td>1%</td>
</tr>
<tr>
<td>500 - 749</td>
<td>55%</td>
<td>17%</td>
<td>28%</td>
<td>0%</td>
</tr>
<tr>
<td>750+</td>
<td>37.5%</td>
<td>50%</td>
<td>12.5%</td>
<td>0%</td>
</tr>
</tbody>
</table>

(Graph XXXVI)  Is the present administering style under revision or change?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>YES</th>
<th>NO</th>
<th>YES</th>
<th>NO</th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>200 - 499</td>
<td>23%</td>
<td>77%</td>
<td>32.4%</td>
<td>67.6%</td>
<td>37.6%</td>
<td>62.4%</td>
</tr>
</tbody>
</table>
Does the Pastor have a vote in issues with the administrative body?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>43%</td>
<td>39%</td>
<td>14%</td>
</tr>
<tr>
<td>NO</td>
<td>57%</td>
<td>61%</td>
<td>69%</td>
</tr>
</tbody>
</table>

Do the deacons vote on issues with the administrative body?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>74%</td>
<td>61%</td>
<td>41%</td>
</tr>
<tr>
<td>NO</td>
<td>26%</td>
<td>39%</td>
<td>59%</td>
</tr>
</tbody>
</table>

Is authority passed on to ministry heads from administrating body?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>93%</td>
<td>84%</td>
<td>100%</td>
</tr>
<tr>
<td>NO</td>
<td>7%</td>
<td>16%</td>
<td>0%</td>
</tr>
</tbody>
</table>

Is the church's program of outreach established by the budget process?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>39%</td>
<td>47%</td>
<td>87.5%</td>
</tr>
<tr>
<td>NO</td>
<td>61%</td>
<td>53%</td>
<td>12.5%</td>
</tr>
</tbody>
</table>
(Graph XLI) Is paid ministry staff assigned and given responsibility by the administrating body?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>46%</td>
<td>51%</td>
<td>100%</td>
</tr>
<tr>
<td>NO</td>
<td>54%</td>
<td>49%</td>
<td>0%</td>
</tr>
</tbody>
</table>

(Graph XLII) Does the church have a planned, developing, funded evangelistic program carried on year round?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>31%</td>
<td>57%</td>
<td>89%</td>
</tr>
<tr>
<td>NO</td>
<td>69%</td>
<td>43%</td>
<td>11%</td>
</tr>
</tbody>
</table>

(Graph XLIII) Does the church have a planned, developing, funded new members training or discipleship group carried on year round?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>21%</td>
<td>42%</td>
<td>81%</td>
</tr>
<tr>
<td>NO</td>
<td>79%</td>
<td>58%</td>
<td>19%</td>
</tr>
</tbody>
</table>

(Graph XLIV) To whom is the paid staff accountable?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>200 - 499</th>
<th>500 - 749</th>
<th>750+</th>
</tr>
</thead>
<tbody>
<tr>
<td>BOARD</td>
<td>42%</td>
<td>27.2%</td>
<td>1%</td>
</tr>
<tr>
<td>PASTOR</td>
<td>58%</td>
<td>72.8%</td>
<td>99%</td>
</tr>
</tbody>
</table>
(Graph XLV) Is every paid staff member expected to make evangelist home visits?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>YES</th>
<th>NO</th>
<th>YES</th>
<th>NO</th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>200 - 499</td>
<td>87%</td>
<td>13%</td>
<td>71%</td>
<td>29%</td>
<td>58%</td>
<td>42%</td>
</tr>
<tr>
<td>500 - 749</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>750+</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(Graph XLVI) Does the church use an "on the job training" concept of teaching evangelistic visitation?

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>YES</th>
<th>NO</th>
<th>YES</th>
<th>NO</th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>200 - 499</td>
<td>38.7%</td>
<td>61.3%</td>
<td>56.3%</td>
<td>43.7%</td>
<td>66.2%</td>
<td>33.8%</td>
</tr>
</tbody>
</table>
Chapter 6
SUMMATION

After all the data has been assembled, a common picture can be seen as to what the Christian Churches and Churches of Christ in the southeastern section of the United States are doing in order to effectively reach the people of their communities with the gospel of Jesus Christ and assimilate them into the life of the local church. This summation will give that composite picture of the results of the survey and some conclusions that may be useful to other churches who wish to benefit from the success of these Christian Churches and Churches of Christ.

The conclusions that can be drawn from the data received in this survey will be presented in the same order as the survey divisions. In doing this, the major and minor factors that contribute to a church's growth may be evaluated in light of overall responses to this survey.

I. MINISTRY

A growing church, that has reached the level of at least 200 members, should have a multiple staff which enables it to target its strengths and develop ministries from those strengths. The nature and the design of the staff should be based upon the goals the church has set for itself for its future. If the church has many young families with children, the pastor may select a "Youth Minister" to assist him in the beginning stages of the church. If the church has a different sub-group or strength, the church would select a staff member to meet the needs of that group. As the church grows in
numbers, an "Education Minister" may be needed to insure that the Christian education level is as high as possible. Or if the church has an older median age, a "Minister to Senior Saints" may be considered. The one clear pattern that is seen in the selection of a multiple staff is that the church must know itself and build out of its strengths to continue to expand it's outreach through a variety of ministries.

The educational level of the staff is also important. As the pastor and his staff face the many varieties of people and their needs, they must keep themselves informed and trained by continuing their education. The clear pattern from the survey is that a Masters Degree is the norm of the educational level of a staff member, with a growing number of Doctoral degrees being seen as the churches grow. Churches are wise in encouraging their ministerial staffs to continue their education. Even if it is not in pursuit of a degree, the added insights and knowledge will help a staff member to better fulfill his calling in his ministry.

The composite picture from the survey would show the average pastor in a growing Christian Church or Church of Christ as being in the ministry at least fifteen years with at least a Master of Arts or Master of Divinity degree. He is committed to staying with the church where he is presently ministering and working with a staff that also is committed to staying and growing with that congregation.

II. PROPERTY AND LOCATION

The conclusion drawn from the survey would show that the location of a church and the best planned usages of that property, will have a direct impact upon how large, and in some cases, how rapidly that church will grow. If the church is in a rural or
small town location, that church will only be able to grow to a number in proportion to the size of the population around it. The larger churches are found in the 100 thousand and up population areas.

A major factor that any church can use that was learned from this section of the survey is that wherever a church is located, it must have a plan and a vision to reach the people of its community. The size of the property must permit future growth in buildings and parking spaces. If additional buildings are not planned, the church must at least have sufficient space for parking.

One very helpful method in a planning strategy for a church that may not be planning any building expansions is to plan and begin multiple services. In order to do this, the parking lot and the entrances and exits to the parking areas should be designed to facilitate easy traffic patterns and more than ample parking spaces. Churches would do well to learn from the neighborhood shopping center concept to have more parking spaces than what the buildings are capable of holding. This helps newcomers to not be discouraged by looking at a full parking area and then thinking there is no space for them to be comfortable after they enter the building.

The larger the church, the more likely it is to have multiple services on Sunday mornings. The variety of different types of services will be noted later in these conclusions. Multiple usages has proven to be good usage of the present buildings and it enables the church to reach different groups of people by using different styles of worship programs that meet the needs and interests of the different groups of people.
III. FINANCIAL

The best method of financial structure in budgeting and accounting for a growing church is the one that works best for it. There are a number of good commercial budgeting programs that can be purchased and used. There are some very good computer software programs to help a church design and follow its budgeting needs. However, a few common factors do come to the surface when looking at the data from the survey. Those factors are as follows:

1. Effective planning of the church budget is done by a small group of people who are able to look at the total function of the church's purpose for being in that community.

2. The budget is planned with growth goals in mind, not just guessing at what the church can "get by on" in the coming year. The budget planning is the reflection of what the church is planning to accomplish in outreach, Christian maturing and benevolence for the coming year.

3. The budget planning group, whether it be a finance committee, elders and staff, etc., take clear and obvious steps to explain all the areas of the church budget to the congregation in order that the members of the church "adopt ownership" of the plans for the church and underwrite those plans with their financial support during the coming year. The congregation must have some means to be able to interact and "approve" the budget, whether by voice or written vote.
4. Once the budget has been approved by the congregation, the various ministries of the church should be permitted to function within an agreed procedure concerning the expenditures for that ministry. The church should use a "purchase order" system to insure that any and all monies spent are accounted for and that those who oversee the church's budget are able to insure that the expenses do not exceed the amount of money the church may have at that time.

5. The church must plan, finance and spend a portion of its budget on evangelism and outreach. The data from the survey showed that the churches with the faster and higher growth rates, were those churches that spent 8 to 10 percent of its budget in these areas.

IV. PROGRAM

Growing churches program themselves for growth. They accomplish this by planning what they will do, who they are trying to reach, how they can reach those people and how they will commit themselves to that plan.

There is no "one and only way" to program a church for growth. Each church must study itself and know the area of its location in order to plan and program to reach new people in its community. Some of the similar methods used among the growing churches of this survey are as follows:
1. Churches conducting multiple services offer a varied style in services as the church grows in number. One service may be "traditional" in form and style in its music and order. Another service may be "praise and contemporary" in its style and form. Another service may involve many people in conducting the service, while another may be conducted by only one or two. The more the variety, the more the possibility of reaching people with different interests and styles of music.

2. A growing church has a strong educational program. It offers many different types of Bible based classes that deal with Bible text and subjects and show how this is applied to living today. Other classes may offer helpful ideas that answer problems and issues for living today. The more the diversity of classes, the more people's needs are met.

3. Churches that have the most effective outreach programs are those with trained and equipped "callers." These are people who will contact and visit people in their community in order to teach them about Christ and their personal need of Him. Many different programs are used, but those that have a program and use it show the greatest and fastest growth rates.
V. STRATEGY OF OUTREACH

A growing church has a strategy. The old axiom, "A church with no plan, plans to fail" is verified by the data of the survey. Churches with a plan at least know what they are wanting to do. Some of the common factors of the growing Christian Churches and Churches of Christ in the Southeastern United States in regard to their strategies are as follows:

1. The more effective churches have an understanding of their community by knowing the median age, socio-economic levels, and racial composition, either by a demographic study or by data obtained from city or county officials.

2. Effective churches know their own composition with respect to age, skills and gifts, educational level, socio-economic and spiritual maturity of its membership.

3. Effective churches have a plan for the future, even beyond what they presently need and can see. This may mean the church has a plan for future buildings or possibly relocation to insure continued growth.

4. The church leadership meets regularly to discuss, plan and reevaluate its growth and outreach.

5. The more effective growing churches use more than one major way to contact the people of the community and to "market" their church to the people they can reach.
VI. STYLE AND PERSONALITY

The churches that show the highest and fastest growth rates have the following common characteristics:

1. The church knows its own personality and does not attempt to change that personality for a small few. The personality of the church may be expressed in the type of worship service it conducts (formal, semi-formal, casual, etc.) or in the music styles of the church, or in the educational level that is taken for granted in the way it presents itself to the community.

2. Growing churches take inventory of the talents and skills that are within the congregation and use those talents extensively. This not only lends itself to more people being involved, it also helps to uncover the many different ways from within the church that can be used to reach the people of the community.

3. Most churches have services that last from one hour to one hour and fifteen minutes in length.

4. Growing churches extend a very clear invitation during each service for people to accept Jesus Christ as their Savior. This may be done by asking people to talk to the pastor or to attend a class on how to become a Christian. It may be the request for those who wish to be saved to step to the front of the building during the worship services.
Whatever the method used, the cognizant appeal is made known to any and all that the choice to be saved by the lost is to be acted upon.

5. Most churches incorporate baptisms into the service when people come to accept Jesus Christ as their personal Savior.

VII. PREACHING STYLE AND PURPOSE OF THE PASTOR

The Pastors of the growing churches have a very clear understanding of what they are attempting to do and why they are preaching the message of Jesus Christ. The survey points out that there is no "perfect form" for a pastor to follow or use. God has given each different gifts and abilities and therefore He has blessed the efforts of the pastors who responded to the survey. The majority of the pastors stated they use a variety of preaching forms. Depending upon the season of year, or due to a special event, the pastors showed they used all forms of preaching styles: Evangelist, Teacher, Relational Preacher and Bible Teacher. The lowest category chosen was the relational preacher.

Some of the common factors learned by the survey are as follows:

1. The pastors in the growing churches spend at least 10 to 15 hours a week in preparation for each sermon they delivered.

2. Most pastors preferred to give Expository sermons where they would take the scriptures and show how the teachings from the Bible apply to our lives today. More than 90% of the pastors believe this plays a major factor in the growth
of the church.

3. Churches that are growing have pastors who administer the church's ministry. Most spend at least 10 to 20 hours a week in oversight and delegation of the ministry of the church.

4. All pastors in growing churches conducted at least one form of visitation upon the people of the community. These forms may be home evangelism teaching, hospital visitation, or visiting in the homes of first time visitors to the worship services.

One conclusion that can be drawn from this section is that the pastor must be permitted to be a proclaimer of the Scriptures as he is gifted. His feeding of the people from the Word of God is vital to the consistent and continual growth of the local church.

VIII. GOVERNING STYLES OF THE CHURCH

The governing style of the local church is an area of interest in many Christian Churches and Churches of Christ today. The survey determined there is no one "perfect style." Most churches used the "Board" concept of the elders and deacons meeting together, but many indicated that as the church grew, that governing form was under review. Churches used different forms and styles in carrying out its purpose and effectiveness in its growth. There are a few items that can be noted that would appear to be common characteristics among the growing churches.
1. Whatever form was used, the church had it clearly outlined for members and leaders to understand and follow the practice. In many cases, it would be in written form so that those who had come from a church "up north" would know how the church in the southeastern state was functioning.

2. The vast majority of the growing churches practice delegation of responsibility from the administrating body.

3. The budget process establishes the outreach effectiveness of the church.

4. As a church grows from one size group to the next larger group, the paid staff takes on more of the responsibility of administration and delegation as instructed by the administrating body.

5. As a church grows, the administrative body is involved in the developing, funding and efforts of the evangelistic program of the church.

6. The paid staff is accountable to the pastor, who is in turn accountable to the administrative body.
Chapter 7

CONCLUSIONS

What specific conclusions can be drawn from the results of this survey? What are the major factors and philosophies that are being used by the Christian Churches and Churches of Christ in the Southeastern United States that contribute to the numerical growth of the local congregations? What, if anything, was learned from this survey that could be used in other churches to help them in their efforts to reach people for Jesus Christ?

A few general statements can be made at the beginning of these conclusions. It is easy to note that the Christian Churches and Churches of Christ in the Southeastern section of the United States are growing, but at what expense? The records show these churches are growing in membership and are establishing new churches in the Southeastern United States. In 1985 there were 1,420 Christian Churches or Churches of Christ in the eight selected southeastern states with a total of 258,599 members. In 1992 the membership of the churches in those states had grown to 277,541, but the number of churches had declined to 1,399, due to loses of churches in the states of Kentucky, Georgia and West Virginia. The reports would indicate the Southeastern states' churches are growing but possibly at the expense of their sister churches in the Northeastern and Mid-Western states. The two following graphs show the number of Christian Churches and Churches of Christ in the New England states and the Mid Western States and their increase or decrease in numbers.


49Directory of the Ministry, 1525 Cherry Road, Springfield, ILL 62704, 1993 Edition.

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New England Churches
Numbers during Survey

(Growth or Loss in Number of Established Churches)
Concern about Growth Pattern

The survey reveals that the number of baptisms which indicates "new birth" growth by bringing the lost to salvation in Christ does not equal the number of additions by transfer of membership. (See graph on page 81). When the data of the last two graphs and the results shown from the graph on page 81 are compared, this could indicate that Christians from the northern churches are moving south and placing their membership with the southern churches as they move into these new locations, but evangelism of the unsaved in the southern locations is lacking in its overall effectiveness. This is a trend that must be addressed by the churches and their leadership. Improvements must be made in order to follow the command of Jesus,

"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age". Matt. 28:19,20 (NASB)

The directive of Jesus in the Great Commission is for us to "go and make disciples." That means Christians are to evangelize and not just be "keepers of the aquarium" by moving fish from one bowl to another. The Christian Churches and Churches of Christ in America must address the slow down in numerical growth in their churches during the last half of the twentieth century which is noted when comparing the membership statistics of the 1940's and 1950's to the 1980's. A renewed commitment to evangelism and outreach for the sake of leading people to salvation in Jesus Christ is clearly indicated by the results of this survey.
Financial Plan for Growth

An important factor to note when reviewing the survey data in the three categories of churches is the amount of money placed in their budgets in the areas of evangelism and outreach. As the church size grew into the larger categories, the amount of money and percentage of the budget designated for evangelism and outreach also grew. The smaller churches had a much lower percentage of their budgets in the areas of evangelism and outreach. This is an area of concern that church leadership in the smaller groups should know and correct in their planning and budgeting in the coming years. As the data and graphs in this report have shown, the churches in the 200 to 499 membership category averaged having only 1.9% of their annual budgets dedicated to evangelism and outreach. That small percentage would indicate either being unaware of the small amount being used to carry out their outreach, or else not being aware of the purpose for their existence. To fail to plan for growth and outreach is to plan to remain at the present size of the congregation.

Outreach Efforts for Growth

Greater efforts must be made to reach the people moving to the Southeastern states of our country. The leadership in all churches must review their outreach efforts and methods. Periodic demographic studies should be conducted by the local churches to learn of the numerical growth in their communities and the nature of the people who have moved there. The data provided by the United States Census Bureau, when compared to the survey data, shows the population growth rate in the Southeastern United States far exceeds the growth rate of the churches that are in the locations where the migration of population is taking place.
Personal contact with new people in an area is a vital factor for churches wanting to grow. Impersonal advertising may get the name of the church and its location out before the eyes of the community, but personal contact with people is the key to any successful growth pattern. Once that contact has been made, meeting the needs of people in their new location is the next step in reaching them for Christ. The personality of the church should be directed to making people feel welcome, comfortable and happy that they took the time to be present with the Christians who meet and worship in that building.

Small Groups

Friendly small group activities and functions help to integrate people into the events of the local church. This also helps the newcomer feel they are part of a group and not just a face in a large crowd. Within these small groups, the needs of the people of the community can be learned and ways to fill those needs can be carried out.

The leadership of the church must know itself and the community where the church is located. When that is known, the leadership can then spend time in prayer and preparation for the coming year and set goals to challenge the congregation to effectively reach the unchurched in the name of the Lord. Once those goals are set, the church must develop their plan to reach those goals. Once the planning is done, the object then would be to work the plan. A church may use whatever effective governing method it chooses, but once that style is determined, that style should be clearly communicated to the members of the congregation in order that the governing style may work most effectively.
Worship Service Purpose

The worship services should never be dull, mundane or conducted "as usual." The worship of the Living God should encourage the individual to express himself to God in his singing, giving, and learning with other Christians. The worship service should assist the believer in doing just that - "Worship the Lord."

The pastor must know his purpose and his intent when he preaches from the Word of God. The Scriptures must always be held up before the assembly and taught from a man who is committed to living what he teaches and preaches. He must present the lessons from the Word of God as he has adequately and properly studied to lead the congregation from the instruction of the Lord. As God's man, he must stand before the people and be able to answer the question, "Is there any word from the Lord." (Jer. 37:17)

The pastor must lead his staff and congregation in the efforts to reach people with the Gospel of Jesus Christ and direct them to mature in their faith and actions in the Kingdom. The equipping of the saints is indicated as being one of the greatest needs in the local church. To fail to teach, train and equip the body of Christ for His work only causes the church to stumble forward instead of march forward as an advancing army.

Recommendations for Growth

But what are the effective methods and philosophies of Church Growth that the survey indicates are being used in the Christian Churches and Churches of Christ? Based on the data and the personal comments made by the pastors who contributed their views, the following concepts can be made:
1. **The pastor must want the church to grow.** This will mean that he will have to prepare himself for the added sacrifices and work load of a growing congregation. It may mean that he will have to sacrifice larger pay increases in order that the church can add staff, buy property, build buildings and increase its budget in the area of evangelism and outreach. It may also mean the pastor will need to continue his education to improve his skills and abilities to minister to a expanding congregation. He will have to learn, plan and practice delegation of responsibilities to others who are carrying on the ministries of a larger body of believers.

2. **The congregation must want the church to grow.** This will mean that they must prepare themselves for the added work loads of a growing congregation. That will include their need to sacrificially give of their money in order that the church can add staff members who will aid the church in its increasing ministries to the people in the community. It will mean the growing church may have to evaluate, and if need be, change the governing styles and methods of the church to accommodate the growth of the church. The congregation must learn to trust its leadership and develop methods that will permit the church to continue to grow in numbers.

3. **The church must look upon evangelism as discipleship and not just decisions.** A church that sees many people coming to the front of the church building and making "decisions" and not following up by teaching these people the standards, values and commands of Jesus
Baptizing people is not the ultimate function of the local church. It is to lead people in an ever expanding relationship with Jesus Christ as Savior, King and Lord, equipping them to go into the world and lead others to Christ and to carry out the Lord's commands while awaiting His return.

4. **The church must avoid any stereotyping of itself if it is going to endeavor to have the widest possible outreach.** The church cannot develop itself, for example, as an "old peoples' church" and expect to reach young families. A church cannot follow the old adage "We have never done it that way before," and expect to be able to change to meet the needs of new people moving into their community with different interests and backgrounds. To do these things would only cause a church to have a terminal illness that will only dwarf itself and lead to its eventual death.

5. **Churches must learn to look at the effective methods being used by businesses in their community to reach people.** An illustration of this is where large roadside billboards with attractive images and messages are being used by some of these growing churches in this survey.

One example is the Pinedale Christian Church in Winston-Salem, NC. They have contracted with a billboard company and have worked with a professional designer to communicate on these signs their interest in the family. They have used the slogan, "The church that
cares about kids!" With this strong emphasis on the family, and by having many "family events" conducted by the church, this congregation has become the largest Christian church in the state of North Carolina.

First Christian Church of Ft. Myers, Florida, working with purchased television ads, has produced a variety of quick, one minute spots that shows the church's interest in people. By purchasing additional ad time over the local cable services, the cost is much lower and the outreach is multiplied, thereby making it even more effective.

Southeast Christian Church in Louisville, KY has worked with professional advertisers and made good use of television, radio, newspapers and billboards. They have also purchased space on the public transit bus lines for advertising the church, its location and the church's strong emphasis on the caring for people.

Southwest Christian Church in East Point, GA, a suburb of Atlanta, uses a wide spread method to inform the people of its area of the existence of the church, its location and its purpose. They purchase advertising space on the cable television service and also use professional services in advertising on radio. They contracted with a roadside billboard company and use signs near the location of the church building to catch the eye of the passerby and to let people know of the church. Working with the city, they have been able to place directional street signs on the corners of main traffic areas in order to direct people to the location of the church building.
6. Church leaders should note the effective methods being used by other churches in their community to reach people. A wise decision by any church leadership would be to make an honest and objective review of what other growing churches are doing in their community to reach people with the Gospel of Jesus Christ. Many churches have just done "what they have always done" and have not been aware of other options they may have in improving their outreach. Some of the methods used by churches in the 1940's, 50's and 60's were very good and effective, at that time. But those methods of outreach may now be lacking in their appeal to people, and in some cases, counterproductive to a church's effort to effectively reach people with the Gospel and bring them into a saving relationship with Christ as Lord.

From the data shown on the graphs on pages 93 and 94, it can be shown that churches have used certain programs or methods that have contributed to their growth, while other programs may still be used by churches, but are not producing positive growth results. In some cases, those "non-productive" programs may be taking time and money away from other needed programs the church could conducting. The results of the survey data would indicate that churches could effectively use such programs as: "Friend Day", Hospital Contacts, First time Visitor follow up, Special musical and seasonal programs, well structured and designed community family and youth events, etc. which have proven to be very effective at reaching people and bringing them to the services of the church. The conclusions drawn from the survey indicate that as the churches grew from one church size group into the next,
the more they would use certain selected types of outreach methods and cease to use other types of methods.

It can be also observed that the most effective methods being used in the Christian Churches and Churches of Christ in the Southeastern United States are those that deal with people on a personal basis and meet people's needs, while the churches with the lower growth rates relied on the more impersonal outreach methods. The conclusion and recommendation by the author is that church leaders would be wise to direct the attention of its membership to be "people minded" and develop their programs so there is a personal interaction by people when they assemble and as they gather into small groups at the church's activities.

The survey would also support the conclusion that as churches grew from one group into the next larger size that some of the methods used when the church was smaller were not as effective at the larger churches size. Such activities as door to door canvassing, "cold turkey" visitation, revival/evangelistic meetings, Bible correspondence courses offered through the mail, distribution of flyers and handbills, telemarketing, direct occupancy mailing, etc. were used less often and with lower results. In these cases, a church might do well to review honestly if these programs were helping the church to reach the people of its community or if they were taking time and money away from other efforts that could be used with better results.

These methods are just some of the ways the churches are making themselves known to the people of their communities and how they are attempting to reach these
people. It should be noted that all the churches that have grown within the parameters of this survey have clearly expressed that the greatest means of outreach to the people of its area are by the members of that congregation personally contacting, inviting and bringing new people with them to the worship services and special events of the church. Whatever program was used, those that involved a personal contact saw the greatest results and had the largest number of people to respond by their attendance. The personal contact by Christians to the unchurched can never be overlooked nor overstated.

Questions Raised after the Survey

The survey, as it was designed and sent to the selected churches, sought information to determine what the Christian Churches and Churches of Christ in the Southeastern United States were doing with respect to their methods and philosophies in the area of church growth. After the data was received and the tabulations begun, it was apparent to the author that some areas of enquiry on church growth were left unanswered or the structure of some survey questions raised other questions that should have been asked. A follow-up survey, or another independent study could be conducted to learn the answers to the following questions:

1. What "traditional program(s)" that have been well established and used in Christian Churches and Churches of Christ for many years can or should be set aside and not used today due to their ineffectiveness in the area of church outreach and growth?

2. What factors or conditions are evident in the local churches that makes it hard for the "old time members" of the church to welcome the "new
people of the area” into the church’s programs and family life?

3. How have the effective outreach methods being used by the church shown any benefit to the church other than an increase in numbers of people attending the programs of the church?

4. What effective steps and/or programs has the church taken or used to bridge the gap between the generations of the Depression era, Baby Boomers and the Baby Busters?

5. What training or equipping programs have served the church most effectively in preparing the membership of the church to reach out to the people of the community?

6. How has the church trained its leadership to advance through the barrier stages (membership of 200; 400; 500; and 750, etc.) and allowed the church to continue its growth pattern?

The answer to these questions, along with the data tabulated in the original survey, will help any church wishing to increase its effectiveness in reaching people with the Gospel of Jesus Christ. Another survey and follow-up study to the author’s survey could prove to enhance the effectiveness of the original survey.

Opinion Section of the Survey

The closing section of the survey was a general opinion section that requested the opinions held by the pastors and what they believed were either helping or hindering the Christians Churches and Churches of Christ in the Southeastern United States in their outreach and growth efforts. Because this section was based on opinions the data was evaluated as being so subjective that it could not be tabulated
into any concrete trends. However the pastors did display a unanimity of thought in five specific subjects. The following information is based upon those opinions.

1. The overwhelming majority of pastors believe that the Bible Colleges and Seminaries of the Christian Churches and Churches of Christ were not preparing their ministerial students to the fullest for growing a congregation numerically. All agreed that those colleges and seminaries were faithfully and forcefully teaching the Bible as the inspired Word of God and were teaching the doctrines of New Testament Christianity effectively. But in the areas of church growth methods, administration concepts, outreach efforts and leadership skills, the colleges and seminaries could improve in these areas.

2. The vast majority of the pastors agreed that continued and advanced education is needed by the pastor of the local church today. Pastors must improve their skills and be exposed to the current trends in American living styles, family and individual needs, theological nuances, and available services in order to be their best in their ministries. This should not be misunderstood or taken as a statement that a servant who is not continuing formal education and training is any less dedicated to the cause of Christ or that he works any less harder than his fellow Christian pastors who are involved in continued educational programs. But the need for pastors to improve themselves through advanced educational training in order to lead their churches in growth can never be minimized. The survey does show clearly that more and more pastors in the Christian Churches and Churches of
Christ are returning to various seminaries to upgrade their educational background and to be exposed to many of the effective methods available in the area of Church Growth.

3. Continued leadership development in the local church is vital if a church is going to experience numerical growth. Local churches must provide the educational and training opportunities for men and women in the church in order that they may learn how they can improve their personal ministries and contribute to the spiritual and numerical growth of the local church. A church that does not continue to train and equip people in its body for leadership will not be prepared for continued growth and, if not corrected, will soon begin to wither and die.

4. The pastors were all agreed on the idea that long lasting church growth is centered in Jesus Christ and the faithful, strong teaching of the Bible as the infallible Word of God. Churches that are attempting to offer programs in the place of leading people to a personal relationship with Jesus, leading people in Christ centered worship, fellowship and spiritual developing relationships may experience a temporary increase in attendance, but real lasting growth will not take place. Effectively communicating the reality of the love of God and the relevance of biblical standard to the people who attend the services of the local church must be a high priority of the pastor, church leaders and members of the church.
5. Church growth is never successful if approached with the attitude, "Let's see how big we can grow this church." Real church growth takes place when people learn that eternal punishment is before all people if they do not accept Jesus Christ as Savior and live for Him as Lord. Real church growth is when people come under the grace of God through the blood of Jesus. Real church growth happens when people know they have been saved by the mercy of God and delivered from deserved punishment and who have now found victorious living in Jesus Christ. If a church loses sight of these understandings, it has lost sight of its essential purpose and mission. When a church is lead of the Holy Spirit to reach people with the Gospel of Christ, it will not only grow numerically but will also see the souls of those coming into the Kingdom of God growing and preparing themselves for ministries in that local community and who will spend eternity with God and His family in the glories of heaven.

Church growth is not some secret formula or program that is hidden from the eyes of those who seek God's will. It occurs when God's people adhere to the teachings of Christ, show care and concern for others, both saved and lost, work together for the common cause of Christian values, and use a simple plan to reach out in the name of Jesus to those who need to know Him as Savior, King and Lord.

Acts 3:42-47 records the actions of the early church that lead to the numerical growth of the Kingdom on earth.
"And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. And everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together, and had all things in common; and they began selling their property and possessions, and were sharing them with all, as anyone might have need. And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God, and having favor with all the people. And the Lord was adding to their number day by day those who were being saved."

(NASB)

The survey taken shows growing churches use workable methods and philosophies that contribute to reaching people with the Gospel of Jesus Christ. The church as recorded in Acts used effective methods to carry out the mission of Christ. People need the Lord! When Christians lead the lost and unchurched people of the world to the Christ of the Bible, when they are saved by the blood of the cross, Jesus adds them to His church.
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